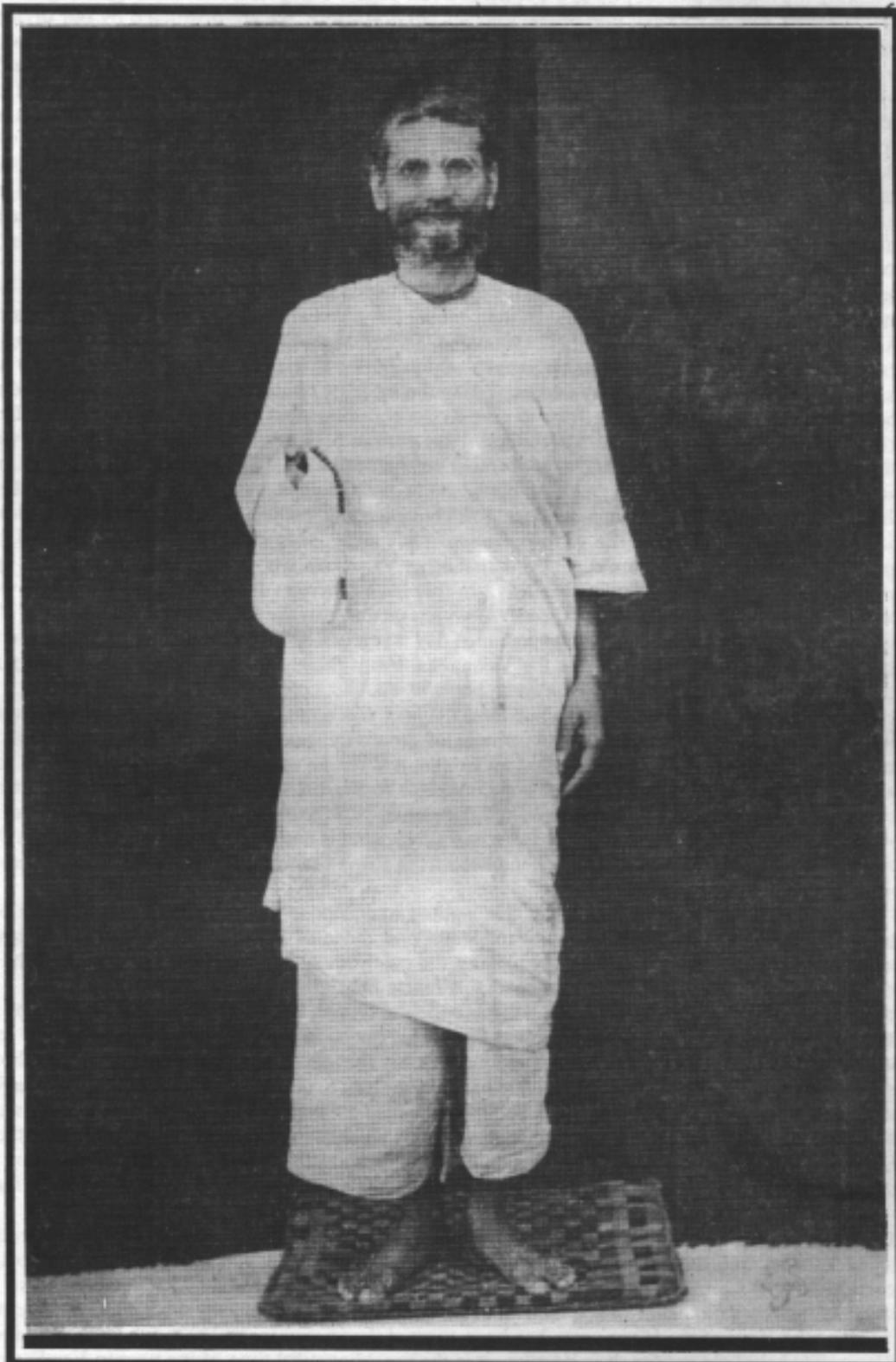




Rays of  
The Harmonist



## — Editorial —

"The innermost hankering of every living soul is for beauty, love, affection, and harmony; not for power, knowledge, or anything else." These are the words of our saints. In harmony being the principal theme and task presented to the *Rays of the Harmonist*, there are two things to remember in our quest: First, we should meet the challenge that harmony means to always see the environment as friendly in the midst of a world of war and death, and, secondly, there are relativities even within the absolute realm of the spiritual world. With these two points in mind we can proceed on rapidly to the other underlying themes of the *Rays*.

We are presenting the highest philosophy of the spirit in a few pages. Therefore, it is befitting to begin with an understanding of the *guru-paramparā*, our devotional line of disciplic succession. Here, we are instructed by our divine masters to daily sing the *guru-paramparā* song written by Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda but we are immediately faced with the question of who *all* these personalities are in our *paramparā* and what their contribution is to the *paramparā*. It must be clear how it has been formulated. We have ended our list of spiritual masters with Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja, our founder-ācārya of the Gauḍīya-Vedānta Samiti. Without his brilliant research and exposition on *māyāvāda* or the impersonalistic philosophy in his book called *Māyāvāda Jīvanī*, our understanding of the *guru-paramparā* would not be much more clearer today than when the controversy raged over what actually comprised the bona fide disciplic succession of spiritual masters during the time of Śrīla Bhaktivinoda Thākura. Śrīla Bhaktisiddhānta Sarasvatī took up the battle vigorously, exposing so many deviate religious groups who claimed allegiance to Mahāprabhu's camp like a great general who leads a charge into an overwhelming mass of bogus philosophies, all under the guise of *māyāvāda* or impersonalism. Thus, our next theme appears in the shape of what *sahajiyā*, or religious imitation, actually is.

It is also befitting that on the dawn of Śrīla Bhakti Prajñāna Keśava Mahārāja's centennial celebration, we should begin to understand the nature of his character and writings. In the past we have known him vaguely as the *sannyāsa* guru of the great luminary Śrīla A.C. Bhaktivedānta Swāmī Mahārāja. Of course, Swāmī Mahārāja's glories are still spreading and should not be impeded one iota. But we can only understand one Vaiṣṇava's contribution to the *paramparā* in the light of another. To compare one over the other is a gross error. Therefore, by understanding the intimate relationship between them—then we can get some feeling of how both helped each other in their efforts to give Kṛṣṇa consciousness to the world. There are other names like Śrīla Bhakti Rakṣaka Śrīdhara Deva Gosvāmī Mahārāja, the *sannyāsa* guru of Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja, and Śrīla Bhakti Pramoda Purī Gosvāmī Mahārāja, a godbrother to them all and seniormost living Vaiṣṇava on the planet, and Śrimad Bhaktivedānta Nārāyaṇa Mahārāja, the Vice-President of the Gauḍīya-Vedānta Samiti whose intimate contact with them all and whose *rasika* books and *pravachanas* are quickly becoming endeared more and more by devotees around the world. Although not everyone is listed in the *guru-paramparā* given by Śrīla Bhaktisiddhānta Sarasvatī, it is given in this manner for deep *siddhāntic* reasons. We should not think that other Vaiṣṇavas who are not seen here are not spiritual masters in their own-right. For example, where is Rāmānanda Rāya in this list? Where is Jāhnava Devī? We begin with Madhvācārya, because of his central link between Brahmā and "Gauḍīya" which means also the followers of Śrī Caitanya Mahāprabhu. From Śrīla Bhakti Prajñāna Keśava Mahārāja, whose disappearance day is celebrated on the first day of Kārtika, we then enter into the next theme: Kārtika, the month of Dāmodara for the Vaiṣṇavas. From there one will recognize the other themes unfolding naturally and hopefully begin to see the harmony in the *Rays*.

What relevance does this magazine have to our lives? It will not be felt so much in an ordinary, mundane way. The problem presented here is how to harmonize the deep urge of creativity, poetry, the arts, and so on with the *siddhānta* or conclusive philosophy of Gauḍīya Vaiṣṇavism. We are aware that it is not an easy magazine. Wherever we look in any literary production we are faced with the age-old problem of content versus form. But we are again told by our divine masters to not be form-worshippers, to understand the spirit behind it. When our gurus speak, we should digest their words carefully. It is our life and soul, but how to pass it on? At all times we must learn to discern what is useless propaganda and what is the beauty of truth. *Śrī Caitanya-caritāmṛta*...One day Rāmānanda Rāya inquired from Rūpa Gosvāmī, "What kind of drama are you writing? We can understand it is a mine of conclusive statements."

Svarūpa Dāmodara replied for Rūpa Gosvāmī, "He wanted to compose a drama about the pastimes of Lord Kṛṣṇa. He planned to write in one book both the pastimes of Vṛndāvana and those of Dvārakā and Mathurā. Following the order of Mahāprabhu, he has divided it in two plays, one concerning the pastimes of Mathurā and Dvārakā and the other concerning Vṛndāvana. The two plays are called *Vidagdha-mādhava* and *Lalita-mādhava*..."

Then Rāmānanda Rāya, an authority himself on transcendental drama, began his examination of Rūpa Gosvāmī's expertise and understanding of drama. Rūpa Gosvāmī replied first to his question regarding the *nāndī-sloka* or introductory verse, then when he was asked about the next verse regarding who was his *iṣṭa-deva*, or worshipable deity, and how did he describe him, then he hesitated due to embarrassment. Finally, due to the request of Śrī Caitanya Mahāprabhu, he recited: *anarpita-caruṁ cirat karunayāvatīrṇah kalau...* Mahāprabhu disapproved of it because it described of his personal glories within his presence. But all the devotees present appreciated it and expressed their gratitude. The questioning continued for some time until Rāmānanda Rāya remarked, "This is not a poetic presentation. It is a continuous shower of nectar. It is the essence of all *siddhāntas*, or scriptural realizations..." "What is the use of a Bowman's arrow or a poet's poetry if they penetrate the heart but do not cause the head to spin?"

Then Śrī Caitanya Mahāprabhu praised Rūpa Gosvāmī's transcendental poetry and said, "Without such *alaṅkāras*, metaphors and literary ornaments, and the *kavitva* or poetic qualifications, there is no possibility of *rasa-pracāra*, of preaching the transcendental mellow..." Śrī Caitanya Mahāprabhu requested all his associates to bless Rūpa Gosvāmī so he could continuously describe the pastimes of Vṛndāvana which are full of the *prema-rasa*, the emotional mellow of love of Godhead.

In such a manner the *Rays of the Harmonist* has been formed. Everyone is invited to take a very unique bath, under the guidance of our bona fide religious guides. It is Kārtika...it is the most beautiful time of the year in Vṛndāvana...

# Śrī Śrī Dāmodarāṣṭakam

Spoken by Satyavrata Muni in a conversation  
with Nārada Muni and Śaunaka Ṛṣi  
in the Padma Purāṇa

## Verse One

*namāmiśvaram sac-cid-ānanda-rūpam  
lasat-kuṇḍalam gokule bhrājamānam  
yaśodā-bhiyolukhalād-dhāvamānam  
parāmr̥ṣṭam atyam tato drutyā gopyā*

*namāmi*—I bow down and offer obeisances; *īśvaram*—the supreme controller of all *saktis* or potencies; *sac-cid-ānanda-rūpam*—the *puruṣavatāra*, complete incarnation, and the form of eternity, knowledge and bliss, Śrī Kṛṣṇa; *lasat-kuṇḍalam*—whose *makara* (dolphin-like) earrings playfully swing to and fro; *gokule*—the *aprākṛta-cinmaya-dhāma*, divine abode of transcendental consciousness, called Gokula; *brājamānam*—beautifully manifest; *yaśodā-bhiyā*—who out of fear of Mother Yaśodā; *ulūkhalād-dhāvamānam*—for having broken the yogurt pots gets down from the wooden mortar and flees away; *parāmr̥ṣṭam*—catching Him from behind; *atyam*—extremely; *tataḥ drutyā*—running after Kṛṣṇa very quickly; *gopyā*—by Śrī Yaśodā.

## Translation

I offer my obeisances unto the *sac-cid-ānanda* form of the Supreme Lord Śrī Kṛṣṇa, whose *makara*-shaped earrings swing and play upon His cheeks, who is so splendidly manifest in the transcendental *dhāma* of Gokula, who on becoming so fearful of Mother Yaśodā, due to the offense of breaking the yogurt pots, jumps down from the wooden grinding mortar and speeds away, who is then chased by Yaśodā, running quickly after Him, and who is finally caught from behind.

## Verse Two

*rudantam muhur netra-yugmam mrjantam  
karāmbhoja-yugmena sātāṅka-netram  
muhuḥ śvāsa-kampa-tri-rekhāṅka-kanṭha-  
sthita-graivāṁ dāmodaram bhakti-baddham*

*rudantam*—crying (due to the fear of the stick in His mother's hand); *muhuḥ*—again and again; *netra-yugmam*—both eyes; *mrjantam*—rubbing (simultaneously); *karāmbhoja-yugmena*—whose lotus hands; *sātāṅka-netram*—with fearful eyes; *muhuḥ*—repeatedly; *śvāsa*—quick breathing; *kampa*—trembling; *tri-rekhāṅka-kanṭha*—His neck marked with three lines like a conchshell; *sthita*—situated; *graiva*—ornaments about the neck; *dāmodaram*—unto Dāmodara, whose belly is bound; *bhakti-baddham*—bound by devotion.

## Translation

I offer my obeisances unto that Dāmodara who, due to the fear of the stick in His mother's hand, cries again and again, rubbing both eyes simultaneously with His lotus hands, whose fearful eyes are so expressive, whose quick breathing make the pearl necklaces and other jewels around His three-lined neck quiver, and whose belly is bound only by His mother's devotion.

## Verse Three

*itīdrk sva-līlābhīr ānanda-kuṇḍe  
sva-ghoṣam nimajjantam ākhyāpayantam  
tadīyeśita-jñēṣu bhaktair jitatvam  
punah prematas tam śatāvṛtti vande*

*itīdrk*—showing in this way (as the *Dāmodara-līlā*); *sva-līlābhīḥ*—His own childhood pastimes; *ānanda-kuṇḍe*—pools of pure joy; *sva-ghoṣam*—His own Gokula inhabitants; *nimajjantam*—perpetually immersing; *ākhyāpayantam*—make known; *tadīyeśita-jñēṣu*—to those who desire to know His opulence and majesty; *bhaktair-jitatvam*—conquered by the devotees' loving devotion; *punah*—again; *prematāḥ*—with pure love; *tam*—unto Lord Dāmodara; *śatāvṛtti*—hundreds of times; *vande*—I offer obeisances.

## Translation

I offer my obeisances again unto Lord Dāmodara whose childhood pastimes such as this *Dāmodara-līlā* of being bound with a rope, perpetually immerses His own Gokula inhabitants in pools of pure joy, who informs those devotees who want to realize His aspect of opulence and majesty that He is conquered only by the pure loving devotion of His devotees.

## Verse Four

varam deva! mokṣam na mokṣāvadhim vā  
na cānyam vrne 'ham vareśād apīha  
idam te vapur nātha! gopāla-bālam  
sadā me manasy āvirāstām kim anyaiḥ

varam—boon; deva—O Lord! O supremely effulgent one!; mokṣam—liberation; na—not; mokṣā-āvadhim—highest plane of liberation; vā—or; na—not; ca—also; anyam—anything else; vrne aham—I pray; vara Isāt—from You who can bestow any boon; api—also; iha—here, in Vṛndāvana; idam—this; te—Your; vapuh—form or śrī mūrti; nātha!—O Lord!; gopāla-bālam—the form of a cowherd boy; sadā—eternally; me manasi—in my heart; āvirāstām—be manifest; kim anyaiḥ—what is the need of liberation or other things.

## Translation

O Lord! O supremely effulgent One! Though You are capable of granting any boon, I do not pray to You for liberation, nor for eternal life in Vaikunṭha, nor for any other benediction. O Lord! May Your form as a cowherd boy eternally manifest in my heart—besides this I have no need of any other benediction.

## Verse Five

idam te mukhāmbhojam avyakta-nīlair-  
vṛtar̄m kūntalaiḥ snigdha-raktais ca gopyā  
muhuś cumbitam bimba-raktādharam me  
manasy āvirāstām alam lakṣa-lābhaiḥ

idam—this; te—Your; mukha-ambhojam—lotus face; avyakta-nīlaiḥ—by extremely dark blue; vṛtar̄m—surrounded or covered; kūntalaiḥ—by curling locks of hair; snigdha—soft; raktais—reddish-tint; ca—also; gopyā—by the gopī Mother Yaśodā; muhuḥ—repeatedly; cumbitam—kissed; bimba-rakta-adharam—lips as red as a bimba fruit; me—my; manasi—the heart, or viśuddha-sattva mind; āvirāstām—manifest; alam—useless; lakṣa-lābhaiḥ—millions of achievements or boons.

## Translation

O Lord! Your lotus face which is covered by Your dark locks of curling hair with their soft, reddish-tint,

is kissed repeatedly by Mother Yaśodā. May Your lotus face which is endowed with lips as red as bimba fruit always remain visible in my heart! Millions of other boons are useless to me.

## Verse Six

namo deva! dāmodarānanta! viṣṇo!  
prasīda prabho! duḥkha-jālābdhi-magnam  
krpā-drṣṭi-vṛṣṭyāti-dīnam batānu-  
grhāneśa! mām ajñam edhy akṣi-drṣyāḥ

namah—I offer obeisances; deva!—O Lord (of divine beauty)!; dāmodara—who is so affectionate to His devotees; ananta—who is endowed with inconceivable mahā-śakti or potencies; viṣṇuḥ—O Viṣṇu, all-pervading one!; prasīda—become satisfied; prabhuḥ—O Prabhu, my Lord and master! duḥkha-jāla-abdhi-magnam—immersed in the ocean of material miseries; krpā-drṣṭi-vṛṣṭyā—by the rain of merciful glances; āti-dīnam—extremely fallen; batā—Alas!; ānu-grhāna—please accept me; iśa—Lord!; mām—me; ajñam—ignorant; edhi akṣi-drṣyāḥ—please become visible to my eyes.

## Translation

Obeisances to You, O Lord of divine beauty, O Deva! O Dāmodara, who is so affectionate to His devotees! O Ananta, who is endowed with inconceivable potency! O all-pervading Viṣṇu! O Prabhu, my Lord and master! Alas, please accept me, for I am sinking deeply into this ocean of material misery—shower the rain of Your merciful glances upon this ignorant, fallen soul! Please give me your darśana, become visible to my eyes!

## Verse Seven

kuverātmajau baddha-mūrtyaiva yad-vat  
tvayā mocitau bhakti-bhājau krtau ca  
tathā prema-bhaktim svakām me prayaccha  
na mokṣe graho me 'sti dāmodareha

kuvera-atmajau—two sons of Kuvera, Nalakūvara and Manigrīva; baddha-mūrtyā eva—whose divine form is bound; yat-vat—since they were; tvayā—by you; mocitau—they who were liberated; bhakti-bhājau—recipients of devotional service; krtau ca—

You made them also; *tathā*—then; *prema-bhaktim*—loving devotion; *svakām*—Your own; *me*—unto me; *prayaccha*—please give; *na mokṣe*—not for liberation; *grahah*—enthusiasm; *me*—my; *asti*—is; *dāmodara*—O Dāmodara; *iha*—this.

Translation

O Dāmodara! Although You were bound to the mortar with ropes tied by Mother Yaśodā, You mercifully liberated the two sons of Kuvera who were cursed by Nārada to stand as trees by gifting them with Your own loving devotion. In the same way please bestow upon me that same *prema-bhakti*. This is my sole longing—I have no desire whatsoever for any other type of liberation.

Verse Eight

*namas te 'stu dāmne sphurad dīpti-dhāmne  
tvadiyodarāyātha viśvasya dhāmne  
namo rādhikāyai tvadīya priyāyai  
namo 'nanta-līlāya devāya tubhyam*

*namah*—I offer obeisances; *te*—Your; *astu*—may there be; *dāmne*—unto the rope which binds Your waist; *sphurad*—glittering; *dīpti-dhāmne*—unto the effulgent divine abode; *tvadīya*—Your; *udarāya*—belly; *atha*—thus; *viśvasya*—of the universe; *dhāmne*—the support and refuge; *namah*—I offer obeisances; *rādhikāyai*—unto Śrimatī Rādhikā; *tvadīya*—Your; *priyāyai*—beloved; *namah*—I offer obeisances; *ananta-līlāya*—unto the unlimited pastimes; *devāya*—unto the divine nature; *tubhyam*—unto You.

Translation

O Dāmodara! I offer my obeisances unto the great effulgent rope which binds Your waist, and I offer obeisances unto Your belly, which is the support and refuge of the entire universe. And I offer obeisances unto Your beloved Śrimatī Rādhikā and Your unlimited, transcendental pastimes.



Rādhe!

Jaya Jaya Mādhava-Dayite!

Śrī Rūpa Gosvāmī

*rādhe! jaya jaya mādhava-dayite!*

*gokula-taruṇī maṇḍala-mahite*

*dāmodara-rati vardhana-veṣe!*  
*hari-niṣkuṇa-vṛṇḍā-vipineṣe!*

*vṛṣabhānu-dadhi-nava-śaśi-lekhe!*  
*lalitā-sakhi! guṇa-ramita-viśākhē!*

*karunāṁ kuru mayi karuṇā-bharite!*  
*sanaka-sanātana-varṇita-carite!*



Śrī Rūpa Gosvāmī

O beloved of Mādhava! O You who are worshipped by the young maidens of Gokula-*maṇḍala*! O You whose deep loving sentiments and beauty enhances Lord Dāmodara's love! O Queen of Vṛṇḍāvana and pleasure abode of Śrī Nandanandana! O Śrī Rādhike! All glories, all glories unto You!

O Your beauty has arisen like a fresh new moon from the ocean known as Śrī Vṛṣabhānu Mahārāja! O dearmost friend of Lalitā! O You who have subjugated Viśākhā with such wonderful qualities as your friendship, kindness, and loyalty for Kṛṣṇa! O All-compassionate one! O Your glories are even described by the eternally youthful Kumāras, Sanaka, Sanandana, Sanat, and Sanātana! All glories, all glories to You! Śrī Rādhe! Please, bestow your mercy upon me!

# Deva! Bhavantam Vande

*Śrīla Rūpa Gosvāmī — Śrī Śrī Stavamālā, Gītāvalī 24*

*deva! bhavantam vande  
man-mānasa-madhukaram-arpaya nija-pada-pāṅkaja-makarande*

*yadyapi samādhiṣu vidhir api paśyati na tava nakhāgra-marīcim  
idam icchāmi niśamya tavācyuta! tad api kṛpādbhuta vīcim*

*bhaktir udañcati yadyapi mādhava! na tvayi mama tila-mātrī  
parameśvaratā tad api tavādhika-durghaṭa-ghaṭana-vidhātrī  
ayam avilolata yādyā sanātana kalitādbhuta-rasa-bhāram  
nivasatu nityam ihaṁṛta-nindini-vindan madhurima-sāram*

*deva*—O Bhagavan Śrī Kṛṣṇa!; *bhavantam*—be unto You; *vande*—offer prayer; *man-mānasa*—to fix the mind or heart upon; *madhukaram*—like a bee who takes honey from flower to flower; *arpaya*—attached; *nija*—own; *pada-pāṅkaja*—lotus feet; *makarande*—the nectarine honey produced from the flower;

*yadyapi*—even though; *saṁādhiṣu*—at the time of *saṁādhi* or trance, the final stage of meditation; *vidhir*—of Brahma; *api*—even; *paśyati*—glimpse; *na*—not; *tava*—Your; *nakhāgra*—toenails; *marīcim*—rays of; *idam*—this; *icchāmi*—long for; *niśamya*—having heard; *tava*—Your; *acyuta*—Acyuta, the infallible Lord; *tad api*—still; *kṛpādbhuta*—wonderful mercy; *vīcim*—waves of;

*bhaktir*—of loving devotion; *udañcati*—arisen, raised up; *yadyapi*—although; *mādhava*—Mādhava, possessor of all wealth; *na tvayi*—not You; *mama*—me; *tila-mātrī*—sesame seed; *parameśvaratā*—the quality of supreme inconceivable power; *tad api*—still that; *tava adhika*—more than Your; *durghaṭa-ghaṭana*—impossible-possible, the inconceivable; *vidhātrī*—the creator of fate or destiny;

*ayam*—this one; *avilolata*—steady, unwaveringly; *yādyā*—because; *sanātana*—Sanātana!; *kalita-adbhuta*—soft, wonderful; *rasa-bhāram*—full of rasa; *nivasatu*—let it reside; *nityam*—always; *iha*—in this place; *amṛta-nindini*—nectar that shames all else; *vindan*—let it be known; *madhurima*—sweetness; *saram*—essence.

O Bhagavān Śrī Kṛṣṇa! Let this prayer be unto You!

Please, let the bee of my mind be offered the nectarine honey of Your lotus feet—  
(So I may drink the *rasa* of Your lotus feet and be unable to attach myself to anything else!)

Though Brahma in full *saṁādhi* cannot catch a glimpse of Your effulgent toenails,  
O Acyuta! Having heard of Your waves of wonderful mercy, still, I long to receive Your grace—

O Mādhava! Though I do not possess even a sesame seed of *bhakti* for You,  
still, by Your inconceivable power You can make the impossible possible—  
this is the only way to fulfill my heart's desires.

O Sanātana! Because Your soft, lotus feet are filled with such wonderful *rasa*,  
let the bee of my mind always reside unwaveringly in that nectar which shames all,  
for they are the essence of all sweetness—let this be my only prayer.

# Rādhikā Carana-Reṇu

The Dust of The Lotus Feet of Śrī Rādhikā

Śrī Prema-bhakti-candrikā 9

Śrīla Narottama Dāsa Ṭhākura

rādhikā carana-reṇu, bhūṣaṇa kariyā tanu,  
anāyāse pābe giridhārī  
rādhikā-caranāśraya ye kare se mahāśaya,  
tān're mui yāoṇ balihāri

rādhikā—Śrī Rādhikā; carana-reṇu—dust of the lotus feet; bhūṣaṇa—adorn; kariyā—having made; tanu—body; anāyāse—easily; pābe—will get; giridhārī—Lord Giridhārī; rādhikā—Śrīmatī Rādhikā; carana-aśraya—refuge of the feet; ye—who; kare—does; se—he; mahāśaya—exalted personality; tān're—him; mui—I; yāoṇ—goes; balihāri—excellent! bravo!

One who adorns his body with the dust of the lotus feet of Śrīmatī Rādhikā will easily get Lord Giridhārī. By taking the lotus feet of Śrīmatī Rādhikā as his aśraya or sole refuge, he becomes an exalted devotee—to him I say, "Excellent! Bravo!"

jaya jaya 'rādhā' nāma, vrndāvana yān'ra dhāma,  
krṣṇa-sukha-vilāsera nidhi  
hena rādhā-guṇa-gāna, nā ūnila mora kāna,  
vāñchita karila more vidhi

jaya jaya—all glories; 'rādhā' nāma—the name of Rādhā; vrndāvana—Vrndāvana; yān'ra—whose; dhāma—divine abode; krṣṇa—Krṣṇa; sukha—bliss; vilāsera—pastimes of; nidhi—wealth; hena—such; rādhā—Rādhā; guṇa-gāna—glories; nā ūnila—if not heard; mora—my; kāna—ears; vāñchita—cheated; karila—did; more—to me; vidhi—destiny, the hands of fate.

All glories to Śrī Rādhā whose divine abode is Vrndāvana! She is the wealth of Krṣṇa's blissful pastimes. If my ears never hear such glories as Rādhā's, then I have been cheated by the hands of fate.

tān'ra bhakta-sange sadā, rāsa-līlā prema-kathā,  
yena kare se pāya ghanaśyāma  
ihāte vimukha yei, tā'ra kabhu siddhi nāi,  
nāhi yena ūnī tā'ra nāma

tān'ra—of him; bhakta-sange—in the association of devotees; sadā—always; rāsa-līlā—the rāsa-līlā pastime; prema-kathā—topics on divine love; yena—whoever; kare—does; se—he; pāya—gets; ghanaśyāma—Ghanaśyāma Krṣṇa; ihāte—in this matter; vimukha—oppose; yei—that; tā'ra—that; kabhu—at any time; siddhi—perfection, the goal of life; nāi—not; nāhi—there is no; yena—that; ūnī—I hear; tā'ra—his; nāma—name.

One who is always in the association of devotees who hear about and discuss prema-kathā, topics on divine love, such as the rāsa-līlā pastimes in Vrndāvana, then he gets the lotus feet of that Krṣṇa whose bodily hue is like a dark-blue monsoon cloud. Those who oppose hearing and discussing these topics, then he will never achieve the goal of life, nor do I ever want to hear his name.

krṣṇa-nāma-gane bhāi, rādhikā-carana pāi,  
rādhā-nāma-gane krṣṇa-candra  
samikṣepe kahinu kathā, ghucāo manera vyathā,  
duḥkhamaya anya kathā-dvandva

krṣṇa-nāma-gane—Krṣṇa's names; bhāi—brothers!; rādhikā-carana—the lotus feet of Rādhikā; pāi—one gets; rādhā-nāma-gane—Rādhā's names; krṣṇa-candra—the moonlike Krṣṇa; samikṣepe—in brief; kahinu—I have told; kathā—words; ghucāo—causes to give relief; manera—of the heart; vyathā—ache or pain; duḥkhamaya—full of misery; anya—other; kathā-dvandva—conflicting words and thoughts, or words that contradict each other.

O brothers! By chanting Krṣṇa's names, one can get Rādhikā's lotus feet; and by chanting Rādhā's names one can get the moonlike Lord Krṣṇa. In a few brief words I have told what gives relief to this aching heart—other talks are simply full of misery with conflicting words and thoughts.

# Srī Guru-Paramparā

—Disciplic Succession of Srī Brahmā-Madhva-Gauḍīya Sampradāya—

Srīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda

(1)

*krṣṇa haite catur-mukha, haya krṣṇa-sevonmukha,  
brahmā haite nāradera mati  
nārada haite vyāsa, madhva kahe vyāsa dāsa,  
pūrṇaprajña padmanābha-gati*

*krṣṇa*—Lord Śrī Kṛṣṇa; *haite*—from; *catur-mukha*—the four-faced Lord Brahmā; *haya*—came to; *krṣṇa-sevā-unmukha*—matured service attitude towards Kṛṣṇa; *brahmā haite*—from Lord Brahmā; *nāradera mati*—the creed or belief of Śrī Nārada Muni; *nārada haite*—from Śrī Nārada Muni; *vyāsa*—Kṛṣṇa Dvaipāyana Vyāsadeva; *madhva*—Pūrṇaprajña Madhvācārya; *kahe*—spoke to; *vyāsa dāsa*—a disciple of Vyāsadeva; *pūrṇaprajña*—Pūrṇaprajña who became “Ananda Tīrtha” or its equivalent “Madhva” (title given upon accepting the renunciant order of *sannyāsa*); *padmanābha-gati*—the course of refuge for Padmanābha Tīrtha.

