

SRI SRI  
GODRUMA KALPATAVI

BY

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## **Introduction**

The Nama Hatta preaching activities, village to village style, were rejuvenated again a few years back from Sri Dhama Mayapur, by His Divine Grace Srila JayaPataka Swami AcaryaPada. In the State of Bihar specifically, a good number of villages had been inspired to take up the spirit of Sri Chaitanya Mahaprabhu's Hari Nama Sankirtan. This was also very much the expressed desire of His Divine Grace, Srila Prabhupada. Mainly out of intuition, Srila AcharyaPada had been striving for a few years trying to develop this type of preaching approach. It was only in the summer of 1979 that this valuable gem, Godruma Kalpatavi, written by the very hand of Srila Bhaktivinode Thakur, was discovered (in his lifetime the Thakur had started over 500 Nama Hatta Sanghas) as the text will reveal when you read, this preaching work of NamaHatta is confirmed as being the proper spirit desired by Sri Chaitanya Mahaprabhu to spread this Hari Nama Sankirtan movement, and, it was originally inaugurated by Nityanda Prabhu Himself here in West Bengal, some 500 years ago under the direct instruction of Sri Cahitanya Mahaprabhu:

"Sona Sona Nityananda, Sona Haridas,  
Sarvatra Amar Ajgna Koro Ha Prokash,  
Proti Ghare Ghare Gia Koro Ei Bikhe,  
Bolo Krishna, Bhaja Krishna, Koro Krishna Siksha".

- Chaitanya Bhagavat.

Translation:

"Oh hear me Nityananda, Hear me, Hear me Haridas,  
Everywhere you simply spread my order.  
Go from house to house and preach.  
Speak only about Krishna, Worship only Krishna  
and teach only about Krishna".

We hope our readers will find new inspiration in these pages and we invite you to further read our annual report and learn of the various activities of our Nama Hatta Preaching here in West Bengal. Already over 200 Nama Hatta Sanghas are being trained up from our Regional Office here in Sri Dhama Mayapur.

We further invite you to take this same mood of Nama Hatta to your respective preaching Zones.

Yours in service to Lord Krishna  
Raghava Pandit Das  
Nama Hatta Regional Commissioner.

## **Sri Sri Godruma Kalpatavi**

( The Desire Tree Grove of Godruma )

( The Original Essay on Nama Hatta )

by

Srila Bhaktivinode Thakura

Presented by

I S K C O N

( Approved )

Hare Krishna Nama Hatta

at the Sri Mayapur Vrindaban Pilgrimage

Gour Purnima Festival 1981

### ***Article 1: Name, History and Heritage***

#### **Section One:**

The name of this organization shall be "The Hare Krishna Nama Hatta", a recognized and approved division of ISKCON (The International Society for Krishna Consciousness).

#### **Section Two: The Nama Hatta History:**

The original Nama Hatta (Marketplace of the Holy Names of God) was inaugurated by Sri Nityananda Prabhu at Surabhi Kunja, Navadvip Dhama, nearly 500 years ago, on the order of Sri Krishna Chaitanya Mahaprabhu. From this original Nama Hatta, Lord Nityananda Prabhu, along with His associates, expanded the ocean of bliss to all the people. Having been accepted by everyone without prejudice, the Sankirtan movement (congregational chanting of the Holy Name of God) as revealed in the teachings of Sri Caitanya Mahaprabhu was thus spread. This movement overcame all obstacles of materialistic misconceptions, hate, envy, greed, bigotry and moral degradation and made the public aware of Sri Krishna, and developed in them the realization that each soul is part and parcel of the quality of Godhead (Krishna). This realization arrested the imbalance of the values of life and brought real unity and peace in the world.

Although the good effects had spread over a vast area, by the effect of passing time, the original teachings became almost lost in their pure form, by the end of the 19th century Christian era (4th century Caitanya era). At that time one eternally liberated soul (nitya-mukta), His Divine Grace Srla Bhaktivinode Thakur, seeing the distortion of Sri Caitanya's teachings, revised the sankirtan movement in its pure form. Srla Bhaktivinode Thakur predicted that one great soul would come and establish a world organisation for propagating the teachings of the sankirtan movement. Through Bhaktivinode Thakur's devotional endeavour the Nama Hatta program was re-established at Surabhi Kunj, Godrumadvip, Navadvip, and over 500 prapannasrames (centers) were founded in India and other countries. Some accounts of this Nama Hatta program are still available in antique copies of the mouthpiece paper "Godruma Kalpatabi".

In 1965, in fulfillment of Srla Bhaktivinode Thakur's prediction, His Divine Grace A.C. Bhaktivedanta Swami Prabhupada carried the message and movement of Lord Caitanya to the Western world. Soon thereafter ISKCON (The International Society for Krishna Consciousness) was registered in New York City, U.S.A. and subsequently ISKCON Societies have been registered in all major countries in the world. ISKCON was registered in India by Srla A.C. Bhaktivedanta Swami Prabhupada in 1971. After establishing over 108 centers around the world, Srla A.C. Bhaktivedanta Swami Prabhupada, ISKCON's Founder-Acarya, instructed his intimate disciples of his intention to propagate his mission at the village level, starting in Bharat Varsa. One of his programs, replacing the artificial caste system and establishing "varnasrama" system, would restore Bharat to its previous glorious position in the world.

When Srla A.C. Bhaktivedanta Swami Prabhupada entered into his eternal lila with Krishna in November of 1977, he left the responsibility for propagation of Krishna Consciousness to his disciples. To fulfil his desire, the desire of Srla Bhaktivinode Thakur, and the desire of the previous acaryas and Sri Nityananda and Sri Gauranga mahaprabhu, that Krishna Consciousness reach every town and village, ISKCON has now inaugurated this Hare Krishna Nama Hatta division.

### Section 3: The Nama Hatta Heritage:

The particular heritage of the Nama Hatta movement, as the name implies, is the direct cultural responsibility to distribute wholesale, in large quantities, to the general populace, all the benefits of Lord Caitanya Mahaprabhu's movement. This places the solemn responsibility upon every sangha and every individual member to try his utmost to expand this movement from house to house, village to village, and town to town. Nama Hatta has the distinction of engaging householders (grhasthas) to maximum level in the active propagation of the objects of the movement, fulfilling Srla Bhaktivinode's words "grhe thako vane thako sada hari bole dako." Everyone, whether family man or a renunciate, should fully dedicate himself to propagating the sankirtan movement. This is the great Nama Hatta heritage: the ideal of perfecting human life through imbibing the non-sectarian teachings of Lord Caitanya, and imparting this freely to all others for their permanent welfare.

### **Article 2: Aims and Objects, Methods and Means**

## Section 1: Aims:

ISKCON has established this organisation with the following aims:

(a) To organize, charter and supervise service groups to be known as (ISKCON recognised) Nama Hatta (Sanghas, Kendras and Mandirs).

(b) To co-ordinate the activities and standardize the administration of Nama Hatta Sanghas (Sanghas, Kendras and Mandirs).

(c) To reach the total general populace in every town and village, and engage them for attaining the aims and objects of the organization.

(d) To generate and foster self-initiative amongst the participating groups to take personal and collective responsibility to locally organize and perform regular activities to further the aims and objects of the ISKCON Hare Krishna Nama Hatta movement.

## Section 2: Objects:

The objects of this organisation are non-different from ISKCON's basic objects, as follows:

(a) To advance, transmit and spread the ethical and philosophical principles of Krishna consciousness as revealed in the teachings of Bhagavad Gita and Srimad Bhagavatam and the doctrines and the observances which serve to promote and manifest the said ethical and philosophical principles.

(b) To educate the people generally in an awareness of Krishna and to develop the proposition that each soul is part and parcel of the quality of Godhead (Krishna).

(c) To teach and encourage the sankirtan movement, congregational chanting of the Holy Names of God as revealed in the teachings of Sri Caitanya Mahaprabhu.

(d) To teach a more simple and natural way of life and systematically propagate spiritual knowledge to society at large, and to educate all the people in the techniques of spiritual life in order to arrest the imbalance in the value of life, and to achieve real peace and unity in the world.

## Section 3: Methods and Means:

(a) By having regular, systematic meetings where everyone irrespective of consideration of caste, may chant together the authorized Harinama sankirtan, hear the teachings of Bhagavad Gita, Srimad Bhagavatam, Caitanya Caritamrta and other related Vedic literatures, participate in discussion on the ethics and aims of human life, and partake of purified Krishna prasadam foodstuff.

(b) By developing the moral character and spiritual strength of the members by a regular practice of bhakti-yoga in their own environment.

(c) By studying the conclusions of Vedic philosophy for practical everyday implementation and application individually or in a group, under the guidance of ISKCON's qualified, dedicated, selfless workers.

(d) By bringing the members of each group closer together and to unite the groups in a bond of friendship stemming from real understanding of the mutual relationship between each other, and with the Godhead (Krishna).

(e) By organizing and participating in local, joint regional, zonal, national, international meetings of the organization.

(f) By spreading, propagating and transmitting the teachings of Bhagavad Gita and Srimad Bhagavatam and the doctrines that manifest the ethical and philosophical principles of Krishna consciousness by television, telerecordings, sound broadcasting, cinematography, gramophone records, tape recordings, drama, yatra, and recitations, and by any other system of services, sermons, address, relics, missions, revivals, peaceful crusades, festivals and processions.

