

Rays of The Harmonist

THE JOURNAL OF ŚRĪ GAUDĪYA VEDĀNTA SAMITI

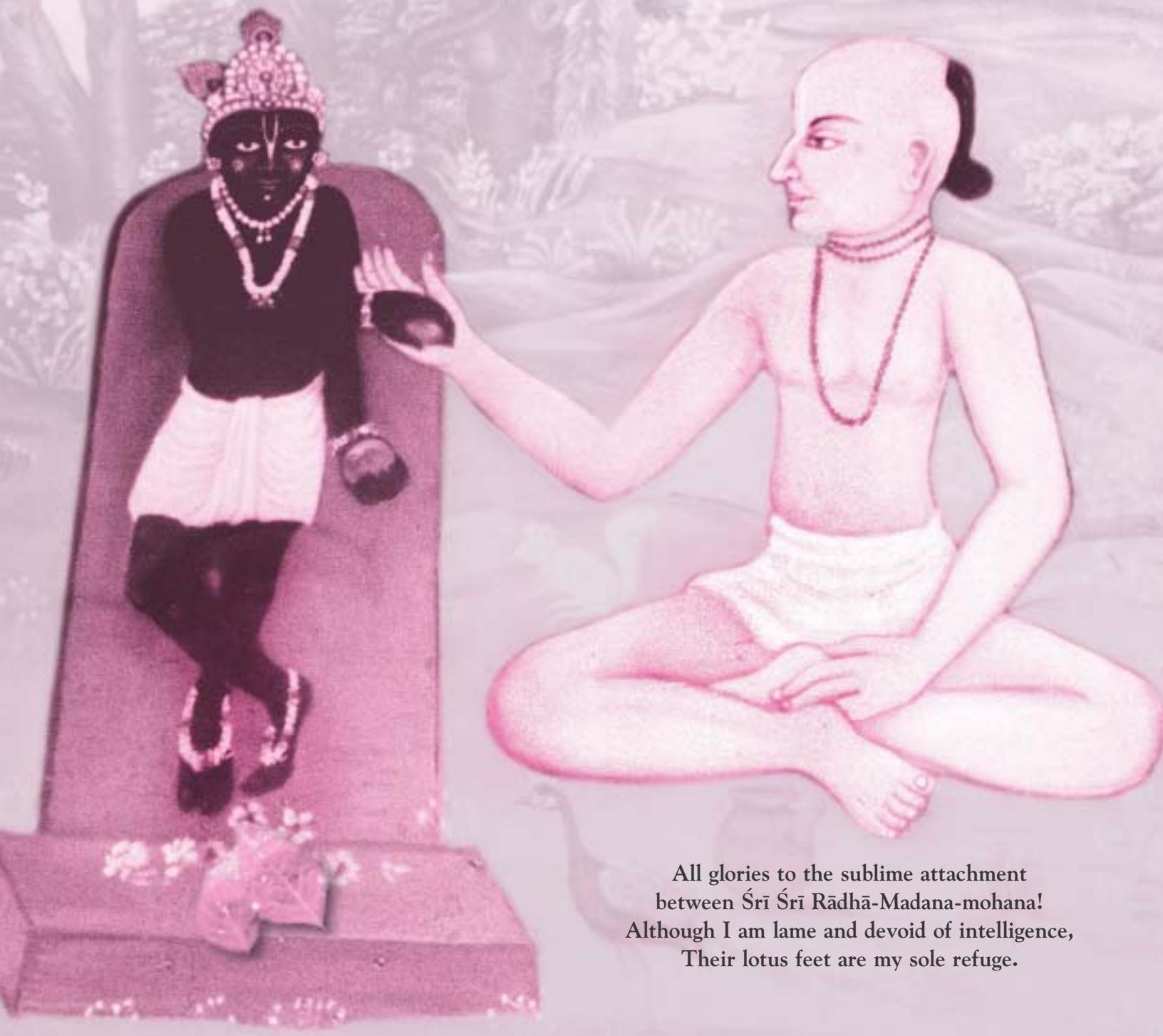
No. 11 ✶ KĀRTTIKA 2002



vasatu mano mama madana-gopāle

In This Issue: Pratiṣṭhāśā Parivarajana • Discourse on the Absolute • The Attitude of a Servant
• The Second History of Śrī Jagannātha's Appearance • and more

*jayatāṁ suratau pāngor
mama manda-mater gati
mat-sarvasva-padāmbhojau
rādhā-madana-mohanau*



All glories to the sublime attachment
between Śrī Śrī Rādhā-Madana-mohana!
Although I am lame and devoid of intelligence,
Their lotus feet are my sole refuge.

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KARTTIKA 2002



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- Front cover:
Śrī Madana-mohana in Vṛndāvana
- Front inside:
Śrī Madana-mohana and Śrīla Sanātana Gosvāmī
- Back cover:
Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja leading
Śrī Vraja-maṇḍala Parikramā

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Ācārya Keśarī
Om Viṣṇupāda Aṣṭottara-Śata
Śrī Śrīmad Bhakti Prajñāna
Keśava Gosvāmī Mahārāja

Founder Ācārya
of Śrī Gauḍīya Vedānta Samiti

He earnestly desired to re-institute the publication of all the magazines and journals which were being published during the manifest presence of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda.

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Nitya-Lilā-Praviṣṭa Om Viṣṇupāda Aṣṭottara-Śata
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STATEMENT OF PURPOSES

1. To protect the *vicāra-dhārā* (current of conceptions) of the *svārūpa-rūpānugā-guru paramparā* as presented in the modern age by Śrīla Saccidānanda Bhaktivinoda Ṭhākura (i.e. to uproot opinions opposed to the genuine conclusions of the Śrī Gauḍīya-sampradāya).
2. To promote a co-operative effort to preach the message of Śrī Rūpa-Raghunātha as per the last instructions of Prabhupāda Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

Editorial



The “Rays of the Harmonist” is always anxious to serve those who are specifically inclined to relish the nectarean teachings of Śrī Kṛṣṇa Caitanya Mahāprabhu’s *prema-dharma*. The journal is completely devoid of unwanted association (*du-saṅga*); and by following the path shown by the Gauḍīya *guru-varga* and Śrī Gaurasundara, it endeavours to beautifully serve in every respect those spiritual aspirants (*sajjana*) who are inquisitive about the *tattvas*, or spiritual truths.

There was a time when people in all directions were attracted and inundated by the *prema-dharma* of Śrī Caitanya, who is the supreme worshipful personality (*parama upāsyā*) of the Gauḍīyas. All people worshipped *prema* and were collectively drowning in its current. The personal enmity, envy, violence and jealousy among them were expelled from their hearts to a greater extent. Their six urges of lust, anger, greed, delusion, madness and envy were naturally subdued and drowned in the flood of *prema*.

At the present time, however, we see so much mutual differences. If again we can be initiated into that *prema-dharma* and become free from the thoughts of harming others, then there will not be any suffering, agony, lamentation and unrest. The absence of service to Bhagavān, who is the embodiment of *prema*, is taking us down a harmful path. Only if we can re-establish ourselves in our constitutional nature, will there be all auspiciousness and complete welfare.

To know the path that leads to our real auspiciousness, we have to honour and accept in our heart with simplicity and sincerity the real ideal that leads us there. If we accept that ideal internally, then there will be no duplicity. In the words of Śrīla Bhaktivinoda Ṭhākura: “*antara-bāhire, sama vyavahāra* – our outer behaviour will correspond to our inner feelings and thoughts”.

As long as we do not completely follow the beauty of the *prema* of Śrī Gaurahari by completely giving up our endeavours for *karma* and *jñāna*, then there is no possibility for us to attain real auspiciousness. The inclination to serve the phenomenal world has thrown us far away from the kingdom of *prema*. If we can free ourselves from such an attitude and engage ourselves in following the path of the kingdom of *prema*, then only will there be real auspiciousness for us. This alone will bring forth our genuine peace and happiness. Our *śrī rūpānuga guru-varga* is pulling us by our hair to that kingdom by their divine *vāṇī* (message). By taking complete shelter of that divine *vāṇī* we can undoubtedly reach that supreme destination. ☲

(The spirit of this editorial is taken from Śrī Gauḍīya-patrikā 47/1)

*vasatu mano mama madana-gopāle
nava-rati-keli-vilāsa-parāvadhi-rādhā-surata-rasāle (1)*

vasatu mama manah – may my mind dwell; *madana-gopāle* – on that enchanting cowherd boy; *rasāle* – who relishes the *rasas* of; *surata-rādhā* – the sublime love of Rādhā; *parāvadhi* – to the highest limit; *nava* – of ever-new; *rati* – amorous; *keli-vilāsa* – playful pastimes.

 *May my mind dwell on that enchanting cowherd boy who relishes the rasa of Rādhā's sublime love, which extends to the highest limit of ever-new, playful amorous pastimes.*

*mada-śikhi-piñcha-mukuṭa-parilāñchita-kuñcita-kaca-nikurambe
mukharita-venu-hata-trapa-dhāvita-nava-nava-yuvatī-kadambe (2)*

(may my mind dwell) *nikurambe* – upon His mass; *kuñcita-kaca* – of curly hair; *parilāñchita* – which is fully decorated; *mukuṭa* – with a crown; *mada-śikhi-piñcha* – of the tail-feathers of an intoxicated peacock; (O mind, contemplate on Him) *mukharita* – on account of hearing the vibration emanating from His mouth; *venu* – (and through) His bamboo flute; *kadambe* – the multitude; *nava-nava-yuvatī* – of young girls whose exquisite beauty is ever-new and infinitely variegated; *hata-trapa* – abandon all shame; *dhāvita* – and chase after Him.

May my mind dwell upon His mass of curling locks, which is fully decorated with a crown of the tail-feathers of an intoxicated peacock. O mind, contemplate on Him. On account of hearing the vibration emanating from His mouth and through His bamboo flute, the multitude of young girls whose exquisite beauty is ever-new and infinitely variegated abandon all fear of social chastisement and chase after Him.

*kalita-kalinda-sutā-pulina-ujjvala-kalpa-mahīruha-mūle
kiñkinī-kalarava-rañjita-kaṭi-taṭa-komala-pīta-dukūle (3)*

(may my mind dwell on He who is situated) *mule* – at the root; *kalpa-mahīruha* – of a desire-fulfilling tree; *ujjvala* – by the brilliant; *pulina* – sand banks; *kalinda-sūta* – of Yamunā, the daughter of Kalinda mountain; *kalita* – which is attended to by her gently murmuring waters; (may my mind dwell) *komala-pīta-dukūle* – on the soft and charming yellow silken dhoti; *kaṭitaṭa* – around His waist; *rañjita* – enhanced; *kalarava-kiñkinī* – by a girdle of sweetly ringing small bells.


vasatu mano mama
Śrīla Prabhodhānanda Sarasvatīpāda

May my mind dwell on Him as He is situated (in His three-curved bending form) at the base of a wish-fulfilling tree [i.e. Vāṁśīvaṭa] by the brilliant sandbanks of the Yamunā, which attends to Him with her gently murmuring waters. O mind, contemplate the soft and charming yellow silken *dhoti* around His waist, which is enhanced by a girdle of tiny bells that ring sweetly.

*muralī-manohara-madhuratara-adhara-ghana-ruci-caura-kiśore
śrī-vṛṣabhānu-kumārī-mohana-ruci-mukha-candra-cakore* (4)

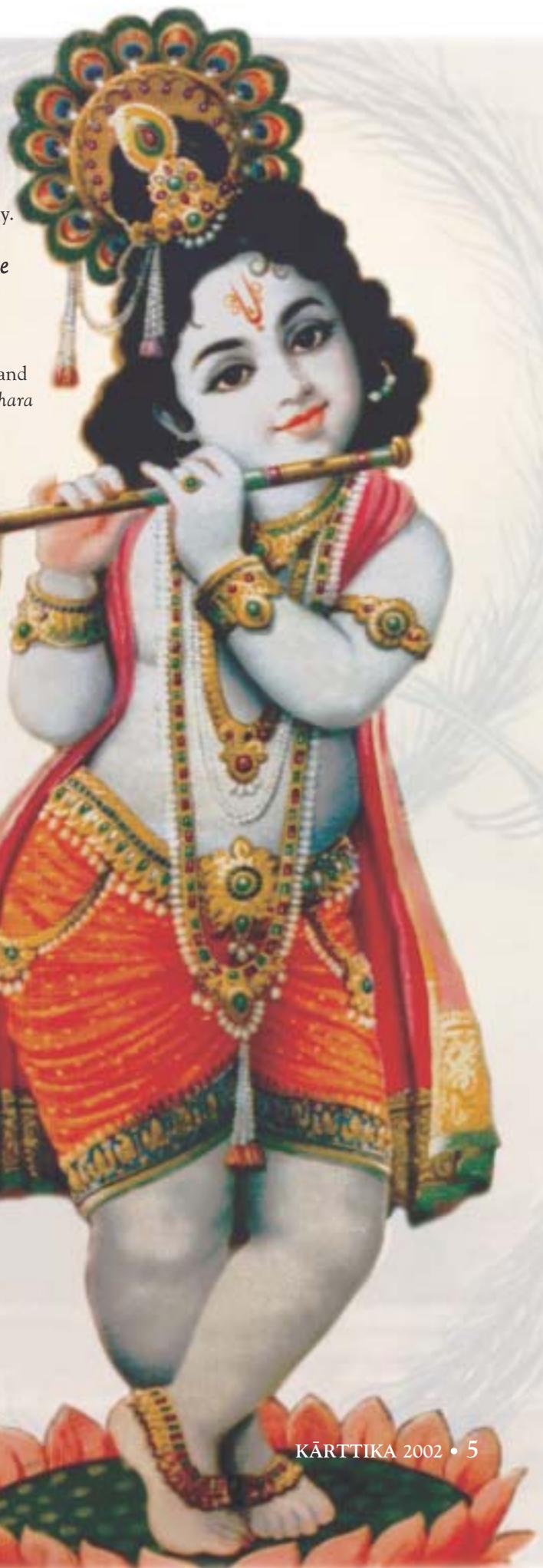
(may my mind dwell) *kiśore* – on that beautiful youth; *caura* – who steals; *ruci* – the lustre; *ghana* – of dense thunder clouds; *adhara* – and whose lips; *madhuratara* – are becoming sweeter and sweeter; *manohara* – and enchanting; *muralī* – (as they play upon) the flute; (may my mind dwell on) *cakore* – He who resembles a *cakora* bird; *mohana* – bewildered; *ruci* – by the lustre; *mukhacandra* – of the moon-like face; *śrī-vṛṣabhānu-kumārī* – of Vṛṣabhānu Mahārāja's daughter.