From Lord Śrī Kṛṣṇa this transcendental science of devotional service came to the four-faced Lord Brahmā; from the matured service attitude of Brahmā came the creed of Nārada Muni; from Nārada Muni to Kṛṣṇa Dvaipāyana Vyāsadeva, and then Vyāsadeva spoke it to his disciple, Pūrṇaprajña Madhvācārya. Pūrṇaprajña or Ananda Tīrtha Madhvācārya became the only course of refuge for Padmanābha Tīrtha.

(2)

*nr̥hari-mādhava-varmśe, akṣobhya-paramahamse,  
śiṣya bali' aṅgikāra kare  
akṣobhyera śiṣya 'jaya-tīrtha' nāme paricaya,  
tāñ'ra dāsye jñānasindhu tare*

*nr̥hari*—Nr̥hari Tīrtha; Mādhava—Mādhava Tīrtha; *varmśa*—lineage of teachers; *akṣobhya-*

*paramahamṣa*—the swanlike renunciant Akṣobhya Tīrtha; *śiṣya*—disciple; *bali'*—having told; *aṅgikāra kare*—accepted; *akṣobhyera śiṣya*—the disciple of Akṣobhya Tīrtha; ‘*jaya-tīrtha*’—Jayatīrtha; *nāme*—name of; *paricaya*—known as; *tāñ'ra*—his; *dāsyā*—service; *jñānasindhu*—Jñānasindhu; *tare*—pass on.

In the same lineage of disciples from Madhvācārya were Nr̥hari Tīrtha and Mādhava Tīrtha, whose principal disciple was the *paramahamṣa* Akṣobhya Tīrtha. The principal disciple of Akṣobhya Tīrtha was known as Jayatīrtha, and his service passed down to Jñānasindhu.

(3)

*tāñhā haite dayānidhi, tāñ'ra dāsa vidyānidhi  
rājendra haila tāñhā ha'te  
tāñhāra kinkara 'jaya-dharma' nāme paricaya,  
paramparā jāna bhāla-mate*

*tāñhā haite*—from him (Jñānasindhu); *dayānidhi*—Dayānidhi; *tāñ'ra dāsa*—his disciple; *vidyānidhi*—Vidyānidhi (Vidyādhira Tīrtha); *rājendra*—Rājendra Tīrtha; *haila*—came; *tāñhā ha'te*—(*tāñhā haite*) from him; *tāñhāra*—his; *kinkara*—servant; ‘*jaya-dharma*’—Jayadharma (Vijayadhvaja Tīrtha); *nāme*—name of; *paricaya*—introduced; *paramparā*—disciplic succession; *jāna*—should be understood; *bhāla-mate*—in the proper manner.

From him the line came down to Dayānidhi, then to his disciple Vidyānidhi, then it was introduced to Rājendra Tīrtha and Jayadharma or Vijayadhvaja Tīrtha. Rājendra Tīrtha’s servant was the renowned “Jayadharma”. In this way the *guru paramparā* should be properly understood.

(4)

*jayadharma-dāsyे khyāti, śrī puruṣottama-yati,  
tāñ' ha'te brahmaṇya-tīrtha-sūri  
vyāsa-tīrtha tāñra dāsa, lakṣmīpati vyāsa-dāsa,  
tāñhā ha'te mādhavendra purī*

*jayadharma-dāsyē*—the service of Jayadharma; *khyāti*—renowned; *śrī puruṣottama-yati*—the great *sannyāsī* Śrī Puruṣottama Tīrtha; *tāñ' ha'te*—(*tāñhā haite*) from him; *brahmaṇya-tīrtha-sūri*—the powerful Brahmaṇyatīrtha (Subrahmaṇya Tīrtha); *vyāsa-tīrtha*—Vyāsatīrtha; *tāñra dāsa*—his disciple; *lakṣmīpati*—Lakṣmīpati Tīrtha; *vyāsa-dāsa*—the disciple of Vyāsatīrtha; *tāñhā ha'te*—(*tāñhā haite*) from him; *mādhavendra purī*—Mādhavendra Purī, disciple of Lakṣmīpati Tīrtha.

The great *sannyāsī* Śrī Puruṣottama Tīrtha was a renowned disciple in the service of Jayadharma; from Śrī Puruṣottama the line descended to the powerful Brahmaṇyatīrtha. His disciple was Vyāsatīrtha, and Vyāsatīrtha's disciple was Śrī Lakṣmīpati. From him the line came to his disciple, Śrī Mādhavendra Purī.

(5)

*mādhavendra purī-vara- śiṣya-vara śrī iśvara,  
nityānanda, śrī advaita vibhu  
iśvara-purīke dhanya, karilena śrī caitanya,  
jagad guru gaura mahāprabhu*

*mādhavendra purī*—Śrī Mādhavendra Purī; *vara*—eminent; *śiṣya-vara*—prominent disciple; *śrī iśvara*—Śrī Iśvara Purī; *nityānanda*—Śrī Nityānanda Prabhu; *śrī advaita*—Śrī Advaita Ācārya Prabhu, disciple of Mādhavendra Purī; *vibhu*—Lord; *iśvara-purīke*—of Iśvara Purī; *dhanya*—made fortunate or blessed; *karilena*—made; *śrī caitanya*—Śrī Caitanya; *jagad guru*—the spiritual master of the entire world; *gaura mahāprabhu*—the Golden Lord Śrī Gaurāṅga Mahāprabhu.

From the eminent Śrī Mādhavendra Purī came his most prominent disciple Śrī Iśvara Purī, then came our two divine associate Lords, Śrī Nityānanda Prabhu and Śrī Advaita Ācārya Prabhu. Iśvara Purī was blessed by our Lord Śrī Caitanya Mahāprabhu, the *jagad guru* or spiritual master of the entire world.

Their own inner wealth is greater than all else. No one is fit to be their master. I am the servant of

(6)

*mahāprabhu śrī caitanya, rādhā-kṛṣṇa nahe anya,  
rūpānuga-janera jīvana  
viśvambhara-priyāṅkara, śrī svarūpa dāmodara,  
śrī gosvāmī rūpa, sanātana*

*mahāprabhu śrī caitanya*—Śrī Caitanya Mahāprabhu; *rādhā-kṛṣṇa*—Rādhā and Kṛṣṇa; *nahe anya*—none other than; *rūpānuga-janera*—*rūpānugas* or Vaiṣṇavas who follow Śrī Rūpa Gosvāmī; *jīvana*—the life; *viśvambhara-priyāṅkara*—dearmost servant of Viśvambhara or Śrī Caitanya; *śrī svarūpa dāmodara*—Śrī Svarūpa Dāmodara Gosvāmī; *śrī gosvāmī*—the chief Gosvāmīs; *rūpa*—Śrī Rūpa Gosvāmī; *sanātana*—Śrī Sanātana Gosvāmī.

Śrī Caitanya Mahāprabhu, who is none other than Rādhā and Kṛṣṇa combined, is the life of the *rūpānugas* or the Vaiṣṇavas who follow Śrī Rūpa Gosvāmī. The dearmost servants of Viśvambhara or Śrī Caitanya, were Śrī Svarūpa Dāmodara Gosvāmī, and the chief Gosvāmīs, Śrī Rūpa Gosvāmī and Śrī Sanātana Gosvāmī.

(7)

*rūpa-priya mahājana, jīva, raghunātha hana,  
tāñra priya kavi krṣṇadāsa  
krṣṇadāsa priya-vara, narottama sevā-para,  
yāñra pada viśvanātha āśa*

*rūpa-priya*—dear to Śrī Rūpa Gosvāmī; *mahājana*—great saintly personalities; *jīva*—Śrī Jīva Gosvāmī; *raghunātha*—Śrī Raghunātha Dāsa Gosvāmī; *hana*—are; *tāñra*—his; *priya*—dear, intimate; *kavi krṣṇadāsa*—the great Vaiṣṇava poet Śrī Krṣṇadāsa Kavirāja; *krṣṇadāsa*—Śrīla Krṣṇadāsa Kavirāja; *priya-vara*—most intimate; *narottama*—Śrīla Narottama Dāsa Ṭhākura; *sevā-para*—exalted service mood; *yāñra*—whose; *pada*—lotus feet; *viśvanātha*—Śrīla Viśvanātha Cakravartī Ṭhākura; *āśa*—hope and aspiration.

Dear to Śrī Rūpa Gosvāmī are the *mahājanas*, the great saintly personalities, Śrī Jīva Gosvāmī and Śrī Raghunātha Dāsa Gosvāmī whose intimate disciple was the great *kavi* or Vaiṣṇava poet Śrī Krṣṇadāsa Kavirāja. The dearmost of Krṣṇadāsa Kavirāja was Śrīla

Narottama Dāsa Ṭhākura who possessed such an exalted service mood. His lotus feet became the only hope and aspiration of Śrī Viśvanātha Cakravartī Ṭhākura.

(8)

*viśvanātha bhakta-sātha, baladeva jagannātha,  
tānra priya śrī bhaktivinoda  
mahābhāgavata-vara, śrī gaura-kīṣora-vara,  
hari bhajanete yāñra moda*

*viśvanātha*—Śrīla Viśvanātha Cakravartī Ṭhākura; *bhakta-sātha*—the company of devotees; *baladeva*—Śrī Baladeva Vidyābhūṣaṇa; *jagannātha*—Śrīla Jagannātha Dāsa Bābājī Mahārāja; *tānra priya*—his intimate; *śrī bhaktivinoda*—Śrīla Bhaktivinoda Ṭhākura; *mahābhāgavata-vara*—the best of *mahābhāgavata* devotees; *śrī gaura-kīṣora-vara*—the exalted Śrīla Gaurakiṣora Dāsa Bābājī Mahārāja; *hari bhajanete*—devotional service to Hari; *yāñra moda*—whose delight.

Prominent within the company of Vaiṣṇavas of Śrī Viśvanātha Cakravartī Ṭhākura was Śrī Baladeva Vidyābhūṣaṇa. From Baladeva Vidyābhūṣaṇa the devotional line descended to Śrīla Jagannātha Dāsa Bābājī Mahārāja to his dearmost Śrī Bhaktivinoda Ṭhākura to the best of the *mahābhāgavata* devotees, Śrīla Gaurakiṣora Dāsa Bābājī Mahārāja. His only delight was *hari bhajana*, devotional service to Lord Hari.

(9)

*'śrī vārṣabhāṇavī'-varā, sadā sevya sevā-parā,  
tāñhāra 'dayita-dāsa' nāma  
prabhupāda-antaraṅga, śrī svarūpa-rūpānuga,  
śrī keśava bhakati-prajñāna*

*'śrī vārṣabhāṇavī'-varā*—the most distinguished Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura who was also known as “Śrī Vārṣabhāṇavī”; *sadā*—always; *sevya*—service to one who is worthy, that is, Śrīla Gaurakiṣora; *sevā-parā*—divine service; *tāñhāra*—his; *'dayita-dāsa'* *nāma*—the name of “Dayita Dāsa”; *prabhupāda-antaraṅga*—intimate disciple of Śrīla Prabhupāda Bhaktisiddhānta Sarasvatī; *śrī svarūpa-rūpānuga*—follower of Śrī Svarūpa Damodara and Śrī Rūpa; *śrī keśava bhakati-prajñāna*—Śrī Bhakti Prajñāna Keśava Gosvāmī.

The most distinguished Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, who was known as Śrī Vārṣabhāṇavī Dayita Dāsa, was always engaged in the divine service of Śrīla Gaurakiṣora. An intimate disciple of Śrīla Prabhupāda Bhaktisiddhānta Sarasvatī in the line of Śrī Svarūpa Damodara and Śrī Rūpa Gosvāmī was Śrī Bhakti Prajñāna Keśava Gosvāmī.

(10)

*gauḍīya-vedānta-vettā, māyāvāda-tamohantā,  
gaura-vāñī-pracārācāra-dhāma  
ei saba hari-jana, gaurāṅgera nija-jana,  
tāñdera ucchiṣṭe mora kāma*

*gauḍīya-vedānta-vettā*—an expert knower of the Vedānta philosophy according to the Gauḍīya *sampradāya* or line of disciplic succession; *māyāvāda*—doctrine of impersonalism; *tamah-hantā*—the annihilator of darkness and ignorance; *gaura-vāñī*—the message of Gaurāṅga; *pracāra-ācāra*—to both practice and preach; *dhāma*—a repository or reservoir; *ei saba*—all these; *hari-jana*—devotees; *gaurāṅgera nija-jana*—personal associates of Lord Gaurāṅga; *tāñdera*—of their; *ucchiṣṭe*—the remnants from their lotus mouths, that is, their words, or whatever they may leave us out of their causeless mercy; *mora kāma*—my desire.

Being an expert knower of the Vedānta philosophy according to the Brahmā-Madhva-Gauḍīya *sampradāya*, he is the annihilator of the darkness and ignorance spread by the *māyāvāda* or impersonalistic doctrines. Śrīla Bhakti Prajñāna Keśava Gosvāmī is a veritable reservoir of the teachings of Śrī Caitanya Mahāprabhu—both practicing His precepts and preaching them.

From all these personal associates of Kṛṣṇa and Śrī Caitanya Mahāprabhu's own disciplic line, my desire is to honor the remnants from their lots mouths, that is, their words, or whatever divine instructions they may leave us out of their causeless mercy...



Lecture on the day of

# Disappearance of Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja

Seattle, October 21, 1968

Śrīla A. C. Bhaktivedānta Svāmī Prabhupāda

**Prabhupāda:** One has to accept the renounced order from another person who is in renounced order. So I never thought that I shall accept this renounced order of life. In my family life, when I was in the midst of my wife and children, sometimes I was dreaming my spiritual master, that he's calling me, and I was following him. When my dream was over, I was thinking, I was a little horrified. "Oh, Guru Mahārāja wants me to become *sannyāsī*. How can I accept *sannyāsa*?" At that time, I was feeling not very satisfaction that I have to give up my family and have to become a mendicant. At that time, it was a horrible feeling. Sometimes I was thinking, "No, I cannot take *sannyāsa*." But again I saw the same dream. So in this way I was fortunate. My Guru Mahārāja (Prabhupāda begins to cry, choked voice) pulled me out from this material life. I have not lost anything. He was so kind upon me. I have gained. I left three children, I have got now three hundred children.

So I am not loser. This is material conception. We think that we shall be loser by accepting Kṛṣṇa. Nobody is loser. I say from my practical experience. I was thinking that "How can I accept this renounced order of life? I cannot accept so much trouble." So... But I retired from my family life. I was sitting alone in Vṛndāvana, writing books. So this, my Godbrother, he insisted me, "Bhaktivedānta prabhu..." This title was given in my family life. It was offered to me by the Vaiṣṇava society. So he insisted me. Not he insisted me. Practically my spiritual master insisted me through him, that "You accept. Because without accepting the renounced order of life, nobody can become a preacher." So he wanted me to become a preacher. So he forced me through this Godbrother, "You accept." So unwillingly I accepted. And then I remembered that he wanted me to go to the Western country. So I am feeling now

very much obliged to my, this Godbrother, that he carried out the wish of my spiritual master and enforced me to accept this *sannyāsa* order.

So this Godbrother, His Holiness Keśava Mahārāja, is no more. He has entered Kṛṣṇa's abode. So I wish to pass a resolution of bereavement and send them. So... And I have composed one verse also in this connection in Sanskrit. So you all present, you sign this. I shall send it tomorrow. The verse I have composed, it is in Sanskrit. *Vairāgya-vidyā-nija-bhakti-yogam*. This Kṛṣṇa consciousness is *vairāgya-vidyā*. *Vairāgya-vidyā* means to become detestful to this material world. That is called *vairāgya-vidyā*. And that is possible simply by this *bhakti-yoga*. *Vairāgya-vidyā-nija-bhakti-yogam apāyayān mām*. So this... Just like medicine. The child is afraid of taking medicine. That also I have experienced. In my childhood, when I became ill, I was very stubborn. I won't accept any medicine. So my mother used to force medicine within my mouth with a spoon. I was so obstinate. So anyway, similarly, I did not want to accept this *sannyāsa* order, but this Godbrother forced me.

"You must." *apāyayān mām*, he forcefully made me to drink this medicine. *anabhīpsu andham*. Why I was unwilling? *anabhīpsu* means unwilling. *andham*, *andham* means one who is blind, who cannot see his future. The spiritual life is the brightest future, but the materialists cannot see to it. You see? But the Vaiṣṇavas, the spiritual master, they forcefully, "You drink this medicine." You see. *apāyayān mām anabhīpsu andham śrī-keśava-bhakti-prajñāna-nāma*. So this my Godbrother, his name is Keśava, Bhakti Prajñāna Keśava. *kṛpāmbudhi*. So he did this favor upon me because he was ocean of mercy. So we offer our obeisances to Vaiṣṇava, *kṛpāmbudhi*. *vañca-kalpatarubhyaś ca kṛpā-sindhubhya eva ca*. The Vaiṣṇavas, the representatives of the Lord, they are so kind. They bring the ocean of mercy for distributing to the suffering humanity. *kṛpāmbudhir yas tam aham prapadye*. So I am offering my respectful obeisances unto this His Holiness, because he forcefully made me adopt this *sannyāsa* order.

So he is no more in this world. He has entered Kṛṣṇa's abode. So I am offering my respectful obeisances along with my disciples. On the first day of my *sannyāsa*, I never thought, but I remembered that I'll have to speak in English. So I remember on that *sannyāsa* day, when there was a reception, so I, first of all, I spoke in English. So it is all arrangement of Kṛṣṇa, higher author-

ity. We are writing like this, "Resolved that we the undersigned members and devotees of International Society for Kṛṣṇa Consciousness Incorporated, in a condolence meeting under the presidency of His Divine Grace A. C. Bhaktivedānta Swāmī, today the 21st of October, 1968, at our Seattle branch, express our profound bereavement on hearing the passing of His Divine Grace Oṁ Viṣṇupāda Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja, the *sannyāsa* guru, precep-

tor of our spiritual master, and on October 6th, 1968, at his headquarter residence in Nabadvīpa, West Bengal. We offer our respectful obeisances unto the lotus feet of Śrī Śrīmad B.P. Keśava Gosvāmī Mahārāja with the following verse composed on this occasion by our spiritual master." This verse I have already explained to you. So I wish that you all sign this and I'll send it tomorrow by air mail. Have you got pencil?

Girl: Yes. (sound of Prabhupāda signing) (end)



*Sannyāsa initiation, 1959, of Śrīla A. C. Bhaktivedānta Swāmī Mahārāja (right) and Śrīla Bhaktivedānta Muni Mahārāja (left) performed by Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja (center)*

# The Disappearance Day 1992 of Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja

From Śrī Hari-kathāmrta, Volume Two

Śrīla Bhaktivedānta Nārāyaṇa Mahārāja

Today is the anniversary of the day of separation from my Guru Mahārāja. It is the day of Śarada-pūrṇimā and the first day of the month of Kārtika. In the evening of this very day, when Śrī Kṛṣṇa was preparing to perform the *rāsa-līlā* in the autumn season, my Guru Mahārāja entered Kṛṣṇa's *aprākṛta-līlā* or eternal pastimes. This month of Kārtika is very important in many respects. In this month Yaśodā bound Kṛṣṇa to the grinding mortar, the *gopīs* worshipped the goddess Kātyāyanī, the *rāsa-līlā* took place, Akrūra took Kṛṣṇa and Balarāma to Mathurā, the *gopīs* felt great anguish in separation from Them, and Karhṣa was killed in this month. The presiding goddess of this month is Śrīmatī Rādhikā. Rādhikā is also known as Urjeśvarī or the *īśvarī* of *ūrja*, *śakti*. She is the root of Kṛṣṇa's *hlādinī-śakti*, *antaraṅga-śakti*, and *svarūpa-śakti*. There are numerous *śaktis*, and Rādhikā is both the root and pinnacle of them all. She is even the source of Yogamāyā, Candrāvalī, and the eight primary *sakhīs*. She is Kṛṣṇa's very *svarūpa* and is actually non-different from Him.

In the first verse of Śrīmad-Bhāgavatam we find the words *tejo-vari-mṛdāṁ*. In their commentaries on this verse our ācāryas have written that *tejo* means Kṛṣṇa's *teja* or *śakti*. Without the mercy of Kṛṣṇa's *śakti* we cannot do *kṛṣṇa-bhajana*. Our *gāyatrī-mantra* is also a prayer to this *śakti*: *bhargo devasya dhīmahi dhiyo yo nah pracodayāt*, may that *śakti* appear in our hearts in its entirety. As long as we haven't attained the mercy of Śrīmatī Rādhikā, we can't become fully established within the kingdom of *bhakti*. All the ācāryas in our Gauḍīya Vaiṣṇava *sampradāya* which follows Rūpa Gosvāmī are in the camp of Rādhikā; they all consider Rādhikā to be their *īśvarī*. In his *Upadeśāmrta* Rūpa Gosvāmī has written that Rādhikā is our worshipable goddess, and that the one who is most dear to Her very life is Kṛṣṇa. Everything that we do is for the pleasure of Rādhikā. If Rādhikā is pleased, then automatically Kṛṣṇa will be subjugated.

This month is known as the month of Rādhā-Dāmodara. In books such as *Vidagdha-mādhava*, Kṛṣṇa Himself has clearly said, "My guru in the matter of *prema* is Śrīmatī Rādhikā." If during this month one offers Rādhikā *pūjā* or prayers, Kṛṣṇa will be subjugated. This is the special feature of this month. Many people only follow the vow of Kārtika and don't follow the entire vow of Cāturmāsyā. Caitanya Mahāprabhu Himself used to follow Cāturmāsyā, and from my point of view those who don't follow the conceptions of Caitanya Mahāprabhu have problems in their devotion. My Guru Mahārāja instructed us to display in the temple the picture of Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda when he was following the vow of Cāturmāsyā, when his hair was long and he had a beard. And I have always honored this instruction. Everyone should follow the full vow of Cāturmāsyā; there is no great difficulty in doing it.

This month belongs to Rādhikā, and the fact that my Guru Mahārāja entered into the eternal pastimes in this month is a special and noteworthy occurrence. My Guru Mahārāja had one distinct characteristic: within him was immense *guru-niṣṭhā*, resolute faith in and devotion for his own guru. *guru-niṣṭhā* is the very backbone of *hari-bhajana*. Without *guru-niṣṭhā* no one can do *bhajana*. My *guruji* was always at once prepared to give his life for his own guru. Once in Navadvīpa the *sahajiyās*, *bābājīs*, and *smārtā-brāhmaṇas* who were opposed to Prabhupāda's preaching attacked and tried to kill him. As everyone fled, there was practically a stampede. At that time my *guruji*, who actually closely resembled Prabhupāda, traded his own white cloth for Prabhupāda's saffron cloth and cleverly arranged for Prabhupāda to escape to Māyāpura. Examples of disciples like this who are literally prepared to risk their own lives for their gurus are very rare indeed.

Whenever Guru Mahārāja would hear something which was opposed to Prabhupāda's conception, he

would fearlessly refute it. There was a disciple of Bhaktivinoda Ṭhākura named Sītānātha who was a *sahajiyā*. In an article in which he wrote against Prabhupāda, he said that Gauḍīya Maṭha devotees know only external aspects of spiritual life and have no familiarity with *mādhurya-rasa*. He said that they don't describe confidential topics such as the *rāsa-līlā* and have never tasted *rasa*. Immediately Guruji wrote five articles in Gauḍīya Patrikā refuting his statements. Then Sītānātha and his followers tried to bring a court case against Guruji, but Guruji opposed them vehemently. He went to their lawyer in Medinipura and told him that he would prove that these people are *sahajiyās*, that they keep illicit relationships with women, and that they don't know anything about *bhagavat-bhajana*. In the end they had to beg forgiveness from Guruji and drop their case.

On another occasion followers of the Nimbarka *saṃpradāya* wrote in their magazine that Caitanya Mahāprabhu became a disciple of Keśava Kaśmiri and accepted both *gopālamantra* and *kāma-gāyatrī* from him. When I showed the article to Guruji, his face became red with rage and he said that he would write something in response. He wrote, "There was never any ācārya named Nimbarka. Their commentary on Vedānta which they say was written by Nimbarka is a fabrication and was actually written by someone else. That commentary did not exist previously, because it is not mentioned in the writings of Jīva Gosvāmī or Viśvanātha Cakravartī Ṭhākura and neither Rāmānuja or Madhvācārya ever mentioned anyone named Nimbarka in their writings. If there was someone there, his name was Nimbāditya, not Nimbarka, and because he was a *saṃpradāyika* Vaiṣṇava, I honor him. But an

ācārya named Nimbarka has never taken birth."

When the followers of Nimbarka read this, they filed a court case against Guruji asking for damages of five *lākhas* of rupees. But their lawyers eventually advised them, "To catch a worm you are entering a hole, but a snake may emerge from this hole. You should quickly drop this case because Keśava Mahārāja is a great scholar and it will be very difficult for you to win this case." So they dropped the case and begged forgiveness from Guruji. In this way Guruji refuted the ideas of anyone who dared to oppose Prabhupāda's conception. Another time, Pūjyapāda Śrīla Mādhava Mahārāja was holding a meeting to commemorate the installation of Deities at his new temple in Vṛndāvana. Many people came to the meeting, including some followers of the Rāmakṛṣṇa Mission. While addressing the assembly, Guruji said that Vivekananda was not a *sādhu* but a rogue.

The *siddhānta* of the Rāmakṛṣṇa Mission is that all is one and when you fly high up into the sky, everything below appears the same. Guruji then said,

"Only a blind man can say that a mountain, a river, and a donkey could be considered equal. A person who can see would not say this. Our vision should be that Kṛṣṇa is the topmost aspect of Bhagavān. All spiritual paths are not the same and they don't all lead to the same destination. The only way is *bhakti* and only the *Śrīmad-Bhāgavatam* can lead one to Bhagavān. This has been confirmed in lines such as *bhaktir eva bhūyasi: bhakti* is the best path of all. Without accepting the path of *bhakti*, no one can ever attain Bhagavān."

Upon hearing this, the followers of the Rāmakṛṣṇa Mission went to Mādhava Mahārāja and said, "Who is this? Why is he speaking this way? Please forbid him



Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja

from speaking any further." Mādhava Mahārāja replied, "He is my senior godbrother; I cannot tell him to stop saying these things. You can try speaking to him if you like, but I assure you that he will only defeat you." In the end they were silenced and left there. This was Gurujī's manner of preaching; he was a very fearless devotee. Prabhupāda had numerous disciples, and they were all fearless. One prominent disciple of Prabhupāda was Siddha-svarūpa Brahmācāri who later became Pūjyapāda Siddhāntī Mahārāja. Once Siddha-svarūpa Brahmācāri went to East Bengal, what is now Bangladesh, and while preaching in an assembly there, said that Vivekananda and Rabindranath Tagor were both goats who didn't know anything about true *dharma*. Those who were listening in the assembly became very upset and there was great commotion. Afterwards Pūjyapāda Tīrtha Mahārāja, who was in charge of the preaching there, sent a telegram to Prabhupāda saying that Siddha-svarūpa Brahmācāri had spoiled their preaching there by making these statements and that now everyone was opposing them. Prabhupāda replied, "He has done *lākhas* of rupees worth of preaching there and now I am also coming there. I will prove that these two gentlemen have no connection with *dharma* and are both rogues." Like this so many of Prabhupāda's disciples were fearless preachers.

Another of Prabhupāda's prominent disciples, Śrīla Bhaktivedānta Swāmī Mahārāja, was residing here in India and no one knew of him. Prabhupāda wanted him to go to the Western countries to preach. He was initially afraid to take *sannyāsa* because he would have to leave his family and possessions. He came here to Mathurā and Gurujī told him, "You should take *sannyāsa*, you are a very qualified devotee. Especially you are a scholar in English and can preach well in English." Eventually he took *sannyāsa* here in this *math* and went to America to preach. All he took with him was an old worn out book and his translation of the first canto of *Śrīmad-Bhāgavatam* in three volumes. He had no money with him, his only clothes were torn, and he travelled there on a cargo ship. Upon arrival he sat in a park in New York City and chanted the *pañcatattva mahā-mantra* and the *mahā-mantra*, and from there his preaching started.

He said that the Christianity which is prevalent there is not real Christianity. He said until they accept *sanātana-dharma*, the Christians won't even be able to properly preach their own doctrine, and instead it is

actually we Vaiṣṇavas who preach pure Christianity. Numerous scholars from India had gone there previously, but none of them could preach *sanātana-dharma*. Vivekananda went there and only took their theory, the Christian conception that the poor man is Nārāyaṇa. He also preached that all paths lead to the same goal. He didn't preach the message of India that Kṛṣṇa is the highest spiritual conception and that He can be achieved through *bhakti*. This is the conclusion of the *Vedas*, *Upaniṣad*, and *Śrīmad-Bhāgavatam*. He only preached voidism—everything emanates from the void and eventually returns to the void. Vivekananda made only a solitary female follower but Swāmījī brought thousands of youths and scholars here to India and here and everywhere they preached the conception of Caitanya Mahāprabhu. They came from all countries and now *sanātana-dharma* is being preached in many, many languages.

Through the medium of Swāmījī, Prabhupāda fulfilled the prediction made by Bhaktivinoda Ṭhākura that soon Western people would come to India and joining hands with their Indian brothers, would wear *tulasī* beads around their necks, keep *sikhās* on their heads, and chant the *mahā-mantra*. The root cause of all this is Bhaktisiddhānta Sarasvatī Prabhupāda, and his disciples had such immense *guru-niṣṭhā* for him.

After Prabhupāda departed this world, there was a great crisis in the Gauḍiya Maṭh and many devotees left the institution. Accompanied by many prominent disciples of Prabhupāda, Gurujī left and began residing in Bagh Bazaar Maṭh in Calcutta. He had no money at all and one day a godbrother came there. This devotee's name was Nārāyaṇa Mukherjee, and he later took *sannyāsa* from Mādhava Mahārāja. He was a very pure devotee. I personally met him and he was very affectionate to me. He had a good appetite and could eat a lot of *prasāda*. Gurujī knew this and thought, "How will I feed him?" It was the day of Ekādaśī, Gurujī had no money, and there were about forty other disciples of Prabhupāda with Gurujī there at that time. As Gurujī was worrying about what to do, a sparrow dropped a small bundle nearby and it made a sound as it hit the ground. Gurujī opened it and saw that it contained coins totalling six anna, which would be equivalent to about fifty rupees today. He took that money and with it had some *sandeśa* made along with some other preparations and he managed to feed everyone. Meanwhile, he learned that his godbrother Pūjyapāda Giri Mahārāja had sent him one hundred rupees from

Burma. Guruji began weeping in delight, and after that he began preaching with great vigor. When a devotee has *guru-niṣṭhā* and *bhagavat-niṣṭhā*, then Bhagavān and others will help him, and we can see how it happened in this instance.

Once, while sitting at Prabhupāda's *samādhi* in Māyāpura, Guruji said, "I never met Rāmacandra Bhagavān. I never met Kṛṣṇa, I never met Rāmānuja or Madhvācārya, I don't know Rūpa Gosvāmi or Sanātana Gosvāmi, and even Bhaktivinoda Ṭhākura I have never met. These personalities have never benefited me directly. From time immemorial I have been wandering in material existence, taking birth in unlimited species. But Prabhupāda, being so compassionate, attracted this fallen person and showed me the path of *bhagavad-bhakti*. No one else did this for me."