(g) By encouraging, organizing, funding or aiding the development of self-reliant communities, villages and the like, through rural, urban and industrial development programs, including irrigational projects, khadi and cottage industry, small scale industry, etc., agricultural development, based on the scientific principles of Krishna consciousness and to promote the understanding that the ultimate beneficiary in all human activities is Krishna.

(h) By engaging in the active public service of propagation of the aims and objects through distribution, gratuitously or with remuneration, literature authorized by the organization.

(i) By training the members in special workshop camps, and ISKCON asramas in the principles of Krishna Consciousness.

(j) By distributing sanctified (Krishna) prasadam foodstuff as much as possible at all functions.

(k) By systematically increasing the family of Nama Hatta groups by expanding the activities and good will of the organization amongst the general public.

(l) By acting as instrument to increase the standard of advancement in the ethical and philosophical principles of Krishna consciousness of the individual members of the sanghas specifically, and the groups in general.

(m) By encouraging the members to become expert in all areas and through the daily experience in practical management, finances, sadhanam, propagation, etc. of the groups, developing a selfless service attitude of self initiative bringing one closer to pure Krishna consciousness and giving full satisfaction of the self.

(n) By building or assisting to build temples, schools, colleges, hospitals or other buildings in connection or for the advancement of the objects of the society and to maintain, alter and improve the same, including existing buildings, and to furnish and equip the same.

(o) By performing, sponsoring or cooperating with any other charitable, scientific research, philosophical, and all other activities as authorized by ISKCON.

## CONSTITUTION OF HARE KRISHNA NAMA HATTA

### **ARTICLE ONE**

- 1) The name of this association shall be: Hare Krishna Nama Hatta .
- 2) Any group of five or more people who register as a member of the Hare Krishna Nama Hatta shall be called a "Sangha".
- 3) This organisation is founded in the footsteps of the Nama Hatta originally established by Sri Nityananda Prabhu at Surabhi Kunj and later taken up by Srila Bhaktivinode Thakur, for the purpose of distributing the Holy Name and the teachings of Sri Caitanya Mahaprabhu, with the understanding that the chanting of the Holy Name is the only solution to all problems of man.

### **ARTICLE TWO: Objects and Purposes**

- 1) General objective:  
To awaken suddha prema bhakti for Krishna in the hearts of all men.
- 2) Specific objectives:
  - a. To develop spiritual discipline among all the members of the organisation, following strictly the guidelines set by the sponsoring body, ISKCON.
  - b. To develop understanding of the philosophy of Sri Chaitanya Mahaprabhu among the members, as it is the most universal of philosophies.
  - c. To distribute the Holy Name and the teachings of Sri Chaitanya Mahaprabhu to every town and village.
  - d. To elevate all Sanghas to the highest spiritual standard as outlined in the by-laws.
  - e. To coordinate the activities of all Sanghas and any other organisation formally approved by ISKCON into a unified Vaisnava movement.

### **ARTICLE THREE: Means and Methods**

- 1) By holding regular meetings of the Sangha. Each meeting will include chanting of the Holy Name and reading from sastra, following the procedure outlined in the by-laws.
- 2) By organising and participating in regional and national meetings of the association as outlined in the by-laws.
- 3) By holding public gatherings, festivals, etc., to propagate the chanting of the Holy Name.
- 4) By study of sastra, individually or in group, under the guidance of ISKCON.
- 5) By distributing literatures printed and published by ISKCON or authorized by them.
- 6) By participating in workshops sponsored by ISKCON with the aim of training the members of the Sanghas in the principles of Krishna Consciousness.
- 7) By distributing Krishna Prasadam as much as possible to the general public.

- 8) By systematically increasing the members of the Sanghas and the members in the Sangha.
- 9) By raising the spiritual standard of the members and Sanghas under the guidance of ISKCON and the Hare Krishna Nam Hatta.

#### **ARTICLE FOUR: Principles of Conduct**

1) General Principle:

In all activities, in all situations, fix one's mind on loving service to Sri Krishna.

2) Four Pillars of Dharma:

Dharma is upheld by the pillars of austerity, cleanliness, mercy and truthfulness. These pillars are destroyed by the four sinful activities, namely, meat eating, intoxication, gambling, and illicit sex life.

3) In the interest of preserving Dharma, all members should therefore strive for simplicity, cleanliness, compassion and truthfulness. They should likewise strive to avoid meat-eating, intoxication, gambling, and illicit sex life.

4) Six rules of surrender:

To help one surrender to the lotus feet of Krishna and advance in spiritual life, the following six rules of conduct are given.

a. Enthusiastically perform all activities favourable for spiritual advancement.

b. Avoid all activities which are unfavourable for one's spiritual advancement.

c. Have strong faith in all circumstances, knowing one is under the protection of Sri Krishna at all times.

d. To accept Krishna as one's master.

e. To sacrifice everything for Krishna.

f. To act in a humble spirit.

5) Five activities of Sadhana:

Among the activities of Sadhana Bhakti, five are recognised as most important.

a. Association with devotees teaching sudha bhakti

b. Chanting of the Mahamantra - japa and sankirtan

c. Hearing of authorized sastra

d. Worship of deity of Sri Krishna or Sri Chaitanya

e. Residing in a holy place or near a mandir

#### **ARTICLE FIVE: Membership**

1) Qualifications: This organisation is open to all, regardless of caste, creed, age or sex.

2) Procedure: Application for recognition as a Hare Krishna Nama Hatta Sangha must be made to the proper authority and in the proper manner as outlined in the by-laws.

3) In order to encourage advancement in spiritual life, the Hare Krishna Nama Hatta recognises three levels of development, defined according to a minimum standard, further recognition as defined in the by-laws.

a. Sangha - Minimum of five members, meeting at least once a week, follows the procedure of meetings in the by-laws.

b. Kendra - at least ten general members, one member with Hari Nam Diksa from a Vaisnava Acharya, two others following the restrictions outlined in Article Four, No. 2, and chanting 16 rounds of Hare Krishna Maha Mantra Japa daily. Morning and night meetings daily. lecture. Have a regular meeting place

used for functions of the Kendra only. Must have maintained this standard for six months.

c. Mandir - previous standing as Kendra for two years. land and building registered as property of Hare Krishna Nama Hatta, simple Deity worship, one initiated brahmin, five harinam diksa, twenty general members, daily offerings.

- 4) Sanghas, Kendras and Mandirs are awarded special recognition for their advancement, according to the by-laws.
- 5) Hare Krishna Sanghas are encouraged to enroll other Sanghas.
- 6) ISKCON shall be the final authority in determining the status of a Sangha.
- 7) ISKCON has the authority to revoke the membership of a Sangha if it is found to deviate from the principles outlined in the constitution and the by-laws.

### ***ARTICLE SIX: Fees and Financial Matters***

- 1) Individual members of a Sangha must pay one rupee per month to the local Sangha treasury.
- 2) Each Sangha will subscribe to the Hare Krishna Sankirtan Samachar and Bhagavat Darshan.
- 3) At the discretion of the executive of the Sangha, considering the particular economic situation of an individual, fees may be waived.
- 4) Each Sangha is responsible for keeping records of all fees, donations and funds received and spent.
- 5) Each Sangha is financially independent of ISKCON for its operation and expansion.
- 6) A representative of ISKCON can request to see the record of accounts at any time.
- 7) Fund raising of a Sangha for festivals, construction, etc., shall be conducted only in those areas defined by ISKCON authorities, and after consulting with them.
- 8) Application for grants for special projects will be considered by relevant ISKCON authorities.
- 9) No funds collected in the name of Hare Krishna Nama Hatta shall be used for any personal use.

### ***ARTICLE SEVEN: Property***

- 1) All properties of Hare Krishna Nama Hatta should be registered according to the by-laws.
- 2) No property moveable or immovable belonging to the Hare Krishna Nama Hatta shall be claimed or sold by, altered or destroyed by any individual or group.

### ***ARTICLE EIGHT: Affiliations***

- 1) Hare Krishna Nama Hatta is authorized by ISKCON and follows the same philosophy and goals.
- 2) Full authority over all the Sanghas lies with ISKCON in all circumstances.
- 3) Any affiliation of a Sangha, either formal or informal, with another organization, should be done only with the permission of ISKCON, or authorities delegated by ISKCON.
- 4) No Sangha or member of a Sangha should use the Hare Krishna Nama Hatta for any other purpose than those outlined in the Constitution and the by-laws.

5) Hare Krishna Nama Hatta is not affiliated with any political party, and should not be used for political purposes.

### **ARTICLE NINE: Flag, Sign, and certificates**

- 1) Every Sangha should display the official Hare Krishna Nama Hatta flag as described in the by-laws.
- 2) Every Sangha should post a sign, as described in the by-laws.
- 3) Certificates for membership of a Sangha, Kendra, and Mandir, will be issued by ISKCON, with the official seal of ISKCON.