May my mind dwell upon that beautiful youth whose lustre steals the glory of the thunderclouds of the rainy season, and whose lips become sweeter and more enchanting as they vibrate upon the *muralī*. O mind! Contemplate that person who, like a *cakora* bird, is thirsty to drink the rays of the bewildering and lustrous moon-like face of the young daughter of Vṛṣabhānu Mahārāja.

*guñjā-hāra-makara-maṇi-kuṇḍala-kaṅkana-nūpura-śobhe
mrdu-madhura-smita-cāru-vilokana-rasika-vadhū-kṛta-lobhe* (5)

(may my mind dwell) *śobhe* – on the beauty; *kaṅkana* – of His bangles; *nūpura* – and ankle-bells; *kuṇḍala* – and of His earrings; *maṇi* – made of gems; (shaped like) *makara* – an enormous sea creature which embodies sensual desire; *guñjā-hāra* – and a necklace of *guñja* berries; (may my mind dwell) *kṛta-lobhe* – on He who causes greed; *vadhū* – in the hearts of the damsels of Vraja; *rasika* – who are expert in tasting *rasa*; *cāru-vilokana* – through His lovely glances; *mrdu* – and His gentle; *madhura* – and sweet; *smita* – smiles.

madana-gopāle



May my mind contemplate the beauty of His ankle-bells, bangles and bejewelled *makara*-shaped earrings, as well as His necklace of *guñja* berries. O my mind, dwell upon He who evokes greed within the hearts of the *rasika* milkmaids of Vraja through His lovely glances and gentle, sweet smiles.

*matta-madhuvrata-guñjita-rañjita-gala-dolita-vanamāle
gandha-udvarttita-suvalita-sundara-pulakita-bāhu-viśāle* (6)

(may my mind dwell) *vanamāle* – on His garland of forest flowers; *dolita* – which sways to and fro; *gala* – on His neck; *rañjita* – and charms; *guñjita* – the humming; *matta* – intoxicated; *madhuvrata* – bees; (may my mind dwell on) *bāhu-viśāle* – His broad and mighty arms; *udvarttita* – which are massaged; *gandha* – with scented oil; *sundara* – (due to which they) are beautifully; *suvalita* – covered with; *pulakita* – symptoms of ecstasy.

May my mind dwell upon He who wears around His neck a swaying garland of forest flowers that charms the intoxicated, humming bees. O mind, contemplate His broad and mighty arms, which are massaged with scented oil and duly become beautifully covered with symptoms of ecstasy.

*ujjvala-ratna-tilaka-lalitālaka-sa-kanaka-mauktika-nāse
śārada-koṭi-sudhā-kiraṇa-ujjvala-śrī-mukha-kamala-vikāše* (7)

(may my mind dwell) *nāse* – on His nose; *sa-kanaka-mauktika* – which has a pearl ornament inlaid in gold; *lalita-alaka* – upon His lovely curly locks; *ujjvala* – and His brilliant; *ratna-tilaka* – bejewelled *tilaka*; (may my mind dwell on) *śrī-mukha-kamala-vikāše* – His beautiful face, which resembles a blossoming lotus; *ujjvala* – which is brilliant; *koṭi* – like ten million; *śārada* – autumn; *sudhā-kiraṇa* – rays of the moon.

O my mind! Dwell on His nose, which is adorned with a pearl ornament inlaid in gold. Dwell upon His gracefully curling locks and His brilliant bejewelled *tilaka*. Dear mind, contemplate His charming face, which resembles a blossoming lotus and which is effulgent like millions of autumn moons.

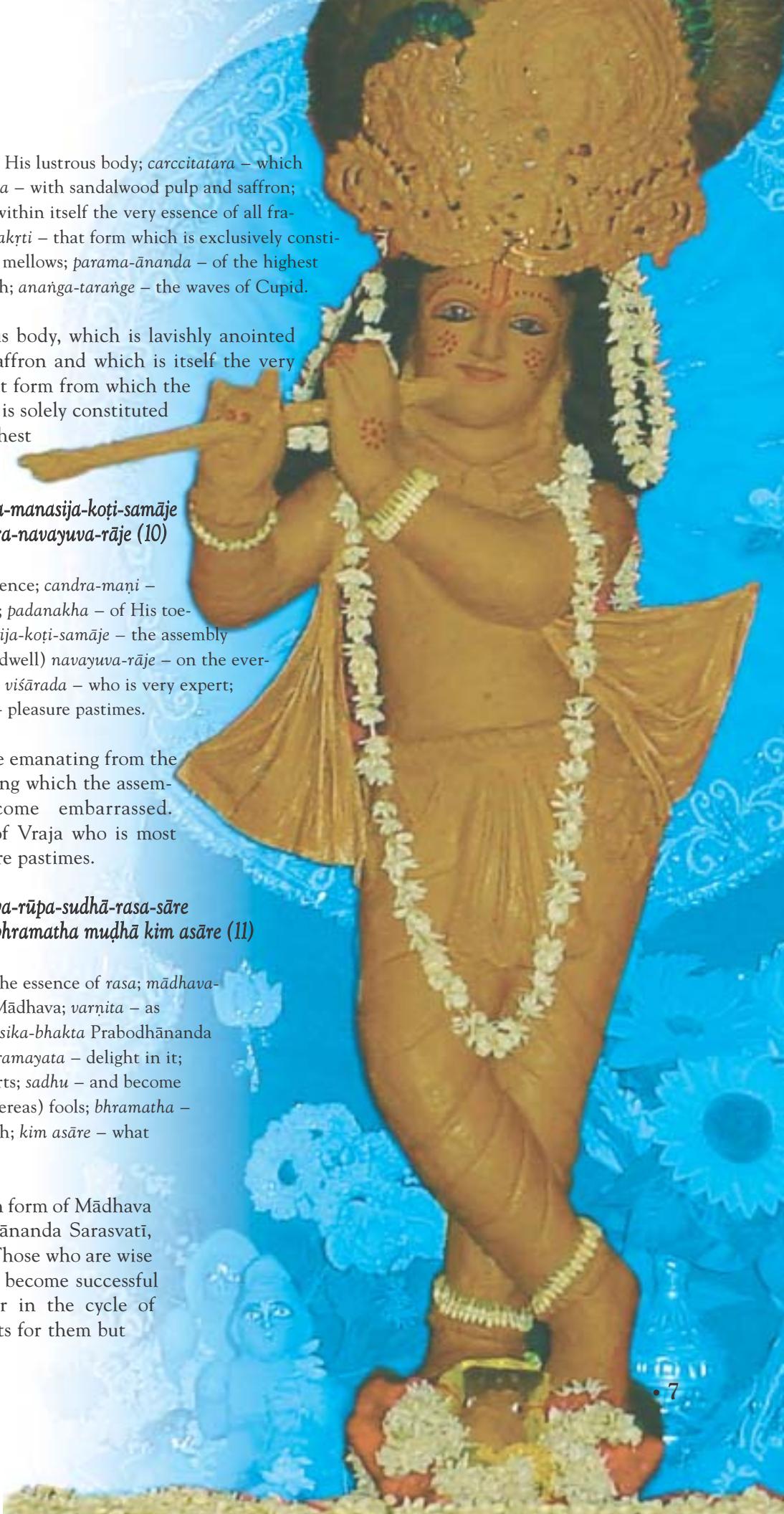


*grīvā-kaṭi-pada-bhaṅgi-manohara-nava-sukumāra-śarīre
vr̥ndāvana-nava-kūñja-gha-antara-rati-rāṇa-rāṅga-sudhīre* (8)

(may my mind dwell) *manohara-nava-sukumāra-śarīre* – on His captivating, ever-fresh, extremely youthful body; *grīvā-kaṭi-pada-bhaṅgi* – which is bent in three places, namely, at His neck, waist and feet; (may my mind dwell on He who) *sudhīre* – (though) very sober; *rāṅga* – takes delight; *rati-rāṇa* – in the battles of Cupid; *nava* – within ever newer; *kūñja-ghāntara* – sheltered forest-groves; *vr̥ndāvana* – of Vṛndāvana.

May my mind dwell upon His captivating, ever-fresh, extremely youthful body, which bends at His neck, waist and feet. O my mind! Contemplate on Him who, although very sober, take delights in the battles of Cupid within the ever newer, sheltered forest-groves of Vṛndāvana.

*parimala-sāra-sa-keśara-candana-carccitatara-lasad-aṅge
paramānanda-rasaika-ghanākṛti-pravahad-anāṅga-taraṅge* (9)



(may my mind dwell) *lasad-arige* – on His lustrous body; *carccitatara* – which is lavishly anointed; *sa-keśara-candana* – with sandalwood pulp and saffron; *parimala-sāra* – and which contains within itself the very essence of all fragrance; (may my mind dwell on) *eka-akṛti* – that form which is exclusively constituted; *ghana-rasa* – of the condensed mellows; *parama-ānanda* – of the highest bliss; *pravahad* – and which issue forth; *anāṅga-tarāṅge* – the waves of Cupid.

O mind! Contemplate His lustrous body, which is lavishly anointed with sandalwood pulp mixed with saffron and which is itself the very essence of fragrance. Dwell upon that form from which the waves of cupid issue forth and which is solely constituted of the condensed mellows of the highest bliss.

*pada-nakha-candra-maṇi-chhavi-lajjita-manasija-koṭi-samāje
adbhuta-keli-vilāsa-viśārada-vrajapura-navayuva-rāje* (10)

(O mind, dwell on) *chavi* – the effulgence; *candra-maṇi* – emanating from the jewel-like moons; *padanakha* – of His toenails; *lajjita* – which mortifies; *manasija-koṭi-samāje* – the assembly of millions of Cupids; (may my mind dwell) *navayuva-rāje* – on the ever-new prince; *vrajapura* – of Vrajapura; *viśārada* – who is very expert; *adbhuta* – in astonishing; *keli-vilāsa* – pleasure pastimes.

Dear mind, dwell on the effulgence emanating from the jewel-like moons of His toenails, seeing which the assembled multitudes of Cupids become embarrassed. Contemplate this ever-new prince of Vraja who is most adept in enacting astonishing pleasure pastimes.

*rasika-sarasvatī-varṇita-mādhava-rūpa-sudhā-rasa-sāre
ramayata sādhu budhā nija-hṛdayam bhramatha mūḍhā kim asāre* (11)

(may my mind dwell) *rasa-sāre* – on the essence of *rasa*; *mādhava-rūpa-sudhā* – the nectarean form of Mādhava; *varṇita* – as described; *rasika-sarasvatī* – by the *rasika-bhakta* Prabhodhānanda Sarasvatī; *budhāḥ* – intelligent men; *ramayata* – delight in it; *nija-hṛdayam* – within their own hearts; *sadhu* – and become successful in their goal; *mūḍhā* – (whereas) fools; *bhramatha* – wander in the cycle of birth and death; *kim asāre* – what exists for them but impermanence.

O mind! Dwell upon this nectarean form of Mādhava as described by the *rasika* Prabhodhānanda Sarasvatī, and which is the essence of all *rasa*. Those who are wise delight in it within their hearts and become successful in their goal, whereas fools wander in the cycle of repeated birth and death. What exists for them but temporary illusion? 



Pratiṣṭhāśā

Relinquishing the desire

Śrīla Saccidānanda Bhaktivinoda Ṭhākura

In the depths of jñāna, vairāgya and so on, and behind all religion, lies the desire for honour and distinction

To the degree that we endeavour to develop ourselves spiritually, to become religious, to maintain a renounced life, and to deliberate on and discuss *jñāna*, we desire our own *pratiṣṭhā* (honour and distinction). This desire contaminates our hearts and pollutes our characters. Although we make a great effort to control lust, anger, greed, illusion and envy, and although we perform severe austerities to control the senses, concealed within our hearts the desire for *pratiṣṭhā*, in the form of a wild infant animal, continues to grow.