Whatever idea or concept would come up, he would always view it from the angle of Prabhupāda's teachings. It was Guruji's self-imposed regulation to definitely go see his *sannyāsa-guru*, Pūjyapāda Śrīla Śrīdhara Mahārāja, every year after the Navadvīpadhāma *parikramā* and I always accompanied him. One year many important *sannyāsīs* such as Jajavara Mahārāja, Paramahāṁsa Mahārāja, Puri Mahārāja, and Madhusūdana Mahārāja were also there and they were discussing different points of *siddhānta*. Then they began discussing a point from this verse from Rūpa Gosvāmī's *Upadeśāmṛta*:

krṣneti yasya giri tam manasādriyeta  
dīksāsti cet pranatibhiḥ ca bhajantam īśam  
śuśrūṣayā bhajana-vijñam ananyam anya-  
nindādi-śūnya-hrdam īpsita-saṅga-labdhya

"One who takes *krṣṇa-nāma* just once by calling out 'O Kṛṣṇa! is a *kaniṣṭha-adhikārī* or neophyte devotee. One should consider him to be his family member and silently respect him. One who, fully understanding the principle of *dīksā*, has accepted initiation from a qualified guru and in accordance with the Vaiṣṇava conventions performs *bhajana* of Bhagavān is a *madhyama-adhikārī* or intermediate devotee. One should respect such a devotee who is adorned with the proper spiritual conception by offering *pranāma* unto him and so forth. One who is conversant with the science of *bhajana* as described in the *Śrīmad-Bhāgavatam* and other Vaiṣṇava scriptures and who performs exclusive *bhajana* of Śrī Kṛṣṇa is a *mahā-bhāgavata* devotee. Due to his undeviating absorption in Kṛṣṇa, the pure

heart of such a devotee is free from faults such as the tendency to criticize others. He is expert in *bhajana*, meaning that he mentally renders service (*mānasasevā*) to Śrī Rādhā-Kṛṣṇa's pastimes which take place during the eight segments of the day (*aṣṭa-kālīya-līlā*). Knowing him to be the topmost association amongst those who are of the same inner ambition and affectionately disposed, one should honour him by *pranipāta* (offering *dandavat-pranāma*), *paripraśna* (making relevant inquiry) and *sevā* (offering loving service)."

Both Bhaktivinoda Ṭhākura and Prabhupāda have written commentaries on this verse, and from the external angle of vision there appears to be some difference between them, though in reality they are in agreement. Bhaktivinoda Ṭhākura says that anyone who chants *harināma* just once should be considered to be a Vaiṣṇava. But in his commentary, Prabhupāda says that one who chants *harināma* having been duly initiated, having achieved some *sambandha-jñāna*, and having become free from the influence of *anarthas* should be respected as a Vaiṣṇava. Why? Because those who chant without having been initiated by a genuine guru and without having achieved any *sambandha-jñāna* always chant *nāma-aparādha*. So these *sannyāsīs* were discussing this point, and most of them agreed with Bhaktivinoda Ṭhākura's opinion. Then Guruji said, "I have one thought on this point. The *guru* of all of us is Prabhupāda. None of us directly knew Bhaktivinoda Ṭhākura, nor do any of us know Rūpa Gosvāmī or Sanātana Gosvāmī. Our acquaintance is solely with Prabhupāda. He is the one who opened our eyes and led us into the realm of *dharma*. Therefore, it is through Prabhupāda that we can obtain a proper understanding of Bhaktivinoda Ṭhākura's teachings. Because Prabhupāda fully understands Bhaktivinoda Ṭhākura's conception, he can reveal it to us. So in all circumstances it is proper to first honour and accept what Prabhupāda has written. Besides, in his commentary on *Caitanya-caritāmṛta* Bhaktivinoda Ṭhākura concurs with what Prabhupāda is saying here."

Hearing this, all the *sannyāsīs* there were obliged to accept what he was saying. There is nothing greater than *guru-niṣṭhā*, and due to Guruji's resolute faith in him, Prabhupāda empowered him to preach his instructions everywhere.

*This lecture was spoken on October 11, 1992  
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# A Few Words on Dāmodarāṣṭaka

Eight Prayers to Lord Dāmodara  
Introduction

—1st Day of Kārtika, 1958—

Śrīla Bhakti Prajñāna Keśava Mahārāja

Śrī Dāmodarāṣṭaka *stotra* is found in the *Padma Purāṇa*, having been spoken by Śrī Satyavrata Mūni during a conversation with Śrī Nārada, Śaunaka and the other sages. Śrīla Sanātana Gosvāmipāda has stated in his *tīkā* or commentary that this *stotra* is *nitya-siddha*, an eternally perfected prayer, that it has become manifest through Śrī Satyavrata Mūni, and that it is able to attract Śrī Dāmodara-Kṛṣṇa. He has fully elucidated and elaborated on this *stotra*'s ability to attract Lord Dāmodara in extensive purports, which abound with his own personal insights.

For a long time I had nourished the desire to publish this *Dāmodarāṣṭaka*, especially since every Kārtika month, upon the observance of the *Dāmodara-vrata*, all of us would get together and engage in this *kīrtana* of *Dāmodarāṣṭaka*. At that time the desire would manifest in the hearts of all *sādhakas*, thereby stimulating a strong desire for further elucidation of the *ślokas*. Many devotees and *sādhakas* have specifically requested me regarding these topics. Finally, after some time, we have published the eight principal Sanskrit *ślokas* of *Dāmodarāṣṭaka* with a Sanskrit *anvaya*, word-for-word meanings, and with Śrīla Sanātana Gosvāmipāda's Sanskrit *tīkā* called *Dig-Darśinī*. For the benefit of readers who do not know Sanskrit, we have included Bengali translations of the principal *ślokas* and Śrīla Sanātana Gosvāmī's *tīkā*.

Many pseudo-intellectuals cast extremely contemptuous looks upon the usage of the Sanskrit language in the present era. Nevertheless, I have still published this *Dāmodarāṣṭaka* with the desire to benefit people in all lands. It would be a godsend if literary scholars of the Bengali language would keep in mind that, above all else, our development of Bengali is wholly dependent on its derivation from the Sanskrit language. It is inevitable that the advancement of Bengali proceeds side-by-side with the advancement of Sanskrit literatures. Those who attempt to develop their Bengali by jumping over Sanskrit literatures end up thoroughly steeped in gross error. We have taken note of the language produced by scholars of this type—it is chaotic and whimsical at its best. Bengali is always subordinate to and dependent upon Sanskrit; namely, it is not that Bengali is an independent language different from Sanskrit. The fact is that Bengali is *paratantra*, dependent on or subject to another language, and Sanskrit is *svatantra*, independent of other languages. Keeping this precept in mind, we have placed this book before the society of learned scholars.

*Acintyānanta-śaktimān bhagavān Śrī Kṛṣṇacandra*, that is, the inconceivable and omnipotent Personality of Godhead, consented with Mother Yaśodā to bind Him with ropes to a wooden grinding mortar, and by this pastime fully tasted the essence of her *viśuddha-vātsalya-prema-rasa*, the pure divine mellows of her parental love. Thus He also revealed to the world the highest characteristics of His quality of *bhaktādhīnatā*, the willingness to subject Himself to the dominance of the devotee. This supremely attractive *śrī dāmabandhana-līlā* was manifested on the day of *kārtika-sukla-pratipada*, the day following the dark moon day in the month of Kārtika. This is also the primary reason for the perfectly glorious month of Kārtika becoming famous by the name of Dāmodara. Ācāryapāda Śrī Gopāla Bhaṭṭa Gosvāmī, the author of the Vaiṣṇava *smṛti-śāstra* named *Śrī Hari-bhakti-vilāsa* (*H.bh.v.*), has outlined the devotional activities to be carried out during the month of Kārtika. He indicates that the rule to be followed every day is the worship of Śrī Śrī Rādhā-Dāmodara and the recitation of the *stotra* named *Śrī Dāmodarāṣṭaka*, Eight Prayers Glorifying Lord Dāmodara, thus:

*rādhikāṁ pratimāṁ vīprāḥ pūjayed kārtike tu yaḥ  
tasya tuṣyati tat prītyai śrīmān dāmodaro hariḥ  
'dāmodarāṣṭakam'-nāma stotram dāmodarārcanam  
nityam dāmodarākarṣi pathet satyavratoditam*  
(*H.bh.v.* 16.95-96)

"O learned brāhmaṇas! One who worships Śrī Rādhikā in the month of Kārtika for the sole purpose of pleasing Her, equally pleases Śrī Dāmodara Hari. One who also worships Śrī Dāmodara by daily recital of the *stotra* known as *Śrī Dāmodarāṣṭaka* that was spoken by Satyavrata Mūni, attracts Śrī Dāmodara Himself."

This *astakam* which was written down by Śrīla Vyāsadeva is an ideal specimen amongst the educated world due to its philosophical analysis, its expert composition, and its wonderful excellence in revealing the essence of the Lord's *līlās*. By composing his *fīkā* of *Dig-Darśinī* with clear elaborations, *jagad-guru* Śrīla Sanātana Gosvāmipāda has fully clarified and distinguished comparative differences of various mellows within the kingdom of *sādhana*. By that he has proven in all respects the superiority of the *vātsalya* and *madhura-rasa*.

Gosvāmipāda has written this regarding the impropriety of discussing the *rāsa-līlā* indiscriminately here and there, and in this way or that, as practiced by the *prakṛta-sahajiyās*, [a class of materialistic devotees who act without *sāstric* insight or guidance on the nature of transcendental mellows] discreetly stating the following at the end of his eighth purport:

*"O learned brāhmaṇas! One who worships Śrī Rādhikā in the month of Kārtika for the sole purpose of pleasing Her, equally pleases Śrī Dāmodara Hari."*

Finally, at the conclusion of this supreme *stuti* or prayer, the author desires to describe the supremely superexcellent pastimes of the *rāsa-līlā* and other transcendental pastimes that Lord Śrī Kṛṣṇa performs with Śrī Rādhikā, but since these are the epitome of confidential topics, therefore they are not mentioned directly. The logic of *madhureṇa samāpayet-diti*, that is, 'all undertakings should be completed sweetly' applies here. Therefore such confidential pastimes are referred to by mere hint only, as they are offered obeisances in the words *namo 'nanta-līlāya*, I offer obeisances unto Your unlimited *līlās*.'

We would like to quote from a small article by Śrīla Thākura Bhaktivinoda on the topic of the Kārtika *vrata* or vows. In this article, he clearly ascertains the days on which the conclusion of the *vrata* is observed. The rule is—devotees who begin their *vrata* on the *ekādaśī* day also conclude it on the last *ekādaśī*. Similarly, those

who begin on the *dvādaśī* or the *pūrnimā*, that is, on the eleventh, twelfth or full moon, also end on those days. Thākura Bhaktivinoda's article states that the Kārtika *vrata* is one of the principal activities for Vaiṣṇavas.

*āśvinasya tu māsasya śuklaikādaśī bhavet  
kārtikasya vratāniha tasyām kuryād-atantritah*

The *vrata* or vow must begin on the *śukla* or waxing *ekādaśī* that follows the *vijayā daśamī* in the month of Āśvina. And the *vrata* will end on *utthāna ekādaśī*. That *vrata* observed during the month between these two dates is called *niyama-sevā*. The rules of *niyama-sevā* are:

Every day during this month, one must rise upon the last hour of the night, purify oneself and perform *māngalāratī* to Śrī Kṛṣṇa. After morning bath, one should perform *ārcana* of Dāmodara. At night one should light *dīpas* or lamps filled with either ghee or oil, and place them in Bhagavān's mandira or temple, around the base of tulasi plants, and in the wide-open sky. During Kārtika *niyama-sevā* one should eat only Bhagavan's *prasāda* and vegetarian foodstuffs. Excessive eating and sleeping must be given up, plus avoid using mustard oil, honey, and bell-metal utensils. After *prasada-sevā*, one should hear or recite scriptures such as Śrīmad Bhāgavatam in the company of Vaiṣṇavas. There should be constant chanting and remembering of *harināma-kīrtana*. Thus passing the entire month in observance of such regulations, on the final *utthāna ekādaśī* day one should fast from everything, including water, and stay awake all night absorbed in *kṛṣṇa-kathā*. On the following day, after the morning purifications, after engaging in *hari-kīrtana*, one should serve the Lord's *prasāda* to one's dearmost intimate Vaiṣṇava associates, and when they are finished one may then honor *prasāda*. At the end of that night, the *vrata* will be completed.

The principal purpose of observing this *urjja-vrata* is to please Śrī Rādhā-Dāmodara. Śrīmatī Rādhārāṇī is called Urjjeśvarī, queen of the *urjja-vrata*. Only for this reason, in order to establish the pleasure of Śrī Śrī Rādhā-Dāmodara, Satyavrata Muni uttered *namo rādhikāyai tvadīya priyāyai*, "I offer my obeisances unto Your most beloved, Śrī Rādhikā." By this statement he has indicated that the sole activity to be done during the *Dāmodara-vrata* is the worship of Śrī Rādhā-Dāmodara.

Among the sixty-four *aṅgas* or branches of *bhakti* followed by our Gaudīya Vaiṣṇavas, we can see that *urjjā-vrata* is listed. It is to be understood that one follows the *cāturmāsyā vrata* completely only if one honors *urjjā* during it. Some devotees are of the opinion that—"Because *cāturmāsyā vrata* is not listed among the sixty-four *aṅgas* of devotion, we will only follow the one month long vow of *urjjā*; we will not undergo the difficulty of observing the entire four month long vow." In this way, those persons who attempt performing *bhajana*, but who are unaware of the deeper meanings of the *sāstras*, remain in the indulgences of non-discipline. Śrīman Mahāprabhu Himself observed *cāturmāsyā vrata* while situated in many different places, and has thereby taught the practice by His own example. We cannot consider such persons, who are unable to follow the instructions that were enacted and preached by Mahāprabhu, to be part of the lineage of pure Vaiṣṇavas.

*This aṣṭakam which was written down by Śrīla Vyāsadeva is an ideal specimen amongst the educated world due to its philosophical analysis, its expert composition, and its wonderful excellence in revealing the essence of the Lord's līlās.*

*prakṛta-sahajiyās* are not qualified to taste the mellows of *rāsa-līlā*, therefore it is not possible to count them amongst the exalted worthy devotees. All we know regarding *bhakti* is transcendental to these three planes of material existence. Therefore, the understanding of *rāsa-līlā* or spiritual matters cannot be subjected to the realm of analysis or discussion that is confined to these three worlds. They think that matter can somehow become *cit* or conscious, and that by the power of one's *sādhana* it is possible to see Bhagavān with one's physical eyes—this is the opinion of the *prakṛta-sahajiyā*. They say that just as bell-metal transforms into gold when mercury is added to it, similarly the

*prakṛta* or material body becomes *aprakṛta* or transcendental by the power of performing *bhajana*. They say that at such a time, one obtains the *darśana* of Bhagavān with one's own mundane eyes. Śrīla Sanātana Gosvāmī has thoroughly refuted these claims of the *prakṛta-sahajiyās* in his book named *Bṛhad Bhagavatāmrta*, as well as in his *Dig-Darśini tīkā* on Śrī Dāmodaraśṭaka.

### Two Types of Darśana: Mentally Envisioning the Lord and Directly Seeing the Lord

Regarding these specific topics, it is necessary to seriously scrutinize Sanātana Gosvāmī's *tīkā* to the fourth and sixth verses of *Dāmodaraśṭaka*. Upon reviewing his understanding of these two verses, the *prakṛta-sahajiyās* think that Gosvāmipāda is primarily describing *darśana*, or seeing, with eyes that are dependent on *mānasā-dhyana-darśana*, or seeing Him within the mind's eye. But the specific purpose of the discussion is this—in *Bṛhad Bhagavatāmrta* Gosvāmipāda eventually does establish the superiority of Gopa-kumāra's *darśana* with the eyes, that is, those which are dependent on the *darśana* which arises from meditation on *brahma*. In it, Gosvāmipāda does not verify Gopa-Kumāra's *darśana* with the material eyes. It is described that only after Gopa-kumāra became situated in the transcendental planets of Vaikuṇṭha, did he have the Lord's *darśana* with his eyes. The material senses cannot have any position in the transcendental realm of Vaikuṇṭha. Therefore the direct perception of proximity to the Lord felt by the *gopas* and *gopīs* is in all ways *aprakṛta*, or transcendental, and *atindriya*, beyond material sense perception. Beholding Him is not an affair that is directly perceivable by the mundane senses of the *prakṛta-sahajiyās*.

### A Final Word on Kārtika vrata

Previously it was mentioned that Śrī Śrī Dāmodaraśṭaka is to be sung and studied during the observance of *urjja-vrata* or Kārtika or Dāmodara *vrata*. Those who desire to please Lord Dāmodara during the month of Dāmodara must certainly read this *Dāmodaraśṭaka* book daily in its entirety. This is the specific recommendation of Śrī Hari-bhakti-vilāsa. The various ways of observing Dāmodara *vrata* are indicated in the *sāstras*. Urjja-vrata comes in the middle of the *cāturmāsyā vrata*: This period begins from either

the *ekādaśī*, the *dvādaśī* or the *pūrṇimā* or full moon, and ends on the corresponding *ekādaśī*, *dvādaśī* or *pūrṇimā*. But these dates should not be observed if they touch or overlap one another. Sanātana Gosvāmī says— if the *tithis* or lunar days of a *vaiṣṇava-vrata* do not overlap each other, then they are observed. Therefore on the days of the beginning and conclusion of *cāturmāsyā vrata* and *urjja-vrata*, one should observe the *tithis* only if they do not overlap each other. The final opinion of *Hari-bhakti-vilāsa* is that the *tithis* should not touch after sunrise to begin the *cāturmāsyā vrata* and the *urjja-vrata*.

At this time, we must mention that the *aṅga* or limb of *ātma-nivedana* is listed as one of the nine types of devotion which are counted among *śaranāgati*, the six forms of devotional surrender. Is it understood, then, that by performing *ātma-nivedana* or self-dedication, the other five types of surrender are therefore unnecessary? The ultimate surrender among the six processes of *śaranāgati* is *ātma-nivedana*—by this being listed as such, it is understood that engaging in the other forms of surrender is also recommended for the *sādhaka*. Thus it is understood that one form of *sādhana* takes the form of several different aspects.

Due to the transcendental nature of *Śrī Śrī Dāmodarāṣṭaka*, it is necessary to study it every day not only during the month of Kārtika, but also during the entire four-month period of *cāturmāsyā*. Furthermore, it is actually worthy to be studied every day of every month, year after year. Upon the pure chanting of *Dāmodarāṣṭaka*, Lord Dāmodara Himself becomes very pleased. With this goal in mind, I have compiled this volume with great care and attention.

In preparing the book for press, we are expressly grateful to our respected Pandita *śrī-yuta Navīna Candra*, a *smṛti-vyākaraṇa-tīrtha Mahodaya*. He was specifically helpful with his assistance in my rendering of the Bengali translation of the *Dig Darśinī tīkā*, plus the *anvaya* and the rest of the presentation. Moreover, the *Dig-Darśinī tīkā* was very hard for me to understand in a few places, and I could not fathom its meaning. In those instances, he personally undertook great pains to consult with the *panditas* of Navadvīpa and many other places, and thereby carefully ascertained the purport of those difficult passages. For this reason, I am especially grateful to him. Sanātana Gosvāmī's *tīkā* is published in some editions of the *Hari-bhakti-vilāsa*, in the 16<sup>th</sup> chapter. Comparing those, I have published the principal *ślokas* with the *tīkā*.

Even though we have conscientiously endeavored to produce a publication free of error, some ordinary mistakes still remain in some places. These will be very easy to spot: hence there is no need to include a separate page of corrections.

During the period Gosvāmipāda was writing his *tīkā*, he quoted from some conclusions already written in his own *Bṛhad Bhagavatāmrta*. We have added these verses in the form of footnotes. They are printed with their *mula-ślokas* along with explicit Bengali translations to facilitate the understanding of the readers.

In conclusion, this is my earnest prayer before the pure-hearted vaiṣṇavas: if they may study this book during *cāturmāsyā* or *urjja vrata* and get the divine blessings of the Lord—then I will consider my labor successful.



Śrī Śrī Rādhā-Dāmodara, Vṛndāvana

# Śrī Madhvācārya

Excerpt from *Māyāvāda Jīvanī*

*Om Viṣṇupāda Śrī Śrīmad*

*Bhakti Prajñāna Keśava Gosvāmī Mahārāja*

“Ānandatīrtha Madhvācārya”

Acyutaprekṣa—Vidyāśāṅkara—Trivikramācārya—  
Padmanābhācārya

The famous Acyutaprekṣa was the ācārya or chief master among the Māyāvādīs at the time when Śākarānanda or Vidyāśāṅkara, Trivikramācārya, and Padmanābhācārya were the leading Māyāvādīs who were widely preaching the Advaitavāda or impersonalistic philosophy of Śāṅkarācārya. The sage Ānandatīrtha Madhva appeared in south India, south Kanāḍā (Maṅgalūra), within the district of Uḍupī-kṣetra, and seven miles southeast of Pājakā-kṣetra in the house of an adept *veda-vedānta* brāhmaṇa with the surname of Madhyageha in 1160 sākā era. His mother's name was Vedavidyā. He established the *Dvaitavāda* or dualistic philosophy of the Vedānta, completely vanquishing the *khaṇḍa-khaṇḍa* arguments of the Māyāvādīs. Madhvācārya had dialectic bouts on the scriptural meanings with all of the aforementioned ācāryas of the Māyāvādi sects. Just as Rāmānujācārya himself acted as the disciple of Yādava Prakāśa, Madhvācārya also accepted the role as a disciple of Acyutaprekṣa just to convert him to his own philosophical doctrine. Madhvācārya's uncommon learning and scholarship, his extraordinary dialectical expertise, and his unbreakable strength in *bhajana* were simply too much for Acyutaprekṣa to overcome. Vidyāraṇya was also mutually expert in the imports of the *sāstras* but Acyutaprekṣa could not renounce his doctrine and submit to either Madhvācārya or Vidyāraṇya. But both Trivikramācārya and Padmanābhācārya submitted to Madhvācārya's *sāstric* understanding and were delivered from the Advaitavāda or monistic, impersonalistic doctrine, and thus they both accepted initiation into the Vaiṣṇava line of thought.

Trivikramācārya was a vastly learned ācārya of the Advaita doctrine. His son, Nārāyaṇācārya, became renowned for having written *Madhva-vijaya* and *Maṇi-maṇjarī*.

Afterwards, Trivikramācārya himself became one of the principal ācāryas of the Madhva *saṃpradāya* or disciplic order. Therefore, he was an authority in both *dvaita*, dualism, and *advaita*, non-dualism, philosophies. Listening to the instructions Trivikramācārya imparted to Śrī Nārāyaṇācārya on the conclusion of scriptures he also became an authority on both Madhvācārya and Śāṅkarācārya's philosophies. Thus, Śrī Nārāyaṇācārya's books with their conclusive proofs regarding both Śāṅkara and Madhva should be accepted as authoritative. *Maṇi-maṇjarī* has been composed by the ācārya in the manner of the *madhva saṃpradāya* and should be accepted as such. In this way one can understand that Madhvācārya possessed tremendous influence and power as an ācārya to overcome two of Śāṅkara's principal stalwarts. But conquered by the *sāstric* import they were able to wholeheartedly embrace the mood of Vaiṣṇavism with all of its humility and sublimity, leaving Māyāvāda for good. There might have been dying remnants of near dried-up streams of Māyāvāda in the hearts of neo-vaiṣṇavites, but in the course of time Madhvā's doctrine effaced the theory of Māyāvāda everywhere.

The teaching of Śrī Madhvācārya is summarized in this short verse which is regarded by the members of his school as the correct view of his position in nine *prameyas* or principles:

śrī madhvāḥ prāha viṣṇuh paratamam

akhilām nāyavedyañ ca viṣvarah

satyam bhedañ ca jīvān hari-carana-juṣas-

tāratamañañ ca teṣām

mokṣam viṣṇavanghralābhām tad-amala-bhajanām

tasya hetuh pramāṇam

pratyaksādi trayañcety upadiṣati harih krṣṇa-

caitanya candraḥ

Śrī Madhvācārya has said that:

- 1) Divine Viṣṇu is the highest of all truths.
- 2) He is the supreme subject and truth mentioned in all the Vedas.
- 3) The world is true.
- 4) Between Viṣṇu or Godhead and the *jīva* there are differences.
- 5) The *jīvas* or individual souls are eternal servants of Śrī Hari.

- 6) There are gradations of differences between *mukta-jīvas* or liberated souls and *baddha-jīvas* or conditioned souls.
- 7) The manifestation of the function in conformity with the proper nature of the *jīva* is *mukti* or liberation.
- 8) *Bhajana* to the Supreme Personality, that is, *śuddha-bhakti* or pure devotional service is the cause of true liberation.

- 9) There are three *pramāṇas* or methods of proof: *pratyakṣa*, direct perception, *anumāna*, inference, and *śabda* (*Veda*, heard revealed sound).

These are the nine *prameya-tattvas* or axiomatic truths propounded by Śrīman Madhvācārya that Śrī Kṛṣṇa Caitanya accepted that justified the descriptive title of Mādhva-Gauḍīya or Brahmā-Madhvā-Gauḍīya Sampradāya.



Śrī Madhvācārya

# On the Auspicious Occasion of Om Viṣṇupāda Aṣṭottara Śrī Śrīmad Bhakti Pramoda Purī Gosvāmī's 100th Appearance Day

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On this very auspicious occasion of the 100th year of Tridaṇḍi Svāmī Parivrājakācārya Śrī Śrīmad Bhakti Pramoda Purī Gosvāmī Mahārāja, the editors would like to offer their most deep and sincere-hearted obeisances in the form of this *puṣpāñjali*, our offering of flowers, at his divine feet—

We are extremely fortunate to have such a pure Vaiṣṇava on this planet. And those who have had his personal *darśana* are still more fortunate. But those who have had the opportunity to serve such a distinguished Vaiṣṇava are the most fortunate people in the world. Serving such a Vaiṣṇava even for a *lava-mātra* or one-eleventh of a moment, then we can understand that all perfection, all realizations are assured. We should have deep faith and honor in such statements made by our *uttama* Vaiṣṇava Lords and Divine Masters. Their words are *satya-sankalpa*—they are bound to happen by virtue of their pure heart.

Śrīpāda Purī Mahārāja is well known for his appearances at *parikramās* or circumambulation during *gaura pūrṇimā* in Śrī Navadvīpa Dhāma. Even last year, 1996, He came to Vṛndāvana, stayed for a month, then went to Jagannātha Purī. There in Purī a Maṭha has been established by him even in his elder years. So his tireless efforts to benedict the conditioned souls is both wonderful and incomparable. Previously, in 1989, on the opening of Śrī Rūpa-Sanātana Gauḍīya Maṭha, he came and helped lead the inaugurating ceremonies establishing the holy Deities of Śrī Rādhā-Vinoda-Bihārīji with other senior members of the Gauḍīya Vedānta Samiti. Also, there is a touching scene that happened last year during the celebration of Śrī Caitanya Mahāprabhu's Appearance Day in Māyāpura. We will relate it now, and then present some of Śrīpād Purī Mahārāja's own words.

The Vice-President of Śrī Gauḍīya Vedānta Samiti, Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja, appeared at the door of Śrīla Purī Mahārāja. Śrīla Purī Mahārāja called him in and told him to sit beside him on the bed. Out of humility, Śrīla Nārāyaṇa Mahārāja sat on a lower seat below him. Of course, this is reminiscent of the scene in *Caitanya-caritāmṛta* where on the first meeting of Rāmānanda Rāya and Rūpa Gosvāmī, Rāmānanda Rāya asked Śrī Rūpa Gosvāmī to sit on the same level as him and the other Vaiṣṇavas as he inquired about the plays he was writing. Śrīla Rūpa Gosvāmī also refused... Śrīla Nārāyaṇa Mahārāja rubbed his head on Śrīpāda Purī Mahārāja's hand and asked for his blessings. Then he pulled out some books that he had published and put them in the hands of Śrīla Purī Mahārāja who then remarked, "I cannot read these. I am too old."

Śrīla Nārāyaṇa Mahārāja remarked, "You don't have to. They are already in your heart.

Do you remember when I was a young brāhmācāri and we were in the Gangā together. You asked me to hold your water pot as you bathed. Being in the water myself, I lost hold of it and it disappeared... At that time you chastised me and said that I could not do anything except read and write books... Here are some of those books..."

Such are the words of a Vaiṣṇava... *satya-sankalpa...*

## In Om Viṣṇupāda Aṣṭottara-Śata Śrī Śrīmad Bhakti Pramoda Purī Gosvāmī Mahārāja's Own Words...

"Śrīmatī Rādhārāṇī and Her own Śrī Rādhā-kuṇḍa were Śrīla Prabhupāda's life and soul. He used to become overwhelmed with loving sentiments whenever he described the glories of Śrīmatī Rādhārāṇī and Her merciful nature. The collection of verses called *Rādhā-rasa-sudhānidhi*, by Śrīla Prabodhānanda Sarasvatī, was very dear to Śrīla Prabhupāda. I still remember how Śrīla Prabhupāda's voice would choke in loving ecstasy and his eyes would become tearful as he was reciting verses from that book. ("I offer my obeisances in the direction of the breeze coming from the stirring of the garment of the daughter of King Vṛṣabhānu. That breeze makes Madhusūdana feel very satisfied.") Equally dear to him was *Vilāpa-kusumāñjali*, by Śrīla Raghunātha Dāsa Gosvāmī. He interpreted for us with

deep feelings of love many such scriptures and verses glorifying Śrīmatī Rādhārāṇī. His extreme attachment for the lotus feet of Śrīmatī Rādhārāṇī is expressed in his own name Vārsabhānāvī-Dayita Dāsa ("servant of the Beloved of Śrīmatī Rādhārāṇī, Kṛṣṇa"). ("O Rādhārāṇī, why should I keep this life if You are not merciful to me? What need is there for me to reside in Vraja? O lotus-eyed One, without Your mercy, I do not want Kṛṣṇa, the killer of the demon Baka.")— *Vilāpa-kusumāñjali*

Every year, many devotees, following in Śrīla Prabhupāda's footsteps, would go to Mathurā Dhāma to observe

Kārtika vrata with great earnestness and austerity, and he used to spend his time in the holy Dhāma absorbed in deep meditation in a mood of separation. The memories of those times we spent with him observing Kārtika vrata are still inspiring us to

go on with our spiritual lives. I remember in 1932 Śrīla Prabhupāda circumambulated the entire perimeter of the holy Dhāma of Vraja-maṇḍala on foot in the association of many, many devotees, starting his journey on the 9<sup>th</sup> of October, the appearance day of Śrī Madhvācārya. At every place of Kṛṣṇa's pastimes, he himself described those pastimes. At the same time, for the benefit of devotees who came from many different regions, he saw to it that lectures were given in various languages. At the meeting place of Śrī Rādhā-kuṇḍa and Śrī Śyāma-kuṇḍa, in a big assembly of devotees, including many Vrajavāsīs (residents of Vraja Dhāma) and many scholars, Śrīla Prabhupāda gave his interpretation of Śrīla Rūpa Gosvāmī's *Nectar of Instruction* in Hindi. I also remember a photograph of

Prabhupāda giving a lecture at the bank of Śrī Rādhā-Lalitā Kuṇḍa which was published in the contemporary weekly devotional magazine Gauḍīya. So many tents were set up there that it looked like a little town. What a beautiful sight it was!