### **ARTICLE TEN: Levels of organisation**

- 1) Each sangha will select a president, secretary, and treasurer, to be approved by the "Cakra Senapati", or in his absence, by the next highest executive.
- 2) Three to five Sanghas may be taken to form one "Upa-cakra". A leader may be selected from among members and approved by the "Cakra Senapati", or, in his absence, the next highest authority.
- 3) Three "Upacakras" may be taken to form one "Cakra". The "Cakra Senapati" will be selected and trained by Hare Krishna Nama Hatta and approved by the "State Director".
- 4) Three cakras may be taken to form one "Mahacakra". The mahacakra Senapati will be chosen from among the members and approved by the Krishna Prema Mali.
- 5) Three mahacakras may form a "Mala" (108 Sanghas), directed by a Krishna Prema Mali appointed by the State Director.
- 6) Four malas may form a "Mandal" with leader appointed by the State Director.
- 7) Three mandals may form one "Mahamandal", with leader appointed by the State Director.
- 8) Three mahamandals may form one "Taranga" with leader appointed by the State Director.
- 9) Three tarangas may form one "Plavan" (Flood) with leader selected by the State Director.
- 10) The supervising and sponsoring body of Hare Krishna Nama Hatta is ISKCON, whose authority rests with the zonal GBC Secretary. The zonal GBC Secretary will appoint the State Director of the Hare Krishna Nama Hatta.
- 11) The duties and authority of each local leader is defined in the by-laws.
- 12) The Geographical areas of the States as units of Hare Krishna Nama Hatta are listed in the by-laws.

### **ARTICLE ELEVEN: Meetings.**

- 1) Meetings of the Sanghas (Regular) should follow the formation outlined in the by-laws).
- 2) Authorities of Hare Krishna Nama Hatta or ISKCON have the right to change the format of a Sangha meeting if not found to be proper.
- 3) Additional meetings should be held to discuss organization of festivals, preaching, distribution, etc.
- 4) Any philosophical question that cannot be solved satisfactorily should be taken to higher authorities, either verbally or in writing.

## **BY-LAWS OF THE HARE KRISHNA NAMA HATTA**

### ***ARTICLE ONE Registration in Hare Krishna Nama Hatta***

- 1) Application for recognition as a Hare Krishna Nama Hatta Sangha may be made directly to the headquarters of the Hare Krishna Nama Hatta, or through one of the officials authorized by the Hare Krishna Nama Hatta.
- 2) Application must be made on the prescribed form in Appendix One at the back of this booklet.
- 3) Completed application form must be accompanied by two Rs., in the form of money order. Failure to complete the form properly may be the cause of rejection of the application.
- 4) On notification from the head office, the applicant should then send 21 rupees, as a subscription to Hare Krishna Samachar and Bhagavat Darshan.
- 5) Upon receiving the 21 rupees, the applicant will be accepted as a Hare Krishna Nama Hatta Sangha, and notification of such will be given.
- 6) In order to continue as sangha, each sangha must continue to pay the subscription fee once a year. In case of failure to do so, membership as a sangha may be withdrawn.
- 7) Yearly subscription fee is subject to change by the authorities of the Hare Krishna Nama Hatta.

### ***ARTICLE TWO Revocation of membership***

- 1) The power of revocation lies with the State Director of the Hare Krishna Nama Hatta.
- 2) In the case of revocation of membership, the title of Hare Krishna Nama Hatta can no longer be used in any of that groups activities or by any of its individuals.
- 3) In the case of revocation of membership, all properties accumulated while a member of the organisation and in the organization's name, must be returned to the Hare Krishna Nama Hatta.
- 4) Reasons for revocation may be any one of the following:
  - a. Where a Sangha acts or endeavors to act contrary to the goals and ideals of the Hare Krishna Nama Hatta, as outlined in the constitution.
  - b. when the Sangha is used for personal or communal end.
  - c. When the sangha fails to submit its monthly report after repeated warnings.
  - d. When the sangha is found to be involved in any illegal activities.
  - e. When the sangha involves itself in affairs that halt the prescribed activities of the sangha.
  - f. When the sangha engages in any kind of political activity, factionalism, or acts against the Society and its goals.
  - g. When the sangha fails to pay its subscription fees.

\*\*\*\* Note: We are currently missing articles 3 & 4 \*\*\*\*

**ARTICLE FIVE Promotion of Sanghas**

- 1) Initial status of a registered sangha shall be termed Provisional status.
- 2) Upon confirmation from a Hare Krishna Nama Hatta officer that the registered sangha has been following the minimum requirements of a sangha for six months, the terms provisional shall be deleted, and the term Kanistha added.
- 3) Minimum requirements of a sangha are the following:
  - a. Minimum of five members.
  - b. meeting at least once a week.
  - c. meeting conducted according to the format described under General Meeting in this book.
  - d. the group under consideration should be following the above three conditions for six months.
- 4) Special recognition shall be given to a sangha upon confirmation from an officer that the sangha has fulfilled the following:
  - a. enrolled one other group as a sangha.
  - b. meeting four times a week.
  - c. minimum of seven members.
  - d. enrolled two subscribers to Hare Krishna Samachar or Bhagavat Darshan.
- 5) Any sangha that fulfills the conditions mentioned in the preceding clause shall be termed Hare Krishna Nama Hatta Sangha Madiyam.
- 6) Further special recognition shall be given to a sangha upon confirmation from an officer that the sangha has fulfilled the following:
  - a. enrolled two additional sanghas.
  - b. meeting daily
  - c. minimum of ten members.
  - d. enrolled six additional subscribers.
  - e. establishing a fixed meeting place used for the purposes of the sangha only.
- 7) Any sangha that fulfills the conditions of the preceding clause shall be termed Hare Krishna Nama Hatta Sangha-Uttama.
- 8) A Sangha be promoted to the status of Kendra upon fulfilling the following conditions:
  - a. enrolled four additional sanghas.
  - b. meeting morning and evening daily.
  - c. minimum of ten members, one of which has hari nam diksa according to ISKCON standards, two others of which are following the four principles of dharma mentioned in the constitution.
  - d. enrolled ten additional subscribers.
  - e. fixed meeting place exclusively for sangha use, with a picture altar.
  - f. for at least six months.
- 9) Request of a Sangha for Kendra status must be made in writing, stating the qualifications. This request must be signed by the president of the Sangha and must be accompanied by a confirmation letter written and signed by a cakra senapati officer of the organisation, who has personally investigated the sangha under consideration.
- 10) A sangha fulfilling the conditions of clauses 8 and 9 above shall have the official name Hare Krishna Nama Hatta Kanishtha Kendra.
- 11) Special recognition shall be given to a Kendra upon confirmation from a Cakra Pati that the Kendra has fulfilled the following:
  - a. enrolled six additional sanghas.
  - b. meeting morning and evening daily.
  - c. minimum of twelve members. two who have hari nama diksha, four following principles of dharma and chanting 16 rounds.
  - d. enrolled 15 additional subscribers.

12) A Kendra fulfilling the conditions of clause 10 shall be termed Hare Krishna Nama Hatta Kendra Madhyam. Further special recognition shall be given to a Kendra upon confirmation from a Cakra Pati that the Kendra has fulfilled the following:

- a. enrolled eight additional sanghas.
- b. meeting morning and evening daily.
- c. minimum of 15 members. four who have hari nama diksha, following principles of dharma and chanting 16 rounds.
- d. enrolled 20 additional subscribers.
- e. weekly feast of prasad for its members.

13) A Kendra fulfilling the conditions of clause 12 shall be termed Hare Krishna Nama Hatta Kendra-Uttama.

14) A Sangha may be promoted from the status of Kendra to the status of Mandir upon fulfilling the following conditions.

- a. possession of land registered in the name of Hare Krishna Nama Hatta.
- b. deities, installed or uninstalled, with daily puja.
- c. daily offering of bhoga.
- d. one initiated brahmin, five hari nama diksha, 10 following principles. total of twenty members.
- e. enrolled nine sanghas and one kendra.
- f. enrolled 25 subscribers.
- g. status of Kendra for one year.

15) A sangha fulfilling conditions of clause 14 shall be termed Hare Krishna Nama Hatta Mandir-Kanistha.

16) Special recognition shall be given to a Mandir upon confirmation of fulfilling the following:

- a. installed deities.
- b. three initiated brahmins, seven Hari Nama diksha, ten following principles, total of twenty five members.
- c. enrolled two kendras and 11 sanghas.
- d. enrolled 35 subscriptions.

17) A Mandir fulfilling conditions of clause 16 shall be termed Hare Krishna Nama Hatta Mandir-Madhyam.

18) Further special recognition shall be given to a Mandir upon confirmation of fulfilling the following:

- a. five initiated brahmins, ten hari nama dikshas, fifteen following principles. total of thirty members.
- b. enrolled two kendras, 13 sanghas.
- c. enrolled 50 subscriptions.
- d. weekly feast for members and guests.

19) A Mandir fulfilling conditions of clause shall be termed Hare Krishna Nama Hatta Mandir-Uttama.

## **ARTICLE SIX: Officers of the Nama Hatta**

### **1) Officers of the Sangha:**

- a. President
  1. Selection - By sangha members with approval of cakra pati or higher official.
  2. Duties - Approve or reject applications for general membership in the sangha. See that the general meetings are being carried out regularly according to status and procedure. See that secretary and treasurer are doing their duties. Represent the sangha at higher level meetings. See to the growth

of the sangha in terms of members and status. Cooperate in organisation of festivals.

b. Secretary

1. Selection- By the President
2. Duties - Keep attendance register Keep properties register an valuable documents. Prepare monthly progress report of activities of the sangha.

c. Treasurer

1. Selection - By the President
2. Duties - Keep account book of fees collected monthly from general members, and any other funds handled by the sangha.