I learn *asṭāṅga-yoga* with a desire to become a famous yogī. If anyone one tells me that my *yoga* lessons are merely a show, I burn in anger. I discuss and deliberate upon many *śāstras* in my endeavour to merge into *brahma*. If I hear someone say that this process is fruitless, my mind becomes disturbed and I condemn the accuser. We learn ten kinds of *dharma*, such as control of the mind and the external senses, austerity and truthfulness, and in carrying out our worldly activities we perform daily obligatory religious duties (*nitya-karma*) and occasional religious duties (*naimittika-karma*). If someone says that *karma-kāṇḍa* is simply useless labour, my mind suffers; I become unhappy because my *pratiṣṭhā* is being made to appear insignificant.

Those who desire bhukti and mukti are restless and slaves of the desire for pratiṣṭhā

When the *karmī*, *jñāni*, yogī and so on search in hope of attaining the fruit of enjoyment and liberation, how can they have any peace? They cannot relinquish the desire for *pratiṣṭhā*. This desire is very insignificant, however, in

those Vaiṣṇavas who have no thirst at all for *bhukti* and *mukti*.

Present-day Vaiṣṇava ācāryas desire pratiṣṭhā and are intolerant

Nowadays, the ācāryas of *vaiṣṇava-dharma* cannot tolerate the slightest disrespect. From the outset, they endeavour to enhance their dignity by placing their feet on the heads of all. It is not unreasonable for an ācārya to receive respect from others. But if he courts that respect for himself, where is his real value? Furthermore, he becomes angry with someone who does not offer him *sāstāṅga-dāṇḍavat* *pranāmas*, full prostrated obeisances. Such anger is abominable. Well-mannered people respect an ācārya by

offer-

ing him a separate seat. This is correct and in accordance with *śāstra*, but if the ācārya is angered by someone else sitting on that seat, it is most unfortunate. All such behaviour solely arises from the desire for *pratiṣṭhā*.

Parivarjana

for honour and distinction

It is extremely difficult to give up the desire for *pratiṣṭhā*

Many Vaiṣṇavas have given up their homes and accepted the dress of a renunciant. Peace-loving people who consider that householders have the greatest desire for *pratiṣṭhā* leave their homes and accept the dress of renunciants. In that renounced situation, however, *pratiṣṭhā* arises with an even greater intensity than before! If one who has accepted the dress of a renunciant is not offered respect, he becomes particularly angry. If the desire for *pratiṣṭhā* is present in householder Vaiṣṇavas and Vaiṣṇavas in the renounced order, what can be said of others?

The desire for *pratiṣṭhā* is not removed without *kṛṣṇa-sevā*

When we collect and contemplate upon the instructions of great people, we understand that as long as we cannot give up the desire for *pratiṣṭhā*, we cannot consider ourselves Vaiṣṇavas. Real humility is not found in mere words. I say that I am not worthy of being the servant of a servant of the Vaiṣṇavas, but all the while within my mind I think that anyone hearing me say this will glorify me, thinking me a pure Vaiṣṇava. Alas! The desire for *pratiṣṭhā* does not want to abandon us. For this reason the best of Vaiṣṇavas, Śrīla Raghunātha dāsa Gosvāmī, says:

*pratiṣṭhāśā dhṛṣṭā śvapaca-ramaṇī me hṛdi naṭet
kathāṁ sādhuh-premā sprśati śucir etan nanu manah
sadā tvam sevasva prabhu-dayita-sāmantam atulaṁ
yathā tāṁ niṣkāśya tvaritam iha tāṁ veṣayati saḥ*

How will my heart touch this pure *sādhu-prema* as long as the shameless dog-eating lady in the form of *pratiṣṭhā* dances there? O mind! You should therefore serve those pure Vaiṣṇavas who are the incomparable commanders of the army of your master, Śrī Kṛṣṇa. They will then remove that dog-eating lady from the temple of your heart and allow *prema* to enter. (Śrī *Manah-śikṣā* 7)

Extinction of the desire for *pratiṣṭhā* in the association of *viśuddha* Vaiṣṇavas

What can we gather from the words of this *mahājana*, Śrīla Raghunātha dāsa Gosvāmī? We understand that the desire for *pratiṣṭhā* can never be removed by studying and discussing *śāstra*, by hearing instructions from those who have not attained *prema*, nor by practising various bodily processes of *yoga*. It can only be removed by associating with and serving *viśuddha* Vaiṣṇavas. Having searched for and found such Vaiṣṇavas, it is our ultimate goal to associate with and serve them.

To accept *sat-saṅga* is non-different from giving up *asat-saṅga*

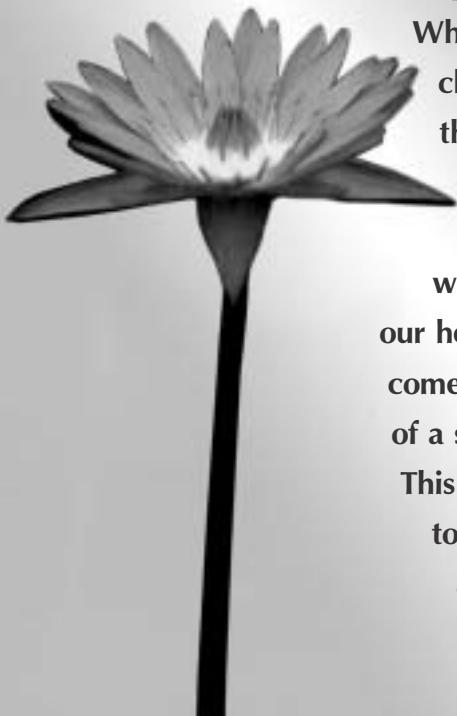
By associating with Vaiṣṇavas, saintliness (*sādhutā*) will manifest in our hearts and sinfulness will be completely removed. When our hearts are clean, a ray from the sun of *prema* will enter. This ray, which enriches our hearts with *prema*, comes from the heart of a saintly Vaiṣṇava. This is the only way to attain *prema* and give up *pratiṣṭhā*. It is the natural method to become a *sādhu*. All other approaches are fruitless labour. In conclusion, attaining one's eternal transcendental nature is non-different from removing one's temporary material nature.

By the influence of sādhu-saṅga, kṛṣṇa-prema is obtained and the desire for pratiṣṭhā is removed

The nature of *kṛṣṇa-prema* is such that it is only entrusted into the heart, of *viśuddha bhaktas* of Kṛṣṇa and it has no other dwelling place. It is passed from one *ātmā* to another, just as lightning passes from one cloud to another. Gradually, by associating with Vaiṣṇavas, the *prema* in the Vaiṣṇava's heart is naturally transmitted to the heart of the *jīva*. At that time wicked tendencies are removed from the heart of that *jīva* and a saintly nature manifests in him. All the exalted qualities that purify the heart and that accompany *prema*, become manifest. It is therefore our duty to remove the desire for *pratiṣṭhā* by taking *sādhu-saṅga*. 

[Translated from Śrī Gauḍiya Patrikā 1/6, Sept. 1949]

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Discourse

Originally published in
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(Śrī Sajjana-toṣanī)
10 August, 1935

We require solutions for the various problems of our life. But we are liable to be interrupted and troubled by foreign relations and polemic discussions, and also to meet different contending ideas and thoughts from outside. So we require divine instruction for our purpose. We are assured by the song of the Supreme Lord Śrī Kṛṣṇa:

*sarva-dharmān parityajya / mām ekāṁ śaraṇāṁ vraja
aham tvāṁ sarva-pāpebhyo / mokṣayiṣyāmi mā śucāḥ*

Completely abandoning all bodily and mental *dharma*, such as *varṇa* and *āśrama*, fully surrender to Me alone. I shall liberate you from all reactions to your sins. Do not grieve. (Bhagavad-gītā 18.66)

Depend on Me

"You will not have to repent for such submission. Whatever you have acquired up to this point will dictate to you what course you should adopt." But we may not feel assured by this and may try to follow some other source of instruction, thinking that we shall be deceived by such insinuative dictates of Śrī Kṛṣṇa. To avoid this, Śrī Kṛṣṇa has already sung another song:

*ye 'py anya-devatā-bhaktā / yajante śraddhayānvitāḥ
te 'pi mām eva kaunteya / yajanty avidhi-pūrvakam*

O Kaunteya, those who worship other *devatās* with faith, actually worship Me alone, but in a wrong way. (Bhagavad-gītā 9.23)

The Lord says, "If you take the initiative to suggest a course, you are liable to be instructed by such sources,

on the Absolute



Om Viṣṇupāda Aṣṭottara-śata

Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda

[A discourse given on 5th of August 1935 to Mr. V. Venkaṭa Subbaya of Ongol]

which will prove to be ineffective; and so there is no possibility of avoiding Me. I am the source of all existence. I am full of knowledge. I am endowed with the infinity of bliss."

We can have no better instruction from elsewhere that can give a more dependable and complete idea of the thing. The whole thing, the exact entity, could not be found if we took a different course from Śrī Kṛṣṇa, as Śrī Kṛṣṇa is the fountainhead of all energies. All sorts of energies, even opposite and conflicting energies, are stored in Him. He is *akhila-rasāmṛta-mūrtih*, the personification of all nectarean mellows. We have heard His song,

*ye yathā māṁ prapadyante / tāṁs tathaiva bhajāmy aham
mama vartmānuvartante / manusyāḥ pārtha sarvaśah*

O Pārtha! In whatever way a person renders service to Me, I serve him in the very same way. Everyone follows my path in all respects. (*Bhagavad-gītā* 4.11)

We are actuated by the influence of *rasa*. We require pleasant sensation. But we should see that our particular predilection is directed to a definite purpose. Śrī Kṛṣṇa is the emporium of everything. In *Gīta* we have clearly marked the exact situation of the human soul and the phenomenal existence of His *prakṛti*.

*bhūmir āpo 'nalo vāyuḥ / khaṁ mano buddhir eva ca
ahankāra itiyāṁ me / bhinnā prakṛtir aṣṭadhā*

My external material energy has eight divisions: earth, water, fire, air, ether, mind, intelligence and false ego. (*Bhagavad-gītā* 7.4)

*apareyam itas tvanyāṁ / prakṛtim viddhi me parāṁ
jīva-bhūtāṁ mahā-bāho / yayedāṁ dhāryate jagat*

O Mahā-bāho, you should know that my external energy, which consists of eight divisions, is inferior. There is another potency of mine known as the *jīva-svarūpa*, which is superior and which accepts this material world for the purpose of enjoying the fruits of *karma*. (*Bhagavad-gītā* 7.5)

We have seen that there are two *prakṛtis*: *parā* (superior) and *aparā* (inferior). *Jīvas* are known as *parā prakṛti*. But *jīvas*, being infinitesimally small, can come under the clutch of *aparā prakṛti* and can be overpowered by the deluding potency. *Jīvas* can also extricate themselves from this undesirable situation. How can this be? We have heard another song:

*daivī hy eṣā guṇa-mayī / mama māyā duratyayā
māṁ eva ye prapadyante / māyāṁ etāṁ taranti te*

This external energy of Mine, which consists of the three *guṇas* and which bewilders the *jīvas*, is certainly very difficult to overcome, but those who take exclusive shelter of Me can easily transcend this *māyā*. (*Bhagavad-gītā* 7.14)

Discarding the measuring temperament

We have got the solution for how to get rid of this shackle, in *māṁ eva ye prapadyante*, "they surrender to Me alone." The use of the word *mām* indicates that the object is singular, the personality is fixed. The Lord sings, "I can set you free from the clutches of the present activity of measuring things through the senses. I can show Myself fully to you, and you will no longer need to exercise your senses. I have set in motion the engine of the three *guṇas* to entrap the less intelligent people. But when they listen

We have a free will, which we can exercise.

But we are not to imagine that we are independent. We are bound to accept that we are dependants....Gīta tells us that submission to the Supreme Authority, Śrī Kṛṣṇa, is the only thing wanted; and by such submission our desired ends will be fully and duly fulfilled.

to My dictate, they see that they can easily manage to get rid of this trouble by submitting to Me – to Me alone.” There is no other way but to get rid of our measuring temperament.

We are now equipped with senses, which are incapable of leading us to the Truth. We are liable to be deluded by the influence of *māyā*, and *māyā* is but a trap. If we want to avoid that trap, we are to submit to Him unconditionally. So *prapatti* is the essential thing, which means full submission. We can exercise our senses, but such exploitations will not do us any good in the long run, unless we submit to Him leaving aside whatever we have acquired up to this time. We are simply to surrender to Him. When we simply depend on Him, He will give us such facilities as to enable us to make better progress. We are assured that we need not take the empirical course through our senses.

Submitting to the Supreme Authority

Though we have an inclination to acquire knowledge through our senses, our attempts are often frustrated. Our empirical endeavours often fail to make much progress, for we see that whatever we have acquired through our empiricism requires further addition or subtraction in due course of time. We think we have acquired a good deal of knowledge at our thirtieth year, but that knowledge is found to be inadequate as soon as we reach the fortieth year. Again, if we live for ten more years, we will have to revise our knowledge again. In this way, living for any number of years will not serve our purpose; it will not make us wise, i.e. all sorts of empirical knowledge are quite useless for the purpose of gaining the whole truth.

We should therefore be *prapanna*. We should simply submit, and that submission should be attended with everything we have acquired. Whatever we have obtained must be given up, thinking that we will be helped by Him.

But if we have no such confidence in Him, we cannot part with our acquired things. We will be making a sad mistake if we conjecture that the Lord, in the long run, may have nothing to confer on us, and that by giving up what we have acquired we will get into trouble. We forget that He is the Absolute; He is the emporium, the source of everything. We need not be doubtful of His assurances that He will never fail us. We have a free will, which we can exercise. But we are not to imagine that we are independent. We are bound to accept that we are dependants.