On the 29<sup>th</sup> of October, 1934, Śrīla Prabhupāda discovered the place of pilgrimage where Śrīla Rūpa Gosvāmī saw Śrī Gopāla in the village of Sati-garā in Mathurā. We were fortunate to be with him in 1935, when Śrīla Prabhupāda observed Śrī Dāmodara vrata on the bank of his beloved Śrī Rādhā-kuṇḍa, starting from the 8<sup>th</sup> of October. Every day he gave lectures on

Śrīmad Bhāgavatam, Śrī Caitanya Caritāmṛta, Upaniṣads, and other holy scriptures. Every day he would circumambulate Śrī Rādhā-kuṇḍa and would hear or talk about the eight daily pastimes (*aṣṭa-kāliya tilā*). At this time, to properly serve Śrī Vraja-

maṇḍala, he started a regular meeting for the sake of preaching the glories of Śrī Vraja-Dhāma (Śrī Vraja-Dhāma Prachāriṇī Sabhā)..."

Therefore, we offer our most humble obeisances unto the lotus feet of Śrī Śrīmad Bhakti Pramoda Purī Gosvāmī Mahārāja and pray that he keep his blessings on us so we may please all the Vaiṣṇavas as he has pleased them with his illustrious loving devotional service. *jaya om viṣṇupāda paramahāṁsa paravrajācārya aṣṭottara-śata Śrī Śrīmad Bhakti Pramoda Purī Gosvāmī Mahārāja ki jaya!*

—The Editors on behalf of the  
Rays of the Harmonist



Śrīla Bhakti Pramode Purī Mahārāja speaking at the opening ceremony of Śrī Rūpa Sanātana Gauḍīya Maṭha, Vṛndāvana, Kārtika Purnima 1988.

# Mathurā

First published in the *Harmonist*  
Śrīla Bhaktisiddhānta Sarasvatī Thakura

In the *sāstras* the month of Kārtika is declared to possess the greatest significance in connection with the practice of devotion to Śrī Śrī Rādhā-Dāmodara. This month is sacred to Dāmodara and should be spent in whole-time service in the holy city of Mathurā.

Śrī Kṛṣṇa was born at Mathurā. The modern city occupies practically the site of ancient Mathurā on the river Yamunā. About six miles to the north of Mathurā is Vṛndāvana and about seven miles to the southeast is Gokula. All the three places are located on the banks of the Yamunā, Mathurā and Vṛndāvana being on the western and Gokula on the eastern bank of the river.

After His birth, which took place in the middle part of a dark and tempestuous night, Śrī Kṛṣṇa was immediately taken to Gokula by His father Vasudeva, who crossed the Yamunā, which was then in flood, wading on foot. Vasudeva and his wife Devaki had been confined in a strongly guarded prison by King Kāṁsa. Vasudeva easily got out of the prison unobserved and performed his journey to Gokula and back. He left the newborn baby at Gokula in the home of Nanda and brought back with him the newly born daughter of Yaśodā, before the close of the night.

When He was twelve years of age Kiśora Kṛṣṇa came to Mathurā from Vṛndāvana, where He was then living with Nanda and Yaśodā, being ordered by King Kāṁsa to attend a sacrifice at his capital. Śrī Kṛṣṇa accordingly came to Mathurā with Baladeva. He killed Kāṁsa, released His parents from captivity and lived at Mathurā with them for some years. The city of Mathurā was then beleaguered by King Jarāsandha. It was finally given up by Śrī Kṛṣṇa who then made Dvaraka His capital.

These events are described in detail in the *Śrīmad Bhāgavatam* and other *Puranas*.

Dāmodara is the name of Kṛṣṇa. While an infant, Kṛṣṇa had submitted to be bound by Yaśodā to a wooden husking-stand by means of a cord tied round His belly. 'Dāmodara' means literally 'one with the cord encircling his belly'.

Strict asceticism is enjoined upon those who observe the *Urja vrata* during the month of Kārtika at the holy

city of Mathurā. They have to spend the whole day and night in discourses and chanting of the Name of Kṛṣṇa in the company of devotees. Such strict observance of the Kārtika *vrata* with faith in the company of pure devotees produces real inclination to the service of Śrī Kṛṣṇa.

But the rules enjoined by the *sāstras* may be outwardly followed during the month of Kārtika in the holy city of Mathurā without a person being blessed with the rare inclination to the service of Śrī Kṛṣṇa. Such mishap does not prove the *sāstras* to be wrong.

Association with the pure devotee is possible and effective only by his causeless grace. Residence in Mathurā is effected by the mercy of the pure devotee. Mathurā is superior to Vaikuṇṭha. Vaikuṇṭha does not descend to this world. Mathurā has greater power of magnanimity and displays a higher manifestation of the activities of the Absolute than Vaikuṇṭha. But we must suppose that it is possible for any person to be eligible for living at Mathurā in the same way as one lives on this mundane plane. In order to attain the eligibility for residence at Mathurā it is necessary to practice association with the *sādhus*, chanting of the Holy Name, listening to the *Bhāgavatam* and the worship of the Lotus Feet of the Holy Image with spiritual faith. Those who are helpers in such a function in any way also perform the function of *sādhus*.

Residence at Mathurā is no doubt the adored object of our spiritual endeavors. But we also know that Kāṁsa was a resident of Mathurā. Did Kāṁsa thereby obtain the fulfillment of worshipful service? Kāṁsa desired his own pleasure instead of the pleasure of Kṛṣṇa. He wanted to misappropriate the pleasures that belong properly only to Kṛṣṇa. Kāṁsa attained the state of inactive self-pleasure as the reward of being killed by Hari. He did not attain the plane of intimate service of Śrī Kṛṣṇa in the realm of Mathurā, although he had been to all appearances a resident of Mathurā.

One finds himself in the real Mathurā through one's pure serving disposition. Kāṁsa tried not to serve but to enjoy Mathurā. But Mathurā is the plane of unalloyed spiritual existence in which Kṛṣṇa manifests Himself in His Own Form to the serving consciousness of his pure devotees. Mathurā is possessed of the quality of perfect spiritual initiative. Mathurā is not any mundane country which possesses no consciousness. We can practice our enjoying mood towards inanimate mundane countries. But if we try to live in Mathurā in that manner we miss the experience of residence in

Mathurā, Who is an object of worship. Those who serve Mathurā are enabled by virtue of their discipleship of Mathurā to serve in the Mathurā of their pure hearts the manifestation of the birth of Kṛṣṇa.

On the plane of Mathurā the cognitive manifestation is not the mere relative mundane function. The cognitive function that displays itself at Mathurā has no relation to any form of mundane activity or inactivity. The pure cognition is absolutely self-contained in its manifestation. This cognition is invisible. Our former Master Śrīla Mādhavendra Purī has sung the glory of Mathurā in his famous couplet: "There is Mathurā in the ear, Mathurā in the mouth, Mathurā in the eye, Mathurā in the heart, Mathurā now and here, Mathurā, only Mathurā, exceedingly sweet, yes most sweet."

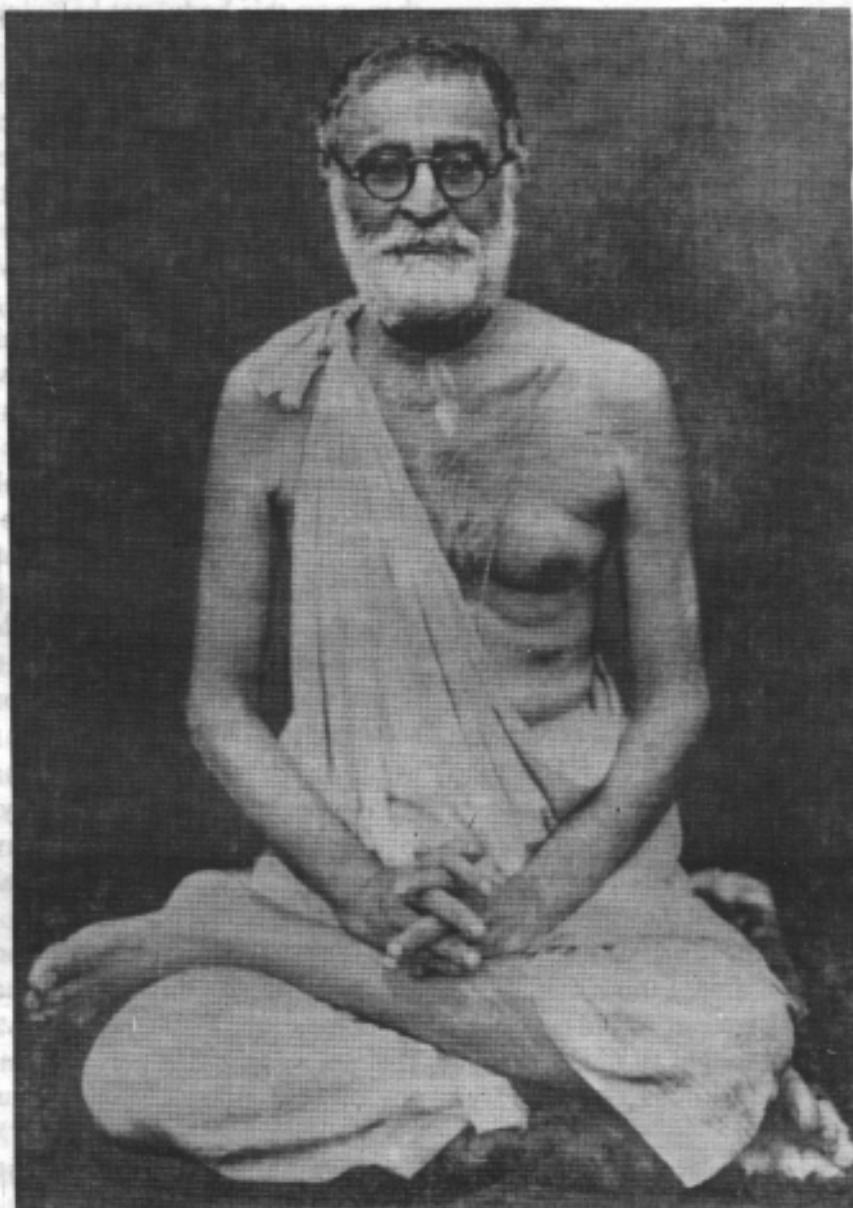
The repetition of the Name of Mathurā in the verse of Śrīla Purīpāda points to the identity of Mathurā with the heart of the pure devotee and also to the fact that Mathurā is a spiritual entity and the object of our worship. The heart that is identical with Mathurā is not subject to the processes of birth, death or worldly existence. Mathurā is the Guru and object of our worship, the Eternal Realm of Kṛṣṇa. Mathurā is the *summum bonum*.

The denizens of Mathurā are the servitors of Kṛṣṇa.

Here in Mathurā everything is engaged in the service of Kṛṣṇa and there can be no entity who does not serve Kṛṣṇa and no experience except the realization of His service. Every tiny creeper, every little blade of grass of Mathurā occupies a position of superiority to myself. Every one of them is my Guru, the servant of my Kṛṣṇa. If one's judgment reaches this point, only then it is possible for him to be a resident of Mathurā. Residence at Mathurā means the attainment of eligibility to serve all those entities who are eternally engaged in the service of the nativity of Kṛṣṇa.

Śrī Māyāpur is identical with Mathurā. At Mathurā the Lord of Vai-kunṭha, who is not subject to mundane birth, manifest His eternal transcendental nativity.

People of this world perform the worship of Māyā at the close of the rainy season. Māyā means that power by which one is enabled to measure or comprehend an entity of this mundane world by one's defective faculties. This function is performed towards



Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda

the shadow of the Reality. This measuring propensity is the root cause of all our miseries. Our unserving disposition is responsible for our inclination to engage in such activities. Māyā dresses us up as imaginary lords of this phenomenal world. But Yogamāyā makes us spiritual servitors of the Divine Pair, Śrī Śrī Rādhā-Dāmodara.

# Bhaktivinoda Ṭhākura & Gadādhara Paṇḍita's Disappearance

Śrīla Bhaktivedānta Nārāyaṇa Mahārāja

Holland 4th July, 1997.

Today is the auspicious day of the disappearance of Śrīla Bhaktivinoda Ṭhākura and also of Śrīla Gadādhara Paṇḍita. We should glorify them and adopt the teachings and everything of Śrīla Bhaktivinoda Ṭhākura, especially the characteristics of his *bhajana*. In this *yuga* he is like Bhagīratha who brought the Ganges River in India. So Śrīla Bhaktivinode was like that. The *bhakti* current was dried but Bhaktivinoda Ṭhākura again brought it in India and preached over the whole world.

Bhaktivinoda Ṭhākura was a transcendental personality and we are not, so how can we describe all his glories? Only a transcendental person can touch the glory of the transcendental. However, we have heard something from our Gurudeva, other Vaiṣṇavas, and from authentic books. All have told that he was Saptama Gosvāmī, Seventh Gosvāmī. After Ṣaḍ Gosvāmī up to Bhaktivinoda Ṭhākura no one has taken this *upanāma* [subsidiary title] of Saptama Gosvāmī. Only learned persons and devotees could see the glorious activities of Śrīla Bhaktivinoda Ṭhākura and they gave him this *upanāma* of Saptama Gosvāmī. If Śrīla Bhaktivinoda Ṭhākura had not come at that time, I think that all the teachings of pure Gauḍīya Vaiṣṇavism would have been lost to the ocean forever. He brought all things to light again after a period of darkness for Gauḍīya Vaiṣṇavism.

At that time *sahajiyās* used to give a *siddha* process—*siddha pranālī* [direct method of receiving one's *siddha deha* or spiritual body]—and gave *siddha deha* to all. But those persons were not even devotees—they didn't know any Gauḍīya Vaiṣṇava philosophy, *sadācāra* [proper moral conduct], or anything. They would go to their guru, any *sahajiyā bābājī*, who would give them *siddha deha* and *siddha pranālī*. But they had misconceptions about Caitanya Mahāprabhu's teachings: that to be with a wife of another person and go to Vṛndāvana with her and making children, thinking this was

Gauḍīya *bhajana*. These *bābājī* gurus would tell, "You are *gopī*, this is *siddha deha*. O Come on! Come on! I am giving you *siddha deha* and *siddha pranālī*." They were giving these things to people who knew nothing, not even A-B-C-D of any teachings of Caitanya Mahāprabhu. These disciples were still thinking that they were this body, not knowing that they are soul, eternally part and parcel and servant of Kṛṣṇa. They knew nothing, not even how to clean after passing stool! Nothing! But they were given, at that time, *siddha deha* and *siddha pranālī*—that they were "gupī". What is "gupī"? They used to think that they were lover and beloved—but in this world, like this! So they would conclude, "Let us collect any lady and we will be with her and enjoy." And this worldly *prema* they accepted as Śrī Caitanya Mahāprabhu's philosophy!

To earn their maintenance they would follow the procession of the dead body of a rich man and do *kīrtana*. For this they would receive some rupees. When a rich person would die, his family would go to the Vaiṣṇava *jāti* [community] and collect some persons to join the funeral procession. These so-called 'Vaiṣṇavas' would sing *Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare*, but singing in such an artificial way that not one word of Kṛṣṇa was coming out. They would follow that dead body and receive some rupees for that. In this way they would do *kīrtana*. The family of that dead person would be so pleased, "O very good, very good!" They would give some rupees to these 'Vaiṣṇavas' who were drinking wine, taking flesh and fish also, no harm. These people were called Vaiṣṇavas!

All learned and educated persons used to have so much aversion for this type of behavior and they would not come to the Gauḍīya Vaiṣṇavas. So Bhaktivinoda Ṭhākura was the first person to introduce the philosophy of Śrī Caitanya Mahāprabhu in learned society. Then all devotees were asking, "What is the Gauḍīya Vaiṣṇava philosophy of Śrī Caitanya Mahāprabhu? What is transcendental love and *prema*?" So Bhaktivinoda Ṭhākura is Saptama Goswāmī. Like Bhagīratha who brought the Ganges in India, Bhaktivinoda Ṭhākura brought Bhakti Gaṅgā in this world. Again all became inspired in this Gauḍīya Vaiṣṇavism. If Bhaktivinoda Ṭhākura had not come, we would not have joined this mission. Never! If Swamījī had not come and had not gone to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, and if Sarasvatī Ṭhākura had not come from Bhaktivinoda Ṭhākura,

then where would we be? So all our good fortune is coming from Śrīla Bhaktivinoda Ṭhākura. All that he preached was quite pure. Some say that he had not taken *dikṣā* from Jagannātha Dāsa Bābājī Mahārāja nor did he take *bābājī veśa* [dress of a *bābājī*] from anyone. He took himself *bābājī veśa* and Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura also did not take *sannyāsa* from anyone so they are not bona fide in the line of Caitanya Mahāprabhu. They tell it out of ignorance, lacking intelligence. They don't know what is *bhagavat paramparā*, *guru paramparā* and all these things. Bhaktivinoda Ṭhākura has given a very clear explanation of Gaudīya Vaiṣṇavism in *Jaiva Dharmā*, his last book, telling very clearly how *siddha deha* is given and who is qualified to receive it. In his previous book *Bhajana Rahasya* he has written a very detailed and deep account of the proper method of *bhajana*. Those who want to enter into the *bhakti* realm should try to follow this *Bhajana Rahasya* and *Jaiva Dharmā*. His books are all like this. We should begin by trying to serve the first

*śloka*: *ceto darpana mārjanam bhava mahādāvagni nirvāpanam*. Then we should follow and practice the second *śloka*: *nāmnām akāri bahudhā nija-sarva-saktis*. Then the third: *trnād api sunīcena taror api sahiṣṇunā*. Be like this and if you practice successfully, then you will come to the fourth *śloka*: *na dhanam na janam*. You should be detached from worldly desires and worldly tastes. Then when you will be pure, al-

ways chanting and remembering without any disturbance, the fifth will come: *ayi nanda-tanūja kinkaraṁ*. This is the beginning of the appearance of *siddha deha*. "Who am I? I am eternal servant of Kṛṣṇa. In what type of service?" Everything is in our *ātma* in seed form; the potency of *bhakti* and our full *svarūpa* are there in seed. With water, air, and light, a seed will sprout: leaves

and so many branches will come, then flowers and *mañjarīs*, and after that fruits will also come. Everything is in the seed of that creeper. When it will be nourished by the air, water, sunlight and all these things, then it will sprout, otherwise not. So this fifth *śloka* comes with *jīva svārupa* and after that comes the sixth: *nayanam galad aśru dhārayā, vadananam gadgada ruddhayā girā, pulakair nicitmm vapuh kadā, tava nāma grahaṇe bha-visyati*. When one realizes the nature of the *ātma*, he will see that he is eternal servant of Kṛṣṇa and will no longer maintain worldly attachments. At that time mercifully the *svarūpa śakti* will manifest *hlādinī* and

*śamvit* in the heart of that devotee. Then he will begin to weep, he will roll down on the earth upon taking the names of Kṛṣṇa like Agha-damana, Yaśodā-nandana! He Nanda-sūno! Where you are? Sometimes he will see Him in a flash and at once he will run towards Kṛṣṇa, and Kṛṣṇa will go out of sight, then he will be rolling down feeling separation. If someone is not feeling separation for Kṛṣṇa, then *siddha deha* will not come.



Śrīla Bhaktivinoda Ṭhākura

*Siddha deha* will come at that time, not before this. So if anyone is taking their *siddha deha* artificially, they will go to hell, like *lakhs* and *lakhs* of *bābājīs* in Vrndāvana and Rādhā-kuṇḍa. They are only giving birth to children and doing nonsense things.

We know one of the brothers of Bhaktisiddhānta Sarasvatī Gosvāmī Thākura, the son of Śrīla Bhaktivinoda Thākura. He saw himself as the son of Kedarnātha, not of Bhaktivinoda Thākura, and accepted that physical body as Śrīla Bhaktivinoda Thākura. But Śrīla Prabhupāda, Śrīla Bhaktisiddhānta Sarasvatī Thākura, never had this vision. He saw themselves as associates of Kṛṣṇa, Rādhā and Śrī Caitanya Mahāprabhu, not that his father was blood and flesh. But all his other sons had a material view of him and saw themselves as the children of Bhaktivinoda Thākura. Really, only Śrīla Bhaktisiddhānta Sarasvatī Thākura followed the path of Śrīla Bhaktivinoda Thākura. And what Bhaktivinoda Thākura taught, Śrīla Prabhupāda totally embraced and followed. So only Śrīla Bhaktisiddhānta Sarasvatī Thākura is the disciple of Śrīla Bhaktivinoda Thākura.

Our goal is *siddha deha*. But what is *siddha pranālī*? Who started it? From where it came and when? Who started it? Śrīla Sanātana Gosvāmī and Rūpa Gosvāmī—they are Sanātana Gosvāmī, Rūpa Gosvāmī, not *bābājī*! No one calls them “Rūpa Bābājī and Sanātana Bābājī. Śrīla Raghunātha Bābājī.” And who originated this *siddha pranālī* and what is it? *Siddha pranālī* is Śiksāstaka, starting with the first *śloka*. First you should know that you are eternal servant of Kṛṣṇa, of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu. Then follow *trnad api sunicena*, becoming detached from worldly attractions, and always chanting and remembering twenty-four hours in the guidance of a very qualified Vaiṣṇava. *tam nāma rūpa caritādi sukīrtanānumṛtyoh krameṇa rasanā-manasī niyojya, tiṣṭhan vrajet ad-anurāgi-janānugāmī, kālam nayed akhilam ity upadeśa-sāram.* This is *siddha pranālī*. Raghunātha Dāsa Gosvāmī has also told this *siddha pranālī* in *Manah Śikṣā*. All these instructions are this *pranālī*.

Without accepting all these stages of development, it is bogus to tell others, “O you are *gopī*, you are Lalitā Gopī, you are Viśākhā Gopī.” There is no history telling the origin of this *siddha pranālī*. It is not part of our culture nor is it found in the teachings of Caitanya Mahāprabhu. Real *siddha deha* and *siddha pranālī* come from this: from *śraddhā* to *niṣṭha*, *śraddhā*, then *guru karana*, *guru bhajana*, *guru seva*, and after that,

*bhajana pranālī*—*śravaṇam*, *kīrtanam*, *viṣṇusmaranam*, *pāda sevanam*, *arcanam*, *vandanam*, *dāsyam*, *sakhyam*, *ātma nivedanam*; or *sādhu saṅga*, *nāma-kīrtana*, *bhāgavat śravana*, *māṭhurā-vāsa*, *śrī mūrtira śraddhāya sevana*. These are the processes which we'll have to follow. Then Kṛṣṇa and Śrīmatī Rādhikā will mercifully give us this *siddha deha*.

In *Śrīmad Bhāgavatam* it is told: Nārada took *mantra* from Sanaka, Sanandana, Sanātana. He left his dying mother and went to the dense forest. There he took bath, sat down very quietly and began to chant that *mantra*. We don't know how many years he practised until Kṛṣṇa suddenly appeared in his heart and then at once vanished. Nārada was weeping so much, so much weeping. A voice from the sky came and said, “Nārada, I will not give you *darśana* again in this material body. You should go on chanting, always remembering and glorifying My pastimes. When death will come, you will put your feet on the head of death and you will be liberated.”

Nārada began to follow this instruction, always chanting, remembering, and playing on the *yantra* called his *vinā*: *rādhikā-ramaṇa-nāme...nārada muni bājaya vinā, rādhikā ramaṇa nāme*. Like this: *yaśo-matiṁandana vraja-bara-nāgara, gokula rañjana kāna...gopī-parāna-dhana, madana- manohara, kāliya-damana-vidhāna...* Like this, he was always singing Kṛṣṇa's glories in his own songs. After so many years, death came. At once he received his *siddha deha*. And that *siddha* did not use *vimān* or airplane or anything, no airplane like in the case of Dhruva. Nārada was so powerful that he could go anywhere in this world by his transcendental body. This is *siddha deha*.

It is not such a cheap process that one can come to Gurudeva and receive *siddha deha* in exchange for some small donation! Gurudeva will tell, “Give me some *dakṣinā*, at least five rupees, and become my disciple now. I will be the Gurudeva of so many *śiṣya*.” Overcome by this temptation such gurus like these *bābājīs* giving *siddha deha* simply go to hell with their disciples. So we should try to know all the processes that Bhaktivinoda Thākura has described. There will be *śravaṇa daśā*, *varana daśā*, *apana daśā*, *bhāvapana daśā*, and then finally *sampatti daśā* when this *siddha deha* will come. First in *śravaṇa daśā* you will have to hear from a bona fide Guru, *Śrīmad Bhāgavatam*, *Caitanya-caritāmṛta*, all the philosophy of Rūpa Gosvāmī, everything. In *śravaṇa daśā* there are so many things to learn and practice.

In *śravaṇa daśā* eleven attributes of the *svarūpa* are told: who you are, what is your name, *not* of this body but of *that* transcendental body. Guru knows these things. If he does not know but he tells by *kalpanā* or imagination, then it is false. So Guru knows all these things—who you are, what is your name, what is your relationship with Kṛṣṇa, what is your relationship with Śrīmatī Rādhikā and the *gopīs*, what is the name of your father, mother, what is your service, what your beautiful *rūpa* looks like, and where you live—Rādhā-kūḍā, Jāvat, Nandagram or Varṣāṇā. You are daughter of Vṛṣabhānu or anyone else and after that what is your *aghya*? *Aghya* means what is the service of Rādhā and Kṛṣṇa conjugal and *pālya dāsī bhāva*. You'll have to hear and then practice. This is *śravaṇa daśā*. Not that you go to your guru and he immediately told that you are a very beautiful *gopī* and your name is Lalitā, and this is *siddha pranālī*. We don't know who began this *siddha pranālī*. At the time of Viśvanātha Cakravartī Ṭhākura, was he called "Viśvanātha Ṭhākura Bābājī"? At that time the process of giving this bogus *gopī bhāva* did not exist. So we should come in line with the real process. This was the main object of Śrīla Bhaktivinoda Ṭhākura.

Bhaktivinoda Ṭhākura's teachings are contained in only these two lines:

*krṣṇera saṁsāra kara chādi' anācāra  
jīve dayā krṣṇa-nāma sarva-dharma-sāra.*

What is this? This is the essence of all the teachings of *Veda*, *Vedānta*, *Upaniṣads*, *Bhagavad Gītā*, *Purāṇas*, *Śruti*, *Smṛti*, *Pañcaratra*. What is the meaning of *jīve dayā*? It means mercy to the conditioned souls. What is that mercy? Bhaktivinoda Ṭhākura has explained what is *jīve dayā*. If you are successful in helping any conditioned soul to leave his worldly moods and to turn towards Kṛṣṇa's service, this is the best *dayā* or mercy to any conditioned soul. It is more significant than building *lakhs* and *lakhs* hospitals and universities, or giving *lakhs* and *lakhs* dollars in charity. This *jīve dayā* is most special and only a realized soul can give it. How we can attain it? Only by *nāma: harer nāma harer nāma harer nāma eva kevalam*. Name is Himself Kṛṣṇa. And in the association of very bona fide guru and Vaiṣṇavas we can learn to take pure name. Otherwise, we cannot take pure name or achieve pure *śuddha bhakti*.

What is *śuddha bhakti*? *Rāgānugā bhakti* is *śuddha bhakti*. We think that this *vaidhī bhakti* is *śuddha bhakti*,

but it is not. Never! A spontaneous love of Kṛṣṇa—this is *rāgānugā bhakti*, *śuddha bhakti*. We are practicing that. And when we will practice and perfect it, then it is *rāgātmikā prema*. When we are using all our senses to cultivate *bhakti*, *rāgātmikā prema*, it is called *rāgānugā*. And when we accept that mood which Rūpa Gosvāmī possesses in his heart, then it is called *rūpānugā*. What is Rūpa Gosvāmī's mood?—*pālya dāsī* of Śrīmatī Rādhikā. This is the only path for the conditioned souls. We do not have the right to become Lalitā, Viśākhā. This position is beyond the limit of conditioned souls. We can follow Rūpa Gosvāmī and Rūpa, Rati, Lavaṅga Mañjarī and all *mañjarīs*. But *sahajiyā bābās* tell, "O you are Lalitā. I am Lalitā." This is a type of *māyāvāda*, that is, mono-ism. Don't try to enter these things artificially. Don't do *nakala*, imitation. Come in the process given by Śrīla Bhaktivinoda Ṭhākura and elaborated on by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

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Śrīla Bhaktivinoda Ṭhākura foretold that in the near future so many hundreds of thousands of western devotees would come with *śikhā* and *tulasī mālā*. They would meet with the Indian devotees and together chant, *hari bol, hari bol! gaura premānande! hari bol!* They

would chant: *Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa  
Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare  
Hare*. And then this pure mission of Śrī Caitanya Mahāprabhu started by Śrīla Bhaktivinoda Ṭhākura would spread over the whole world. Here is the root of all preaching. So we are indebted to Śrīla Bhaktivinoda Ṭhākura, really.

**Gadādhara Prabhu is not only the associate of Caitanya Mahāprabhu, He is also Śrīmatī Rādhikā.**

Toay is also the auspicious day for Śrīla Gadādhara Paṇḍita. Gadādhara Prabhu is not only the associate of Caitanya Mahāprabhu, He is Himself Śrīmatī Rādhikā.

Kṛṣṇa took the golden beauty of Śrīmatī Rādhikā and came in the form of Caitanya Mahāprabhu Gauracandra. Actually He is Kṛṣṇa, coming only to satisfy His three moods, *śrī rādhayah pranaya mahimā kidr̄śo vānayaivā...and to sprinkle the mercy, to give that prema to all jīvas here, because He is so merciful and He is so rasika. rasika-śekhara kṛṣṇa parama karuṇa e dui hetu*, He was merciful and that is why He is giving *kṛṣṇa-prema* to the *jīvas*. But what kind of *kṛṣṇa prema? prema śrī—the beauty of bhakti*. What is that beauty of *unnatojjvala-rasām sva-bhakti-sriyam?* That is the goal of Rūpa Gosvāmī. *tambola...* Like this, he is giving Śrīmatī Rādhikā's confidential service. We are qualified only to enter this. We cannot become Lalitā, Viśākhā, Citrā, Candrāvalī, and all. We are not like that. So if Kṛṣṇa took the mood and beauty of Rādhikā, then Rādhikā was left like zero? No! He was only practicing how Śrīmatī Rādhikā acted in meeting and in separation: how She was happy in serving Kṛṣṇa and how She was feeling so much separation when Kṛṣṇa used to go out cow-herding or when He went to Mathurā and Dvārakā or if Śrīmatī Rādhikā was in *māna*, jealous anger. Sometimes Kṛṣṇa used to have *māna* also.