## 2. Upacakra Pati.

- a. Four Sanghas in proximity shall be labeled "upachakra"
- b. Officer in charge of the upacakra shall be called a "Pati".
- c. A Pati shall be selected by the cakra senapati for the area.
- d. Duties of the Pati shall be to preside over monthly presidents meeting of the sanghas in his upacakra. Organise and preside over monthly upacakra maha sankirtan festival. Cooperate in organisation of cakra utsabs. Visit each sangha in his upacakra once a month. Report progress of each sangha monthly to \_\_\_\_\_.

## 3. Cakra Senapati

- a. Three upacakras in proximity shall be labeled "Cakra".
- b. Officer in charge of the cakra shall be called Senapati.
- c. A Senapati shall be selected by the Mali of his area.
- d. Duties of the Senapati:
  - Preside over meeting of upacakra patis in his cakra.
  - Organise and preside over the cakra utsabs.
  - Attend the upacakra mahasankirtan festivals.
  - Supervise all officers under him in Krishna conscious conduct.
  - Appoints upacakra patis with approval of the Mali.

## 4. Maha cakra Senapati

## 5. Mali

- a. Nine cakras in proximity make one Mala. 108 sanghas.
- b. Officer in charge of a Mala is called a Mali
- c. A Mali is selected by the State Director.
- d. Duties of the Mali:
  - Presides over monthly cakra senapati meetings.
  - Presides over cakra utsabs.
  - Appoints cakra senapatitis.
  - Approves upackra pati appointments by cakra senapati.
  - Confirms status of sangha.
  - Responsible for the conduct of the officers under him.

**ARTICLE SEVEN: Meetings**

- 1) The regular meeting of any sangha, once a week, four times a week daily, or twice daily, shall be called a general meeting.
- 2) Procedure for the general meeting shall be followed at all organisation meeting as well, with the addition of organisational discussions.
- 3) Procedure of the General Meeting shall be as follows:
  - a. guru Vandana
  - b. pancatatva mantra
  - c. mahamantra
  - d. bhajans may be sung
  - e. reading from literature authorized by authorities.
  - f. tulasi puja may be done
  - g. close with kirtan.
- 4) the Kirtan shall be responsive.
- 5) Attendance shall be taken at all general meetings and recorded in attendance register.
- 6) Authorized bhajans are those found in the ISKCON printed bhajan book or those authorized by the cakra senapati.
- 7) Authorized literature shall consist of those printed by ISKCON or authorized by the Cakra Senapati.
- 8) The general meeting of the kendra and mandir shall follow the above procedure. In addition, Gurvastakam should be sung in the morning and Gaur aroti in the evening. Dhup or full aroti should be offered at the altar. guru puja ?
- 9) At the general meeting of the Kendra and Mandir there shall be lecture from Srimad Bhagavatam or Caitanya Caritamrta in the morning and Gita in the evening.
- 10) Meetings to discuss organisation shall be called committee meetings.
- 11) A meeting of the presidents of the sanghas in one upacakra presided by the upacakra pati, shall meet once a month, to discuss preaching activities, festivals, spiritual standards.
- 12) The officers and general members of the sangha shall meet at least once a month to discuss preaching, proposals forexpansion, festivals, fund raising, and other matters that may arise.
- 13) An organization meeting of the presidents in the upacakra shall meet once a month, presided over by the upcakra pati.
- 14) The function of the presidents meeting shall be:
  - to plan the monthly mahasankirtan festival
  - to discuss problems or questions that arise in the general meetings.
  - encourage the sanghas to higher standards for promotion.
- 15) An organization meeting of the presidents, secretaries and upacakra patis shall meet once every three months, presided over by the Cakra senapati (25 members).
- 16) The function of the cakra organization meeting shall be:
  - to plan the cakra utsab to be held every three months.
  - to discuss any problems that cannot be solved at a lower level.
  - to give instruction, detailed, on vaisnava acar and philosophy.
- 17) An organization meeting of all the cakra senapatis of one mala and mahacakra senapatis of the Mala shall be called once a year, presided by the Mala senapati.
- 18) Function of the Mala organisation meeting shall be:
  - review the activities of the Hare Krishna Senmala of the Mala for the previous year.
  - plan preaching activities on all levels for the coming year.

**ARTICLE EIGHT: Festivals**

- 1) The monthly festival of all sanghas in one upacakra shall be called a Mahasankirtan sangha. All the general members and officers of the sanghas should attend. As well, invitations shall be issued to sanghas of the same Cakra.
- 2) Place of the Mahasankirtan shall rotate from village to village withing the upacakra.
- 3) Duration of the mahasankirtan shall be full afternoon and evening.
- 4) Upacakra pati and Cakra Senapati will preside and lecture.
- 5) Preaching parties from ISKCON may attend.
- 6) The cakra utsab every three months shall be attended by all the general members of the sanghas within one Cakra. Invitations will be issued to other sanghas in the Mala.
- 7) The Cakra stab location shall rotate from a village of one upacakra to another upacakra.
- 8) Duration of the Cakra utsab shall be one full day.
- 9) Ten senapati and the mala senapati shall preside.
- 10) Program shall consist of 24 hour kirtan, prasad for all, drama and film.
- 11) The yearly festival of all sangha members in one Mala shall be called Mala Smmelan. Invitation to other Malas.
- 12) The location shall rotate from Cakra to Cakra each year.
- 13) The Mala senapati and State Director shall preside.
- 14) Duration shall be four days.
- 15) Program shall consist of preaching, kirtan, drama, films, workshops sponsored by ISKCON, special displays for village improvement.

**ARTICLE NINE: Financial matters**

- 1) The treasurer shall keep a record of all fees of general members, donations, subscriptions, etc. in a special ledger. All expenditures should be noted.
- 2) Accounts should be submitted for approval by the upacakra pati once a year, and copy with letter of approval of upacakra pati shall be sent to the State Director.
- 3) All funds shall be deposited in a bank account in the name of the Sangha.
- 4) Any debts incurred by a general member of sangha before of after registration shall in no way be the responsibility of the Hare Krishna Nama Hatta.
- 5) The funds of a Hare Krishna Nama Hatta sangha shall never be used for purposes other than the operation, development, and activities of the sangha.

**ARTICLE TEN: Properties**

- 1) All properties, moveable or immoveable shall be listed in a ledger kept by the secretary.
- 2) No properties of the sangha shall be sold without permission from the Cakrapati and mala Senapati, and State Director.
- 3) All properties shall be filed by documents with the Hare Krishna Nama Hatta, in the name of the local Sangha, and the document should be approved by the Mala Senapati and State Director.

4) Documents must be registered by law and certified copy sent to the State Director.

## SRI SRI GODRUMA KALPATAVI

( The Desire-tree Grove of Godruma )

by

Srla Bhaktivinode Thakur

### **Part - I**

sri sri godruma candraya namah

Sri Sri Namahatta (i.e., the market place of the holy name) located at Sri Sri Navadvipa-dhama (whenever and where-ever a part of the dhama is manifested)

nama cintamanih krsnas caitanya rasa vigraha

(Bhaktivinode Thakur begins by describing the different principal characters and materials appearing in the market)

**Bhandar** (store-house) : the natural commentary on the Vedanta Sutra, the reservoir of the nectar of the Upanishads, which is the great scripture "Srimad Bhagavat Mahapurana" .

**Mula Mahajana** (principal trader) : Sri Nityananda Prabhu

**Amsi Mahajana** (Share trader) : Sri Advaita Prabhu (Bengal), Rupa, Sanatana (Vrndavana), Sri Swarup Damodar, Ramananda Ray (Jagannath Puri)

**Bhandari** (store-keeper) : Sri Gadhadar Pandit Goswami, Srimati Visnupriya Thakurani, Srimati Jahnava Thakurani (Bengal); Raghunatha das Goswami (Vrndavana); Sri Paramananda Puri (Jagannath Puri)

(Note: The following additional posts are given with their respective devotees. For brevity's sake we are not mentioning the devotees, but simply the position).

**Pratihari** (sales keeper)

**Kosadhyaksa** (Treasurer)

**Lekhak** or **Ganak** (record-keeper and accountant)

**Postribarga** (nourishing parties)

**Mudra Pariksak** or **Poddar** (currency examiner)

**Dalal** or **Yojak** (sales agent or broker)

**Parimata** or **Koyal** (one who weighs out the goods)

**Paricarak** (director)

**Bahak** (ordinary peon or bearer)

**Sakatik Bahak** (empowered bearer)

**Kreta** or **Khariddar** (purchaser or customer)

**Panya dravya** (materials to be purchased)

1. The Holy Name
2. The Holy Name related to the Lord's form
3. The Holy Name related to the Lord's Qualities
4. The Holy Name related to the Lord's pastimes
5. The Holy Name related to rasa with the Lord
6. The Holy Name imbued with the full potency of all transcendental emotions in pure devotion.