If we make a sifting enquiry into the phenomenal objects, we won't get anything that can give us the sort of relief which the fountainhead of all things, that very centre, can give us. So, Gīta tells us that submission to the Supreme Authority, Śrī Kṛṣṇa, is the only thing wanted; and by such submission our desired ends will be fully and duly fulfilled. The question is how this submission is to be effected in spite of our measuring temperament, which stands against our purpose.

The process of worship

After *sambandha* comes *abhidyea*, viz. how to reach our coveted place, what sort of practice is required to achieve our object. There are thousands of *abhidheyas*. They are classed by some as sixty-four, by others as nine, and by still others as five. Though there are multifarious aspects to the method by which we can love the All-love, the Absolute, these practices are classified into sixty-four or nine or five divisions.

Of the sixty-four divisions, five are the principal things, and we shall deal with these five divisions. They are: (1) *bhāgavata-śravaṇa* (hearing the sweet narrations of Śrī Kṛṣṇa's pastimes), *bhāgavata-kīrtana* (glorifying Śrī Kṛṣṇa) and *bhāgavata-smaraṇam* (remembering Śrī Kṛṣṇa); (2) Śrī Hari's *aṅghri-sevanam*, or worship of the deity; (3) *mathurā-vāsa*, or residing in Mathurā; (4) *sādhu-saṅga*,



keeping the company of *sādhus*; and (5) *śrī harināma saṅkīrtana*, or congregational chanting of Śrī Kṛṣṇa's holy names.

Mathurā-vāsa means to have our eternal abode in Mathurā, the place where all knowledge is permanent. *Śrī harināma saṅkīrtana* is chanting the transcendental name. *Arcana* is done with five, sixteen and sixty-four articles for worship (*upacāras*). To perform *arcana* we are given some *arca*, in the form of deity (*vigraha*), a painting, a figure or an icon, and we have to worship this *arca* with *mantras*.

All material things are spiritualised by the influence of dedication. When we dedicate worldly things to the object of our worship, we should not think that they have any material value to be enjoyed by us. All sorts of mundane temporary associations have to be eliminated before anything can be offered to the object of worship. This is called *bhūta-suddhi*. Since the object of worship is spiritual, spiritual things are to be offered by a spiritual actor through spiritual activity.

Give up the *vaṇik-vṛtti*, the propensity of a merchant

Material things are not welcomed by the spirit, and we should not bring any material thing before Him. If we do so, we would be considering Godhead as one of Nature's products, but that is not the case. He should not be considered as an object of phenomena. All such objects serve our purpose, but Godhead is not an object to serve us. He is the only object of adoration, of worship, and all services are to be offered to Him. We should not demand anything from Him, in the way we issue cheques or notes on demand to be cashed in our banks, for our purpose. He is not our servitor. It is we who are His eternal servitors, and we are to offer our service to Him without expectation of getting anything in return.

If we demand anything in lieu of our services, that would be considered as a bartering system. When we go to a merchant shop we get some articles for which we pay some price. That sort of transaction should not be done with the Absolute. With non-Absolutes we can have such transactions; but we should not carry on such transactions with the Absolute. *Vaṇik-vṛtti*, the propensity of a merchant, is not necessary. We should be always offering our services to Him and not receiving any service from Him. We are not to expect Godhead to serve us in any capacity. He need not come to us as parents.

We find that such demands as *dhanam dehi, rūpam dehi, jāyām dehi*, "give me wealth, beauty and child," are made by a class of people who style themselves as *śāktas* (a worshiper of Durgā, the deity who presides over material energy). Our prayers should not be to that end. We should

not pray, "Give us this day our daily bread". We must not ask Godhead to attend to our call. Throughout the whole world we find such wrong ideas.

Don't take God's name in vain

Devotion should be our principal aim, not *karma* or *jñāna*. There is another injunction in the sermon on the mount, namely, "Don't take God's name in vain." Yes, we should not take God's name for the purpose of our own use. If we want to serve Godhead and implore Him to receive our services, we won't be infringing any such rule dictated by Christ. He has forbidden us to take God's name in vain. That is true. We should not ask Him for anything, in the way we might ask our order-suppliers to furnish things for our use. We have simply to submit. He is the best judge to look after us. We do not know how auspiciousness will come to us. We cannot examine the merits and demerits of things by our present acquisitions. It is not possible. We should always be ready to submit to Him unconditionally. All ideas other than this are not regarded as *bhakti* by true religionists.

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In Gīta we find three divisions.

The first six chapters are for *karmīs*, fruitive workers; the last six chapters for *jñānīs*, seekers of knowledge; and the middle six chapters



for *bhaktas*, devotees. So the middle portion is the principal part of the book. The *karma* and *jñāna* sections are not the real essence of the book; they are not its necessary paraphernalia. So *bhakti*, or devotion to Godhead, should be the principal object of all religions. *Bhakti* should be considered as *nitya*, that is, permanent and constant. The Supreme Lord is unconquerable. Our strenuous efforts, or empirical knowledge, cannot give us the facility for bringing Him within our sense perception. The devotees have no faith in either of these processes, yet they can, by their devotion, manage to accommodate Him within their hearts.

We are to throw off all exertions for acquiring knowledge and leave aside all our exploitation of knowledge. We should not be indifferent in giving up all that is unwanted. We need not pose ourselves as intellectual giants. But we should always be energetic in our devotional purpose. We are not to have any confidence in the two systems of *karma* and *jñāna*, or accept the results derived by these two methods. We should be devotees. Aural reception should be sufficient for our purpose. We should hear from the lips of the adepts who are constantly busy in offering their services to the Absolute. They have the loving tendency to serve the reservoir of love.

The Supreme Autocrat should not be restricted

The Absolute, the Infinity, is ever ready to receive His servitors, and His servitors have no other engagement but to serve Him. Devotees do not think that they have any other course to adopt. They need not have any other engagement. They are always busy pleasing their master.

There cannot be any difference of interest between the master and His servitor so that when the master wants one thing, the servitor is supplying another. This cannot be called service. Whatever is wanted by the master, that should be supplied by the servitor. We should always be ready to serve according to the whims and predilections of the master. This is devotion. We should not offer anything according to our taste, which may not have His approval. He is the fountainhead of all potency. He is the predominating agent, and we are the predominated

agents. We have no other duty but to attend to the wishes of the master. Our duty should be to serve Him as spouse and not as husband. The master should not be the spouse. Westerners are always busy serving their wives. They are more or less *strainas* (hen-pecked husbands) or *naripujakas* (womanisers). They have a rule in their society that no one should have more than one wife. But the Supreme Autocrat should not be restricted in that way.

Śrī Rāmacandra has been restricted to only one wife, whereas Śrī Kṛṣṇa has got millions. We need not restrict

Him. He is the proprietor of everything, and everything is within His range. We need not put Him under the clutch of restriction, as if He is Nature's product and Nature is not one of His products.

We should always abide by the rules of civic discipline, otherwise some restlessness or disturbance may arise in society. We are to remember such maxims as "Do to others as you would have others do unto you" in our transactions with our

friends. The Absolute, however, has got everything as proprietor, and all properties are meant for His service only and not for the service of anyone else. Since we are dependants, we should be restricted in every way, but we need not for this reason try to restrict the master. We have some independence, but that independence should not be indulged in such a way as to restrict the master.

His confidential friend

We are allowed some definite things for our purpose, whereas He has sway over everything. So we must not think of Him as one of His created beings. When the Absolute wants something, we are morally bound to offer our services to Him, to attend to His needs. If He thinks that He is the husband, all should be His wives. The soul should attire her body according to the taste of her husband; she should apparel herself in such a way as to please her master.

We are not to think that Godhead should be a predominated agent to serve our purpose. We need not lord it over Him. We are not allowed to do so. We are incapable of doing so. Being infinitesimally small, we have not the power to have Him as dependant. We ought not to think

that He should be our parent and serve us, as we find our parents doing from the beginning of our lives. We should serve and worship Bāla Kṛṣṇa, child Kṛṣṇa, as His parents.

*śrutiṁ apare smṛtiṁ itare
bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandam vande
yasyālinde param brahma*

Let others, fearing material existence, worship the Vedas and its supplements like the Purāṇas and the *Mahābhārata*, but I shall worship Nanda Mahārāja, in whose courtyard the Supreme Brahman is crawling.

(*Padyāvalī*)

I need not go through the Vedas, I need not read the *dharma-sāstras* and *Mahābhārata*, for the alleviation of my troubles. Let persons who are too afraid of worldly troubles read the Vedas and so on. I am not at all afraid of all these. I do not think that the pessimistic bent of my mind should induce me to read these books. These are lifeless transactions. I want a living thing. I see that Nanda, as father, has got the privilege of nurturing and fostering child Kṛṣṇa from the very beginning. So it is better for me that I should have Nanda as my preceptor instead of all these *sāstras*. The child Kṛṣṇa is found to be crawling in the corridor of Nanda's house. I am also going to worship Him as His parent servitor. Therefore the parent servitor should by my preceptor.

I should not ask Śrī Kṛṣṇa to be my friend, but instead, I should befriend Him, i.e. I should render my services to Him as a friend. I should also like to be termed as His confidential friend and not a reverential friend. Flatterers, posing themselves as friends, used to flatter their masters. I should not be His flattering friend. I should like to be His confidential friend. I won't hesitate to offer Him any food that I have already tasted to see whether it is relishable or not. If I find the food to be tasty, then only shall I place it before the Supreme Lord, whereas our reverential friend would not allow such conduct that is quite contrary to ideas of the reverential worshipers of the Lord. Even Śrī Rāmānuja followed the rules of reverential worship. But Śrī Kṛṣṇa Caitanya has told us that we should be His confidential friends, instead of posing ourselves as friends in a reverential mood. The reverential mood, rather, puts a sort of screen before us.

Śānta-rati is the neutral mood. The Absolute has the right of receiving the different services rendered by His servitors. Ye yathā mām prapadyante tāṁs tathaiva bhajāmy aham (Bhagavad-gītā 4.11). The Lord says He is ever ready to receive services from His servitors.

Looking after the interests of the Absolute

Ordinary people do not understand what religion is. Most people are injuring the cause of service, but this excludes the school of devotion. *Jñānis* want to merge in the Personality of Godhead. Buddhists think that they can get rid of all miseries by annihilating themselves. Henotheists (those who believe in one particular God out of several in a specific belief system, as the God of the tribe, household, etc.) think that they will, in the long run, reach a state where there is no manifest or designative feature. Devotees call such people non-devotees, atheists, sceptics and so on.

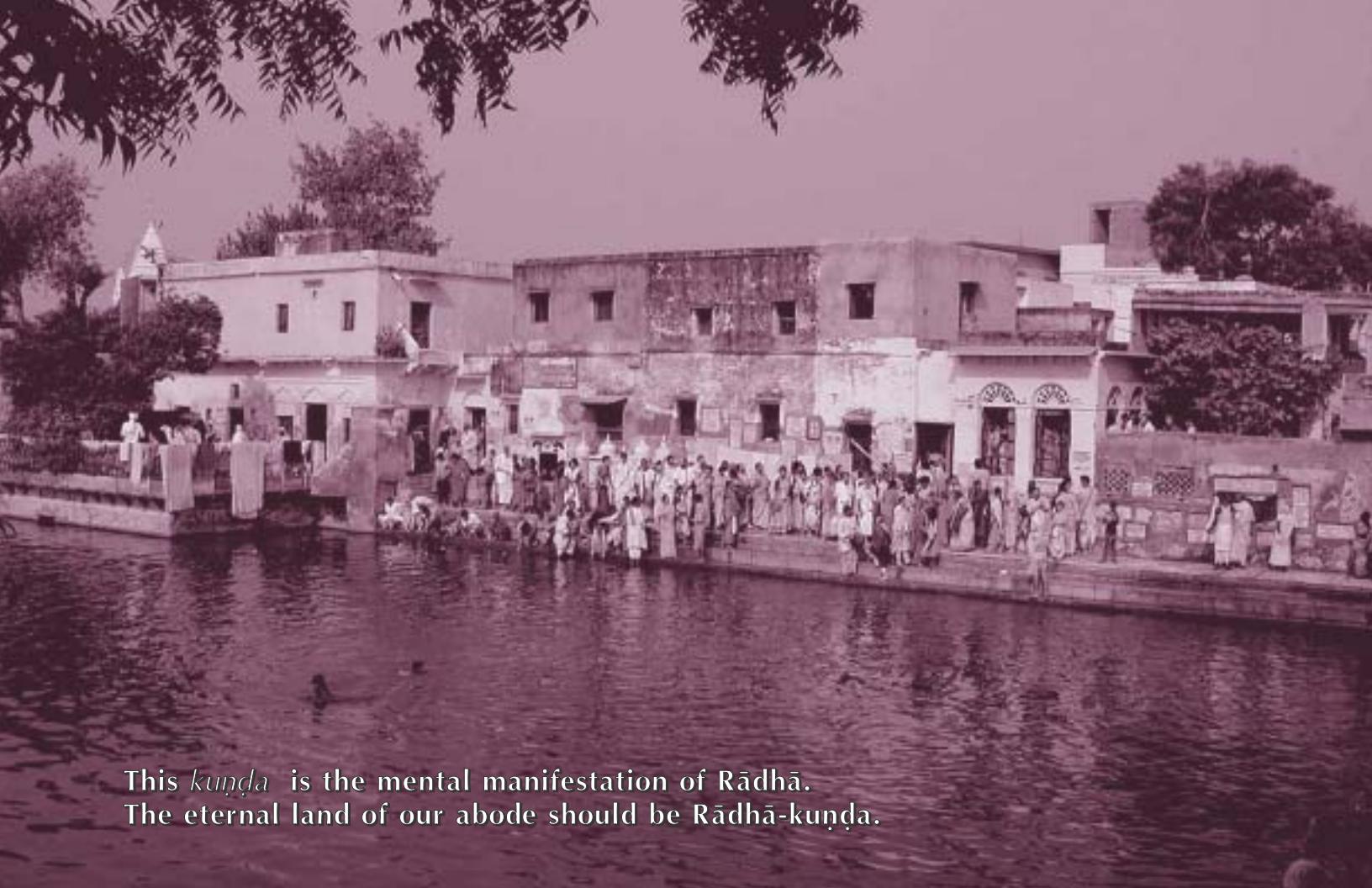
There are *karmis*, or *karmavirs* (persons who perform heroic deeds on the path of *karma*), who are doing many things. They declare that they have got a definite object towards which they work; otherwise they would be called frantic or mad people. They are all wage-earners, contractors, and do their work to get something in return.