In these pastimes of Caitanya Mahāprabhu Gadādhara Prabhu was always watching very carefully to insure that Kṛṣṇa was playing Her role correctly. If he detected any defect, any loop or hole, He used to rebuke Kṛṣṇa and teach Him, "This is My mood." Caitanya Mahāprabhu entered this mood of Śrīmatī

Rādhikā when He returned from Gaya and was playing the role, "O Kṛṣṇa, where You are?"

*ayi dīna-dayārdra nātha he  
mathurā-nātha kadāvalokyase*

*hṛdayam tvad-aloka-kātaram*

*dayita bhrāmyati kim karomy aham*

(Cc.M. 4.197)

There is also one *śloka* which Mādhavendra Purī used to recite: *he kṛṣṇa! he capala! he karunaika sindhu!* Or in *Śrimad Bhāgavatam*, *he nātha! he rāmaṇa! he preṣṭha! kvasi kvasi mahabhuja kṛpānaya vyasvysate sakhe dāsa* (also Cc.A. 6.71) ...Like this.

Gadādhara Paṇḍita was Caitanya Mahāprabhu's friend from boyhood. They used to play together hopped in the fields of Navadvīpa. Later when They were reading in school, *eāṭhshālā*, and when Mahāprabhu returned from Gaya, They were companions. When Caitanya Mahāprabhu took renounced order and gave up His worldly life, They were associated and went to Jagannātha Purī together. In Purī Gadādhara Paṇḍita vowed, "I will never give up this holy land of Jagannātha Purī." But when Caitanya Mahāprabhu was going to Vṛndāvana, He wanted to give up his promise of *kṣetra sannyāsa*. Caitanya Mahāprabhu took an oath on His own head, "Don't go. You should stay here." Actually, Caitanya Mahāprabhu thought to Himself, "I should go alone to Vṛndāvana. Otherwise if Gadādhara will come with Me, then all will know that I am Kṛṣṇa." He was fearing that His real identity would be revealed by Gadādhara's presence. Gadādhara Paṇḍita had accompanied Him up to a village in Orissa where there was a very big river. Here Mahāprabhu stopped Him from coming further, "You should not come with Me from here. You should stop here. I'm giving You oath on My head." Gadādhara Paṇḍita fell faint and Mahāprabhu, being cruel-hearted, *nīṣṭura*, went on alone to Vṛndāvana with two unknown brahmanas.

When Mahāprabhu returned to Purī, He would be with Gadādhara Paṇḍita at Gopinātha Temple, Tota Gopinātha. Once Gadādhara Paṇḍita was reciting *Śrimad Bhāgavatam* to Him. At once Caitanya Mahāprabhu stood up and told, "Gadādhara, I want to give You something that is very near and dear to Me." "I want to take." He told, "Remove some sand from here." Gadādhara moved a little sand away and there was Gopinātha! A very beautiful deity came from the

sand and He gave it to Gadādhara Pañdita. He told Him, "This is My heart. You should always worship this deity." And thus He began to worship. At once Caitanya Mahāprabhu stood up and told, "Gadādhara, I want to give You something that is very near and dear to Me." "I want to take." He told, "Remove some sand from here." Gadādhara moved a little sand away and there was Gopinātha!

Once Nityānanda Prabhu came bringing some cloth and very fine rice and He gave to Gadādhara. He said, "You should make preparations of rice, *sak*, and all other things." Gadādhara Pañdita was so expert in cooking because He was Rādhikā and everything She cooks is more than nectar. Very quickly He prepared the rice of Nityānanda Prabhu and He gave that *vastra*, cloth, to Gopinātha. He took some *tetula patta*, tamarind leaves, and cooked a very good *rasāla* from that. Then he took some forest *sak*, green leaves, and made such a beautiful *sabjī*. After He offered these and Nityānanda Prabhu was about to take *prasādam*, at once Caitanya Mahāprabhu came and said, "O, You are cheating Me? Why You did not invite me? And You and Nityānanda are going to take alone? I will also take *māhā-prasādam*." Then He sat down with Nityānanda Prabhu. They took *prasāda* together and were very satisfied.

After some time Gadādhara Pandita was again reciting *Śrīmad Bhāgavatam* to Mahāprabhu. What section were They reading? When Kṛṣṇa disappeared from *rāsa-līlā*. Mahāprabhu and Gadādhara Pañdita were both singing and weeping with tears, *tava kathāmr̥tam tapta-jīvanam*, *kavibhir īditam kalmaśāpaham*, *śravana-mangalam śrīmad ātaram*, *bhuvi gr̥anti ye bhūri-dā janāḥ* (S.B. 10.31.9). Gadādhara Prabhu recited in such a mood of separation that Mahāprabhu's heart was melted. He began to weep. Suddenly He ran toward the temple, went to Gopinātha and mixed in Him. Gadādhara Prabhu was waiting for Caitanya Mahāprabhu to return but He never returned, never returned. Gadādhara Pañdita fainted and fell down rolling on the earth. "O Mahāprabhu, where did You go? You've left us!"

In the mature stage of *prema*, *māhā-viraha agni* comes, like *koti koti pralayāgni*. At the time of devastation the whole world is burning in that fire coming from the third eye of Śankara. The fire of separation is *lakhs* and *lakhs* times greater than that; it is very painful. One moment of separation is excruciating, *ārti*, pain, comes. In separation the *gopīs* call out, "O Kṛṣṇa, where You are, where You are?" Like this. The pain of

this *viraha* becomes a very *anirvacanīya sampatti*, indescribable wealth. And in this stage this wealth dances over all kinds of happiness, on the heads of all *ānanda*. And that is called *vipralambha rasa*. Externally it appears more painful than the heat of crores and crores *pralayāgni*, fire of destruction. But yet *anirvacanīya ananda* [indescribable happiness] comes. By seeing this Kṛṣṇa melts.

So Caitanya Mahāprabhu was melted by Śrīla Gadādhara Pandit's *viraha agni*. We cannot understand this until we will be in Vraja and feel separation ourselves. We cannot describe it to anyone, but it is highest experience. If we don't know what is separation, then we cannot taste meeting with Kṛṣṇa. So Kṛṣṇa is melted to see the devotees' stage of separation mood. In our *sādhana* stage we will have to feel some separation. If you are not feeling separation for Kṛṣṇa, how we can do anything for Him? We cannot do any *sādhana*. But if we are feeling separation, then that is *sādhana* actually. Then more and more our *bhakti* will develop. And when we will come to *bhāvā dasā*, then some *abhāsa* [hint] of that *viraha agni* will manifest in our hearts. *Siddha sarīra* will come in this stage.

Ordinary persons cannot know what is that separation mood. When they witness it, they sometimes laugh. One time Devānanda Pañdit was reading Bhāgavatam. When Śrīvāsa Pañdita heard this *śloka*, *barhāpiḍam* (S.B.-10.31.5) *naṭa-vara vapuh*, he fell down rolling on the earth and weeping bitterly. All the panditas of Navadvīpa were laughing at him and joking. They took his body and threw him out of that school. Hearing this, Caitanya Mahāprabhu became very furious. "They don't know Bhāgavat even, so they laugh and joke." So *Śrīmad Bhāgavat* is telling, *mukti sādati sva-bhakti yogam...*" Kṛṣṇa can easily give liberation and all worldly things. He will also very easily bestow *mukti*, but this *prema* Kṛṣṇa does not give. Why? Because they do not realize the separation mood. Instead they laugh and joke at the devotees. That is why Kṛṣṇa does not give them *prema*. He gives to rare persons only, very rare, very rare. So Bhaktivinoda Ṭhākura is one of these rare persons, being the incarnation, the manifestation of Śrīla Gadādhara Pañdita, *gaura śakti svarūpaya*. *Gaura-śakti* is Gadādhara Himself and He is Śrīmatī Rādhikā Herself. So if we will take shelter at the lotus feet of Gadādhara Pañdita and Bhaktivinoda Ṭhākura, then we will come in the process and very quickly we will enter in *bhakti* realm, *śuddha bhakti* realm, *gaura premanande!*

# Śrī Sanātana Gosvāmī

## Vandanā

vairāgya-yug bhakti-rasam prayatnair  
apāyayan mām anabhīpsum andham  
krpāmbudhir yah para-duḥkha-duḥkhī

sanātanam tam prabhūm āśrayāmi

Vilāpa-kusumāñjali 6.

Śrīla Raghunātha Dāsa Gosvāmī

**anvaya (natural order of word meanings)**—*krpāmbudhih*—ocean of mercy; *para-duḥkha-duḥkhī*—distressed by other's miseries; *yah*—that Śrīla Sanātana Gosvāmī; *andham*—blinded by ignorance; *anabhīpsum*—unwilling; *mām*—to me; *vairāgya-yuk bhakti-rasam*—renunciation that is linked with the mellow of devotion; *prayatnaih*—endeavoring very diligently to help; *apāyayat*—cause to drink; *tam prabhūm sanātanam*—of that *śikṣā-guru* Śrīla Sanātana Gosvāmī; *āśrayāmi*—I accept as my *āśraya*, sole refuge or full shelter.

I take full shelter of my *śikṣā-guru*, Śrīla Sanātana Gosvāmī, who is an ocean of mercy, who is so distressed to see the miseries of others though I am blinded by ignorance and unwilling to drink the nectar of *bhakti-rasa*, or the mellow of spontaneous loving service which is linked with renunciation, with great care and diligence he made me drink it.

### Purport

Śrīla Bhaktivedānta Nārāyaṇa Mahārāja

vairāgya-yug bhakti-rasam prayatnair, apāyayan mam anabhīpsum andham, krpāmbudhir yah para-duḥkha duḥkhī, sanātanam tam prabhūm āśrayāmi...anabhīpsum andham, andham: "I was unaware of *rāgānugā-bhakti*." He is telling it by *namrta* or politely. He had heard something of *rāgānugā bhujana* also from Svarūpa Damodara and Caitanya Mahāprabhu, but from Rūpa Gosvāmī, he had gotten so many things. Yet he is saying that, "I was *andha*, I did not know anything from this *rasamayi bhakti* about

Kṛṣṇa, Rādhā, and the *gopīs*; and Vraja *bhava*—I also had no wish to have this."

If we had not come to our Gurudeva, we would be quite blind for all these things. Now we think how obliged we are. At first we had nothing, but now we think how obliged, how indebted we are to our Gurudeva. Perhaps if we gain more, we will feel more indebtedness to our Gurudeva.

So *anabhīpsum*, not wanting that *bhakti*, but yet Sanātana Gosvāmī gave it by force. "I was not in a mood to take it. But if a mother gives medicine to her son and he is not willing to take, she gives it by force to him."

*Prayatnair* means carefully. When Raghunātha Dāsa Gosvāmī lived at Rādhā-kunda, Sanātana Gosvāmī used to come from Vṛndāvana to do *parikramā* of Govardhana. Why did he do *parikramā*. Did he gain anything himself? No, he did it for others, *yad yad ācarati śreṣṭhas, tat tad evetaro janah* (BG. 3.21). But it is not a fact that he did it for all general persons. He did it also for them, but this ratio is very little. Raghunātha Dāsa Gosvāmī is telling, "He used to go only for me." That is called *prayatnair*. He did it to give his association to Raghunātha Dāsa Gosvāmī.

For instance, if I like to be in Vṛndāvana, why do I live in Mathurā? Why? Is there any good benefit for me to be in Mathurā? Some *rupees*? Some delicious food? Or *sneha* of Mathurā *vāsīs*? Why I am living here? In being in Mathurā I will achieve more *rāgānuga bhakti*, and the mercy of Śrīmatī Rādhikā and *mañjarīs*? No, there is something else. In *Śrīmad Bhāgavatam* (1.13.10) there is a *śloka*:

bhavad-vidhā bhāgavatās  
tīrtha-bhūtāḥ svayam vibho  
tīrthī-kurvanti tīrthāni  
svāntah-sthena gadābhrta

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

This is a very important *śloka*. Yuddhiṣṭhīra Mahārāja is telling it to Vidura. After the great war Vidura was returning home to the Raj palace of Yuddhiṣṭhīra Mahārāja. Yuddhiṣṭhīra Mahārāja became so glad. Or this *śloka* has been told by Nanda Bābā for Garga ṛṣī. He is telling that, "For *dakṣinā* you have not come, I

know." Bābājīs and priests come to their *yajamān*, one who performs a *yajña* or sacrifice, only for *dakṣinā* *yajña* and will wait at his home only until that *dakṣinā* is paid. As soon as the *dakṣinā* is paid, they certainly return to their abodes.

So here Nanda Bābā is telling Gargācārya that, "Actually you have no reason to come here. You have no self-interest, but you have come to me only because I am a wretched *grhaṣṭha* and you go to *grhaṣṭhas* only to give them Kṛṣṇa *bhakti*. You have no self-interest. *bhavad-vidhā bhāgavatās*, you are *bhāgavat*. "Who is *bhāga-vat*?" The one who has *bhakti* with *kṛṣṇa syayam bhagavān* is *bhāgavata*. The symptoms of *bhāgavatas* has also been written in some *ślokas*, that all the wealth of the whole universe cannot change the idea of a *bhāgavat*, what to speak of *dakṣinā* or anything. "So you have not come for this, any self-interest, but for the good of myself or of any wretched *grhaṣṭha* who has fallen in the waterless well. You have come to give mercy."

So Sanātana Gosvāmī was going to Govardhana and Rādhā-kuṇḍa, and Raghunātha Dāsa Gosvāmī is telling, "You are only coming now and then for me. To see how this orphan boy is doing. Always telling me the pastimes of Kṛṣṇa and how to serve Kṛṣṇa."

One day Raghunātha Dāsa Gosvāmī was sitting under the open sky doing his *bhajana*. Two tigers came. They drank water and again went away. From a distance Sanātana Gosvāmī was watching this. When the tigers left, Sanātana Gosvāmī went to Raghunātha Dāsa Gosvāmī, "Oh, Raghunātha Dāsa Gosvāmī, you should not do like this. I will build a hut for you. By my special order, you will have to do your *bhajana* in that." He could not refuse

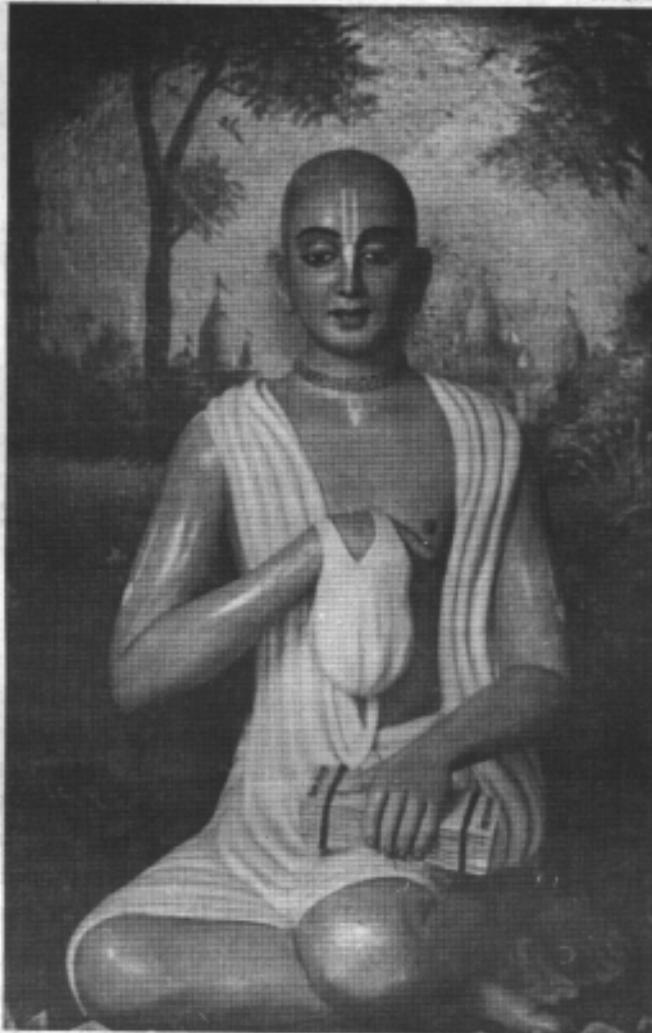
it. Sanātana Gosvāmī made a hut and from then on he used to live in that hut, chant *harināma* and do all other activities.

Even though Rūpa and Sanātana, especially Sanātana Gosvāmī, used to see him as a younger brother, Raghunātha Dāsa Gosvāmī always used to see them as his gurus. Sanātana Gosvāmī and Rūpa Gosvāmī never saw him as a disciple. Never a disciple but a godbrother, they were all godbrothers, because they saw Caitanya

Mahāprabhu as their guru. *gurura kiñkara haya manya se āmāra* (Cc. M.10.142) Guru *sevaka*, the servant of guru, we respect so much. So Sanātana Gosvāmī and Rūpa Gosvāmī always saw Raghunātha Dāsa Gosvāmī as a younger brother, but he never saw them as godbrothers, but always like his own gurus.

We should also have among us that behavior and that will create love among us. But when we think, "I am guru. He does not know. He has not served Gurudeva. He is not a good servant of our Gurudeva. He does not know any *siddhānta*," then there will be quarrel and now this is what is going on. "I am the only *acārya* and all others are not qualified." Where hating and doing like this are going on it is *kālī-rāja*.

*Vairāgya-yug-bhakti*. There are two kinds of *bhakti*. One is only *bhakti* and one is *bhakti* with *vairāgya*. *vairāgya* means *viśeṣa rūpa rāga, anurāga*. This is the most important thing, *viśeṣa rūpena rāga*. When there is the topmost affection, *anurāga*, then no attachment to sense enjoyment will remain. This is the definition of *vairāgya*. Outwardly we will see that he has no attachment to any other thing, only attachment to *bhakti*, to the service of Rādhā and Kṛṣṇa. So Sanātana Gosvāmī has given him *vairāgya-yug-bhakti*.



Śrīla Sanātana Gosvāmī

In Caitanya Mahāprabhu's life we also see *vairāgya-yug-bhakti*. When Caitanya Mahāprabhu sees His followers do *bhakti* with *vairāgya*, He is so much pleased. He wants that every one of His *bhaktas* should be *akiñcana* and *niṣkiñcana*. But we don't want to become like this and that is why so many problems come.

*Vairāgya-yug-bhakti*. If we have any attachment anywhere other than Kṛṣṇa, anywhere, in name and fame, women, *artha*, wealth, *khānā*, food, *kāminī*, women, *kañcana*, gold, then *bhakti* will be so remote, very, very remote. So, *vairāgya-yug-bhakti*.

*Āhār nidrā cāri dānda*. *āhār nidra* means eating, drinking, and sleeping. *Cāri dānda* is 96 minutes, which is half a *prahara*. So seven and a half *prahars* they spent remembering the pastimes of Kṛṣṇa, *asta kāliya līlā*. And also some days they didn't eat or sleep at all.

*Kṛpāmbudhir yaḥ*. Sanātana Gosvāmī is *kṛpā samudrā*, an ocean of mercy, to the greatest extent of mercy. He can give Rādhā's mercy also. He can pray to Śrīmatī Rādhikā, "Oh, you should give him mercy." As to Lalitā:

*yāṁ kāṁ api vraja-kule vr̄ṣabhānu jāyāḥ  
preksya svā-pakṣa-padavīṁ anurudhyamānāṁ  
sadyas tad iṣṭa-ghaṭanena kṛtārthayantūṁ  
devīn gunaiḥ sulalitāṁ lalitāṁ namāmi*

*Śrī Śrī Stava-mālā, Śrī Lalitāṣṭakam 7,  
Śrīla Rūpa Gosvāmī*

"I offer *pranāma* unto the supremely charming Śrī Lalitādevī, the treasure-house of all good qualities. Upon seeing any young maiden anywhere in Vraja and discerning that she is inclined towards her *priya-sakhī* Śrīmatī Rādhikā, Lalitā immediately fulfills all of that maiden's internal desires and satisfies her completely."

Any *kisori* or girl is going in Vraja, "Oh, where are you going?" That *kisori* is answering, "I'm going to Varṣana." Or, "I'm going to Yāvat." Or, "I'm going to Rādhā-kunḍa." "Why are you going there?" "I am going there in hope that Śrīmatī Rādhikā will keep me as a *palya dāsī*, an intimate maid-servant." It is very hard to achieve this, but when Lalitā knows that she wants to be a *palya dāsī* of Śrīmatī Rādhikā, she at once tries to give the *bhāva* of *palya dāsī* and orders Śrīmatī Rādhikā, not praying, orders, "Keep this girl as Your *palya dāsī*. I am writing her name in my register that she is a *palya dāsī* of Śrīmatī Rādhikā." Rādhikā can-

not disobey. She is bound to obey the orders of Lalitā. So, *yāṁ kāṁ api vraja-kule vr̄ṣabhānu jāyāḥ, preksya*, if she sees any sign that she wants to become a *palya dāsī*, she certainly at once tells it to Śrīmatī Rādhikā and Rādhikā obeys her orders.

This is *kṛpāmbudhir*. After this *kṛpā*, no *kṛpā* is also *kripā*. So this is *kṛpāmbudhir yaḥ*, because Sanātana Gosvāmī is Lavaṅga Mañjarī.

*Para-duhkha-dukhī*, he is always unhappy by seeing the unhappiness of any *jīva*. The *jīva* soul is not telling to Sanātana Gosvāmī, "You should have mercy upon me," but he is thinking, "They are pots for mercy, but they don't want my mercy." So even if a person doesn't want Sanātana Gosvāmī's mercy, he goes to that person. "Can you give me some water to drink?" Why is it that he wants to give his mercy? He makes *sukṛti*, so he goes in every village and contacts with so many *viśayīs*, materialistic persons. In a *grhasthā*'s home he goes, "Oh, I have heard that your daughter is to be married." "Marriage has been done." "How she is?" He takes every *saṁcāra* or *saṁvāda*, conversation, news of that. He has no need. But he has a need. What need? Somehow he will give this person *bhakti* by his association. He will tell, "Your father is very ill. Oh, try to do *Hare Kṛṣṇa, Hare Kṛṣṇa, Hare Kṛṣṇa* and he will be better." In all different kinds of ways he gives his mercy, this is the sign of *para-duhkha-dukhī*. For one's own self, nothing to be gained.

*Sanātanāṁ tāṁ prabhūm āśrayāmī*. He is addressing Sanātana Gosvāmī as a *prabhu*. Who is *prabhu*? Mahāprabhu is *mahāprabhu*. And two are *prabhus*, Nityānanda Prabhu and Advaita Prabhu. One who can give anything to any person and bring up anyone, he is called *prabhu*. He should be a master of all things. If I will ask that, "I want a son. Give me a son." Can you give? You cannot give. I will say, "Give me five *rupees*." That you can give. What you have you can give, but what you have not you cannot give. But Sanātana Gosvāmī can give anything that we want, so he has called him *prabhu*. "You can give me also that thing, that is *Rādhā-pada-dāsyā*, service at Rādhā's feet, and you are a master at that. You have in your treasury that thing, you can supply me. So *prabhūm āśrayāmī*, I am taking shelter of your feet."



# Śrī Caitanya-Caritāmṛta Daśa-Mūla

(Ten Essential Verses on *Caitanya Caritāmṛta*)

Śrīla Bhaktivinoda Ṭhākura

## I. Pramāṇa—Proof

(1)

*veda-śāstra kahe—'sambandha',  
'abhidheya', 'prayojana'*

—Cc. m. 20.124

The Vedic scriptures explain everything in terms of *sambandha*, the conditioned soul's relationship with the Lord, *abhidheya*, the activities to revive that relationship, and *prayojana*, the ultimate goal of life.

(2)

*parama iśvara krṣṇa svayam bhagavān  
tāte baḍa, tānra sama kahe nāhi āna*

—Cc. m. 21.34

The Supreme Lord is *svayam bhagavān* Śrī Kṛṣṇa; there is no one greater or equal to him in any way.

## II. Prameya—Principles

### Sambandha—Eternal Relationship

#### Kṛṣṇa-śakti—

(3)

*krṣṇera ananta-śakti, tāte tina—pradhāna  
'cīc-chakti', 'māyā-śakti', 'jīva-śakti'-nāma*

—Cc. m. 8.150

Kṛṣṇa's potencies are unlimited, but there are three primary divisions: *cit-śakti*, spiritual potency, *māyā-śakti*, material potency, and *jīva-śakti*, the living entities or marginal potency.

#### Kṛṣṇa-rasa—

(4)

*kimvā, prema-rasamaya kṛṣṇera svarūpa  
tānra śakti tānra saha haya eka-rūpa*

—Cc. a. 4.86

Or, She (Kṛṣṇamayī) is identical with Kṛṣṇa's *svarūpa* or personality, for She embodies the full mellows of *prema*. His *śakti* or internal potency is identical with Him.

#### Jīva-tattva—

(5)

*vibhinnāṁśa jīva—tānra śaktite ganaṇa*

—Cc. m. 22.9

The *jīvas* are part and parcel of the Lord's plenary potency; they are countless.

#### Baddha-Jīva—conditioned souls

*krṣṇa-nitya-dāsa tāhā bhuli' gela  
ei doṣe māyā tāra galāya bāndhila*

—Cc. m. 22.24

The living entities are the eternal servants of Kṛṣṇa; forgetting this, they become bound by the throat by *māyā*, the deluding potency, for this fault.

#### Mukti-Jīva—liberated souls

(7)

*bhramite bhramite yadi sādhu-vaidya pāya*

—Cc. m. 22.14

After wandering throughout the universe one gets the relief of an actual *sādhu*.

*tānra upadeśa-mantere piśācī palāya*

—Cc. m. 22.15

By receiving the *mantra* and its subsequent instructions one is protected from the witch called *māyā*.

By the grace of observing the entire four months long

the way those persons who are most profane

but who are most sincere

### Jīva, Īśvara and Māyā — mutual relationship

(8)

*aviciṇtya-śakti yukta śrī bhagavān  
icchāya jagat-rūpe pāya parināma*

—Cc. a. 7.124

Śrī Bhagavān is possessed of inconceivable potencies; by His Divine Will He has transformed the material world.

*kṛṣṇera 'taṭhasthā-śakti', bhedābheda-prakāśa*

—Cc. m. 20.108

The *jīvas* are Kṛṣṇa's *taṭhasthā-śakti*, marginal potency, and are manifested as simultaneously one and different.

### Abhidheya —the Principles

(9)

*anya-vāñchā, anya-pūjā chāḍī' 'jñāna' 'karma'  
nukūlyā sarvendriye kṛṣṇānuśīlana*

—Cc. m. 19.168

Giving up *jñāna*, calculation, *karma*, mundane works, and other forms of desires and *pūjās*, engage all the senses in the favorable cultivation of Kṛṣṇa's service.

*kṛṣṇa-bhakti—abhidheya, sarva-śāstra kaya*

—Cc. m. 22.5

All *śāstras* explain that *kṛṣṇa-bhakti*, activities in devotional service, is *abhidheya*.

### Prayojana—the Ultimate Goal of Life

(10)

*ei 'śuddha-bhakti', ihā haite premā haya*

—Cc. m. 19.169

Pure devotional service in this world is *prema*.

*sei premā—'prayojana' sarvānanda-dhāma*

—Cc. m. 23.13

That *prema* is the ultimate goal and the blissful abode of all.



Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī writing the Caitanya-caritamṛta on the banks of Rādhā-kundā

The author of Caitanya-caritamṛta, Kṛṣṇadāsa Kavirāja Gosvāmī, was an inhabitant of Vṛndāvana and a great devotee. He had been living with his family in Katwa, a small town in the district of Burdwan in Bengal. His family also worshiped Rādhā-Kṛṣṇa, and once when there was some misunderstanding amongst his family about devotional service, Kṛṣṇadāsa Kavirāja was advised by Nityananda Prabhu in a dream to leave home and go to Vṛndāvana. Although he was very old, he started out that very night and went to live in Vṛndāvana. While he was there, he met some of the Gosvāmis, principal disciples of Lord Caitanya Mahāprabhu. He was requested to write Caitanya-caritamṛta by the devotees of Vṛndāvana. Although he began this work at a very old age, by the grace of Lord Caitanya he finished it. Today it remains the most authoritative book on Caitanya's philosophy and life.

# Śrī Upadeśāmṛta

## Nectar of Instruction

A Lecture by

*Śrīla Bhaktivedānta Nārāyaṇa Mahārāja*

Slokas 9 and 10

San Francisco, 30 May 97

*vaikuṇṭhaḥ janito varā madhu-purī tatrāpi rāsotsavād  
vṛndāraṇyam udāra-pāni-ramanāt tatrāpi govardhanah  
rādhā-kuṇḍam ihāpi gokula-pateh premāmṛtāplāvanāt  
kuryād asya virājato giri-tate sevāṁ vivekī na kah*

"The holy place known as Mathurā is spiritually superior to Vaikunṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's *rāsa-lilā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the superexcellent Śrī Rādhā-kuṇḍa stands supreme, for it is overflowed with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill." [translation by Śrīla A.C. Bhaktivedānta Swāmī Mahārāja]

**Śrīla Bhaktivedānta Nārāyaṇa Mahārāja (SNM):** We have read the translation and also half of the purport. You can read the rest of the purport which has been taken from *Caitanya-caritāmṛta*.

**Devotee:** (Reading from *Nectar of Instruction* purport by Śrīla A.C. Bhaktivedānta Swāmī Mahārāja):

"In *Caitanya-caritāmṛta* (*Madhya-lilā*) it is stated that when Śrī Caitanya Mahāprabhu first visited the area of Vrajabhūmi, He could not at first find the location of Rādhā-kuṇḍa. This means that Śrī Caitanya Mahāprabhu was actually searching for the exact location of Rādhā-kuṇḍa. Finally He found the holy spot, and there was a small pond there. He took His bath in that small pond and told His devotees that the actual Rādhā-kuṇḍa was situated there. Later the pond was excavated by Lord Caitanya's devotees, headed first by the six Gosvāmīs, such as Rūpa and Raghunātha

dāsa. Presently there is a large lake known as Rādhā-kuṇḍa there. Śrīla Rūpa Gosvāmī has given much stress to Rādhā-kuṇḍa because of Śrī Caitanya Mahāprabhu's desire to find it. Who, then, would give up Rādhā-kuṇḍa and try to reside elsewhere? No person with transcendental intelligence would do so. The importance of Rādhā-kuṇḍa, however, cannot be realized by other Vaiṣṇava *sampradāyas*, nor can persons uninterested in the devotional service of Lord Caitanya Mahāprabhu understand the spiritual importance and divine nature of Rādhā-kuṇḍa. Thus Rādhā-kuṇḍa is mainly worshiped by the Gauḍiya Vaiṣṇavas, the followers of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu."