(The Holy Name is compared to sugar cane juice; The Holy Name related to the Lord's form is compared to gur;

The Holy Name related to the Lord's qualities is compared to brown sugar;

The Holy Name related to the Lord's pastimes is compared to white sugar;

The Holy Name's ecstatic mellow is compared to sugar candy;

And the Holy Name of the Lord imbued with full potency of all transcendental ecstatic devotional emotions is compared to pure refined sugar candy).

Rules of Payment : Pennies, quarters, half-dollars, dollars and gold coins are not the real currency to purchase the commodities sold in the market place of the Holy Name. Transcendental faith is the only currency acceptable. If anyone tries to purchase the above commodities with ordinary material currency, or in other words, if anyone wants to purchase the Holy Name by material desire, he is making a great mistake. No one should try to purchase the Name by material attempt, for his effort will simply be a waste of time.

### Description of the Transcendental Currency

1. Sraddha (faith), compared to paisa, by which the Name can be purchased.
2. Nistha (steady devotion), compared to two annas or 1/8 silver coin, by which the Name related to the Lord's form can be purchased.
3. Ruci (taste for the Name), compared to four annas or 1/4 silver coin, by which the Name related with the Lord's forms and qualities can be purchased.
4. Asakti (attachment), compared to 1/2 silver coin, by which the Name related to the Lord's form, qualities and pastimes can be purchased.
5. Bhava or Rati (preliminary ecstatic love of God), compared to one whole silver coin, by which the Name related to transcendental emotion can be purchased (rasita nama).
6. Prema (pure love of God), compared to a golden coin, by which the Name of the Lord imbued with all transcendental potency of the Lord's ecstatic devotion can be purchased.

According to the price one pays he will receive the corresponding commodity.

But there is a mystery here: When the customer (devotee) gives payment and receives the Name, and chants the required number of times, he gets back what he originally paid, by the mercy of the traders. Therefore he may again purchase, without any loss or diminution.

### The Three Kinds of Branches of the Greater Market place of the Holy Name

1. **Panya vithika** or bazaar: sites associated with Vaisnava acaryas and pastimes of the Lord; those places with many temples and many devotees. e.g., Sripat Khardaha, Santipur, etc. For the 64 Mahants, or associates of Lord Nityananda, there are 64 different bazaars.

2. **Bipani** or **Dokan** (store or shop): a place where a single shop-keeper or business man sits and places wares out for sale is called a store. There are two kinds of stores: where the store keeper takes the goods on credit from the chief trader and takes his profit after selling and paying back the amount owed; where the store keeper purchases the goods with his own capital and takes his profit directly.

3. **Vrajak bipahi** or **pasari** (travelling peddler or salesman): This type of salesman takes the goods from the chief trader either on credit or by paying cash and putting the goods on his head he goes from village to village, from road to road, selling his wares. He does not keep his goods at any particular place. However he generally sells his transcendent wares within a particular specified area.

**Yojaka** or **Dalal** (sales agent or broker): Those who bring customers to the trader and show customers the goods is called a sales agent or broker.

**Kreta** or **Khariddara** (customers): These are the human population of the world. Those who have money can purchase the commodities for sale. There is one secret however: goods sold in the market which were purchased with false money also become counterfeit. The customers should see that all sales personnel carry the identifying mark of the chief trader, and only after being satisfied that the salesman is bonafide and authorized should he make his purchase. One should not fall prey to cheating salesmen. The identifying tag will be GAURANGA'S NAME .

**Meki Thaka** (false notes): The devotee who in his private conversation always discusses with great faith the transcendental qualities of devotional service free from all material desires, free from the desires for material knowledge and the results of fruitive activities, has got the finance with which to purchase the Name. Where there is discussion of other desires, i.e. karma and jnana, there are only false notes. If one tries to give a false note in exchange for the Name he gets a counterfeit Holy Name - namabasa, or the shadow of the Name. The trader's goods are pure and unblemished, but according to the condition of the customer, those unpolluted and pure goods (the Holy Name) may become a mere shadow of the Name.

### Some details on the Nama Hatta:

1. Lord Nityananda Prabhu himself is the Holy Name, and the Holy Name's Market has arisen at Sri Navadvipa Dhama by His causeless mercy. The main branch of the market is at Sri Navadvipa and Sri Advaita is in charge. The second branch is at Vraja Dhama, under the control of Sri Rupa and Sanatan Goswamis. The third branch is at Purusottama Ksetra, where Sri Swarup Damodar and Sri Ramananda Ray are in charge.

2. Under the control of the above markets, Sri Virabhadra Prabhu (son of Nityananda), Sri Acyutananda with his brother, Srinivasa Acarya Prabhu, and Sri Ramachandra Thakura Prabhu, have set up various markets.

3. The shops and salesmen of all villages and areas are under the control of the above bazaars.

4. Taking the goods from the markets, bazaars and shops, the salesman put the market on their heads and sell their wares from village to village.

In this way markets, bazaars, shops and salesmen will operate everywhere, at all times. Whenever and wherever a pure devotee accepts birth he takes up and continues the pastimes of this marketing of the Holy Name.

5. Through the will of the chief trader, within Sri Navadwipa, in Sri Godruma Dwipa, at Surabhi Kunj, that main market has been established. From that place all the pure devotees have taken up the work of Hatta. Bhaktivinode invites all persons locally or from foreign countries to become shop-keepers in their states or to become travelling salesmen. Those interested should write to Surabhi Kunj's chief preacher, giving details of name, address and desire to participate. One will get the authorization certificate as well as the merchandise of the chief trader. One must however follow the rules and regulations of the chief trader of the market.

6. Special announcement: Those who receive the special certificate of authorization from the chief trader, namely the merchants, shop-keepers, and travelling salesmen, should deliver their goods, Krsna-nama, along with the chief trader's identifying mark, Gauranga's name. Any salesman setting up in a village should sell his merchandise raising a transcendental flag with the above mentioned identifying mark. Merchandise should be given after checking the value of the customer's currency. One should be careful that this is not given without receiving the proper payment. Goods given without proper payment will naturally turn counterfeit.

7. Each and every merchant, store-keeper, etc., should send in full details of their sales activities every year, before the Anniversary Festival of Sri Sriman Mahaprabhu. They should clearly write every place they are intending to visit in the coming year as well as the festivals they will observe, and those to whom they sell their goods (those they convince to take up the Holy Name).

## **Part II**

In the first part were written the names of various employees who are playing a part in the Lord's transcendental pastimes. It is said that a rare fortunate person with the eyes of bhakti can see those pastimes and the corresponding market even today. This is confirmed by "Sri Caitanya Bhagawati" :

adyapiha sei lila kare gauraraya  
kona kona bhagyavan dekhigare paya

The employees for posts mentioned below will be appointed, in accordance with the order of Sri Nityananda Prabhu:

1. Representatives of Nityananda Prabhu ten pancayat (leaders), who are the Chief employees. Whatever they jointly decide and announce will be accepted as non-different from the orders of the Lord.

2. **Jharudara**: He will keep the market clean. He helps the other employees and workers at their meetings during discussion, and in the performance of their responsibilities.

3. **Saharatdara** (market reporter): informs everyone of all relevant information and current news in regard to the market's affairs.

4. **Dandidara** (scale operator): takes the goods out from the shop, weighs them and gives them to the customer.

5. **Cabidara** (keeper of the keys): keeps all the keys of all store-rooms in the market under his care. He opens the sale with his keys, and at the end of the day he closes up the sales with his keys.

6. **Mute** (coolie): takes the goods with great effort and lifts them on to the customer's vehicle. There are many such bearers in the market.

7. **Caukidara** (watchman): a security officer, keeps watch over the market and catches thieves and other anti-social elements.

8. **Moharara** (book-keeper): writes down the expenditure and sales of all commodities.

In this way Bhaktivinode describes 20 employees. The rest are as follows:

9. **Darga** (inspector)
10. **Peyada** (peon)
11. **Paras** (light-giver)
12. **Ghatiyala** (protector of ghats)
13. **Dokanadara** (store-keeper)
14. **Pasari** (travelling salesman)
15. **Paikera** (wholesaler)
16. **Patani** (ferryman)
17. **Pramanika** (barber)
18. **Dhopa** (washerman)
19. **Dalala** (broker)
20. **Darji** (tailor)

For the above twenty posts there is a qualification and disqualification.

Qualification gives the right to chant the Name. Disqualification means no rights to the Name. The qualified can take any of the above mentioned posts.

Qualification : whether brahmin, ksatriya, vaisya, sudra or lower, or whether sannyasi, brahmacari, grhastha, or vanaprastha, if one has pure devotion, he can become an employee of the Nama Hatta, and take up any of the posts.

(Eradication of all material desire, freedom from jnana and karma, and favorable service to Krsna, comprises pure devotion. According to the devotion in ones heart one has qualification, and according to the devotion there will be freedom from disqualifications).

Disqualifications :

1. Those persons materially engrossed, lazy, selfish, irreligious, devoid of enthusiasm, atheistic, desirous of obtaining mukti, eager to do material welfare work, tending to dry mental speculation, argumentative, ambitious for material prestige, controlled by lamentation, illusion, anger, greed, intoxication; those who are cheaters, liars, enemies of religion, illusioned by material learning and material culture are disqualified from becoming employees of the Nama Hatta.