Agnostics, on the other hand, do not trouble themselves with such things; they want to lose themselves, they want to commit suicide. These people are not devotees. The idea of a devotee is quite different from the ordinary ideas of men in general. The devotional school is always looking after the interest of the Absolute. They do not class themselves as *karma-kāṇḍīs* or *jñāna-kāṇḍīs*; they do not join these two parties. They are quite different.

We should all be Mathurā people. We should have a conception of spiritual Mathurā instead of mundane Mathurā, which is the place of enjoyment of people of very low grade. Our *sahajiyā* (imitator) brothers think they can have access to Mathurā by paying the railway fare.

*nāma-śreṣṭham manum api śacī-putram atra svarūpam
rūpam tasyāgrajam urū-pūrīm māthurīm goṣṭhavāṭīm
rādhā-kuṇḍam giri-varam aho! rādhikā-mādhavāśām
prapto yasya prathita-kṛṣṇayā śrī gurum tam nato 'smi*

It is by surrendering ourselves to the preceptor's feet that we can have an abode in Mathurā, otherwise we cannot get an entrance into the transcendental region. We should approach the *guru* who will confer on us the eight gifts, i.e. *nāma*, *mantra*, etc. *Nāma* is transcendental sound, and *mantras* are incantations. The *nāma* (name of Śrī Kṛṣṇa) is identical with the *nāmi* (possessor of the name). The *mantra* is required to reach that condition in which the *nāma* can be properly chanted. The son of Śacī is the Supreme Lord Himself. Dāmodara Svarūpa is the head of the Gauḍiyas, the transcendental servitors of Śrī Kṛṣṇa Caitanya. Rūpa and Sanātana were sent to Mathurā by Śrī Kṛṣṇa Caitanya to diffuse transcendental knowledge there.



This *kunḍa* is the mental manifestation of Rādhā.
The eternal land of our abode should be Rādhā-kunḍa.

There are several *purīs*, holy lands, which can give salvation, and among them Mathurā is the acme. Goṣṭhavāṭī is where Śrī Kṛṣṇa is feeding His cows. (The sound “go” has various meanings such as knowledge, senses, cow, etc.) The next thing is Rādhā-kunḍa, which is a pond where Kṛṣṇa got rid of the sin He incurred by killing a cow named Ariṣṭanemi. He killed Aristotelianism, the rationalistic process of reasoning of this imperfect world.

When Kṛṣṇa wanted to join hands with Rādhikā, Ariṣṭanemi came forward to disturb Him, because Rādhikā was thought by many people to be the wife of a milkman named Abhimanyu. This Ariṣṭanemi was the incarnation of mundane knowledge, and Kṛṣṇa killed him, for which act He atoned by taking a dip in Rādhā-kunḍa. This *kunḍa*, or pond, is the mental manifestation of Rādhā. The eternal land of our abode should be Rādhā-kunḍa. By the border of Rādhā-kunḍa we should have our grove. There are millions of groves on the banks of Rādhā-kunḍa.

The mind is the root of all evil

This world is a perverted reflection of the original, which is our real home. Instead of passing our time here, we want to go back to our eternal abode. We are now

very busy to have pleasant sensations through our senses from the phenomenal objects. We should make a point of eradicating the root cause, which has brought us to this world of delusion, apparent pleasures, miseries and troubles.

It is the mind. The mind is the root of all evils and of all pleasure-seeking inclinations. So the mind should be killed first, i.e. it should not be allowed to take the initiative in anything. The mind is now controlling our senses, and the soul is lying in a dormant condition. The soul has delegated its power of transacting with the external world to the mind, and the mind has five ministers to help in the administration of the phenomenal world.

But the mind is not a dutiful agent of the soul. It always tries to injure the interest of the soul. The soul has come down here and incorporated two envelopes, one subtle and the other gross. But the soul is now in a drowsy condition. It cannot exactly compel the mind to look to its interest. At this crisis, the ever-merciful Lord Śrī Kṛṣṇa sends His messengers with transcendental sound.

This transcendental sound is to be received through the ears. The transcendental sound is meant to regulate the five senses, which are engaged in a wrong way to foster the cause of the mind and to injure the cause of the

eternal soul. So aural reception is the first thing we should seek from the agent, the deputed messenger from the transcendental plain. The transcendental sound is transmitted through the lips of the messenger in the shape of *mantra* and in the shape of *nāma*.

The very name, or the nomenclature, of the transcendence can regulate the senses. Go on chanting the name, constantly repeat the transcendental nomenclature, and you will find that energy is being injected into you. But this *nāma* should come to you from a good source, from a transcendental source, and not from any mundane source. The name should not be confused with the other sounds of this world. The transcendental sound regulates the senses and does not submit to the senses for scrutiny. When the Supreme Lord met Śrī Rūpa at Prayāga, He first of all transmitted something into the entity of Śrī Rūpa, which empowered him to receive the transcendental sounds from Him, and then He imparted those transcendental sounds to Śrī Rūpa with all explanations. Mantra is the name in the dative case.

The process for our adoption

The Supreme Lord, being Adhokṣaja, does not allow anybody to see Him. But people are impatient to see Him first, and that is a wrong process.

ādau śraddhā tataḥ sadhu
saṅgo 'tha bhajana-kriyā
tato 'nartha-nivṛttih syāt
tato niṣṭhā ruciś tataḥ

In the beginning one must have a preliminary desire for self-realisation. This will bring one to the stage of trying to associate with persons who are spiritually elevated. In the next stage one becomes initiated by an elevated spiritual master, and under his instruction the neophyte devotee begins the process of devotional service (*bhajana-kriyā*). By execution of devotional service under the guidance of the spiritual master, one becomes free from all material attachment (*anartha-nivṛttih*), attains steadiness (*niṣṭhā*) in self-realisation, and acquires a taste (*ruci*) for hearing about the Absolute Personality of Godhead, Śrī Kṛṣṇa. (*Bhakti-rasāmṛta-sindhu* 1.4.15)

We should first of all make a sifting enquiry throughout the world to single out the proper person from whom we can get the process for our adoption. We should have full

confidence (*śraddhā*) in Him. He will dictate to us what sort of engagement, or *bhajana*, we should perform for the welfare of our souls.

As a result of this engagement, or *bhajana-kriyā*, we will be set free from all sorts of troubles and all our acquisitions and empiric activities will be regulated. That is, all undesirable elements which have crept in with our activities will be eliminated. This is called *anartha-nivṛttih*. Then comes *niṣṭhā*. We should resolve that we will not deviate from our only object, which is to serve the Absolute, to be constantly attached to Him. We should have some sort of predilection, or taste, for our *bhajana-kriyā*, the continuity of which should not be disturbed.

When we transcend *sādhana-bhakti*, we are placed in the *bhāva-bhakti* region, where we will find that *rati*¹ is the cardinal point, the principal thing. When we were passing through *sādhana-bhakti*, *śraddhā* was the index. Here, in *bhāva-bhakti*, *rati* is the index.

Rati has five different aspects: *śānta*, *dāsyā*, *sakhya*, *vātsalya* and *mādhurya*. *Rati* is the medulla oblongata, or

the substratum which lies between *sādhana-bhakti* and *bhāva-bhakti*. *Rati* is supplied by four different ingredients known as *vibhāva*², *anubhāva*³, *sāttvika-bhāva*⁴ and *sañcārī-bhāva*⁵. *Vibhāva* includes *ālambana*⁶ and *uddīpana*⁷. In *ālambana* we find *viṣaya*⁸ and *āśraya*⁹. There is activity of *viṣaya* for *āśraya*, and of *āśraya* for *viṣaya*. The *viṣaya* is one without a second, but there are many *āśrayas*. Kṛṣṇa is

the only *viṣaya*, and *kārṣṇas* (devotees of Kṛṣṇa) are the *āśrayas*. *Rati* is associated with *viṣaya* and is developed by the influence of *uddīpana*. When we designate ourselves as *āśrayas*, we have only one *viṣaya* who is always looking to confer mercy on us, i.e. proper engagement for us. And at the same time, we should have the same aptitude for having the connection of *viṣaya*.

Anubhāva is regulated *bhāva*¹⁰, just following *vibhāva*. Then comes *sāttvika-bhāva* and *sañcārī-bhāva*. The former is eight in number and the latter thirty three in number. *Sāttvika* indicates ecstasy. The ecstatic features of *sattva* are displayed, developed and nurtured by the thirty three *sañcārī-bhāvas*. So *rati* is associated with the four ingredients *vibhāva*, *anubhāva*, *sāttvika-bhāva* and *sañcārī-bhāva*. When they are mixed up, we find a palatable drink, *rasa*. *Rasa* is formed by the composition of

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these four ingredients with *rati*. Then we come to *prema-bhakti*, where *rasa* is indicatory.

Our desired end

In *bhāva-bhakti*, *rati* is the cardinal point. The *viṣaya* and *āśraya* both drink this *rasa*. We have now come to *prayojana-tattva* (the truth in connection with the ultimate goal). *Āśrayas* taste *kṛṣṇa-rasa* and *Kṛṣṇa* tastes *āśraya-rasa*. The development of *bhāva-bhakti* leads to *prema-bhakti*, and in *prema-bhakti* we find *rasa*. People need not confuse *cit-rasa* (a taste in the transcendental reality) with *jada-rasa* (a taste in the inert mundane phenomenon). *Cit-rasa* is tasted in a region where no imperfection can possibly reach. *Jada-rasa*, as we find in stories like *Nala-Damayantī* and so on, should not be carried to that region. The domain of *rasa* is *Bhāgavata*. The book is dedicated to *rasikas*¹¹ and *bhāvukas*¹² and not to anybody else. *Kṛṣṇa-prema* is the only *prayojana*, or need. This is the final stage.

There are some people who, with their hallucinatory ideas, think that *bhoga* (sense enjoyment) should be the final goal, and there are some perverse people who think that *tyāga* (renunciation) should be the final destination. But these things are not congenial for our propagatory works. We are not to confine ourselves to the ideas of *bhoga* or *tyāga*. *Parama-dharma* (eternal occupation) is not temporary religion associated with the retention of temporary things. We must not think that *parama-dharma* is on the same line with *itara-dharma* (worldly duties). *Parama-dharma*, or *sanātana-dharma* is meant for our eternal purpose. Since our soul is eternal, this

Some light on a few words

1 *Rati* –
Permanent spiritual emotion

2 *Vibhāva* –
The cause of tasting
bhakti-rasa

3 *Anubhāva* –
The external expressions
of ecstasy

4 *Sattvika-bhāva* –
Symptoms of spiritual ecstasy
arising exclusively from
pure spiritual goodness

5 *Saṅcārī-bhāva* –
Transitory assisting
emotions

6 *Ālambana* –
That in which *rati* is tasted

7 *Uddīpana* –
That which stimulates *rati*

8 *Viṣaya* –
The object of *rati*
(Śri Kṛṣṇa)

9 *Āśraya* –
The abode of *rati*
(the devotee)

10 *Bhāva* –
That which softens the heart
with various tastes

11 *Rasika* –
One who is expert in
relishing *rasa*

12 *Bhāvuka* –
One who is emersed in *bhāva*

sanātana-dharma is to be adopted, not the pseudo *sanātana-dharma* advocated by the *karmīs* and *jñānīs*.

So we should be very careful not to accept agnosticism of the pantheists. We should also be careful not to accept the enjoying mood of the *karma-kāṇḍīs*, who are very busy to have us as suppliers of their glutinous desires. Thus true devotion should be defined first. In order to do so, the second *śloka* of the *Bhāgavata* has come to us:

dharmaḥ projjhita-kaitavo 'tra paramo nirmatsarāṇāṁ satāṁ
vedyāṁ vāstavam atra vastu śivadarāṁ tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kiṁ vā parair iśvaraḥ
sadyo hrdaye avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt

Completely rejecting all religious activities which are materially motivated, this *Bhāgavata Purāṇa* propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhāgavatam* compiled by the great sage Vyāsadeva [in his maturity], is sufficient in itself for God-realisation. What is the need of any other scripture. As soon as one attentively and submissively hears the message of *Bhāgavatam*, by this culture of knowledge the Supreme Lord is established within his heart. (*Śrīmad-Bhāgavatam* 1.1.2)

Projjhita means “from which all pretensions have been uprooted”. Persons who have already transcended the mundane regions are known as *sādhus*, and the religion of the *sādhus* is inculcated in the *Bhāgavata*. *Matsarātā* is the

combination of the five obstacles, viz. *kāma* (lust), *krodha* (anger), *lobha* (greed), *moha* (delusion) and *mada* (madness). By indulging in these passions we become *mātsarya*, envious. *Sādhus* are free from envy.