**SNM:** Reading all these explanations, one may question why Caitanya Mahāprabhu glorified this Rādhā-kuṇḍa so much. What is Rādhā-kuṇḍa? It is merely a lake, not so big, and very small in comparison with the ocean or any great lake like the Caspian. In India there are many lakes that are thousands and thousands of times bigger, like Cilka Hṛda, Cilka Lake, and so many others. Why is Caitanya Mahāprabhu glorifying Rādhā-kuṇḍa? If you will ask, then some may accuse you of being *sahajiyā*, just for asking. But if someone is investigating the glories of Rādhā-kuṇḍa and reads this description from *Caitanya-caritāmṛta*, automatically this question will arise.

Also, he will see that Rādhā-kuṇḍa is closely connected to Śrīmatī Rādhikā. What is the glory of Śrīmatī Rādhikā? If someone wants to know all these things, naturally this understanding will come. Swāmiji [referring to Śrīla A.C. Bhaktivedānta Swāmī Mahārāja affectionately] is telling that Rādhā-kuṇḍa is worshipped almost exclusively by the Gauḍiya Vaiṣṇavas, the followers of Caitanya Mahāprabhu. Other *sampradāyas*, like Nimbarka, Rāmānujā, Madhvā, have no connection with Rādhā-kuṇḍa. They don't know all these secret things about this special lake. But those in the family of Caitanya Mahāprabhu have so much deep honor and regard for Rādhā-kuṇḍa. They esteem Rādhā-kuṇḍa more than Varṣāṇā, more than Rāval, the birth place of Śrīmatī Rādhikā, more than Nandagaon, more than Govardhana, more than Vṛndāvana, and anywhere else. Why? What is there? Is there any beautiful mountain, river, any well-decorated forest? We see nothing extraordinary there. Then why? Curiosity will arise. This kuṇḍa is itself, Herself, Śrīmatī Rādhikā. Śyāma-kuṇḍa is also Himself the embodiment of the Supreme Personality of Godhead, that is Vrajendra-nandana, Rādhā-kanta, Kṛṣṇa Himself. No difference at all. Rādhā and Kṛṣṇa mix together in Vṛndāvana, and also

at Govardhana they meet. They perform *rāsa* in both places also. So what is so special about Rādhā-kuṇḍa? Here Kṛṣṇa is always controlled by Śrīmatī Rādhikā, and here Śrīmatī Rādhikā is called *svādīna-bhartṛka*. But if we don't know anything about these things, then how can we glorify Rādhā-kuṇḍa? How? It is very rare to be able to appreciate these glorifications. But if you are not even hearing these things you will not be qualified in *lakhs* and *lakhs* of births.

If someone has not yet become very pure or has not yet developed so much love and affection that he is qualified to hear, then what do to? Shall we be forever hopeless for this? No, don't be hopeless. Someone may still be having all kinds of *anarthas* but if he has some interest to hear all these things, then that is his qualification. Even if at that time so many *anarthas* are there, if he has honor and some greed to hear all these things, then that greed is the qualification to hear.

A devotee born in a brāhmaṇa family may have cultivated his regulative *bhakti* for *lakhs* of births. He may have very few *anarthas* but if he has no honor, no *ruci* to hear, then he is disqualified from hearing. He cannot be qualified. But a third-class bogus person, like Bilvamaṅgala, entangled always in lust for a prostitute, immediately awoke when his prostitute was singing:

*rādhā-rāmaṇa-hari govinda jaya jaya  
rādhā-rāmaṇa-hari govinda jaya jaya  
govinda jaya jaya gopāla jaya jaya  
gopāla jaya jaya govinda jaya jaya  
rādhā-rāmaṇa-hari govinda jaya jaya  
rādhe rādhe rādhe jaya jaya jaya śrī rādhe  
*rādhā-rāmaṇa-hari govinda jaya jaya**

When the prostitute would be quite absorbed in singing this *kīrtana*, Bilvamaṅgala used to become attracted and also become absorbed. So this is the qualification, regardless of whether one is a lusty, wretched person with no qualifications, no education, nothing. This taste for hearing about these topics is alone the only required qualification.

*kṛṣṇa-bhakti-rasa-bhāvitā matih  
krīyatām yadi kuto 'pi labhyate  
tatra laulyam api mūlyam ekalam  
janma-koṭi-sukṛtair na labhyate*

(Cc. m. 8.70)

"Pure devotional service in Kṛṣṇa consciousness cannot be had even by pious activity in hundreds and thousands of lives. It can be attained only by paying one price—that is, intense greed to obtain it. If it is available somewhere, one must purchase it without delay."

*Sukṛti* impressed by *lakhs* and *lakhs* of births will not help. But the qualification can come easily if you hear from a devotee like Rāya Rāmānanda, Svarūpa Dāmodara, Rūpa Gosvāmī, or their followers, who tell the pastimes of Kṛṣṇa so sweetly. Their *mati*, their hearts, are always immersed in this ocean of love and affection for Śrīmatī Rādhikā. Eligibility does not require any worldly qualification, nor is any spiritual quality required. The only requirement is some taste to hear. This *ruci* to hear can come either from impressions from past lives or newly formed in this life, no harm. If it is coming from past lives, then it is much stronger. And if it is coming from newly acquired impressions, it will still yield so many fruits. So only to have some taste to hear these things is of value, nothing else.

So Swāmījī is explaining that other *śampradāyas* have nothing to do with Rādhā-kuṇḍa. But why is Rādhā-kuṇḍa so supermost? Why? *premāmr̥tāplāvanāt kuryād asya virājato giri-taṭe sevām vivekī na kah. premāmr̥tāplāvanāt*.

Sometimes in a river a flood comes. Why a flood comes? What is the reason?

**Devotee:** The river cannot contain so much water, so the water overflows. This is called flood.

**SNM:** The river is so little, so small, narrow, and then so much heavy water comes. The river cannot contain all the water so it overflows here and there. Here in Vṛndāvana there is a controlled flow. At Govardhana the flow is greater, but it can still be controlled. But in Rādhā-kuṇḍa, oh, so much flood! The whole of Vraja Vṛndāvana is inundated. Even Kṛṣṇa comes and is submerged in the flood, sometimes playing in the waves, going here and there. Śrīmatī Rādhikā is floating on that flood, and both of them are controlled only by *premāmr̥tāplāvanāt*. *Prema* is Their *karta*, supreme doer. So by *prema* Kṛṣṇa is dancing, Rādhā is dancing, the *gopis* are dancing, all Vrajavāsīs are dancing, everything, *prema* herself is also dancing, and whomever it touches, all will dance.

So *premāmr̥tāplāvanāt*. *Prema* is in Vṛndāvana, in Vraja, in Gokula. In Gokula there is plenty of *vātsalya-rasa*, in Nandagaon plenty of *vātsalya* plus *sakhya*. Sometimes separation mood is there. In Govardhana

all are there but controlled, but in Rādhā-kuṇḍa *prema* cannot be controlled. Herein lies the glory of Śrīmatī Rādhikā. In Rādhā-kuṇḍa and Śyāma-kuṇḍa Kṛṣṇa is not prominent. So who is prominent? Śrīmatī Rādhikā! Feeling separation, sometimes Kṛṣṇa goes there and, praying to Śrīmatī Rādhikā, takes bath three times in Rādhā-kuṇḍa. He prays to Śrīmatī Rādhikā by chanting Her *mantra* with folded hands, in a humble position. Kṛṣṇa becomes just like a devotee and prays for Śrīmatī Rādhikā's mercy, "When will You be pleased? When will You be pleased?"

*agha-ripur api yatnād atra devyāḥ prasāda-  
prasara-kṛta-kaṭakṣa-prāpti-kāmāḥ prakāmam  
anusarati yad uccaiḥ snāna-sevānu-bandhais-  
tad ati-surabhi rādhā-kuṇḍam evāśrayo me*  
Śrī Rādhā-kuṇḍāṣṭakam (3)

Raghunātha Dāsa Gosvāmī has told, "O Rādhā-kuṇḍa, you are yourself Śrīmatī Rādhikā. Only to give mercy to the devotees serving here you are visible like a *kunda*. So you have so much mercy, more than Śrīmatī Rādhikā Herself. You are here always like a *kunda*. Any-one can touch, anyone can take bath, anyone can pray..." Kṛṣṇa Himself prays like this.

But why all these things? Why Śrīmatī Rādhikā is always there? Why? There are so many things to know. So many pastimes take place at Rādhā-kuṇḍa, Śyāma-kuṇḍa that Brahma, Śaṅkara and all want to live there but cannot. Have you heard that Hanuman wants to come in Vraja, but he never comes. Why? Can you say? He fears, "I may do offense there."

One time Brahma went to Vraja to witness the glories of Kṛṣṇa, but he wanted to see His glory by his own effort. That is why he stole the cowherd boys and calves, and thus he behaved very badly. So Hanuman is telling, "I am *bandhar*, monkey. I may do some offenses. If I see that Yaśodā Maiyā is twisting Kṛṣṇa's ears, then I may take my *gadā*, club, and what will happen if I act like that?" So he fears, "I should not go to Vṛndāvana, otherwise I may do so many wrong things, so I should not go."

That is why general devotees don't go to Rādhā-kuṇḍa and they cannot know the glory of Śrīmatī Rādhikā. You want to see Rādhā-kuṇḍa? Come with me, follow me...

First we come to Kusuma-sarovara, and from there the fabulously beautiful Rādhā-kuṇḍa begins. In the very middle of Rādhā-kuṇḍa, in the water, is Svananda-sukhada-kuṇḍa—very beautiful groves with fragrant

flowers, peacocks, cuckoos. Śrīmatī Rādhikā's younger sister, Anaṅga mañjarī, has decorated it for Rādhā and Kṛṣṇa so beautifully. And at the eight corners of Rādhā-kuṇḍa are the eight spectacular *kuṇjas* of Lalitā, Viśākhā, Citrā, Campakalatā, Tungavidyā, Indulekhā, Raṅgadevī, and Sudevī. Then, surrounding this inner



Śrīla Bhaktivedānta Nārāyaṇa Mahārāja lecturing in Glastonbury, England, 1996.

circle are thousands and thousands of more very beautiful groves. In addition to all these, Rūpa, Rati, Lavaṅga, Guṇa mañjarī, Mañjulālī mañjarī, Kasturi mañjarī, Vilāsa mañjarī, and so many other *mañjarīs* have their *kuṇjas* everywhere!

Around Śyāma-kuṇḍa, the eight prominent *sakhās*, Dāma, Śridāmā, Vasudama, Stoka-Kṛṣṇa, Lavaṅga, Arjuna and all, have their *kuṇjas*, but they have given them to the *sakhīs*. The *sakhās* don't live there. Sometimes they come but very rarely, only when Kṛṣṇa wants. And there Kṛṣṇa and Śrīmatī Rādhikā with all Her *sakhīs* are singing, dancing, and doing so many things. Śrīmatī Rādhikā with all Her *sakhīs* lives there, pleasing and serving Kṛṣṇa, and especially Kṛṣṇa is serving Śrīmatī Rādhikā. This place is called *mahā-yogapīṭha*. In Vṛndāvana where is the *yogapīṭha*? At

Vamśi-vata, the site of *rāsa-līlā*, where Kṛṣṇa was dancing and singing with the *gopīs*. But Rādhā-kuṇḍa is *mahā-yogapīṭha*, so much more prominent than Vamśi-vata. These pastimes are so fantastic and are always going on. You cannot even imagine them. So among all the *līlā-sthalīs* Rādhā-kuṇḍa is so exalted.

When Caitanya Mahāprabhu came Rādhā-kuṇḍa was like a small pit, having only a very small amount of water. Caitanya Mahāprabhu discovered the place and asked, "Where are Rādhā-kuṇḍa and Śyāma-kuṇḍa?" The name of that village was Aritgaon. Aritgrama means Ariṣṭasura-gaon, Ariṣṭasura, Vṛṣabhāsura, so Aritgaon. "So this is Aritgaon, but where are Rādhā-kuṇḍa and Śyāma-kuṇḍa?" He asked from so many old persons. They told, "We don't know where Rādhā-kuṇḍa and Śyāma-kuṇḍa are, but we know that this is Kāli-khet and this is Gauri-khet." Kali-kheṭa means black field and Gauri means golden field. O Kali? Kali means Kṛṣṇa, so here is Kṛṣṇa's *kunḍa*. It is not *kheṭa* but *kunḍa*. And Rādhā-kuṇḍa they were calling Gauri-kheṭa. It's not actually Gauri-kheṭa but Gauri-kuṇḍa. Mahāprabhu took bath there and declared that this is Śyāma-kuṇḍa and the other is Rādhā-kuṇḍa.

Then Mahāprabhu left and discovered Vṛndāvana Dhāma. We know that at first Kāmyavana was called Vṛndāvana. Caitanya Mahāprabhu explained that in Kāmyavana Yamunā is not there, nor is Govardhana nearby. Here, there is no Kāliya-hṛda, no Brahma-hṛda, Brahma-kuṇḍa, Vamśi-vata, Keśi-ghaṭa, so how can it be Vṛndāvana? Vallabhācārya came to Caitanya Mahāprabhu, saying that Kāmyavana is Vṛndāvana. But Caitanya Mahāprabhu corrected him, "No. This is Kāmyavana and there is Vṛndāvana." Caitanya Mahāprabhu discovered all the forests and all the pastime places.

One day Emperor Akhbara, the Mohammedan king, was coming with his armies with lakhs and lakhs of horses and soldiers. His horses and elephants were so thirsty. The Emperor himself was also thirsty. He was passing that way and he asked someone there, "Is there any big pond where we can take water?" The villagers told, "No. There is not such a big pond, but you can take water from this Kali-khet and Gauri-khet." The Emperor objected, "There is not enough for even one horse or any elephant. They can take all the water."

The villagers said, "Don't worry. You should bring all here."

And he came with all his soldiers, elephants and horses. There were *lakhs* and *lakhs* of horses and so many elephants! They began to drink, and the water

never finished. All were satisfied, and still there was more water. The Emperor was very impressed and he wanted to enlarge the pond but he could not do. So after this Raghunātha Dāsa Gosvāmī came and wanted to restore the ponds. But he was so much worried because the kuṇḍas are *cintāmanī*. The water is *svayam āmr̥tam*, nectar personified. So then he was repenting, "Why do I wish to improve the kuṇḍas?" At the same time a very big businessman, a *paisa-walla*, came there and told, "Badrinārāyaṇa has sent me and told me in dream that 'you should go to Rādhā-kuṇḍa and tell Raghunātha Dāsa Gosvāmī that I have ordered you to give money to restore the kuṇḍas and make them very nice'." The businessman went to Raghunātha Dāsa Gosvāmī and told him, "I want to help you in this work."

Raghunātha Dāsa Gosvāmī refused, "I don't want to do this sort of thing." Then Badrinārāyaṇa came in Raghunātha's dream and told him, "You must do this."

Raghunātha accepted some money and managed the work. First he dug Rādhā-kuṇḍa in four corners, making it very square, because Śrīmatī Rādhikā is so *saral*, simple. When he began to excavate Śyāma-kuṇḍa, he wanted to make it square also. There were so many trees here and there that needed to be cut down. But in the night they were weeping and praying, "O Raghunātha Dāsa Gosvāmī, don't cut us. We are here doing *arādhāna* of Kṛṣṇa on the bank of Śyāma-kuṇḍa, so don't disturb us." So, Raghunātha concluded, "O, Kṛṣṇa wants His kuṇḍa to be crooked like Himself." Kṛṣṇa is always crooked, everything about Him is crooked. Thus Raghunātha gave Śyāma-kuṇḍa its irregular form and this is the very shape that we see today.

One time Rādhā and Kṛṣṇa were playing here. At once a demon in the shape of a bull came and wanted to kill Kṛṣṇa and all others. Kṛṣṇa suddenly took the two hind legs of the bull, whirled him around in the sky and threw him. Immediately he died. The *gopīs* were there and told Kṛṣṇa, "You cannot touch us because you have done *go-hatya*, killing of a cow."

"I have not killed a cow. He was a demon in the shape of a bull."

"But You have killed it, so You cannot touch us."

"Then what will I do? Without touching you I cannot live."

"You should become pure."

"How?"

"Go to the *sagar*, ocean, and all *tīrthas* of the world. Take bath and then come."

Kṛṣṇa smiled and called all the *tīrthas* there. They

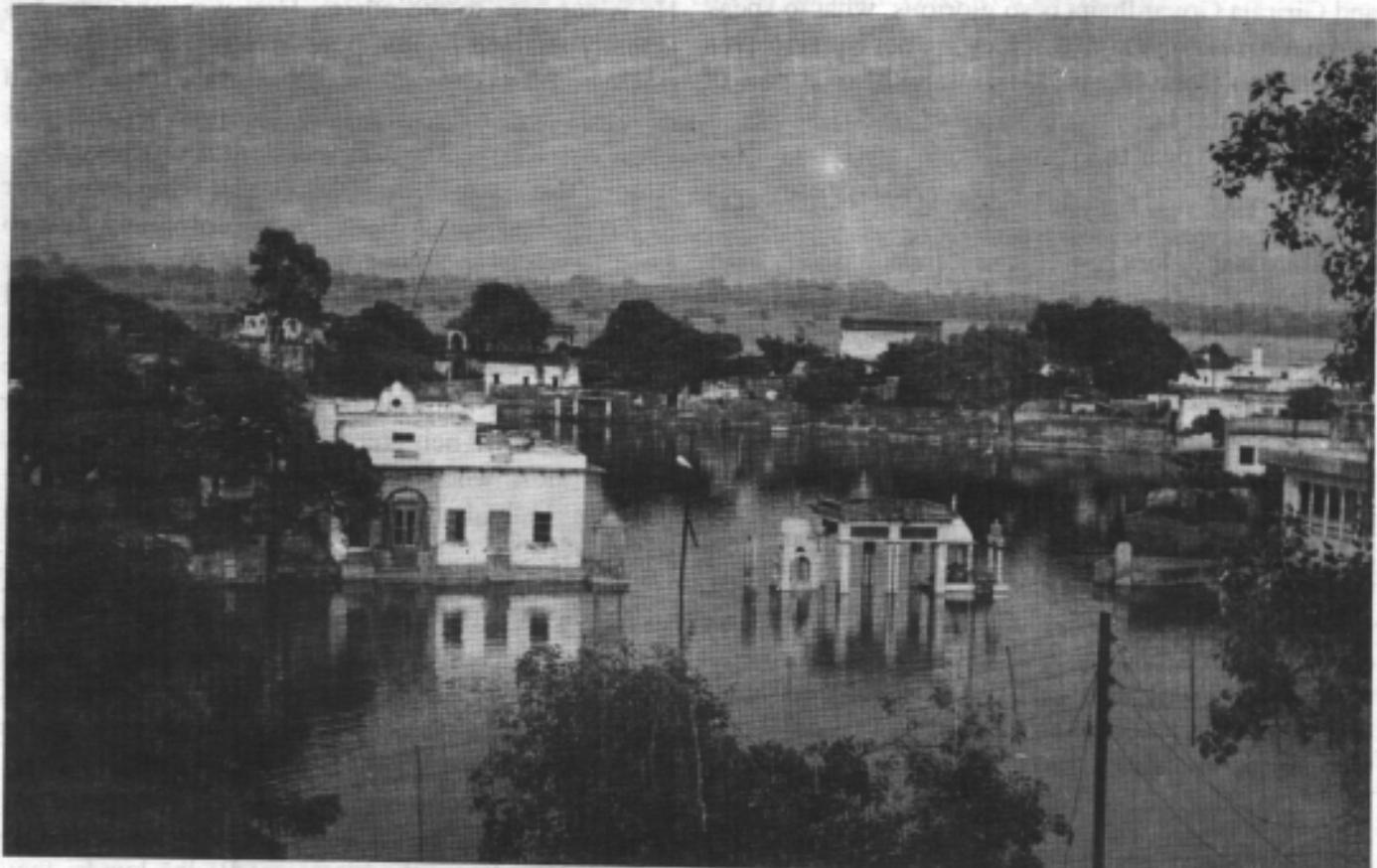
came in their personified forms and were praying, "What service may we do for You?"

"You should become the water in this place." And with His heel Kṛṣṇa made an impression, and that became a very big pond.

Then at once, *paśani prakātama*, they all became water and the pond was filled. Kṛṣṇa took bath and said, "Now I am pure. I can touch you?"

"Śrīmatī Rādhikā, we want to serve You. Why are You going there?"

Their humble prayer touched Śrīmatī Rādhikā's heart. She was so pleased and allowed them to fill Her *kunḍa*. At once a channel was made between the two ponds and the waters entered Rādhā-kunda. Kṛṣṇa took bath, and then He touched all the *gopīs*. This is Rādhā-kunda. Here Śrīmatī Rādhikā is Herself Rādhā-kunda.



*"This kunda is itself. Herself. Śrīmatī Rādhikā. Śyāma-kunḍa is also Himself the embodiment of the Supreme Personality of Godhead, that is Vrajendra-nandana, Rādhā-kanta, Kṛṣṇa Himself. No difference at all. Rādhā and Kṛṣṇa mix together in Vṛndāvana, and also at Govardhana they meet."*

Never, never. We will make our own pond without Your help. You should take bath there and then You will be pure." Śrīmatī Rādhikā and Her sakhīs excavated and filled Rādhā-kunḍa with their own hands. It became a very big pond, but there was no water. From where the water should come? Kṛṣṇa offered, "Take from My pond." And He told all the *tīrthas* that in a hidden way they should go in this new *kunḍa*.

The *gopīs* refused, "We don't want to touch any of the water from Your *kunḍa*. We will go to Manasī Gaṅga in Govardhana, bring water from there, and we will fill up our *kunḍa* ourselves."

They took *lakhs* and *lakhs* of pots and began to go, but all the *tīrthas* laid down on the way, weeping,

and Kṛṣṇa is Kṛṣṇa-kunḍa, but the supremacy of Rādhā-kunḍa prevails.

Rūpa Gosvāmī has glorified Rādhā-kunḍa. Everywhere there is glorification of Rādhā-kunḍa. Swamījī is also telling that if anyone goes and touches the water and takes *acamana*, or if anyone goes and take bath, he will have the mercy of Śrīmatī Rādhikā to serve Her there. We cannot tell any greater glory of Rādhā-kunḍa than this. So we should try to know what is Rādhā-kunḍa. It is superior to any other place in Vraja. It has been told that:

*śrī-vṛndāvipinam suramyam api tac  
chriman-sa govardhanah*

sa rāsa-sthālikāpy alam rasamayi kim  
tvada anyat sthalam  
yasyapi amīśa-lavena narhati manak samyam  
mukundasya tat  
pranebhyo 'py adhika-priyeva dayitām tat  
kundam evaśraye

"Vṛndāvana is so beautiful, *rāsa* is going on there, and Girirāja Govardhana is so glorious, what to speak of other *tīrthas* of Vraja. But they are not equal to even one 'lakhth' [one hundred-thousandth] of a part of Rādhā-kunḍa. Let me take shelter of Rādhā-kunḍa which is more dear to Lord Kṛṣṇa than His own life's breath."

(*Vraja-vilasa-stava*, 53)

So rare is the glory of rī Rādhā-kunḍa, it is very high. So Swāmijī [affectionately referring to Srīla A.C. Bhaktivedanta Swāmī] is telling that if anyone is intelligent, he can begin to touch a very little of the glory of Śrimatī Rādhā-kunḍa. Then he will develop the desire to serve Śrimatī Rādhikā. Kṛṣṇa may be ready to give His service, but if Rādhikā's mercy is not there then they will tell that there is nothing to do..

In his *Srī Svāniyama dasaka*, Srīla Raghunātha Dāsa Gosvāmī has told that: "I have no attraction for Kṛṣṇa. I don't want to live at Rādhā-kunḍa or Govardhana, and I also don't like to serve Kṛṣṇa if Rādhikā is not there. But if I will hear that Śrimatī Rādhikā has gone to Dvaraka to serve Kṛṣṇa, at once I will fly anywhere without any invitation. And if I know that only Śrimatī Rādhikā is at Rādhā-kunḍa without Kṛṣṇa, no harm, I will also be there. I want to be in Rādhā-kunḍa, even hearing the chattering and pattering of all the villagers. I want to be there. I want to take their remnants, and hear their worldly talks, *gramya-kathā*, but I don't want to go to heaven or anywhere in Vaikunṭha, anywhere in Vraja, leaving this place." Rādhā-kunḍa is so glorious!

Then:

karmibhyah parito hareḥ priyatayā  
vyaktim yayur jñāninas  
tebhyo jñāna-vimukta-bhakti-paramāḥ  
premaika-niṣṭhās tataḥ  
tebhyaś tāḥ paśu-pāla-pāṅkaja-dṛśas  
tābhyo 'pi sā rādhikā  
preṣṭhā tadvad iyam tadīya-sarastī  
tām nāśrayet kah krtī

(Śrī Upadeśamṛta 10)

SNM: What is the translation?

**Devotee:** (reading from Śrīla A.C. Bhaktivedanta Swāmī Mahārāja's translation)

"In the śāstra it is said that of all types of fruitive workers, he who is advanced in knowledge of the higher values of life is favored by the Supreme Lord Hari. Out of many such people who are advanced in knowledge [*jñānīs*], one who is practically liberated by virtue of his knowledge may take to devotional service. He is superior to the others. However, one who has actually attained *prema*, pure love of Kṛṣṇa, is superior to him. The *gopīs* are exalted above all the advanced devotees because they are always totally dependent upon Śrī Kṛṣṇa, the transcendental cowherd boy. Among the *gopīs*, Śrimatī Rādhārāṇī is the most dear to Kṛṣṇa. Her *kunda* [lake] is as profoundly dear to Lord Kṛṣṇa as this most beloved of the *gopīs*. Who, then, will not reside at Rādhā-kunḍa and, in a spiritual body surcharged with ecstatic devotional feelings [*aprākṛta-bhāva*], render loving service to the divine couple Śrī Śrī Rādhā-Govinda, who perform Their *asṭakālītya-līlā*, Their eternal eightfold daily pastimes. Indeed, those who execute devotional service on the banks of Rādhā-kunḍa are the most fortunate people in the universe."

SNM: I see that so many devotees go to Varṣāṇā, so many, and they like it more. They want to go to Gahvarvana. Gahvarvana, you know? There, Managhar, Dan-ghar, Vilāsa-ghar, Mor-kutir, all are there. Śrimatī Rādhikā plays with Kṛṣṇa in so many ways there. I think that all the Vrajavāsīs think that this Varṣāṇā is superior to any other place. But they don't know all these mysteries. Never can they know. If anyone wants to know the glories of Rādhā-kunḍa, they should read *Bṛhad-Bhāgavatāmṛta*, Seventh Chapter of first volume and also Seventh Chapter of second volume.

Why Rādhā-kunḍa is so significant? Why Kṛṣṇa has come from Vṛndāvana to live in Dvaraka? Why? An ordinary devotee cannot answer all these questions. Those who know the glories of Śrimatī Rādhikā's *prema* can tell something. Rohini-devī, the mother of Baladeva, Baladeva Prabhu, Uddhava, because he was there, and also after that Baladeva Prabhu went to Vraja, can tell something about this Rādhā-kunḍa and Vraja. Why Kṛṣṇa left Vṛndāvana, Vraja and He came to Dvaraka? There are so many reasons hidden behind this action. Kṛṣṇa wanted to satisfy the *gopīs*, but in Vraja He could not. *na paraye 'ham niravadya-samyujam*. Why? You know there are two elements in

*prema*—separation mood and meeting, *sambhoga*. When meeting with Kṛṣṇa, the *gopīs* become so happy. And in separation they become so unhappy. At that time no one can touch the glories of the *gopīs*, it is very high. When Uddhava went to Vraja, he saw the glories of the *gopīs* like the Himalaya Mountains, so high, and he felt insignificant like a particle of dust. Kṛṣṇa sent him to see the *gopīs'* behavior and to realize all their moods. Kṛṣṇa tells to his friends in Dvaraka, "I want to be in Vṛndāvana, Vraja. I want to stay at Rādhā-kuṇḍa always, but I cannot. Why? Because the love and affection of the *gopīs* is so high that in separation they feel *sambhoga*, and in meeting they feel *viraha*. This is very, very painful for Me. One time Śrīmatī Rādhikā was sitting in My lap and Madhumāṅgala came. A bee was humming there and Śrīmatī Rādhikā was afraid. Madhumāṅgala saw Śrīmatī Rādhikā's fear, so with a stick he chased that bee very far away. When he returned he told, 'I have driven Madhusūdana away and he can never come again.' Hearing this, She fainted and cried, 'O Kṛṣṇa, O Kṛṣṇa, where are You?' even though She was in My lap."

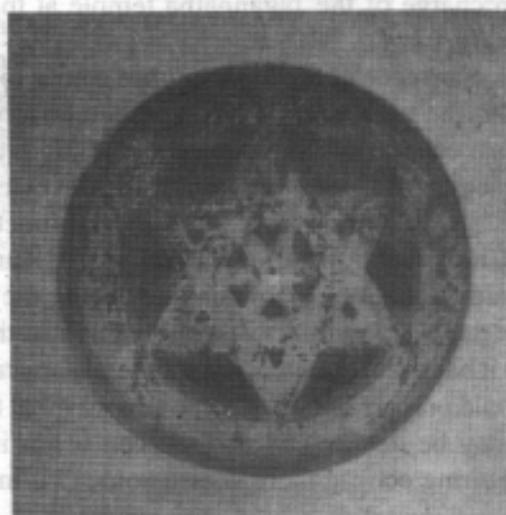
She was in the lap of Kṛṣṇa, but feeling so much separation that She fainted. Once Kṛṣṇa had gone somewhere else, and Śrīmatī Rādhikā was feeling separation. Kṛṣṇa saw that in separation She became so absorbed that, seeing a tamarind tree, She embraced it. "Oh, you have returned." And She was laughing and joking and taunting that tree as if it were Kṛṣṇa. Sometimes He saw that in separation Śrīmatī Rādhikā was kissing the darkness, "O this darkness is Kṛṣṇa!" She wanted to embrace that darkness, thinking that it was Kṛṣṇa. Kṛṣṇa became so astonished. "What high class of prema is in Rādhā-kuṇḍa, in Śrīmatī Rādhikā?" He cannot satisfy them, because when He comes to satisfy them, playing with Him they think of future separation. Thus they are always feeling pain. "I cannot bear to see their pain. If they see Me, they will feel pain because they are more absorbed in separation, so I should not be here. I cannot satisfy them. At Rādhā-kuṇḍa this mood will increase. They will weep bitterly and will faint."

Śrīmatī Rādhikā is telling to her *sakhīs*, "Sakhī, I feel better when I become senseless. And at that time when I am senseless, I can forget all these things, so why do you try to bring Me back to My senses? At that time I am okay, but when I will return to My senses, then again I become distressed. So why you do so? You are like My enemy." Can any of you imagine these things? So this is the special glory of Rādhā-kuṇḍa,

where all these moods are there, and *prema* is like a flood, where *prema vai-cittya* is there. There is *Brahmara-gītā*. *Brahmara-gītā* describes so many moods—*citrabalpa*, *prajalpa*, *sujalpa*, *adijalpa*, *anujalpa*, and so many more things. You cannot imagine. So I think that to only do *vaidhi-bhakti* amalgamated with *karma* and *jñāna*, oh, it will not be sufficient to come in the family of Caitanya Mahāprabhu in His *saṃpradāya*. If you want to be in Caitanya Mahāprabhu's *saṃpra-dāya*, you will have to do *rūpanuga bhakti*. What is *rūpanuga*? Some are saying, "O, don't take the name of *rūpanugā*, otherwise you will be *sahajiyā*." What is the significance of *rūpanuga*? We will have to know who was Rūpa Gosvāmī, what he did, what is his special service, what are his moods, and then we can be *rūpanuga*.