(A man's present, not previous character, is to be considered. To whatever extent a person can destroy his disqualifications, he obtains shelter of pure devotional service, and receives qualification).

2. For a grhastha or vanaprasta to go to prostitutes, women other than one's wedded wife or to engage in un-restricted sex-life with one's own wife, is forbidden. Brahmacaris and sannyasis are absolutely restricted from association with any woman. If any man is guilty of the offenses then he is disqualified from becoming an employee of the Nama Hatta.

(Renounced Vaisnavas of the babaji asrama are within the category of sannyasis. Those married but pure in devotion are accepted first as Vaisnavas, then as grhasthas.)

3. The person who calls himself a giver of the Name and requests some kind of material benefit from the recipient is disqualified.

(Givers of the Name freed from false ego may perform their respective duties according to the varnasrama system to maintain themselves and their family, and do not lose their qualification. The guru who gives a mantra to his disciple and accepts a voluntary offering from him for the benefit of the disciple's spiritual life is not disqualified).

4. Women who are pure devotees can become travelling women salesmen for distributing the Holy Name amongst other women, but they cannot give the name to men. According to time, place, and circumstances, however, and with great care, a cautious and mature woman can distribute the name to men. Apart from elderly women or very young girls, men preachers should avoid discussions with other women.

Acara Vyavahara (practice and behaviour);

1. As far as possible food in the mode of goodness for maintenance of health is to be taken. Causing pain to another person's body for maintaining one's own body is not proper. One should always maintain this vision. To protect one's body, there is no restriction from taking medicine and treatment.

2. Preachers should maintain themselves through honest means. Those householders who are capable of working have no right to beg from their material subsistence, but brahmachari and sannyasis should beg to maintain their body and should not take up any other means as an alternative wherever the preacher goes in the course of his activities, he should always be alert as to how to increase the preaching of the Holy Name at that particular place.

3. Whatever asrama under the varnasrama system one is in, a person should follow its particular rules. Considering the place, time and person, behaviour without undue pompousness which keeps one healthy is very good. One may use vehicles, staff, umbrella, etc., as long as they are helpful and useful. When possible, they should be given up.

4. One should follow the rules of cleanliness and sanitation in the toilet which are practicable and healthy, and this will not obstruct one's qualification to distribute on behalf of the Nama Hatta. However, one should be very careful that in this bathroom behaviour that no foul play takes place. That is an obstruction to pure devotion.

5. Vaisnavas naturally enjoy wearing the dress and ornaments of a Vaisnava. His favourite decoration is double or triple stranded tulasi neck beads and twelve marks of tilak (urddhva pundra), with a space between two vertical lines.

6. Each Nama Hatta employee should practice chanting the Holy Name as much as he can and have spontaneous affection for it. One should introduce himself as the most humble servant of their Lordships Sri Sri Gauranga, Nityananda, Advaita, Gadadhara, Srivasa. He should try to decorate himself with meekness, mercy, tolerance, pridelessness, and respect for all living entities. The preaching of the Name shall be performed with Khol and kartal, accompanied by favourable discourses and public lectures. At the time of chanting, one may dance in ecstasy. The singing of the Glories of the Holy Name and dancing in ecstasy should correspond to the devotee's spontaneous emotion, and not just according to the tempo, beat and tune, One should avoid excessive pre-occupation with musical tune and beat. The music and tune should have an effect on the hearts of the listeners similar to the action of borax in the melting of gold. It is good to express ones feelings for the Lord through song and dance according to ones natural rising of transcendental emotions. The behaviour of irreligious people in displaying these emotions is not required. It should be avoided.

7. Employees of the Nama Hatta should carry on the preaching in the mood of pure devotion. One should never preach the paths of jnana and karma, dry renunciation, etc. Offering all respects to others one should in a mood of transcendental mercy request everyone humbly to take up the chanting of the Name. Apart from the above employees, there are other pious aspirants, such as bhats, fakirs, bauls and others who are seen in the market place. These people have the right to perform their own fruitive activities, and benefit by the association of the Nama Hatta. However Nityananda Prabhu is not responsible for whatever they lack in the pure standard.

I humbly request that those who are interested in accepting the post of one of the above-mentioned twenty employees of the Nama Hatta should, after first considering the qualifications and disqualifications, write their esteemed decision to the chief preacher or saharatkar at the address mentioned below.

Sri Sri Nama Hatta Parimarjak (sweeper)  
the fallen, worthless servant,  
Sri Kedarnath Bhaktivinod  
Surabhi Kunj, Godruma Dvipa, Sri Navadvipa Dhama

### **Part III**

All the employees of Sri Sri Nama Hatta are hereby humbly requested to send to the publisher of the Godruma Kalpatavi the details of any function or relevant news regarding pure Vaisnava dharma. Vaisnava festivals, Hari Nama festivals, the disappearance days of pure Vaisnavas, any exceptional Vaisnava activities (ancient or new) and all similar improvements, should be sent in detail.

Why is the sweeper of the Nama Hatta the signatory of the Godruma Kalpatavi newsletter?

As the sweeper daily cleans the market, he finds scattered letters here and there. Whatever he finds written in those letters he gives to the saharat dara to broadcast. Because the information comes from the sweeper, the saharat dara signs the sweeper's name at the time of publishing. The origin of all these bits of information is known by the chief trader there, Sri Nityananda Prabhu.

Special Note: The Dalala (sales agent who brings customers to the trader) was mentioned in the previous issue. Those agents are all pure Vaisnavas of our Nama Hatta. Apart from these, there are many well-wishers of the Hatta who are also brokers, but not yet pure Vaisnavas. However, they are assisting the Pure Vaisnavas to strengthen the market place. Their names shall be entered in the future. When they become pure vaisnavas by the potency of the Holy Name, they will be mentioned as Nama Hatta employees.

Caution: The workers of the Nama Hatta mentioned in the second part should all deal with one another in the mood of true brotherhood. No one should consider another as being less perfect than himself. Just as, on a tulasi plant one does not consider the leaves to be more or less pure according to whether they are large or small size, so a pure vaisnava is not to be considered higher or lower according to his health, physical strength, material learning, caste, physical appearance or age. Consideration of high caste, wealth, family, Vaisnava birth, and the subsequent behaviour of respect which is extended, is simply social and has nothing to do with transcendental life.

The consideration of senior and junior amongst god-brothers is simply on the basis of how advanced one is in pure devotional service of the Lord. Pure Vaisnavas naturally offer all kinds of respect to other senior Vaisnavas and members in the hereditary family of the Lord or his great devotees, as well as observing matters of Vaisnava etiquette, respecting pure devotees, honouring guests, and respecting others according to degree of renunciation of material life. Apart from the above mentioned considerations, pure devotees do not make any other distinction of high or low, and carefully avoid such.

## ANNOUNCEMENT

All the rules, regulations, and happenings of the Sri Sri Nama Hatta and all the news of the market that the public should know will be published from this Godruma Kalpatavi newsletter. This newsletter has no specific time of publishing, sometimes every month, sometimes every two months, sometimes twice a month. The paper has no price. All the travelling salesmen, store-keepers, and other employees of the market shall receive one copy free. Those who start saving from the first issue and bind them together will benefit greatly in the end.

Apart from this newspaper a publication of the name "Sri Vaisnava Siddhantamala" will appear from the Sri Nama Hatta. One issue of this publication is termed a "guti" (a bead). 108 "guti" will make a complete mala. Whenever a "guti" is printed, the travelling salesmen, store-keepers, and other employees of the market will receive a copy, free of charge. The issues will reveal truths of Vaisnava philosophy as well as establish pure Vaisnava songs. Travelling salesmen, store-keepers, and other employees of Nama Hatta may chant and bring others to chant these Nama Sankirtana. The truths of the Name and truths of devotion, the revelations of scripture, and related teachings which will appear in the paper should be preached from village to village in the same or like

manner. The employees of the Nama Hatta should save their copies of the "guti" from the first issue very carefully. The first issue was printed a while ago, but it will be published once again and find its way back into the hands of the employees. Each "guti" will be of fixed size. If one wants to get a copy of the "guti" he should pay one paisa per copy. The workers can write to the saharat dara and explain how many copies of the "guti" they want and they will receive accordingly.

## REQUEST

O great souls who are the travelling salesmen and store-keepers of our market of the Name, we humbly request you to send in the name, village, address and district in clear writing of any pure Vaisnava whom you may know. In this way we can request them to allow us to print their name as a travelling salesman in our Sri Nama Hatta newspaper.

Prapannasrama and sraddha kutir: The shop-keepers for the Holy Name should establish in the village where he lives a store for the Holy Name, in a kuti, hut, shelter or room. That kuti will be known as a prapannasrama. Faithful devotees of the Name will gather from near and far to taste the nectar of the Name and to preach the glories of the Name. The Vaisnavas will recognize and respect the store-keeper as their spiritual brother, but the saintly people connected with the asrama should not think that they are obligated to feed him. One sadhu is not eager to take assistance from another for mitigating his requirements. However, according to one's capability he may make any offering to his brother that he is able. The store-keeper will not take any offence if a devotee brings his own food and stays for the night at the asrama. If in serving one's brother one gives his possessions as offering he should not feel any pride thinking he is a giver.