Vāstava-vastu means “positive entity”. We should have access to the positive entity and not the negative side of the dreamy representations of objects. By the reverential study of the *Bhāgavata*, the threefold miseries (*tapas*) are completely eliminated. These are *adhyātmika* (caused by the mind and body), *adhidaivika* (caused by the *devas*) and *adhibhautika* (caused by other living entities).

Kṛṣṇa-prema-rasa should be our desired end. We should be *rasika-bhāvukas* and not devoid of *rasa*. 



The Panacea

(excerpts from "The Panacea")

Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Gosvāmī Mahārāja

The disease

Ill fated are those who are very eager to find fault in others and who have no time to find fault in themselves. The other side of your necessity is not to find defects in others, but to find their attributes. Why do you allow yourself to engage in finding fault? There is ample place to find goodness in the devotees. Why are you not engaging yourself in that association?

The diagnosis

Why is there the tendency to find fault in others? Could there be a more faulty person than yourself? Why do you engage yourself only in seeing the lower rather than fixing yourself in the higher? Upon doing so, you will find that the devotees are of a higher quality than yourself. Why not attend that section? Why, unfortu-

nately, do you go to the lower section with your attention to find fault? On one side there are beautiful flowers, on the other side there is rubbish. Why do you inspect the rubbish instead of all the beautiful flowers?

The treatment

You yourself stand in the witness box. You are the criminal. You are the culprit. Why should you look at the rubbish when so many beautiful flowers are there? You see injustices but you do not see justice? Why not merge to the positive portion? If one hand is working and the other is paralysed, shall I only attend to the diseased part, giving no attention to the working hand? I must care for the paralysed hand surely, but what already has full capacity, I must also utilise that. Why are you always looking towards feeling the pain of the diseased part and continuously preaching this, ignoring the healthy parts?

On one side there is good – God is there. Why do you go to Satan and keep company with satanic persons only while there are godly persons? Why not to God's side? On one side there is heaven and on the other side there is hell. God has no fault; yet by the fault of Satan, we must suffer? That reasoning has got no logic. You are suffering from your own misdeeds – that is the real logic. Neither God nor Satan is responsible for that. Therefore, concentrate on your own self, pray to the Lord and try to keep aloof from Satan.

Capital holdings

You are holding a marginal position. Your limited free will is your capital. You should always utilise that towards the godly side, taking it away from the satanic side. This limited capital that you have, you are to begin your business with that. But you think that you will begin a business when you get a good capital. This is imagination! Whatever little capital I have got, I shall start my business with that. My attention, my energy, will help me in the future.

The best benefit of limited consciousness

A man on a journey has an accident and loses consciousness. But when he regains a little consciousness what will he do? He will utilise that consciousness telling, "Take this body to my guardians, my home is there. O my friend, carry my body to my home." That will be the best benefit of the limited consciousness which returned to him; he was able to use his good knowledge. Whoever will take care of this body affectionately, it will be put under their care.

So whatever awakening we have in consciousness, we shall utilise that by putting ourselves in the care of godly persons; only then is there value of devotion to God. Those who know the value of devotion to God, they are our near relations. They will appreciate this inner awakening, and they will take care of our devotional self – *Sādhu-saṅga*. When medicine or our own attempts cannot heal us, the doctor advises us to make a change. Then the air and the water will naturally come to help improve our health. So, also, the atmosphere around saintly persons improves our spiritual health. Anyway, we should always remain in the company of devotees in the same *sampradāya*, the same line – but superior devotees, so that we take the lower



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position. Such association is most desirable for any person aspiring to progress spiritually.

The gist of the advice given in *Bhakti-rasāmṛta-sindhu* by Śrīla Rūpa Gosvāmī is: "We are to associate with those superior to us but in the same line of Kṛṣṇa consciousness. They carry the same conception of the spiritual Truth, but they are superior to me. If I engage myself even as a sweeper in that camp, it will be highly valuable for my future spiritual life."

Your free will is responsible

If you look and see injustice, then who is responsible? You are held responsible. What is bad, that is your share. You are to take the whole responsibility of misdeed in your hand. If you cannot feel this responsibility then you



are insincere; not only you but everyone. Your free will is responsible for all misdeeds and misguided circumstances in the environment. This is the first principle of spiritual life. What is bad in me, I am responsible for that. You are responsible for seeing, for coming in connection with, that vision. There are good dealings in another sphere. Why have you come to see this misjudgement and mistreatment of so many who are quarrelling with each other? There are so many good dealings and you have not acquired a position to remain in that layer? Then why?

"I am responsible for all the undesirable things in me – that is a fact. My weak free will has taken me down into this present undesirable environment and no one else is responsible." This fact you are to realise. If you ignore this, then you are in *māyā*, misconception, illusion. When you sincerely realise this position, then your dark days will come to an end. When you feel that only you yourself are responsible for all these miserable things, then good days will awaken for you. This is the fact. It is not only a conception to achieve some end. It is not an imaginary conception to take help of in order to get out of the present condition. It is not like that; it is a fact. It is for everyone whether good or bad – he is responsible. Neither God nor Satan is responsible.

If suddenly I find myself in the prison house, then who is responsible? There are so many culprits, so many deceitful persons, so many thieves in the prison house. If I find myself in the midst of them, then who is responsible? I have acquired that position. There is also heavenly association but instead of that why am I put in the prison house where wherever I look I see culprits? Why am I here? Why am I not with heavenly association? Who is responsible? Who?

Penetrating to the root cause

In this way, I am to try and understand that I am responsible for being here. First there must be the diagnosis, then the treatment and nursing. Nursing and treatment is good, but it must follow the diagnosis. The diagnosis is, "I am the culprit!" And the medicines must be applied accordingly. A thorough cure will be advantageous, not a patch-job. Then the thorough, wholesale treatment is like this:

*tat te 'nukampām su-samīkṣamāṇo
bhuñjāna evātma-kṛtam vipākam
hṛd-vāg-vapurbhir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk*

My dear Lord, one who earnestly waits for You to bestow Your causeless mercy upon him, all the while patiently suffering the reactions of his past misdeeds and offering You respectful obeisances with his heart, words and body, is surely eligible for liberation, for it has become his rightful claim. (*Śrīmad-Bhāgavatam* 10.14.8)

This is the magical cure for fault-finding. *Śrīmad-Bhāgavatam* recommends the system of a magical cure. This is the diagnosis proper. Preaching must be on the basis of this truth. Otherwise, all is haphazard. The *Śrīmad-Bhāgavatam*'s preaching is like this – deep penetration to the root cause of the disease.

Dreamless sleep induced by renunciation? That is not the conclusion accepted by the *Śrīmad-Bhāgavatam*. The *Śrīmad-Bhāgavatam* has accepted the wholesome organic life. It is unavoidable that we have to live with some particular paraphernalia. Complete retirement, entering into *samādhi* or dreamless sleep, is also not the conclusion of life. That is a temporary arrangement. But permanent adjustment must be for Him – everything for Him.

Permanent adjustments

"I am for Him and not for myself. He is also holy, so accommodating and so good. I am for Him and that is my

best prospect. My best prospect is with Him – the Absolute Good, the Organic Whole – and I cannot leave that. I cannot look after my separate goal. My goal must be part of the Whole; such adjustment is necessary. So if I am to live in a holy atmosphere, in an organic environment, then I shall always be cautious and careful to detect my own fault."

Neither exploitation nor renunciation can give permanent solution. "Dedication" – the basis of dedication is that the eye is not faulty.

*karmaṇy evādhikāras te / mā phaleṣu kadācana
mā karma-phala-hetur bhūr / mā te saṅgo 'stv akarmanī*

You have the right to perform your prescribed work, but you have no right to the fruits. You should not consider yourself to be the cause of the result of your actions, nor should you become attached to neglecting your duties. (*Bhagavad-gītā* 2.47)

"The whole of your attention must be towards the discharge of your own duty without caring for the environment. That is in My command. I am to look after that. You must give your whole attention to the discharge of your own duty." And if all the units are wholly connected to discharge their own duty, then it will be heavenly. But we would rather find fault with the environment. "They are thieves and I shall also become a thief." Should that be the conclusion?

The furnace of purification

Everything here is undesirable. I may not even know the extent of undesirability in me. There are many things underground and they will gradually come to the surface. I shall then find, "Oh! All these undesirables are in me?" They must go out and then the real gems will come forth. The gold should be cast into the fire. When the alloy portion vanishes [is burned off] then the real gold will be visible. Now the pure gold is mixed with some alloy.

So "Die to Live" – throw yourself into the fire. Your so-called ego at present is mixed with alloy and that alloy must be destroyed by the fire of suffering. Fire means suffering, and the golden gems will then come out. Alloy

is not a part of your body or your soul; it is acquired. The inner soul's *svarūpa* will then come forth. So, if you want to live a real, proper, noble and holy life, what you think you are at present, that must die.

"Physician, cure thyself"

And preaching will be part of your adjustment. If this environment is not suitable, then I shall try another environment that may be more suitable to me. That is a small thing. A small partial adjustment may vary differently from place to place. Anyhow, the main line must be "No complaints against the environment". A bad workman quarrels with his 'stools'; the origin is he – the workman. So there is no benefit in quarrelling over them. Before, that was food; and in his association it became stool. So shall we preach against the injustices of the environment? Never.

What is necessary you will feel from within – not as a pleasure, but as a duty – and only if it comes from above,

if you find some inspiration for the cause of the higher conception, and not for your personal cause. If you criticise for your personal interest, then that fault will come back to you. It will enter into you. But if for purification and not out of envy you seek help from the higher, you will be purified. Otherwise the next moment you may find yourself in the same position. I am vulnerable. I criticise something to be so bad, but the next



The basis of dedication is that the eye is not faulty.

moment I may be left in such a deplorable position, thus becoming that which I just criticised. I do not know the ways of the infinite environment. I am a doll playing in the hands of the Infinite.

In the next moment, I may have to go from a human birth to a dog's birth, a cat's birth or an insect's birth. They are descending into the mental system. So don't criticise. Don't be hungry to find the fault of others. But if some fault comes to you, then you may put it to the higher: "I heard something like this. Whether or not it is real, I don't know. Please try to help me." No enviousness, no spirit of competition that I am good and he is bad. No mischievous motives underground. Otherwise I shall have

to suffer. So, "Physician, cure thyself" before you attempt to cure others. This is your primary duty; then you will really be able to cure others.

Bad temperament stands in the way

In conclusion, my advice is that you should try to be submissive to the Vaiṣṇava devotees. Submissiveness to them will promote your spiritual merit. We shall also pray, "O Lord, my bad temperament stands in the way of my association with the devotees; please remove it." Association with the devotees of the Lord is a primary necessity. It improves our position with the higher, so we shall always remain in prayer to the Lord, "O my Lord, this bad temperament in me, this inconsiderate thinking and this feeling concerning the outer world, is disturbing my association with the higher Vaiṣṇava devotees. They are the real source of improving our own inner wealth. So please purify me by dismissing all these tendencies in my mind which the devotee section do not adore."

We shall always try to be in such a position that the servants of the Lord will like our company and service. They will utilise me, for this is my primal necessity. If they do not like my presence due to some contamination in me, then it will be a loss to my spiritual life. So we shall have to repent.

*mat-samo nāsti pāpātmā / nāparādhī ca kaścana
parihāre 'pi lajjā me / kīm bruve puruṣottama*

Dear Lord, let me inform You that no one is more sinful than me, nor is there any offender like me. Even if I wanted to mention my sinful activities, I would immediately become ashamed. What to speak of giving them up! (*Vijñāpti Pañcaka 1*)

*bhūmau skhalita-pādānām / bhūmir evāvalambanam
tvayi jātāparādhānām / tvam eva śaraṇām prabho*

Just as the ground is the only support for those whose feet have slipped, so also You alone are the only shelter, even for those who have offended You. (*Vijñāpti Pañcaka 3*)

"If we slip and fall on the ground, then the ground is the only help by which we can stand erect; we cannot leave the ground." We shall sincerely pray, "O Lord, I am committing a mistake regarding You, I am ignoring You; but I have no other alternative to get out of this disadvantage. Except by Your help, I cannot correct myself. Under no condition can I leave You, my Lord. If I commit a mistake



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against You, an offence against You, still, I can only be purified by Your help. I have no other alternative. Please forgive me and help me so that I may be saved by Your most intimate associates, for without their grace I may not be able to enter Your domain of Divine Love. It is only through the devotees that I may go. I have no other alternative. There are so many agents. If I am disappointed by one agent, then in a mild temperament I may try another without speaking much against that previous party."

It is better that we consider ourselves to be faulty. To put blame on another's shoulders is ultimately not considered to be very happy or valuable. We should try and

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His presiding guardian eye over our heads is always looking for us.

We shall be able to draw His sweet attention, His divine grace, towards us very soon if we take this miraculous process of seeing the defect within us – blaming ourselves and not the outside environment.



learn to blame ourselves. What is coming from outside I have no concern. The Lord can see and He sees everything. He is seeing who is responsible. But I won't try to put the blame on another's shoulders. It will not be fruitful.