*Rūpanugā* means to serve Śrīmatī Rādhikā, nothing else. This book is just an outline giving some light on the subject. To enter this realm more deeply you must hear a realized soul explain all these things, and he can give you a deeper impression of this book. Śrīla Rūpa Gosvāmī has made it for only this purpose. Swāmījī did not write any explanation of *Śikṣaṣṭaka*, *Manah-sikṣa*, and all others, but he saw that this book was so important that he wrote his commentary. But those who will only look at the first *śloka*, "*vāco vegam manasah...vāco vegam manasah...vāco vegam manasah*," and then close the book and think, "It is all right, this is sufficient for us. We are not qualified to do *vāco vegam manasah*, then how we can read any further?"

Swāmījī has come to give all these *rūpanugā* thoughts and lines to us. So we should not be hopeless. We should try to develop our Kṛṣṇa consciousness in this line. *gaura premānande!*



# —Kārtikī— Śrīmātī Rādhārāṇī

*Śrīla Bhakti Rakṣaka Śrīdhara Deva Gosvāmī  
Mahārāja*

This kārtika māsa is also known as *niyama seva māsa* [month]. We try to follow some fixed program to enhance our devotion. Slothfulness may not be encouraged. So we have to fix a particular program of devotional attempts like reading some *sāstra*, doing some *kirtana* or some particular devotional activity which we think useful for advancement towards our goal. *Niyama* means to regulate our life to a particular chart of service. That, I must do these things anyhow. And mainly leading to *aṣṭa kālīya seva*, the 24 hours serving attendance towards the Lord. Every point of time may be utilized for my highest benefit. Generally that should be the tenor of our tendency, especially this month, and Kṛṣṇa will like that very much. In connection with Rādhārāṇī if we do, it will be much favored by Kṛṣṇa Himself, because it is in connection with His highest beloved. Hare Kṛṣṇa.

In his last years our Guru Mahārāja used to pass this month sometimes in Vṛndāvana and sometimes in Puri, with a special group of devotees. In his last year he observed this month in Puri. We were with him. Previously he was in Vṛndāvana, and from Puri he came back and that year he disappeared in the month of *Māgha* one month after or so. We passed this last month in Puri with him, 1936. January 1st, 1937 he disappeared. Puri was his birthplace, his young years were passed there. Bhaktivinoda Ṭhākura was superintendent in charge of the Jagannātha temple at that time. *Gaura Hari Bol.*

The occurrence of the lunar eclipse comes to remind us about the birth time of Mahāprabhu observation. The lunar eclipse, and the solar eclipse reminds us about Kurukṣetra. After long separation the devotees could meet Kṛṣṇa in Kurukṣetra. Some special function observed, holy function during this eclipse. In Kurukṣetra we heard from Guru Mahārāja that during the time of eclipse there is possibility of a clash amongst the planets. So it has been arranged, if the general danger comes, we should prepare ourselves in such a way that the next birth may be determined and we can begin in a fair field. During eclipse there is also some evil influence

by the contact. The earth and the sun come in the same line. Lunar eclipse means earth in the middle and sun and moon to extreme. Solar eclipse means moon comes between the two, and in the same line through the sun's ray we catch some influence from the moon which travels to earth and there some difficulty may come. So the souls here should be prepared for their danger and engage themselves in some holy mood so next chance they will have a better fate and atmosphere.

*So the interest is opulent there. No  
dearth of any anandam, rasam or what  
we are searching after. No dearth of  
that there. Profusely everything. The  
affection, the sympathy, the mercy, the  
love overflowing there in the land of  
opulence. Anyhow, throw yourself in  
that plane, they will take care of you.*

Rāhu is the *chāyā*, shadow. That has been named as *rāhugraha*. As if another planet. Everything is seen from conscious standpoint. Though we are having experience of matter, we don't know what it is actually. So that is experience of our mind, a part of consciousness. Whatever we feel about other things, that is a part of our consciousness only. So consciousness means person. Everything is seen from the standpoint of personality in the highest realm, whether cloud, tree, mountain, or stone and that is not ignorance, but rather the highest type of civilized conception in the spiritual way. *yathā nabhasi meghaugho, renur vā pārthivo 'nile, evam draṣṭari drśyatvam, āropitam abuddhibhiḥ* (S.B.1.3.3) In *Bhāgavatam*, high thought. Just as we find cloud in the sky and dust in the air. We can't see the sky or air but by the location of the cloud and dust we come to experience the existence of sky and air. Through the dust and through the cloud. So *Bhāgavatam* says the ignorant people ascribe sight in the unseeable, and not only unseeable, but seer. Who is really a seer, the ignorant are ascribing sight there.

Really they are all seer, knower, subjective, and ignorant people are ascribing object there. It is difficult to conceive. Just as we are told, if we stand before the deity, we should not indulge in seeing with our eye or our other experience to feel the deity. When we think Them to be the object of our senses we ourselves are deceived. But we want to be trained to find seer in the seen. *Draṣṭari dṛṣyatvam*, to see it's subjective existence. The deity is subjective existence. I am rather object to His sight. All seer, all feeler, all knower, nothing unknown. *Bhāgavata* says that is the proper view, then you are in a position to view the reality. You have to come in touch with reality. All super-subjective. Then you come to live in *dhāma*. That is *dhāma*, divine area. Where one can feel the whole environment superior to him, of subjective existence. Subjective existence! All objects of reverence and not to serve me, not for my enjoyment. Everything is to be approached with veneration and regard. We are their servants. The Lord with His whole kingdom is a venerable thing, super-subjective. Then we come into contact with *Vaikuntha*, the higher entity. Objective entity all *māyā*, all *bhoga*. What we see as the object of our enjoyment is all illusion and concoction, *māyā*, what is not really. But everything should be revered, worshipped, and treated with respect, then we are in *Vaikuntha*, in *Vṛndāvana*. It is mentioned there in *Caitanya Caritāmṛta*, *vaikuṇṭha-prthivī ādi sakala cinmaya* (CC Ādi 5.53), everything is made of spiritual stuff and superior to me. Below there is *Māyā* and above there is *Yogamāyā*, the land of the Lord, so we want to get out of this entanglement, separate interest. What is superior, we imagine that to be our inferior and want to use for our own purpose and enjoyment. The world of enjoyment is a concocted one. But really we should learn to see that everything should be treated with reverence, with serving attitude, everything. Then

we can come in contact with *dhāma*, the land of the Lord, where every particle is to be worshipped by us. Everything holding superior position. What is really the supernatural, we are drawing that to become quite natural here in the sense experience. No. Just try, *bhidya-hṛdaya-granthiś*, *chidyante sarva-saṁśayāḥ*, *kṣiyante caśya karmāni*, *mayi drṣte 'khilātmani* (S.B. 11.20.30). When the ego of separate existence is dissolved totally from enjoyment. "I am to enjoy. I am to utilize whatever I find around to satisfy my senses." This angle of vision, this *māyā*, this ego, the center of such experience should be totally abolished. Dissolved. And all doubts will be cleared when I shall find myself in that plane. I shall find myself free from the clutches of separate interest, then all suspicion and doubt will be cleared. I shall feel as if by the soul experience, that is the experience of the inner senses which we possess. Then all of our attempts and energizing will have no need, they'll stop. No special endeavor will be attempted for my purpose because no separate existence. I will find I am a particle in the infinite and what is feeding the infinite, that will feed me also. A general interest I shall find everywhere.

I am not separate so no necessity of energizing for my special interest. I shall be able to see the divine arrangement for everyone, including every grain of sand. I shall see I am one in the whole and the main current is doing everything, so no *karma*, no action necessary for me. Then it will become very clear, "I have got my duty in that universal flow and I am one of them. I am a particle there. Automatically I'm handled by the universal force in such a way." And that is *Yogamāyā*, not *Mahāmāyā*. Not actuated by separate interest but actuated and influenced by the general interest of the whole. I have got my movement and that is service not enjoyment. What is necessary is the dissolution of the separate interest activity. Then to



Śrīla Bhakti Rakṣaka Śrīdhara Deva Gosvāmī

emerge into that all venerable, all respectful world. No connection with the lower thing. I am the servant of the servant of the servant. I am rather the lowest, all are higher. I shall come into contact with all higher substance and the lower substance of concoction will vanish for all time. So it is *sat-cid-anandam*. *Sat* means eternal existence and *cit*, they're all conscious, all soul, all subjective, and *anandam*, there we find no anxiety. The general flow is irresistible and automatic, so no possibility of any suffering or pain or anything else. That is a spontaneous flow of blissfulness and we shall come to live in that scene. Rather kept by *Yogamāyā*, another higher, superior and affectionate power. She will capture us and utilize us in the service of some mysterious...Lord Kṛṣṇa.

*Yogamāyā* comes and influences us, and by the magic touch of that affectionate hand we are taken into a land of our dream. Where we self-forgetfully engage ourselves, *jñāna-śūnya-bhakti*, all affection. We are under the affectionate guardian's hand. We do not know anything, but we are handled by our affectionate guardians in such a way that we live in the land of mystery, dream. We think that we are holding a very lower position, but in the *tatastha-vicār* [impartial judgement] they say that this sort of life, playing under the affectionate hand of the guardian and with some natural innate faith and consciousness to work according to their direction, that is the happiest position of one *jīva* soul. *jñāna-śūnya-bhakti*. No calculation, no self-interest, but so given to the central cause that as if in a dream, automatically they are like a machine working, and they are the happiest part. They are manipulated and handled by faith, by affection, by goodness, by love, by mercy. No necessity of any individual selfish calculation. The very soil is thinking of our interest. Everyone, at the cost of their own interest, they are seeking the interest of the others. So the interest is opulent there. No dearth of any *anandam*, *rasam* or what we are searching after. No dearth of that there. Profusely everything. The affection, the sympathy, the mercy, the love overflowing there in the land of opulence. Anyhow, throw yourself in that plane, they will take care of you. The soil will take care of you! The soil is so high, so elevated, so good. *bhūmiś cintamāṇi, vrksa kalpa taru, gamanam nātyāṁ kathā gānam*. Sweet, sweet, sweet, sweet, sweet everything is sweet in the land of sweetness.

It is in *Bhāgavatam*, *Caitanya Caritāmṛta* and somewhere scattered in other *puranas*, and *Mahāprabhu, Rādhā-Govinda both combined*, came to distribute

Their own inner wealth to the public and so it is possible for us to try and approach and gain admittance into that flow. That is not static but it is dynamic. So

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To cast oneself into the infinite whim,  
that is very, very uncertain and the  
extreme courageous act and we are  
going to do it willingly.

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what is necessary, we should get relief from the hands of so many servants of us. Those that are subservient to us. We are accustomed to have our servants. "Everything will serve me and come to please me." Our nature is such now in the *baddha-jīva* [conditioned soul], but we must get out of that and not only be indifferent to them, but we shall have some positive engagement of service. All higher around me, every particle is of higher, superior substance. That is what is necessary, *cid-vilas*. On the whole our progress means, we shall come in contact with honorable position in all respects and no contact with any lower substance than ourselves. We are meanest of the mean, lowest of the low. We are encouraged to accept the mentality of a servant. Servant of the servant of the servant and it is not hyperbolic but it is reality. We have to understand how this is wholesome and helpful, and how this is the real life, in service. All good around, I am bad. So necessarily I shall invite always some improvement in me by the association of the higher, then every second I can imbibe something.

Turning away from the ideal of things of limitation we are jumping into the ocean. From the tangible position, finite, jumping towards infinite. He will see me. Not the apparently stable things can give me shelter. I am willingly leaving the company of the tangible association and casting me toward infinite. Jumping into the ocean, it is not an easy matter. Neglecting the tangible thing on which we are standing, that is matter, material and within our control, tangible somewhat, but flickering. Apparently for the present it is tangible, where we take our stand, but because it is transient we need to disassociate with it and cast ourselves towards infinite. Infinite management, a very courageous step we are taking or going to take. Throwing our ownself

into the whim of the infinite, from tangible to the infinite. A very courageous step we are going to take. How the infinite will deal with us, whether totally ignored, or He will adore me or make any negligent arrangement for me, no surely. *āśliṣya vā pāda-ratāṁ piṇaṣṭu mām*. By the wave of the infinite power I may be lost nowhere. *pāda-ratāṁ piṇaṣṭu mām adarśanāṁ marma-hatāṁ karotu vā*. I may not even have any chance of coming into contact with Him. *yathā tathā vā vidadhātū lampato*. He's whimsical in my understanding. He's adoring one and ignoring me. No explanation can be called for. *mat prāṇa-nāthas tu sa eva nāparah*. But I have no other alternative than to surrender to His whimsical activity. This attitude.

To cast oneself into the infinite whim, that is very, very uncertain and the extreme courageous act and we are going to do it willingly. What will be our fate we do not know, still we want that from provincial government our service will be promoted to the central government. That promotion we want. In connection with the superior power. It seems to be a risk but still it is substantial. We have come to the right place for shelter. We are being connected with the real plane, not sham, that will be our consolation. And the favor of so many superficial agents, that is flickering, no stability. I may be ignored by the central power, but any moment if I can draw their notice my position will be very safe and high. So I am taking risk for my greatest prospect in life, though it may not be easily got. Risky life, *sarva dharmāṇ parityajya*. Otherwise, to stick to your own present position and progress in a slow way, that is also recommended, *sva-dharme nidhanam śreyah, para-dharma bhayāvahah*. Don't be too much ambitious. Keep your position firm and try to advance slowly. That is ordinary recommendation. But those who have got courage, for them, *sarva dharmāṇ parityajya*. "Give up everything and try to come to Me. I am there and I shall save you." From His side this kind of consolation, "I am not blind, I can see anything and everything. If you really come to My shelter I am ready. I shall embrace you." From His side the statement is such. But from the side of the devotees who are swimming in the ocean, and pressed by the current, undercurrent and overflow, they say, very difficult! But still they cannot leave that campaign. Revolutionary. Constitutional path and revolutionary way. Both are there but the constitutional way is very slow progress. When you will reach the goal, it is not certain. Sometimes there is setback also. *Gaura Hari Gaura Hari*

*Gaura Hari Nitai Gaura Hari Bol*. Ahh, it is better on the whole to leave the world of deception, *māyā*, misunderstanding as soon as possible with every risk and to jump with the hope of meeting the non-treacherous and loving plane, with much speed. This *māyā*, misunderstanding is after all, treacherous. So many units fighting with one and other, this is the position here. But to get free of this and jump into the Absolute area is such that the slightest position there is considered to be of very, very high and great value. The very slightest position there is far, far greater than the highest position in this misunderstanding world. Our statement is opposite to that of Satan. "It is better to serve in heaven than to reign in hell." We don't want any royal position in hell. Leaving this realm, we want to pass through to the highest. Crossing beyond the association of the all accommodating Brahma, and the Paramātmā conception, beyond the source of all resources and Master of all energy, Nārāyaṇa, then....satisfying the whole existence with fulfillment through love, is Kṛṣṇa, Vṛndāvana. There it is apparent, the infinite's approach to the finite is in its fullest sense, as if He is one of themselves. So close, and His love and affection is so much extended.

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*Śrī Kṛṣṇa karṣinī. The peculiar power  
in love is this, that the high is con-  
trolled by the low through some ten-  
dency and that is called love.*

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*Śrī Kṛṣṇa karṣinī*. The peculiar power in love is this, that the high is controlled by the low through some tendency and that is called love. Just as when a boy catches the finger of his father and draws him to some quarter and the father goes. The father is more powerful and the boy's power is very less but the father is defeated by the power of affection. So affection and love is there where we find that the big is controlled by the small. Such wonderful potency is that love and affection. So the Absolute is controlled by His potency. Generally the potency is guided by the owner of the potency, but sometimes potency itself guides the owner. That is love. No physical capacity but the fine capacity of the very subtlest force. *ahaṁ bhakta parādhīno*,

"As if I am interdependent, not Absolute. I feel only by devotion that I am controlled by them, I am not master of My own self." The Absolute says like that. So what wonderful thing is that *bhāgavat prema*? And it is in the highest sense when application is in the case of Kṛṣṇa in Vṛndāvana. Where, *aham iha nandam vande, yasyālinde param brahma*, "I have no charm for Mahābhārata, Veda, Upaniṣad all these things, but my only charm is for Nanda where I found that the Supreme power absolute, is crawling in his compound as a baby boy." *Nandah kim akarod brahman, śreya evam mahoda-yam.* In the talk about *Bhāgavatam* this is getting a very valuable position. What is there? The Parabrahma is in such an ordinary position, is He Parabrahma or something else? Such doubt also enters.

Yaśodā is whipping Him, but when trying to bind Him with rope, two fingers less every attempt. Only two fingers less to circumambulate, then again, one foot added, the same two fingers less, continuously. Though in the midst of her fist, she is whipping and He is crying. But still the difference is this. Against His will she is trying to bind Him around the belly, but two fingers less. Again added, that very two fingers less, again added rope, two fingers. But He is sucking her breast and when she is whipping, "Oh, don't beat me my mother (crying), I won't do anymore these things." Sometimes when He is yawning, the boy, Yaśodā found the whole *brahmānda*, creation within His mouth. Then she was afraid, the next moment there was a cat crying and the boy out of fear, is coming close to the lap of Yaśodā. "Oh, He is my child, my

son. He is not all-accommodating Brahma, no! He's my child!" The playing in this way is like hide and seek. When the infinite comes to finite in its closest touch, then sometimes showing that infinite character and sometimes most finite character. Playfully, doing so many big things. Tṛṇavarta came to kill Him, He was on the lap of Yaśodā, immediately Yaśodā felt that the boy is very, very weighty, so she could not keep Him on her lap, she had to give Him on the earth, and Tṛṇavarta took the boy away in a storm. Then some minutes after they found that the great demon's body had fallen on the earth, and the boy, anyhow embracing the throat of the demon, was just on top of him. Then Yaśodā, she swiftly went and collected the boy, 'Oh, fortunately the boy is over the demon's dead body, otherwise, if lower side, He would be crushed.' But all playfully done, the Tṛṇavarta, that great demon, was finished by the boy and He's showing like that. The most miraculous things are coming to a simple level. Most playfully and in a simple way doing the great deeds, which take so much time, so much power, so much valor, and that is only finished in a second in a very peculiar way. The great

things are done in a very small attempt. Infinite's approach to finite in the closest form, controlled by a special tendency and that is love, *prema*.

So *bhakti* is a such thing. We shall try to understand what is devotion that can control the Absolute. What more? And Mahāprabhu has come to suggest us to follow that path only, and it is in Vṛndāvana. Try to have a position, a place in Vṛndāvana, in that layer, plane of life. With this general conception we shall have to ap-



proach Vṛndāvana. What is Vṛndāvana? Rather not the sum total of some formality, a mere imitation of a particular group of formalities cannot give that. The very life is such, so valuable, the life transaction must be there. Die to live. Sacrifice. We must invite that sort of death which will kill death itself. If we want to live in that plane, we shall have to give ourselves wholesale as price to purchase that valuable thing. What is that subtle power? How to acquire that? What should be the price? How deep should be the transaction?

Prataparudra Mahārāja, from the throne he came to do the service of a sweeper before Jagannātha. Mahāprabhu's heart melted there. Otherwise so many proposals came, "The king wants to have a look of You, if You allow him, he may come and have Your *darśana*." "No, no, that is undesirable. People may say that that *sannyāsi* has some greed for money and power so he wants to have connection with the king. That is a bad name for a *sannyāsa sādhu*, so I don't like that he will come to Me and see Me. That will show indirectly that I have got desire for money, I won't like." But when Mahāprabhu saw that he came to take the position of a sweeper to the Lord, Jagannātha, naturally His heart melted and He embraced the devotee. So He is infinite and He likes finite. Finite is His friend. But when the finite wants to show it's sham tendency to become big, He hates it. But minutest position taking, then He comes to embrace him. *trṇād api sunīcena, taror api sahiṣṇunā, amāninā mānadena, kīrtanīyah sadā hariḥ.* Don't aspire after anything, and whatever comes to attack you, try to know the futility of their attempt. They are under one hand, Supreme hand behind, so resolve to tolerate. Toleration, until the upper hand comes to control, you don't go to hinder or oppose them. *trṇād api sunīcena.* Don't create any attitude of disturbing the environment, and if the environment comes to oppress you then take the course of toleration, not tit for tat. Then *amāninā*, don't hanker after any position, *mānadena*, but give position to one and all. With this attitude take the Name and your appeal to the Supreme will have a very easy grant. An easy and quick grant your application will have if with this attitude you approach Him. *Hare Kṛṣṇa. Gaura Hari.* This is the key to our success, our way to be happy. Don't lose your energy to any direction, but command the whole thing to one direction drawing it in from all sides. Don't waste your energy to fight with the environment for anything, but the whole control should be directed towards the Absolute. Then in no time, success will come to crown your attempt.

In *Bhagavad Gītā* we find Kṛṣṇa is explaining His special existence, His favored particular thing. *pāṇḍavānam dhanañjayah.* My special characteristic is to be traced in these places. *māsānām mārga-sīrṣo 'ham*, so He says that of all the months, "I like *mārgaśīrṣa*. You can find Me there." Just before that this Kārtika month comes. Sanātana Gosvāmī has scrutinized this and he has demonstrated that the Kārtika month is favored by Rādhārāṇī. How? Kīrtikā is the mother of Rādhārāṇī. Kīrtikā. Rādhārāṇī's mother's name is Kīrtikā. So Kārtikī is the name of Rādhārāṇī.

Kārtikī. At that time it was a custom to give the names of the *nakṣatra*, stars. *Kīrtikā, Revatī, Rohinī, Viśākhā, Dhanisṭhā*, all these names were used in that society at that time. So Kīrtikā was the name of the wife of Vṛṣabhānu Rāja. There is a place near Mathurā called Rāval, a village, and that was the place of the parents of Kīrtikā. Vṛṣabhānu went to visit the place, that is his father-in-law's house, and when going to take bath in a lake, on the lily, he found a divine girl. Just floating on the lily. She was very beautiful, perfect, but eyes were closed. He collected the small baby and gave Her to his wife Kīrtikā. Vṛṣabhānu gave Her to Kīrtikā his wife, "I have got this wonderful girl floating on the lily there. You take Her." She began to maintain and sustain that girl, and She was Rādhārāṇī. *ayoni sambhava*. She did not come through the fleshy body. But She was blind we are told. From the very birth blind.

Vṛṣabhānu Mahārāja and Nanda Mahārāja were in friendly relation and once, Yaśodā went to visit her she-friend, that Kīrtikā, when she heard that she has got a very wonderful girl of exquisite beauty in such a way. She went to congratulate, that, "You have got at last a beautiful girl." She took Kṛṣṇa with her and when they were talking, Kṛṣṇa, the boy, suddenly went to that girl, Rādhārāṇī, and in such a position She suddenly opened Her eyes. She first opened Her eyes when She found Kṛṣṇa on Her body. The children's first interchange of Their glances. In a very child stage, boy of few months... few months something. The first opening of the eyes and She found Kṛṣṇa. It is told somewhere.

This is *līlā*. Eternal events, incidents, repeated in a particular way like drama. One drama is being repeated many times. It is in the eternal quarter and sometimes the screen is taken away and it comes to manifest in a particular place. So in the original place the *līlā* is going on. Coexistent. All the *līlā*, subsequent, succession and also coexistent. We are living under the limitation of time and space, but beyond time and space there is

also a dynamic flow of love, and that characteristic is drawn from there. But to our limited brain and thinking the eternal thing will be seen. Just as so big a sun, when it comes to our eyes it is like a ball of light, but how many times bigger than this earth is the sun? But when viewing from the earth its figure seems reduced to such a small size. So, infinite coming to us becomes of finite character. And by His will, some glimpse comes in different mundane *brahmānda* as exhibition to attract the people for the same. So it occurred in that way. The children's first union, interchanging Their vision. Afterwards that Vṛṣabhānu king and Kṛtikā queen, chief, not king and queen, began to nurture the baby, that girl. Gradually She grew up.

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*So, Kārtika vrata is very favorite to the Vaiṣnavas and especially the Gauḍīya Vaiṣnavas, whose ultimate goal is Rādhā dasya. They observe this month scrutinizingly.*

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that by the social convention Rādhā and Kṛṣṇa were married. In different *kalpa*, different modification of different stages. But what Mahāprabhu accepted to be the highest attainment of one's life, that...not married wife Rādhārāṇī was to Kṛṣṇa, married elsewhere, but each other's heart did not know anyone else as Their lover. The hearts automatic connection. Full. And to show it is not chance coincidence, it was a necessity to establish that the free love holds the highest position, crossing recklessly the directions and influence of the society and scriptures, crossing the conception of religious sentiment, and taking so much risk for the union with Kṛṣṇa. It is very rare. Two points, one point is, it is very rarely possible, very hard to get that favorable situation for meeting, and another is that for this purpose we are taking the greatest risk possible, without caring for anything and this is given the most supreme position. Of all the services of different *rasa*, the *mādhurya-rāsa* is the fullest, and again if that is to be pushed to its highest intensity, then these circumstances are necessary to produce that sort of intensity. *Parakīyā*.

The highest intensity can be produced by artificial dearth. If we bury the rice or wheat underground to create a dearth of food, then food is very valuable. So also here, the dearth, the rareness, the impossibility of union has been created. For this such adjustment is necessary between the Two, between the Couple. They are crossing all sorts of conceptions of religious sentiments and this is the highest. No consideration of anything when they are going to meet Kṛṣṇa, at all risk they are going to serve. So the intensity becomes highest. It is managed by Yogamāyā, and the gradation is there also. As much devotedness, so much intensity in *Bhāgavatā*, Godhead. In this way it is distributed. Love is the highest criterion. According to the nature and degree of devotion, Godhead also distributes Himself to the devotees in a particular gradation. So the devotees are hankering after the service of Rādhārāṇī's camp. Why? Svayam Bhagavān is always with Her, and others are of lower order. Svayam Bhagavān is always with Svayam Rūpā. Svayam Rūpa and Svayam Rūpā, Rādhārāṇī. In *rasa*, Svayam Bhagavān is always by the side of Rādhārāṇī, and by the side of other gopīs is *svayam prakaśa* of Kṛṣṇa. It is the first-hand double or facsimile of Kṛṣṇa. There is first class of double then second class of double, in this way. When in *rasa*, only Svayam Bhagavān is at the side of Rādhārāṇī, and at the side of other gopīs is Svayam Prakaśa, not Svayam Bhagavān. Not Svayam Rūpa but Svayam Prakaśa. In

*Vṛṣabhānūdadhi-nava-śaśi-lekhe, lalitā-sakhi guṇaramita-viśākhe.* *vṛṣabhānūdadhi*, that is the sea. Just as the moon is supposed to have come out of *kṣīrodadhi-samudra*. The present geologists, some of them are of the opinion that from the pacific, the moon was anyhow shot forth. There was some island, and anyhow by the force of an earthquake or some push, like rocket it was sent into the atmosphere and that has become moon. It is also the vedic evidence, that moon has emerged from *kṣīrodadhi-samudra*, milk-ocean. So, *vṛṣabhānūdadhi-nava-śaśi-lekhe*. Rūpa Gosvāmī is describing that the family of Vṛṣabhānu is compared to the ocean and from there this moon has sprung up, Rādhārāṇī. So beautiful. Comparing with the moon, she has come from the ocean of Vṛṣabhānu's fortune. The fortune of Vṛṣabhānu is compared with the ocean and from there sprung up the Vṛṣabhānu-Nandīnī, Śrī-Rādhikā. Her young age is like this. Gradually She grew up and had to marry, and marriage was performed, but that was only ostentatious. There are different angles of vision about that. Some say that Brāhma one day got Rādhā and Kṛṣṇa married in a jungle. Some say

this way the gradation is there. So, the *rādhā-kiñkrya*, that has been settled for us to be the highest achievement. Through Rādhārāṇī we can have the taste of the service of the Svayam Bhagavān. Svayam Rūpā and Svayam Rūpa. The qualitative current that is passing within the Two, minimum of that, a point of that, we want. Our maximum, highest *prayojana* is there. The Svayam Rūpa and Svayam Rūpā, when that class of positive and negative are connected and performing *līlā*,

*There are so many rules and regulations mentioned in the scriptures and those that are very much fervent in this matter follow those rules and customs in their life, aiming at the favor of Rādhārāṇī. She will be pleased. This Kārtika vrata. Some sort of restriction there should be in our daily movement, and drawing all of our energy to one point, we should try to cultivate something about Her. Kārtikī.*

that is of the highest order. However smallest point, we want of that quality only, *rūpānugā-dhārā*. And that is also maximum in quantity in those less grown girl devotees. They have got free entrance in the deepest *līlā*, but the grown up she-friends, *sakhī*, cannot approach. Not approachable by them but it is approachable by this Rūpa Mañjarī class. These are very high talks, we are not eligible to speak about all these things. *Gaura Haribol.*

So, Kārtika vrata is very favorite to the Vaiṣṇavas and especially the Gauḍīya Vaiṣṇavas, whose ultimate goal is Rādhā *dasya*. They observe this month scrutinizingly. What has been mentioned in the *śāstra*, move, live in this way, the Gauḍīya Vaiṣṇavas have much regard for that. Kārtika vrata. There are so many rules

and regulations mentioned in the scriptures and those that are very much fervent in this matter follow those rules and customs in their life, aiming at the favor of Rādhārāṇī. She will be pleased. This Kārtika *vrata*. Some sort of restriction there should be in our daily movement, and drawing all of our energy to one point, we should try to cultivate something about Her. Kārtikī.

Here we generally recommend to observe the [aṣṭottara] *śata-nāma* of Mahāprabhu and Kṛṣṇa. 108 names. The whole *līlā* of Them has been mentioned. At least to come in touch with the whole *līlā* of Mahāprabhu as well as Kṛṣṇa. In the morning and in the evening the eight *ślokas* of Mahāprabhu including the highest. Our Guru Mahārāja used to make us sing *aṣṭa kālīya līlā*. The day is divided into eight periods and to follow and chant about the *līlā* during those eight times. *Aṣṭa kālīya līlā*. This has been mentioned in Bhaktivinoda Thākura's song also, to come in connection with the entire *līlā*. So I have made arrangement to go through the whole of the *līlā* by *śata-nāma*, 108 names of Gaurāṅga and also Kṛṣṇa. The names are of course according to the *līlā*, according to the *līlā* the names have been given. So we can thereby come in touch with the whole *līlā* of Mahāprabhu and of Kṛṣṇa. Then the eight *ślokas* of Mahāprabhu, that *Śiksāṣṭaka*, contain all the developed ideas in a nutshell. *bhajana*, the whole attempt towards Kṛṣṇa *līlā* is covered in these eight *ślokas*. And especially in his Bengali translation, Bhaktivinoda Thākura has composed certain songs giving deeper meaning, which bring us into close touch with those lofty ideas of our highest realization.