Everyone should just endeavour that the victory flag (jayapataka) of the Pure Name be raised. No one should think "I" or "mine" or "other" and feel false respect or disrespect. To mitigate one's own wants one should practise his required work: that is the general rule.

Each prapannasrama will have the name of the village or area name attached to the name of the prapannasrama., e.g., Amala Jora Prapannasrama, Bag Bazar Prapannasrama, etc.

Wherever a travelling salesman stays is called a sraddha kutir., e.g., Phula Kusum Sraddha kutir, Nakhuria Sraddha Kutir, etc.. There is no need for a separate house or separate building to be constructed. Whenever a worker connected with the Nama Hatta visits a village where a travelling salesman is situated he should first visit the sraddha kutir and meet with the salesman. Nama Hatta workers should meet their expenses by personal funds, though the travelling salesman has feelings of brotherly affection for all. If a travelling salesman wants to take a brother worker as a guest in his home, whatever is pleasing for both should be settled on, as the occasion is a mutual exchange of happiness.

## Vartta

( announcement )

(A list of 27 salesmen and 3 store-keepers is then given)

Whenever any of the Nama Hatta workers, in the course of their ordinary business, visit another village, then at a general place pre-established for the purpose of preaching to give lectures and sing devotional songs for the benefit of the public. If this is done then within a few days qualified speakers and singers as travelling salesman and storekeepers will be available. In this regard everyone should take special care. Humble, enthusiastic, learned, and intelligent young persons should be taken to a solitary place and taught to lecture and sing. Bit by bit engage these trained young people in giving lectures in public places, in the markets, and other places. An account of any attempt which is successful should be sent to this newspaper for publication.

The Christian missionaries who are coming from abroad for the purpose of carrying out religious preaching are paid a salary in return for their work. Therefore their activities are not selfless and there is no real auspicious benefit achieved for the world by their activity. Our Lord Sri Nityananda Prabhu's Nama Hatta is not of that nature. Our preachers of the Holy Name carry the manner of the Lord from village to village in a selfless, dedicated manner, preaching and fulfilling the order of Lord Sri Caitanya Mahaprabhu. This type of preaching of eternal religious principles will spread in a short time, not only the length and breadth of India but throughout the whole world. The Holy sound of Sri Caitanya's mrdanga will be heard and everyone, whether brahman or mleccha, will attain pure devotion to the lotus feet of Sri Hari.

## A DESCRIPTION OF PREACHING ACTIVITIES

(Note: here Bhaktivinod Thakur mentions the preaching of different Nama Hatta workers all over Eastern India. To give an example only one description is given.)

13th Paus, Caitanyabda 405 (Bengali year). Sri Nama Hatta's work begins. Some of the Nama Hatta workers gather together at Calcutta's Kumartuli Sri Gaura-Gopinatha Kunj, Bidan street, in the house of Sriyuta Rai Kanailal Dey Bahadur, and at the Rambagan Bhaktibhavan for a large festival. At amaljoda village in Burdwan district Sri Bipinbihari Bhaktiratna, (store-keeper) has established one prapannasrama and in the neighbouring village area is preaching the glories of the Holy Name.

### Mitigating Doubts

Many people have written to the Godruma Kalpatavi regarding the description of certain workers in the second part, namely the pramanik (barber), doba (washerman) and darji (tailor).

### What is the exact nature of their duties?

The post of barber, washer and tailor are most elevated. Except for highly qualified persons, no one can accept these three positions. That person who can bring a lusty, ill-behaved, and dirty person with messy and unkempt hair to the

position of a clean and pure Vaisnava is known as the Nama Hatta's barber. A person who can raise someone who, having gone astray, has become contaminated and whose fallen character can be compared to clothes stained with filth and stool, one who can clean and reinstate such a person, is called the Nama Hatta washerman. karma, Jnana, yoga, and various kinds of Vedic ritualistic activities are compared to separate pieces of cloth, which an expert tailor can join together with the thread of pure devotional truth and establishes activities based upon perfect and pure devotional principles. This is the activity of a Nama Hatta tailor.

**Pdnya Vithika Pati:** All those who are born in the family of the Lord engaged in the selfless preaching of the Name shall be known as the Nama Hatta's Pdnyas Vithika Pati. (master of the bazar)

**Panchayat:** Any ten or more employees of the Nama Hatta who together come to Godruma Ksetra for the purpose of establishing themselves deeply in the activities of spreading the Nama Hatta, shall then become Sri Sri Hatta's panchayat, or the main merchant's representatives.

(Here Bhaktivinoda Thakura mentions more names: 6 store-keepers, 4 brokers, and 53 travelling salesmen.)

## **PART V**

### **Inspection Report**

The Sri Sri Nama Hatta root is established at Sri Sri Nabadwip Dhama, at Sri Surabhikunj, Sri Godrum Ksetra, and its branches and sub-branches are spread throughout India. The employees are from time to time travelling from the main market to different places to see how the work of the Nama hatta is progressing. What the inspectors have seen up till now is herewith revealed.

**21st of Bhadra**, 406 Caitanyabda, Sunday, the Nama Hatta's sweeper, the market reporter and another two Nama Hatta workers visited the Sri Rampurnaga Nama Hatta in the district of Hoogly. There, at a new Mahaprabhu mandir, travelling salesman Sriyuta Krishnakisora Goswami had gathered an assembly of devoted Brahmins and Vaisnavas. After a brief discussion on bhakti and varnasrama the travelling salesman Sriyuta Kalidasa Saha together with some devotees sang in a sweet voice Lord Caitanya's Siksastaka published in the fourth guti of the Bhaktisiddhanta Mala.

The Nama Hatta's employees present at that place experienced extreme satisfaction to see the wonderful devotion for Sri Caitanya of the assembled brahmanas.

**5th Aswin** Caitanyabda 406, Monday, the Nama Hatta sweeper, assistant and flagbearer arrived in the town of Ghatal, Midnapur District, after dark. The devotees escorted the Nama Hatta employees with sankirtana to the Harisabha. More than a thousand devotees of the Nama assembled and engaged in massive sankirtana. The next day at sunrise, along with all the devotees of Ramjivanpur, they performed blissful kirtan and inspected the activities of the Nama Hatta in the prapannasrama of Sriyuta Kunja bihari paina.

More than a thousand devotees assembled, loudly chanting the name of Hari. The Nama Hatta commander for that area, Sriyuta Umacarana Vidyaratna warmly welcomed the sweeper Bhaktivinod, his assistant Bhaktibhrnga, the devotee Sitanath and the assembled Nama Hatta employees. The sweeper Bhaktivinod gave a lecture on the glories of the Holy Name.

The captivating lecture and personally composed Vaisnava songs filled the assembled devotees with prema. Travelling salesman Sriyuta Ramadasa Babaji and Sriyuta dharacandra Tarkalanar satisfied the assembly with sweet lectures. The assembly dispersed three hours after darkness had fallen with loud chanting of Hari and pure Nama sankirtana.

**7th Aswin**, at daybreak, street sankirtan went out with a great gathering of Ramjivanpur villagers. The special decorations and mandapas in front of the houses was a wonderful sight to see. Thereafter the sankirtana party went on the main road and from the houses the devotees in great devotion were chanting the name of Hari. At one mandapa the travelling salesman and Bhaktivinod Thakur explained the glories and the truth of the Name, while from all four sides the village women-folk raised their voices in yoodling. In some places the school children, breaking loose from the teacher's care, crying Hari Bol, ran towards the sankirtana party. All of the devotees were feeling mutual bliss. The minds of everyone present was captured by this enchanting scene.

Sriyuta Srivascandra Adya, Sri Gangadhara Pal, Sri Radhanatna Das, Sri Madnavacandra Dey, Sri Umescandra Modak, Sri Trailokya Das, store-keeper Sri Jadunatha Pal and the best of the Brahmins Sriyuta Dinanath Ray, each had at their houses separate individual sankirtana meetings.

Later, at the village of Srinagar, in the Harisabha established by the Nama Hatta, Bhaktivinoda and the employees gained the affection of nearly two thousand assembled persons by their discourses. Sriyuta Hridayanath Karmakar and other Nama Hatta Singers sang sweetly and dancers Sriyuta Sitanatha Hara and others danced to the kirtan and enchanted all those present.

**8th Aswin**, in a massive gathering at Ramjivanpur all the Nama Hatta employees did Nama Kirtana from house to house. At the houses of Sriyuta Umescandra Modak, Sriyuta Ananta Gayen, Sriyuta Ramacand Datta, Sriyuta Srinivasa Rauth, Sriyuta Ramkalpa Raut, a great multitude of persons received the message of Mahaprabhu. Finally, at the Natya-salaya of Sri Parvatinath Mahadeva, nearly two and a half thousand persons came together, where the commander glorified Mahaprabhu from the Vedas and Puranas. At that time of pure devotional preaching, the sweeper Bhaktivinod showed the uselessness of the impersonal philosophy. Later, at the prapannasrama of store-keeper Sriyuta Jadunath Pal, the Rasik Mandali performed kirtana.