"I am responsible for this disgraceful condition"

I shall gain if I can find fault within myself and not complain to others about the environment. The environment should be considered to be within His jurisdiction, and it is really so. I am concerned with seeing the defect in myself only. If I attain success, I shall try to attribute it to others – to the grace of the devotees. If there is any failure, then I shall try to find the cause within myself. Through this process we can make real valuable progress and that is the most universal process of progress – to find fault with our own selves. I am responsible for this disgraceful condition, but if there is any good then that is coming from Him. He is all-good. He is watching the environment and is in full control. So this is included in Him, in God's party. One party, myself; another party, God's. He controls everyone and He is conscious of their activities.

This position would be very advisable. If without looking at the fault of others I can search myself and find out that the fault is with me, not with them, then this is the key to success in spiritual life. *Śrīmad-Bhāgavatam* has advised us to go on this way. You will thrive, but when you are finding fault with others then you will become a loser.

This verse from *Śrīmad-Bhāgavatam* (*tat te 'nukampām su-samikṣamāṇo*) is very effective, very true and safe in all respects. It is also His grace to be able to see that the environment is always helpful to you even in punishment. When the mother is punishing the child, it is from the guardian's side – but it is for the good of the child.

You will be purified in this process, in time

So on the whole the Lord and His paraphernalia are not vindictive. Yet the punishment comes; to correct you. They are fully aware of your defects and your real interest. They are all-affectionate. You are responsible. In this process, in time you will be purified to the highest degree. So don't go to quarrel with the environment. The environment which you are presently facing, is a product of your own *karma*. So the environment is produced by your own action. You cannot lodge any complaint against it as you yourself are responsible. This is true. If in this life you can accept such a truth in your *sādhana*, then in no time you shall prosper because divine grace will be attracted most intensely towards you.

*om tad viṣṇoh paramāṁ padam sadā
paśyanti sūrayo divīva cakṣur ātataṁ
tad vīporāśo vīpanyavo jāgrvāṁṣah
samindhate viṣṇor yat paramāṁ padam*

The *suras* (pure devotees) always behold the supreme abode of Bhagavān Śrī Viṣṇu, just as the unobstructed eye sees the sun within the sky. (Rg Veda)

His vigilant eye, like the sun, is seeing everything and He is omniscient. His presiding guardian eye over our heads is always looking for us. We shall be able to draw His sweet attention, His divine grace, towards us very soon if we take this miraculous process of seeing the defect within us – blaming ourselves and not the outside environment. 

(Courtesy – Śrīpāda B. P. Hṛṣīkeśa Mahārāja)



*dṛṣṭa nahe dṛśya
haiyā sevakera kārya*

The Attitude of a Servant: Being the Seen, not the Seer
Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja

It is mentioned in *Śrī Hari-bhakti-sudhodaya* (13.2):

*akṣṇoh phalam tvādṛṣṭa-darśanam hi
tanoh phalam tvādṛṣṭa-gātra-saṅgah
jihvā-phalam tvādṛṣṭa-kirtanam hi
sudurlabhaḥ bhagavatā hi loke*

Devotees of Bhagavān are extremely rare in this world. Therefore the perfection of the eyes is to see them, the perfection of the body is to touch them and the perfection of the tongue is to glorify them.

Upon seeing the title of this essay and reading this verse, many people will object to this essay even before reading it. Offering our brothers, the readers, prostrated obeisances (*sāṣṭāṅga-pranāmas*) and keeping a straw between our teeth, we earnestly beseech them to hear us. By submissively approaching the lotus feet of an *ācārya* who is the personified conclusion and the manifested embodiment of *śāstra*, we can understand that our consideration of *śāstra* is based on external perception and is nothing but the whim of our minds. Whatever *śāstra* refutes or rejects we, according to our desire, accept as the subject and essence of *śāstra*.

In this verse, a fortunate person who has been blessed by *darśana* of a *bhāgavad-bhakta* is overwhelmed with bliss. He says, “To have the *darśana* of a Vaiṣṇava is indeed the perfection of the eyes, to touch him is the perfection of the body and to glorify him is the perfection of the tongue, because in this world such *bhāgavad-bhaktas* are rare.”

Such a statement has been delivered by the servant of a Vaiṣṇava at his lotus feet, after the servant has received the Vaiṣṇava’s mercy and been overwhelmed by gratitude for him. Unless a Vaiṣṇava bestows his mercy upon us and reveals his *svarūpa*, there is no possibility of us knowing and understanding him. When the Vaiṣṇava mercifully reveals his *svarūpa*, the *jīva* remembers his previous mundane, sensual, worldly perception of that Vaiṣṇava and he naturally feels a deep anguish in his heart. That specific form of the Vaiṣṇava who is devoted to the service of Bhagavān, attracts him to such an extent that as soon as a previous mundane conception of the Vaiṣṇava appears on the path of his memory he feels disgusted by it.

It is stated in the above verse, *akṣṇoh phalam tvādṛṣṭa-darśanam hi* – the perfection of the eyes is to have *darśana* of a Vaiṣṇava. In such *darśana* the mood to render service under that Vaiṣṇava’s guidance is indeed expressed. Vaiṣṇavas know no one other than Bhagavān. In turn, the *vaiṣṇava-sevaka* knows nothing but rendering service according to the direction of the Vaiṣṇava.

This *sevana-dharma*, service attitude, of the servant does not aim at attaining his own enjoyment through acts

of seeing and touching that Vaiṣṇava. Bhagavān and Bhagavān’s devotees only accept our nature (*svarūpa*) that is devoted to service. They never accept our mundane nature, which is devoid of service.

Bhagavān is not a mundane entity (*prākṛta-vastu*). Similarly, the *śuddha jīvātmā* is also not a mundane entity. In his pure state, the *jīvātmā* is naturally devoted to service that pleases Bhagavān. The intense eagerness for the *darśana* of Bhagavān that is observed in him is solely to render service to Bhagavān. The perfection of the *sevaka*’s feet in visiting the *dhāma* of Bhagavān is to attain the service of Bhagavān. He cleans the temple of Viṣṇu with his hands, thus enhancing Bhagavān’s pleasure. The *sevaka*’s two eyes become blessed by collecting all types of beautiful objects solely for the service of Bhagavān. With the help of his nostrils the *sevaka* is led to gather various fragrant objects to assist in satisfying Bhagavān. With his tongue the *sevaka* performs the *kīrtana* of Bhagavān’s name, form, qualities and pastimes, thus enhancing His bliss.

Besides this, he offers extremely tasteful foodstuffs to Bhagavān, having examined them with his tongue. The *sevaka* (the worshipper) has a spiritual body so that the *sevya* (worshipful) Bhagavān can experience the pleasure of touch from that *sevaka*. The Vaiṣṇavas of the *Śrī-saṃpradāya* are devoted to the conception of *vidhi-mārga*, or regulated devotional service, and cannot embrace the purport of this in their hearts. However, in comparison, the service in the higher *adhikāra* of the Gauḍīya Vaiṣṇavas devoted to the path of *rāga*, or deep attachment, attains the highest extent of perfection for all the senses by this method only.

We have entitled this essay: “The Attitude of a Servant: Being the Seen, not the Seer.” This means that one should not consider himself the subject (seer) of Bhagavān. A person should never hurry to have *darśana* of Bhagavān with the aim of self enjoyment. When a person has *kāma*, or the desire to please his own senses, the door to the transcendental abode of Bhagavān closes to him. And when mundane endeavours for personal enjoyment and false renunciation have been completely eliminated from the heart that has been illuminated by exclusive surrender to Kṛṣṇa (*kṛṣṇaika śaraṇatā*), the servant’s sole disposition is to execute service exclusively for the pleasure of Bhagavān.

The transcendental *gopīs* of Vraja dress solely for the pleasure of Kṛṣṇa. *Phalgutva*, to falsely renounce that which pleases Kṛṣṇa can never result in finding a place in their hearts. Their obsession for Kṛṣṇa is solely to render service to Him. Their act of looking at Kṛṣṇa’s lotus face without blinking their eyelids, is also for enhancing His



**The transcendental *gopīs* of Vraja dress solely for the pleasure
of Kṛṣṇa....Only to give Kṛṣṇa bliss do they ‘show’ Him their nature (*svarūpa*),
which is completely devoted to His service.**

bliss. When Kṛṣṇa sees that the *gopīs* are looking at Him, He becomes delighted. Knowing this the *gopīs* are exclusively intent on attaining *darśana* of Him. When they look at Kṛṣṇa, it is not with the intention of personal enjoyment by being the subject (seer). In other words, they become visible to Kṛṣṇa; they become the object seen by Him. Only to give Kṛṣṇa bliss do they ‘show’ Him their nature (*svarūpa*), which is completely devoted to His service. Here the act of ‘showing’ does not express their ego, but indicates the excellence of their service.

Thousands and thousands of pilgrims visit holy places in order to have *darśana* of Bhagavān. Although most think that they received His *darśana*, they are actually unlimited miles away from receiving it. When one has actually attained *darśana* of Bhagavān, he is unable to utter statements like, “The deity is made of wood”, “The deity is made of stone”, “The deity is made of clay” and “Jagannātha is devoid of hands and legs”.

Their act of ‘seeing’ is endowed with the spirit of personal enjoyment, which is not the spirit of a servant of Bhagavān. Such statements show that their very act of

‘seeing’ Bhagavān concealed, or barred, their sight. Many have lost the path by which they can have *darśana* of Bhagavān, being covered by the darkness of the new-moon night (the spirit of personal enjoyment). Therefore, for their deliverance my śrī *gurupāda-padma* has cautioned: “Do not go to see Jagannātha with a spirit of personal enjoyment, which is born of aversion for Him and which is prevalent in this world. Enter the temple of Śrī Jagadīsa carrying the necessary ingredients, that is, a service attitude that delights Jagannātha.

“Always keep in mind that the act of ‘seeing’ Jagannātha with mundane eyes is not how a servant sees Him. The servant’s disposition is to show Him the nature (*svarūpa*) of his service attitude – in other words, to become the object (the seen). It means to come within His sight in such a way that delights the worshipful Bhagavān. The servant’s attitude is not to derive pleasure himself by seeing Bhagavān. Rather, brilliantly situated within the servant’s heart is the attitude – ‘Bhagavān will be delighted by seeing me.’”

(Translated from Śrī Gaudīya Patrikā 7/9, 1956)

Āsakti, deep attachment, is the innate tendency of the conscious being, and it cannot be separated from his constitutional nature (*svarūpa*). There is no room for analysing and arguing against this point. It is just like questioning why water is liquid and why fire has a burning potency. The liquidity of water and the burning potency of fire are their natures, their individual tendencies. The relationship between the existence of an entity (*vastu*) and its innate tendency is inseparable; therefore, when we refer to any entity, its potency is also implied.

Anurāga – Deep attachment

Anurāga is the invaluable treasure that lies in the constitutional nature of the conscious being as his innate tendency. On the strength of this treasure, he can become qualified to achieve his priceless fortune. If a person claims that the conscious entity is devoid of this innate tendency (i.e. *anurāga*), his words are as meaningless as declaring the existence of a flower in the sky. The *anurāga* of the conscious entity is the sole cause of the exhibition of enjoyments in both the transcendental (*cit*) and mundane (*acit*) worlds. The existence of an entity which is devoid of enjoyment is not at all acceptable.

Mukta pragraha-vṛtti means the power or force of a word that expresses its highest meaning. In relation to the word *vastu*, the *mukta pragraha-vṛtti* accepts only one entity, *advitīya-vastu*, or that entity who is one without a second. That *advitīya-vastu* is fully composed of *anurāga*. For the sole purpose of *vilāsa* (enjoyment), He has manifested Himself in many conscious forms. *Vilāsa* between that singular conscious entity and the many conscious entities who are endowed with *anurāga*, alone gives rise to indescribable bliss. The hankering to attain this *ānanda* is the conscious being's sole inspiration to engage in various types of *karma*. Thus we see that *virāga*, or *āsakti* (attachment), is the constitutional nature of the conscious being.

The root meaning of *vairāgya*

The word *vairāgya* has been formed by adding a suffix (*śaṇya*) to the word *virāga*. *Virāga* means: (a) *viṣeṣa rāga*, or *āsakti* (a specific

Yukta- Proper

Srī Śrīmad Bhakti Kamala



vairāgya

Renunciation

Madhusūdana Gosvāmī Mahārāja



attachment), and (b) *vigata rāga*, or *anāsakti* (being devoid of attachment or detachment). Therefore, *vairāgya* is the import of *virāga*. This implies both profuse attachment (*āsakti*) for the reality and detachment (*anāsakti*) from the non-reality.

This attachment and detachment, when duly enacted towards reality and non-reality respectively, is called *yukta-vairāgya*. In other words, any atomic conscious *jīva*'s special attachment for the infinite conscious entity (Bhagavān) along with his detachment from illusory objects is called *yukta-vairāgya*. It is the natural disposition of the pure atomic conscious *jīva* to be full of *anurāga* (deep attachment) for the infinite conscious Bhagavān, and it is Bhagavān's natural disposition to be full of *anurāga* for the pure *jīva*.