So this is a special month in which we shall try our best to cultivate all of our feelings and regulate them for the attainment of our intimate connection with Kṛṣṇa. By investing our energy even in a small way during this Kārtika *mahīnā*, we can get more result. Just as perhaps in time of war, capitalists may find opportunity of earning more profit. In a small time they can earn more, that sort of arrangement is everywhere. So here also there are particular points of time where using our energy in a scanty way we can earn more. Such is the time this Kārtika *mahīnā* and the purity of purpose is almost guaranteed here because the object is to satisfy Rādhārāṇī, the divine potency. *Jaya Rādhe. Jaya Rādhe. Jaya Rādhe.*



# Śrī Rādhikā

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Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda

Śrī Kṛṣṇa alone is Godhead. Śrī Rādhikā alone serves Śrī Kṛṣṇa. This is the only Absolute Truth. Śrī Kṛṣṇa is the Ultimate Source of all real Receivers of service. Śrī Rādhikā is the Ultimate Source of all real renderers of service. The infinite variety of the Pastimes of Śrī Śrī Rādhā-Kṛṣṇa constitutes the only Reality. Is Śrī Rādhikā identical with Kṛṣṇa? The answer is in the affirmative. Śrī Rādhikā is the predominated Moiety of the Absolute. In other words, the Predominating Moiety of the Absolute is not the Full Integer. The Absolute Nature of the Personality of Śrī Rādhikā is fully on a level with the Absolute Personality of Śrī Kṛṣṇa. Śrī Kṛṣṇa is the Consort of Śrī Rādhikā. The Absolute is Pair and not Singular Person.

Monotheism is so dear to the heart of all rational persons in this Age that very few people would agree to accept Two Gods, even if they are assured that They are complementary to Each Other. The numerical reference is illogically allowed to limit the Absolute. It is considered to be binding on the Absolute to be a singular entity in the ordinary sense. But the pseudo-monistic view is calculated to destroy the Personality of Godhead into the void of the undifferentiated Brahman. No theist should be prepared to reduce the Divinity, Whom he is to worship, to the absolute zero.

The only solution of this fundamental problem of Theism is offered by the fact that Śrī Kṛṣṇa is Eternally Couple. He is both Śrī Kṛṣṇa as well as Śrī Rādhikā. Śrī Rādhikā is as Absolute as Śrī Kṛṣṇa Himself. Śrī Rādhikā is at once identical with and distinct from Śrī Kṛṣṇa.

Śrī Rādhikā is eternally distinct from Śrī Kṛṣṇa. Śrī Rādhikā is the Predominated Moiety of the Absolute, whereas Śrī Kṛṣṇa is the Predominating Moiety. Śrī Kṛṣṇa is Male; Śrī Rādhikā is Female. They are two distinct and complementary persons. But neither of Them are male or female in the limited worldly sense. The Absolute Male and the Absolute Female are from the worldly point of view a sheer contradiction of terms.

But this apparent contradiction is also really accommodated in the Absolute in defiance of all canons of our so-called rational judgment. It is this astounding fact that makes the Absolute the concentration of all mélées, instead of making Him devoid of all mélées. The empiric singular conception of Godhead would relegate all mellowness to the fractional parts and make the Integer the embodiment of all insipidity. Formal logic does not really admit any existence to any entity.

Those who are so anxious to discover any pretext for denying the Absolute Nature of the Personality of Śrī Rādhikā as Female Consort of Śrī Kṛṣṇa, are themselves left without any standing ground for establishing any kind of relationship with the Absolute. In the predominating Moiety the singular numerical reference is also logically and really admissible. The Absolute Master has really no co-sharer in His Mastership. Many Masters would lead to loss of mellowness in the Predominating Absolute. He would not be in a position really to predominate over every entity. Plurality of females is not really opposed to infinite mellowness. Singularity of the Predominated Moiety would deny the admitted infinite scope of Mastership of the Predominating Moiety.

*Those who are so anxious to discover any pretext for denying the Absolute Nature of the Personality of Śrī Rādhikā as Female Consort of Śrī Kṛṣṇa, are themselves left without any standing ground for establishing any kind of relationship with the Absolute.*

So there are more than one Female Consort of Śrī Kṛṣṇa, Who is also the Only Male. What is the relation of these plurality of Consorts to Śrī Rādhikā? Śrī Rādhikā is the Absolute Source of all Consorts of Śrī Kṛṣṇa. The services of all the Consorts are associated aspects of the service of Śrī Rādhikā. Śrī Kṛṣṇa left the Dancing Circle of the milkmaids of Braja as soon as

Śrī Rādhikā Herself withdrew. In other words, the aggregate of the milkmaids of Braja fall short of the service of Śrī Kṛṣṇa except in association with Śrī Rādhikā and under Her direction.

The Consorhod of Śrī Kṛṣṇa must not be confounded with any analogous mundane relationship. The Predominating Absolute is the only Master of all entities. He is also the Master of Śrī Rādhikā Herself. Neither is He also a Master in name only. His domination is really absolute. But Śrī Rādhikā is also the only absolutely dominated entity. She is the only Absolute Female. There are real partial and real counterfeit males and females, of an infinite variety. All real and unreal masculinity is representative of Śrī Kṛṣṇa. No masculinity can exist except in relation to supposed or real mastership over associated femininity. So in every entity these two aspects of personality are conjoined. All femininity involves the co-presence of masculinity as master.

The individual soul [jīva] is a feminine entity by her proper nature. This is so because all entities, except the Divinity, are subservient. The Singularity of the Predominating Absolute has to be recognized without reservation. There is, however, also an infinity of Divine Personalities. But all Divine Personalities are fully Divine. None of Them have got any Master. The milkmaids of Braja are the expanded forms of Śrī Rādhikā and identical with Her. But the jīva does not belong to the category of the associated constituent counter-wholes of Śrī Rādhikā. The jīva soul belongs to the decentralized plane of manifestations. Śiva is the Divine Centre of the principle of this decentralized existence. Śiva is consorted for this purpose with Mahāmāyā. Śiva and Mahāmāyā are closely connected with the jīva. But the connection of the jīva

with Śiva and Mahāmāyā is not identical with his connection with Śrī Kṛṣṇa and Śrī Rādhikā. The connection of the jīva with Śiva and Mahāmāyā is established only when he is dissociated from the conscious service of Śrī Śrī Rādhā-Kṛṣṇa.

Neither Śiva nor Mahāmāyā can give the jīva the service of Śrī Śrī Rādhā-Kṛṣṇa. On the contrary their function is to delude the jīva into desiring certain covetable things of this world for his own advantage. Śiva

is not independent of Kṛṣṇa. Śiva is a Divine Person. In this sense Kṛṣṇa and Śiva are identical. Both are male. But Śiva is a Functionary and in this office is associated with the deluding energy of Kṛṣṇa. Śrī Kṛṣṇa never consorts with His Deluding Potency. The Divinity of Śiva is adulterated with non-Divinity whereas Śrī Kṛṣṇa is eternally unadulterated by Māyā. The service of Śiva and Mahāmāyā is not only incompatible with the service of Śrī Śrī Rādhā-Kṛṣṇa but implies positive aversion to the service of Śrī Śrī Rādhā-Kṛṣṇa. It also implies aversion to the service of all Divine Personalities Who are uncontaminated by association with Māyā. The different

Avatāras of Viṣṇu cannot also be worshipped by any mundane reference.

All misunderstanding regarding the nature of the worship of Śrī Śrī Rādhā-Kṛṣṇa is traceable to different degrees of willing affinity with the various concerns of this mundane plane. The so-called worship of Śrī Śrī Rādhā-Kṛṣṇa that is unfortunately practised now-a-days on such a large scale by the different sects of philanthropists in this country is a greater offence to the Feet of Śrī Śrī Rādhā-Kṛṣṇa than even the open hostility of the worshippers of Śiva and Mahāmāyā. The real worship of the milkmaids of Braja is located



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Sri Keśavajī Gaudiya Math, Mathura.*

on the highest plane of spiritual service which transcends all conceptions of mundane worship that are put into the brains of conditioned souls by Śiva and Mahāmāyā.

The subject of Divine Amour must be approached with the attitude of confidential submission. There is the Bond of Love between Śrī Kṛṣṇa and Śrī Rādhikā. There is an Agency Who brings about the Union of the Divine Pair. The Intermediary possesses a personality that is connected with Both by the relationship of identity. All this is logically necessary.

To the above is added the stigma of unlawful love as a paramour. Śrī Rādhikā loves Kṛṣṇa in defiance of all sumptuary principles of mundane loving intercourse. This is not accidental but deliberate. It is this characteristic of the function that bears a distant analogy to the illicit love for a paramour. Śrī Rādhikā habitually sacrifices, and makes it a point to sacrifice, every other interest to Her Love for Śrī Kṛṣṇa. This is also the characteristic of the loving service of the milkmaids of Braja among whom Śrī Rādhikā is the Foremost.

The relation to a paramour is a most unfortunate analogy, from the point of view of the moral people of this world. No religious creed of this world gives proper countenance to illicit mundane love. The sanctity of the tie of wedlock is also universally regarded as the seal and crown of the civilized intimacy between the sexes. Free sexual love is likewise universally denounced as the sign of unreclaimed animality. We have no idea of contradicting these undoubtedly proper views in regard to the legitimate form of sexual relationship of all civilized societies. But although it may sound paradoxical it is nevertheless true that what is most unwholesome in this world is analogously the most wholesome in the Realm of the Absolute, everything there being perfect. There is no such institution as that of conventional marriage in the Spiritual Realm of Kṛṣṇa. The milkmaids of Braja are absolutely free from all taint of sensuousness. They possess spiritual bodies which are so formed as to be capable of being fully used in the exclusive service of Kṛṣṇa.

The real difficulty in the way of our realization of the nature of transcendental amour is that we cannot have the necessary basic conception of the nature of the spiritual body itself. We are thus under the necessity of the physical body to the relationships of pure souls who are not encumbered by the grossness and limitations of the defective physical coils. The ideas of grossness, immorality, etc., apply only to the mundane

plane. The spiritual personality of the spiritual milkmaids of transcendental Braja must be realized instead of being criticized by the admittedly inadequate resources of our mundane experience.

The fact that a considerable number of persons have actually been misled in trying to follow the preachers of the religion of unconventional spiritual amour cannot properly be laid at the door of the religion itself. Unfortunately, there have been many pseudo-preachers of religion who make use of the teachings of the *Bhāgavata* for condoning and encouraging illicit carnality. These preachers are no doubt a great nuisance and come under the penal clauses of the civil law for safeguarding decency and morality. But these pseudo-preachers do also represent a real existing popular demand for the pernicious doctrines which they spread among the people. The penal clauses of the civil law cannot reach the inner disposition of the people. It will not do to simply ignore this very deplorable state of affairs, nor to allow the growth of the tendency. In a democratic and rationalistic age it becomes necessary to provide the right direction for a natural aptitude by means of an intensive counter-propaganda.

All the current religions are practically silent about this particular subject. But it has not been rendered unimportant by being ignored by the religionists. The preventive and discouraging methods do not offer any positive cure and have, as a matter of fact, been found to be practically useless.

The truth is that there is a real plane for the wholesome exercise of the amorous disposition that is part and parcel of our souls. It is necessary to realize the nature of this plane in order to be relieved of our harmful errors in regard to sexual relationship. Some sort of conviction must precede the actual adoption of any proposed method. The Gauḍīya Mission proposes to place before all persons the point of view of Lord Caitanya which is also in conformity with the teachings of all bona fide religions. The Personality of Śrī Rādhikā supplies the solution of this eternal problem. Śrī Rūpa has offered the detailed exposition of the subject in his monumental works. Śrī Jīva has explained the real meaning of those works. The Gauḍīya Mission is trying to make available to the present generation the interpretations of the ācārya of the amorous service of the Divinity.

# End of Kartika

Pūrnimā—Kārtika 1993

Śrīla Bhaktivedānta Nārāyaṇa Mahārāja

Kārtika month is over today. We were fortunate that *Cāturmāsyā* continued for five months this year. We heard, read and contemplated the pastimes of Mahāprabhu in Puri, especially His conversations with Rāya Rāmānanda. We also read and heard *hari-kathā* during Kārtika and in Vṛndāvana tried to explain some instructions in brief for eight or nine days.

What is the main goal to be achieved by following *Cāturmāsyā vrata* and whatever else we do? The goal is to achieve pure devotion for the lotus feet of the Lord. First we should become sincere and honest. We should try to follow the instructions of Śrīla Rūpa Gosvāmī and Śrīla Raghunātha Dāsa Gosvāmī in *Nectar of Instruction* and *Manah Śikṣa*. One important instruction in *Manah Śikṣa* is that the six enemies, namely lust, anger, greed, illusion, pride and envy are very powerful; they capture us by the neck and flog us. We are helpless and cannot free ourselves. These enemies create havoc in our devotional service. But if we are able to call to the protectors of the path of devotion to Kṛṣṇa, the killer of the demon Bāka, and if they oblige us with their mercy, we can hope to be freed from these six enemies and perform *kṛṣṇa-bhakti*, *vaidhi-bhakti*, in general.

One gets the association of devotees by the accumulation of *sukṛti* for millions and millions of lifetimes. Thus one begins to engage in devotional service in the association of devotees. But to get the inclination to perform *rāgānugā-bhakti* is still more rare—very, very, rare. Even the merit of millions and millions of lifetimes is not enough to get the association of exalted *rāgānugā* devotees, and to obtain *rāgānugā-bhakti* itself is still more difficult. So it is our great fortune that we visited those places, in the association of Vaiṣṇavas, in Vṛndāvana, where *prema* jumps in jubilation.

śrī-vṛndāvipinam suramyam api tac chriman sa  
govardhanah  
sa rāsa-sthalikap y alam rasamayi kim tavad anyat  
sthalam  
yasyapi arṁsa-lavena narhati manak samyam

mukundasya tat  
pranebhyo 'py adhika-priyeva dayitam tat kundam  
evaśraye

"The delightful forest of Vṛndāvana, beautiful Govardhana Hill, and the nectarean arena of the *rāsa* dance, what to speak of other places, are not equal to even a single particle of the atoms of Rādhā-kuṇḍa. Let me take shelter of Rādhā-kuṇḍa which is more dear to Lord Kṛṣṇa than His own life's breath.

(*Vraja-vilāsa-stava*, 53)

One who does not have this kind of *bhakti* cannot write this, his heart will tremble like Jayadeva Gosvāmī's when he wrote *smara garala khandanam mama sirasi mandanam dehi pada pallavam udaram*. Rūpa Gosvāmī and Raghunātha Dāsa Gosvāmī can write this, not Nārada.

In this *śloka* it is stated, *śrī vṛndā-vipinam suramyam*. Vṛndāvana is *suramya*, beautiful, lovely. What beauty is there? Rāsa-sthalī. The moon has stopped moving—but this is not wonderful. Here even Kṛṣṇa has stopped moving—this is wonderful. When Kṛṣṇa saw the feelings of the *gopīs* He became attracted and stopped moving. Kṛṣṇa's mind became agitated and the heart of the *gopīs* became an arrow of *rasa* (*rāsa-bana*) which struck Kṛṣṇa.

yā dohane 'vahanane mathanopalepa-  
preṅkhenkhanārbha-ruditoksana-mārjanādau  
gāyanti cainam anurakta-dhiyo 'sru-kanṭhyo  
dhanyā vraja-striya urukrama-citta-yānāḥ

"The ladies of Vraja are the most fortunate of women because, with their minds fully attached to Kṛṣṇa and their throats always choked up with tears, they constantly sing about Him while milking the cows, winnowing grain, churning butter, gathering cow dung for fuel, riding on swings, taking care of their crying babies, sprinkling the ground with water, cleaning their houses, and so on. By their exalted Kṛṣṇa consciousness they automatically acquire all desirable things." (SB 10.44.15)

*Dhanyā vraja-striya urukrama-citta-yānāḥ*. The *gopīs* became the life of Urukrama, therefore Urukrama always remains in their hearts and minds. The *gopīs* are cleaning and refreshing their houses, but Urukrama has occupied their minds. They are meditating on Him always, thinking: How can we meet Him? Where can

we meet Him? Where will He be? Some *gopī* may be sitting in Yavat in anxiety. Where will I find Kṛṣṇa? This is their only anxiety. One *gopī* is cleaning the floor and thinking of Kṛṣṇa. She cannot complete her work. Her mother-in-law is admonishing her, "What are you doing? Why did you stop the work? Finish it." Another *gopī* is pounding grains. Another is putting the children to sleep. But always Urukrama is in their hearts and minds, and while working, their hands stop moving. Kṛṣṇa has gone to graze the cows—the minds of the *gopīs* follow Him. When they see Him coming back they don't want to take their eyes off Him; they want to see Him continuously. They curse Brahmā for creating eyelids which obstruct their vision. This is the position of the *gopīs*. They are doing all their household work, but Kṛṣṇa is perpetually in their minds. Thus the *gopīs* are naturally in *samādhi*. Ordinary people cannot understand this.

Kṛṣṇa goes to Vṛndāvana and hides Himself. He plays His flute for the *gopīs*. *tuhu lagi' mor varaja-vāsa*: "I am living in Vraja because of you. Where have you gone?" The *gopīs* become so surprised. "Oh, what is happening?" *gaiyom*

We came to know these esoteric pastimes by the mercy of Śrī Caitanya Mahāprabhu and Rāya Rāmānanda. If they had not revealed their talks to us we would not have been able to understand. All these are very rare, precious jewels, very high sentiments of *bhakti*. Caitanya Mahāprabhu and Rāya Rāmānanda discussed between themselves so today we could understand something. We are indebted to them.

The best pastime of Kṛṣṇa, *rāsa-līlā*, was performed in Vṛndāvana. But Govardhana is better than Vṛndāvana: *śrī vṛndā-vipinam suryamam api tac chriman sa govardhanah*.

At Vṛndāvana the *rāsa* dance is *pañcayati* and at Govardhana it is *vasanti*. At Vṛndāvana Rādhājī's *rāsa* is incomplete, so She left the *rāsa* dance. *varaja vipine yamunā-kule mañca manohar śobhit phule*. (*Gītāvalī*) Govardhana is better than Vṛndāvana because in *vasanti rasa* Kṛṣṇa follows Rādhāraṇī.

What is the meaning of *pañcayati rasa*? In *pañcayati rasa* there are *sādhana-siddhas*, *rṣi-carīs*, who still had some contamination and thus could not enter. Who stopped them? Not their husbands. Kṛṣṇa stopped them, through Yogamāyā. "She is yet unripe. If plucked now, there will be some sourness." Fruits have to be kept wrapped in a warm cloth to ripen. Thus the immature *gopīs* were kept by their fathers, moth-

ers, elders and other relatives by Kṛṣṇa's arrangement, so they would become fully ripe. When in the intense heat of separation all inauspiciousness is burnt, and in the ecstasy of Kṛṣṇa's embrace in meditation all auspicious results are also exhausted, they too would be able to join the *rāsa* dance and be embraced by Kṛṣṇa.

In the *rāsa* dance at Govardhana, all the *gopīs* are *nitya-siddhas*. There the *rāsa* dance is played freely without any obstacles. And Kṛṣṇa shows everyone, including Nārada and all other devotees, that Śrīmatī Rādhāraṇī is His supreme beloved.

In the *vasanti rāsa* at Girirāj Govardhana, the glories of Śrīmatī Rādhikā are manifest. Thus the glories of Vṛndāvana cannot match even a fraction of the glories of Rādhā-kuṇḍa.

*śrī-vṛndāvipinam suramyam api tac chriman sa  
govardhanah*  
*sa rāsa-sthālikapy alam rasamayi kim tavad anyat  
sthalam*  
*yasyapy arṁśa-lavena narhati manak samyam  
mukundasya tat*  
*pranebhyo 'py adhika-priyeva dayitām tat kundam  
evāśraye*

So Rādhā-kuṇḍa is such a high place. Do not consider it an ordinary place. And between Yāvat and Varṣāṇa, which is superior? According to Gaudīya Vaiṣṇavas, Yāvat is superior. We shall go to Rādhā-kuṇḍa during the day but spend the night at Yāvat with Śrīmatī. Therefore do not consider Yāvat an ordinary place. Lalitā, Viśakhā, Rūpa Gosvāmī and Raghunātha Dāsa Gosvāmī live in Yāvat and come to Rādhā-kuṇḍa or Vṛndāvana to meet Kṛṣṇa. So we have gone there, and also to Kokilavan. And we offered obeisances to Surya-kuṇḍa from afar, unable to go there in our large buses.

We visited all these places with the goal of always remembering the instructions of Nārada. Nārada had asked for a benediction: If one has even a little taste and greed, one should go to all these auspicious places of Rādhā and Kṛṣṇa's pastimes and pay obeisances. He should rub the dust of these places on his body and desire, "Let me develop a taste to hear about these pastimes. Let me be established in my svarūpa and serve in these pastimes." Nārada requested, "Let me also attain the same *prema*." Kṛṣṇa became pleased and agreed, *tathāstu*: "So be it."

Rādhā-kuṇḍa and Nārada-kuṇḍa seem to be close

to each other, but Nārada-kuṇḍa is *sādhana-sthalī* and Rādhā-kuṇḍa is *siddha-sthalī*. Nārada is trying to attain *siddha-sthalī* by spiritual practices. It has not been mentioned clearly whether he actually attained such *bhava* and Rādhā-kuṇḍa, but he may have since he is the *guru* of our *sampradāya*.

We undertook the *Kartika* vow with such a high goal and read *Upadeśāmrta*, *Manah Śikṣa* and *Bhakti-rasayana*. Our main objective is to become the maid-servant of Śrīmatī Rādhikā, by some good fortune, in some lifetime, even after millions of births. We do not expect it immediately. But if we receive the mercy of exalted Vaiṣṇavas like Śrīla Rūpa Gosvāmī, Svarūpa Dāmodara, Rāya Rāmānanda, and follow in their footsteps, then in some lifetime we may have some hope. So we should try to get the mercy of Rūpa Gosvāmī and Sanātana Gosvāmī. But do not consider them higher than Svarūpa Dāmodara, who is the main treasurer. Svarūpa Dāmodara and Rāya Rāmānanda are Lalitā and Viśākhā. And Sanātana Gosvāmī, Rūpa Gosvāmī, Jīva Gosvāmī, Raghunātha Dāsa Gosvāmī and Kṛṣṇadāsa Kavirāja are our Gosvāmīs. But do not leave Raghunātha Bhaṭṭa and Gopāla Bhaṭṭa. Sanātana Gosvāmī is the elder brother and spiritual master of Rūpa Gosvāmī, so do not consider him to be his follower. Out of humility he told his younger brother, "I can only receive Mahāprabhuji's mercy through your mercy." And Rūpa Gosvāmī said, "Whatever I have written is by the mercy of Sanātana Gosvāmī." Both are correct. Each gave respect to the other. We should also respect both and follow their instructions in every way.

*Sadā tvam sevasya prabhu-dayita-samāntam atulam:* "Always serve the leaders of the dear devotees of the Lord." (MS, 7) Sanātana actually means the commander-in-chief who can protect us. In Śrī Rāmacandra's army, Hanuman is the commander. Similarly there are generals in the army of *prema*, which began with Mahāprabhu and Madhavendra Purī. At the time of Madhavendra Purī, *prema* was in the form of a seed which became a seedling. The root divided into nine branches, namely Iṣvara Purī, Paramānanda Purī, and others, as detailed in *Caitanya-caritāmṛta*. Above the ground, Caitanya Mahāprabhu became the trunk. From the trunk came two limbs, Nityānanda Prabhu and Advaita Ācārya. Then came thousands of branches which covered the entire universe, Rūpa Gosvāmī, Sanātana Gosvāmī, Svarūpa Dāmodara, Rāya Rāmānanda, and others, who are generals in the army

of *prema*.

If we pray to them that there are obstacles in our way to *bhakti* and cry for their protection, our *anarthas* will be vanquished and pure love will grow ecstatically. Besides our *guru* and Vaiṣṇavas, these great personalities are there to protect us.

Kṛṣṇa is the Supreme Personality of Godhead, the causes of all causes, but Raghunātha Dāsa Gosvāmī has written in *Manah Śikṣa* (9)

*madiṣā-nāthatve vraja-vipina-candram vṛaja-vane-*  
*śvarūm tām-nāthatve tad-atula-sakhīrte tu lalitām*

"My dear mind, always remain absorbed in Lord Kṛṣṇa, the glowing moon of Vṛndāvana, for He is the most beloved of my worshipable mistress, Śrīmatī Rādhārāṇī, the Queen of Vraja."

All these instructions are highly educative. One who applies his mind to them day and night can actually understand them. Therefore we should meditate on all these instructions and follow the Gosvāmīs' books. "What is our relationship with Kṛṣṇa?" We should always remember, and we should pray to Kṛṣṇa with *sambandha-jñāna*. Kṛṣṇa is the causes of all causes and the beginning of all beings. He Himself is beginningless *parabrahman*. But according to Gauḍīya Vaiṣṇavas, to please Kṛṣṇa or attain Kṛṣṇa *prema* in a general way is not enough. We require a particular type of *prema*. What kind of *prema* do we require? We require *prema* in the category of *āśraya*. The love of Kṛṣṇa for His devotees is *prema* from the category of *viṣaya*, but the love of the devotees for Kṛṣṇa is in the category of *āśraya*. In the category of *āśraya prema*; *gopī prema* is the best. And among all the *gopīs*, Śrīmatī Rādhārāṇī is the best. So there is no better *prema* than Śrīmatī Rādhikā's to please and subdue Kṛṣṇa. If you want to practice this kind of *bhakti*, as it is coming from Mahāprabhu, then consider Rādhājī as your worshipable object and Kṛṣṇa as the master of Her heart—Gopīnātha, Gopī-janavallabha, Rādhānātha. This is the extent of our relationship. We should not desire to enjoy Kṛṣṇa independently. We should be proud to be the maid-servant of Śrīmatī Rādhikā. We don't actually have the authority [*adhikāra*] to meet Kṛṣṇa in separately in seclusion. We should aspire only for *tat tat bhāva icchamayi* in *kāmānuga bhakti*, and only to serve Rādhā and Kṛṣṇa. Otherwise it will become *māyāvada*, *ahangrahopāsana*.

Therefore the Gosvāmīs have instructed us to serve Rādhā-Kṛṣṇa under the servitorship of the *gopīs*. Accordingly, we should be happy in Rādhā's pleasure and sad in Her sorrow.

rādhā prayati vipinam vipinam prayati  
rādhā nikunja sadane sa ca tantra nityam  
rādhā sukhe sukhampetya dukhe ca dukhi  
krṣṇa kadapi khalu na tisthati svatantra

From the very beginning our *śraddhā* should be according to the mood of the Gosvāmīs. From *śraddhā* to *niṣṭhā* and then to *ruci*, all should be in the mood of the *gopīs*. Our *ruci* should not be in Nārāyaṇa, nor even in the name and pastimes of Dvarakadish. From the beginning our *niṣṭhā* should be in Rādhā-Kṛṣṇa. Our *ruci* should be only in hearing the names and pastimes of Rādhā and Kṛṣṇa. When *ruci* matures, then our *asakti* in *bhajana* and *bhajaniya* should be in the *bhajana* of Rādhā-Kṛṣṇa and in the *svarūpa* of Rādhā-Kṛṣṇa. Mainly *asakti* should be in Śrīmati Rādhikā only. This should be practiced from the very beginning, and gradually it will improve and become purified. Especially some pastimes of separation should be there. A jīva has more qualification for *vipralamba*, so by hearing in the mood of separation, *bhakti* increases. If we meditate in this manner, our coming to Vṛndāvana will be successful.

Caitanya Mahāprabhu told His mother He was going to Vṛndāvana, but on further consideration He decided He would not realize His goal there. Why? "If I go to Rādhā-kunḍa, Yavat, Ter Kadamba or Uddhava Kyari, My *svarūpa* will immediately be revealed. I will give up Rādhā's mood and become Kṛṣṇa. *Rādhāyah pranaya mahimā* will not be realized, and everything

will be spoiled." So through the agency of Yogāmāyā, Mahāprabhu got His mother's order to stay in Puri. He visited Vṛndāvana only for three or four days. If He had wanted to stay longer, nobody would have stopped Him. But Vṛndāvana is full of *udipana* that would have inflamed His mood as Kṛṣṇa and brought out His original identity. When in Puri He mistakes the gardens for Vṛndāvana and the sea for Yamuna, then what will happen when He actually sees Vṛndāvana and the Yamuna? What will be His condition when He goes to Govardhana and Rādhā-kunda? We can guess that if even one peacock feather reminds Him of *rāsa-līlā*, the actual place of *rāsa-līlā* will bring out everything- His original identity as Kṛṣṇa. These moods are very deep. If we are able to understand them, our lives will be successful. So we should proceed in *bhakti*, meditating on these thoughts.

Śrīmati Rādhikā should bestow Her mercy upon us. We have come to Vṛndāvana and taken Her shelter. Even if we have taken only a little shelter, this faith should bring us mercy. Especially Seva-kuñja, Vamsivata, Rādhā-kunḍa and Syāma-kunḍa should give us

mercy. Śrī Caitanya Mahāprabhu, His associates and our Gurudeva should also give us sufficient mercy so that our life will not be wasted and we will attain their service. Our only desire is to become the *pālya-dāsī* of Śrīmati Rādhikā. People may call us *sahajiyā* or anything else, but we cannot deviate from this path. Greed is not bad, only *sahajiyā-bhāva* is abominable. So we have to progress with this greed. And if we fix the goal, then half the path is traversed. Our gurus and worshipable Lords should bestow their mercy upon us so that we may be successful in our endeavor and thus attain pure devotional Vṛndāvana service to Rādhā and Kṛṣṇa. This is the desired end of Kārtika.



# *Śrī Vṛndāvana Yoga-pīṭha*

Text 218-219

*vrndavane yoga-pithe kalpa-taru-vane  
ratna-mandapa, tahe ratna-simhasane*

*sri-go vinda vasiyachena vrajendra-nandana  
madhurya prakasi' karen a jagat mohana*

On an altar made of gems in the principal temple of Vrndavana,  
amidst a forest of desire trees, Lord Govinda, the son of the King of Vraja,  
sits upon a throne of gems and manifests His full glory and sweetness,  
thus enchanting the entire world.

Text 220

*vama-pais ve sri-radhika sakhi-gana-sange  
rasadika-lila prabhu kare kata range*

By His left side is Srimati Radharani and Her personal friends.  
With them Lord Govinda enjoys the rasa-lila  
and many other pastimes.

Text 221

*yanra dhyana nija-loke kare padmasana  
astadasaksara-man tre kare upasana*

Lord Brahma, sitting on his lotus seat in his own abode,  
always meditates on Him and worships Him  
with the mantra consisting of eighteen syllables.

*Caitanya Caritamṛta, Ādi-līla, Chapter 5.*