**9th Aswin**, all the Nama Hatta workers gathered at Hatipur Devakhand, where nearly three thousand people assembled at the Natyasalaya of Jagajanani Bhadrakali. The travelling salesman of that place, Sriyuta Kesava candra Cakravarti had made many preparations with gates and mandapas. The villagers took the Nama Hatta workers with great enthusiasm from the bank of the river to a pandal. Along the way village women filled with ecstasy were yoodling. Those present will not forget the enchanting scene. At that time everyone lost consciousness, submerged in the ocean of Krsna prema. After all the devotees were properly seated in the mandap the following song was sung in the baul melody:

"Nitai nam hate, o ke jabire bhai, ay chute ese pasanda jagai madhai dujan sakal hater mal nile jute.

Hater amsi mahajon, Sri adwaita sanatan, bhandari sri Gadadhar pandit vicaksan.

Achen caukidar Haridas adi holen sri Sanjay sri Sridhar mate paricarak achen Krsna dasa prabhrti,

hon kosadhyaksa srivas pandit, jhadudar kedar jute.

Hater mulya nirupon, noy bhakti prakaron,

Prem heno mudra sarbasar, samyaman nai komi besi saman o jon re, sob ek mane bojhay uthe.

Ei premer uddes, ek sadhu upades

Sudhamoy harinam rup susandes ete boro nai re dvesadves, khay ek pate kanakuthe."

("Nityandanda has come to the Marketplace of the Name. Whoever's coming, run quickly. Those two rascals Jagai and Madhai have looted the storehouse and taken all the goods. You will find the partners Adwaita, Sanatan, the store house managers. Gadadhar Pandit is the guard, Haridas is the watch man, Sanjay and sridhar are the bearers. Kesava Bharati and Vidyavacaspatis are brokers and Krsna Das and others are managers. Srivas Pandit is the treasurer, and Kedarnath is the sweeper. The cost of the goods in the store, are nine kinds of devotional service. The gold coin is prema. There is no limit, with whatever you have, buy, there is no shortage people, take as much of the goods as you can. For obtaining love of God this is good advice. The message is the nectarean name of the Lord, so let there be no useless strife. Let everyone, whoever he may be, eat from the same plate.

(Events of the 10th and 11th Aswin are omitted for brevity's sake.)

**12th Aswin**, Nama Hatta workers assembled at Bhaktinidhi's Vadan Ganj pranannasrama in the morning. Later at Koyapat Bazaar, nearly four thousand people came to see the Nama Hatta workers. The first few minutes were spent in getting the people to be quiet. Bhaktinidhi's lecture was followed by a lecture by Bhaktivinod on the sloka "vadanti tat tattva vidas tattvam" from Srimad Bhagavatam. With this sloka he destroyed the Mayavadi philosophy and established the truth of pure devotion to Bhagavan Sri Krishna. Thereafter, travelling salesman Pandit Sriyuta Amerendranatha gave one lecture filled with devotion. Then salesman Sriyuta Ramananda Das Babaji gave a long lecture regarding Hari Nama. During all of these lectures the listeners hearts were filled with devotional ecstasy, exhibited by frequent applause and crying of "Hari" with a love-filled enthusiasm.

(14th and 16th Aswin are omitted)

On inspecting the Ghatal and Jahanabad groups, the Nama Hatta workers could see the tremendous advancement the work of the Nama Hatta had made in such a short time. It is well known that travelling salesmen do their jobs with great care. The supervisor Sriyuta Mukhopadhyaya Bhaktibhusan in particular has done especially noteworthy service in the Ghatal area. If employees such as he were to be found in every area, it would be a source of great joy. On visiting those areas we would derive the same bliss. Here we make one point: that each worker of the Nama Hatta should follow the below-mentioned points with great care.

1. glories of the Nama Hatta being revealed in every house depends on the work of the Tahaldar or patrolman.
2. At the time of Hari Nama bhajans and kirtans, we saw that many songs filled with conceptions of materialism, voidism and sense-enjoyment were being sung.

This is not to be done in the Nama Hatta. It is only proper to sing songs composed by previous mahajans or acaryas, or the songs published by the Vaisnava Siddhanta Mala, of other Vaisnava songs following in those footsteps. Apart from this no others should be sung. I hope that those in charge of Nama Hatta operations in the areas concerned will keep a careful watch in this regard.

3. At many places it is seen that the workers of the Nama Hatta get special prasada from the devotees, by which their ability to taste transcendental mellow is being disturbed. This is not desirable. This does not mean that proper reception of guests is being forbidden.

4. At many places there are many kinds of spontaneous song writers who accept the Sri Nama Hatta verses, but they are singing songs from their previous experience. Those songs are all against the principles of pure devotion. It is my desire that songs based on pure devotion and the pure Name be prepared. If the leader in each area can prepare songs with proper verse, melody and beat, we will print them in the Vaisnava Siddhanta Mala.

5. Those groups which do not discuss pure devotion and the pure Name, and simply engage in collecting money should not keep a close connection with the Nama Hatta organization. Otherwise the glories of the Nama Hatta will be finished.

(Signed Sri Ram Sevak Chattopadhyaya Bhaktibrnga,  
Sri Kedarnath datta Bhaktivinod, sweeper,  
and Sri Sitanath Das Mahapatra, flagbearer)

## "Market Activities"

In the above of Sri Navadvip, at Surabhi Kunj, Godruma, the Nama Hatta sweeper, preachers and other workers have been busily engaged on the occasion of Niyama Seva (Kartik month) with special religious observances and various festivals of the Name. From the last 27th Aswin until the 30th of Kartik every day aroti, sankirtana, reading from the scriptures, lectures from the books, darsana of the deity of Mahaprabhu and street sankirtan have been the agenda.

The above mentioned activities were performed at Gaura Daha, Sapta Rishon, Bhajana Sthana, Hamsa Bahan, Svarat Saila, Hari Hara Ksetra, Hiranya Kunj, and other places of the Lords pastimes. Devotional songs and special lectures connected with the particular pastimes of each place were also performed. It is not possible to explain how much bliss the villagers in those places experienced on hearing the glories of those places. Some of the people began to roll in the dust chanting the name of Gauranga in transcendental joy while others' eyes filled with tears which dampened the earth, and everyones' hairs stood on end in realization of ecstasy. At Hiranya Kunj Sriyuta Naphal candra Pal Choundry did a special Kirtan of the Name displaying spontaneous bliss.

Under the care of the mahanta of Godruma, Sriyuta Nila Madhava chakravarti, along with loud sankirtan the party travelled around Navadvip and visited various temples such as Praudha Maya, the listeners were submerged in pure chanting of the Name. Gauranga kirtan was performed in the courtyard of Mahaprabhu, where babies, elderly and children were all stunned and with rapt attention listened and expressed great satisfaction. With body trembling and their eyes filled with tears of love, they began showering sweets like a rain of flowers upon the singers. Many talented and intelligent pandits were also present, and none had heard such a rendering of the Name, which delighted the hearts of all living beings.

## Commander-in-Chief and Patrolman

In the second part of this publication twenty kinds of workers were mentioned. In addition to those, there are a few others who have been employed. As the preaching of the Nama Hatta grows strong, atheist demons who support Kali make many arguments against the Nama Hatta. In order to defeat the atheist Kali and his soldiers, Sri Nityananda has created a number of new soldiers for the purpose of protecting the transcendental preaching work of the Lord's Name. These are: the Commander-in-chief (pradhan senapati), the State commander (pradesa senapati), the patrolman (tahaldar padatika), as well as other workers assisting the above soldiers.

The patrolman works in the villages, while the area commander, the state commander, and the commander-in-chief destroy all the atheistic opinions with scripture and arguments based on scripture, and ultimately establish the glories of chanting the Holy Name.

## Rules for the patrolman

1. Each patrolman, dressed in appropriate vaisnava apparel will patrol in his designated area doing kirtan with kartals. He will visit each day at least five householders and preach to them the message of Mahaprabhu.
2. He will remain at the householder's place only long enough to preach the order of Sri Chaitanya, and no longer.
3. He will sing the order of Mahaprabhu in a humble way.
4. No material reward should be asked or accepted from the householder.
5. If any householder resorts to any type of rude behaviour the patrolman should satisfy him with sweet words and attention. Under no circumstances should any anger or contempt be brought into the mind.
6. If any persons want to engage in a debate with the patrolman, the patrolman should inform the local commander.
7. The patrolman will keep with him a flag or banner of the Nama Hatta.
8. Those who are beggars and maintain themselves by chanting the Holy Name are disqualified from becoming patrolmen.
9. No one should desire to get any material reward for doing work for the Nama Hatta. One should depend for his maintenance on his private job. Flags, banners, and kartals should also be purchased by his own income. In this way by performing selfless service he will be able to satisfy the chief merchant, Sri Nityananda Prabhu.

## Rules for the Commanders

1. The commanders will establish the principle of pure bhakti by taking assistance of the vedas and their authorized Smṛti and mīmāṃsā sastras.
2. The commanders will go from village to village and appoint patrolmen and teach them the formulas, and, if necessary, protect them by giving them instruction filled with bhakti.

Signed by the Sri Nama Hatta sweeper,  
the fallen worthless servant,  
Sri Kedarnath Bhaktivinod,  
Surabhi Kunj, Godruma Dvipa,  
Sri Navadvipa Dhama