The *jīva*'s false identity

Overcome by the valour of *māyā*, which is endowed with a potency that can make the impossible possible (*aghāṭa-ghaṭana-patīyasi*), the atomic conscious *jīva* falsely considers the material body to be himself, thus causing a disorder in his above-mentioned innate nature. In this state of disordered consciousness, the *jīva* identifies himself with gross and subtle bodies to which he has been designated, and his attachment to objects other than Bhagavān stands as his acquired or distorted nature (*nisarga*).

False knowledge in the form of identifying oneself with the body is born of ignorance (*avidyā*). This false knowledge so greatly expands its influence upon the *jīva* that he cannot maintain the conception that he is an entity different from the body. This alone is his distorted intelligence (*vivarta-buddhi*). *Dehe ātma-buddhi ei vivartera sthāna*: "It is the false bodily conception of the self that is an illusion." (Caitanya-caritāmṛta, Ādi 7.123) This condition is unnatural from the perspective of the *jīva*'s *svarūpa*, but he cannot remove it by himself.

Surrender, the expression of sambandha-jñāna

The weak *jīva*, overcome by insurmountable *māyā*, has no hope except *śaranāpatti*, accepting shelter at the lotus feet of the omnipotent Bhagavān.

*daiī hy eṣā guṇa-mayī mama māyā duratyayā
mām eva ye prapadyante māyām etāṁ taranti te*

This divine energy of Mine consisting of the three *guṇas*, which bewilders the *jīva*, is certainly very difficult to overcome. But those who take exclusive shelter of Me can easily transcend it. (Bhagavad-gītā 7.8)

***Sambandha-jñāna alone enables the jīva to accept shelter
at the lotus feet of Bhagavān. The six limbs of surrender (śaraṇāgati)
are evidently manifest in yukta-vairāgya only.***

Śaraṇāpatti is an expression of sambandha-jñāna, knowledge of one's specific relationship with Kṛṣṇa. Sambandha-jñāna alone enables the jīva to accept shelter at the lotus feet of Bhagavān. The six limbs of surrender (śaraṇāgati) are evidently manifest in yukta-vairāgya only.

*ānukūlyasya saṅkalpaḥ prātikūlyasya varjanam
rakṣyatīti viśvāso goptṛtve varāṇam tathā
ātma-nikṣepa-kārpanye ṣad-vidhā śaraṇāgatiḥ*

The six divisions of surrender are the acceptance of that which is favourable to devotional service; the rejection of that which is unfavourable; the conviction that Kṛṣṇa will give protection; the acceptance of the Lord as one's guardian or master; full self-surrender; and humility. (*Hari-bhakti-vilāsa* 11.676)

In his explanation of this verse, Śrīla Bhaktivinoda Thākura has written:

*dainya, ātma-nivedana, goptṛtve varāṇa
'avaśya rakṣibe kṛṣṇa' viśvāsa-pālana
bhakti-anukūla-mātra kāryera svikāra
bhakti-pratikūla bhāva-varjanāngikara
ṣad-aṅga śaraṇāgati hoibe jāhāra
tāhāra prārthanā śune śrī nanda-kumāra*

Humility, self-dedication, accepting Kṛṣṇa as one's only maintainer and guardian, having complete conviction that He will surely protect us, accepting things favourable for devotional service, and rejecting the unfavourable – one who submits unconditionally to this six fold process of surrender has his prayers heard by the divine son of Nanda (Nanda-kumāra). ('Ṣad-aṅga Śaraṇāgati')

A surrendered bhakta who is endowed with yukta-vairāgya achieves perfection in the attainment of his ultimate goal, *prema*. Of this there is no doubt. It is not possible for a person to enter the path of *sādhana* if he is not surrendered. An absence of surrender is due to an indifference to sambandha-jñāna. Moreover, it is impossible for a person devoid of sambandha-jñāna to adopt yukta-vairāgya. Only one who has knowledge of the five types of relationship – that is, between Bhagavān and the jīva, Bhagavān

and jaḍa (matter), jīva and jīva, jīva and jaḍa, and jaḍa and jaḍa – can perform *hari-bhajana* without disturbance.

One with sambandha-jñāna accepts Bhagavān as the unrestrained enjoyer. In the light of his sambandha-jñāna, a *yukta-vairāgī* (proper renunciant) can maintain appropriate dealings with everything because he knows the mutual relationships of the different entities. Dealings that are devoid of sambandha-jñāna are illicit. In *yukta-vairāgya*, self-enjoyment (*bhoga*) and false renunciation (*tyāga*) are not at all acceptable. The cent-percent consideration is to act solely for the pleasure of the worshipful object (*sevya-vastu*). "The enjoyer is one without a second and the enjoyed is many." This statement itself gives the instruction on *yukta-vairāgya*:

*aham hi sarva-yajñānāṁ bhoktā ca prabhur eva ca
na tu mām abhijānanti tattvenātaś cyavanti te*

I am the only master and enjoyer of all *yajñas*, but those who do not recognize My *svarūpa* repeatedly wander in the cycle of birth and death. (*Bhagavad-gītā* 9.24)

Bhagavān says, "I alone am the enjoyer and master of all sacrifices. One who is ignorant of My nature as the enjoyer falls from his approach to philosophical reality and thus takes repeated births." A *vairāgī* (renunciant) who is not *yukta* (properly connected) because sambandha-jñāna is absent, cannot give up his enjoying ego. Thus cast in the cycle of birth and death, he only undergoes the suffering of coming and going in this material world.

A jīva cannot become free from the attraction and repulsion of *māyā* merely by *bhoga* (enjoyment) and *tyāga* (renunciation). Here, the path to be adopted by a person desirous of his spiritual welfare is to accept, among all types of sense objects, only those that are his dire necessity. He considers what to accept on the basis of what is favourable for *hari-bhajana*, and what to reject on the basis of what is unfavourable. This indeed is *yukta-vairāgya*. In other words, on the positive side, there is attachment to Kṛṣṇa (*anurāga*) and in negation, there is detachment from all objects other than Kṛṣṇa.

A person has to simultaneously cultivate both types of *vairāgya* in which personal enjoyment and the renunciation of sense objects are not considered. Rather, when a

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, has written:
"Free from all false attachment, the *yukta-vairāgī* sees everything in relationship to Mādhava and understands that everything is meant for His pleasure.
In a nutshell, the essence of *sambandha-jñāna* is hidden in the above statement."

person accepts Kṛṣṇa, the master of all the universes, as the supreme enjoyer, his prominent consideration is to serve Him with everything within the universe and then accept His remnants. The master's possessions are neither to be enjoyed nor renounced by the servant. The path to attain natural *anurāga* for Kṛṣṇa by purifying one's consciousness is beyond the concepts of enjoyment and renunciation.

Characteristics of *yukta-vairāgya*

In his book *Śrī Bhakti-rasāmṛta-sindhu*, Śrīla Rūpa Gosvāmīpāda has given the definition and characteristics of *yukta-vairāgya*:

anāsaktasya viśayān yathārham upayuñjataḥ
 nirbandhah kṛṣṇa-sambandhe yuktam vairāgyam ucyate
 prāpañcikatayā buddhyā hari-sambandhi-vastunah
 mumukṣubhiḥ parityāgo vairāgyam phalgu kathyate

When one is not attached to anything but at the same time accepts everything in relation to Kṛṣṇa, one is rightly situated above possessiveness. On the other hand, one who rejects everything without knowledge of its relationship to Kṛṣṇa is not as complete in his renunciation. (*Bhakti-rasāmṛta-sindhu* 2.255–6)

Yukta-vairāgya is to accept that which is related to Kṛṣṇa. This is done by acquiring, in a mood of detachment, an appropriate amount of sense objects favourable to the performance of one's *sādhana-bhakti*. While ascertaining the purport of the above verse, my Śrī Gurupāda-padma, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, has written: *āsakti-rahitā sambandha sahitā viśaya samuhu sakali mādhava*. "Free from all false attachment, the *yukta-vairāgī* sees everything in relationship to Mādhava and

understands that everything is meant for His pleasure." The essence of *sambandha-jñāna* is hidden in a nutshell in the above statement.



Sudarśana – the real vision

The *sādhaka*, who is devoid of attachment to sense objects and established in real vision (*sudarśana*), knows that everything is meant exclusively for Kṛṣṇa's enjoyment. In the bound state, the false ego of being the enjoyer engages the *jīva* in sense enjoyment.

A mood of being the enjoyer (*puruṣābhimāna*) is prominent in all *jīvas*

gripped by *avidyā*, be their bodies male or female. When the *jīva*'s consciousness is in the distorted state, his knowledge that Bhagavān alone is *advitīya-bhokta*, the unparalleled enjoyer and master of all conscious and unconscious entities, remains lost. By associating with a *sādhu* and hearing spiritually conscious words emanating from his mouth, however, the knowledge appears within him related to *sva-svarūpa* (his own *svarūpa*), *para-svarūpa* (the *svarūpa* of Bhagavān and His potencies), *viruddhu-svarūpa* (the *svarūpa* of *māyā*) and *sādhya-sādhana svarūpa* (the nature of the process and the goal). To the extent that his *sambandha-jñāna* is nourished, his enjoying propensity diminishes and a service attitude becomes prominent. At that time he no longer sees the world as meant for his enjoyment. Rather, his vision is transformed into *sevā-darśana* or *sudarśana* (real vision).

This means that he sees everything in relationship to Kṛṣṇa and as meant for His service. By the influence of this *sudarśana*, he sees that all the conscious and unconscious entities of the world have a relationship with Kṛṣṇa. Considering himself a servant and Kṛṣṇa as worshipful, he sees everything as an instrument of service to Him, and

In the conditioned state, the *jīvātmā*'s attachment (*āsakti*) is absorbed in matter and it becomes the cause of his repeated birth and death. However, by the influence of *sambandha-jñāna*, when that very *āsakti* is directed towards Śrī Hari, Guru and Vaiṣṇavas, it gives rise to the *jīva*'s eternal auspiciousness.

develops a worshipful attitude (*pujya-buddhi*) towards them. There is no room for an enjoying attitude when a worshipful attitude is present.

Properly directed attachment (*Āsakti*)

In the conditioned state, the *jīvātmā*'s attachment (*āsakti*) is absorbed in matter and it becomes the cause of his repeated birth and death. However, by the influence of *sambandha-jñāna*, when that very *āsakti* is directed towards Śrī Hari, Guru and Vaiṣṇavas, it gives rise to the *jīva*'s eternal auspiciousness.

Bhagavān Kapiladeva directed the following words to his mother, Devahūti:

*prasaṅgam ajaram pāśam ātmanah kavayo viduh
sa eva sādhuṣu kṛto mokṣa-duāram apāvṛtam*

Learned people say that attachment alone causes the *jīvātmā*'s strong bondage to this world. However, if that same attachment is directed towards a saintly person, it becomes the door to *mokṣa*, which is the secondary result of one-pointed *bhakti*. (*Śrimad-Bhāgavatam* 3.25.20)

The material *āsakti* (attachment) that is in the heart of a *jīva* who has been averse to Kṛṣṇa since beginningless time is very deep rooted. Because of this perverted *āsakti*, he identifies himself with the body that he has attained as a result of his actions and thinks that his sole aim is to attain sense enjoyment by any means.

Now the following question arises: How, in such a state, can he lift the anchor of his deep-rooted material *āsakti* and direct it toward Kṛṣṇa? This is undoubtedly extremely difficult. Even by performing austere *vratas* over a prolonged period of time, *jñānis* and *yogīs* are unsuccessful in their efforts to destroy their mundane attachment. It is not easy to become attached to an entity that is unmanifest (beyond the scope of speech and mind) by giving up one's attachment to the temporarily pleasing objects of the senses. In this difficult task, our only support is to follow the scientific process that has been presented by the *sātvata-śāstras*, or scriptures followed by those who worship Bhagavān.

The process adopted by those who are averse to accepting the purports of the *sātvata-śāstras* and who cultivate paths other than *bhakti*, are improper and temporary. One can never achieve proper and permanent results by a temporary process. Whenever the means and the goal of a path are different, one should know that path to be temporary.

A higher taste

The *sātvata-śāstras* state:

*viśayā vinivartante nirāhārasya dehinah
rasa-varjam raso 'py asya param dṛṣṭvā nivartate*

He who identifies himself with his body may artificially restrict his enjoyment by withdrawing the senses from their objects, but his taste for sense pleasure still remains. However, for one who is *sthita-prajñā*, having the *darśana* of Paramātmā, his taste for sense objects automatically ceases. (*Bhagavad-gītā* 2.59)

There are *jīvas* who do not accept sense objects through their senses. Even though they seem to be temporarily aloof from them, their attachment to these sense objects does not cease. A taste for sense-objects automatically ceases, however, in those who are *sthita-prajñā* (established in perfect knowledge), having realised Paramātmā.

Enjoyable sense objects are worthless, insignificant and distressful, but in the conditioned state they appear useful, significant and pleasure-giving. This is all due to bewilderment caused by delusion. Until one does not attain the quest for the higher entity, and thereby a higher taste, he will naturally have an attachment and taste for lower objects.

The mind is attracted to relishing different kinds of *rasa* (taste). As soon as it relishes a higher *rasa*, a natural detachment (*vairāgya*) for the lower *rasa* appears. The five knowledge-acquiring senses – the ears, nose, tongue, eyes and skin – are bound by a tendency to be fascinated, and they chase with great speed the five sense objects of sound, smell, taste, form and touch, with the purpose of enjoying them. Trying to check the intense speed of the senses towards their objects through the artificial means of *yama*, *niyama* and so on, can undoubtedly stop them

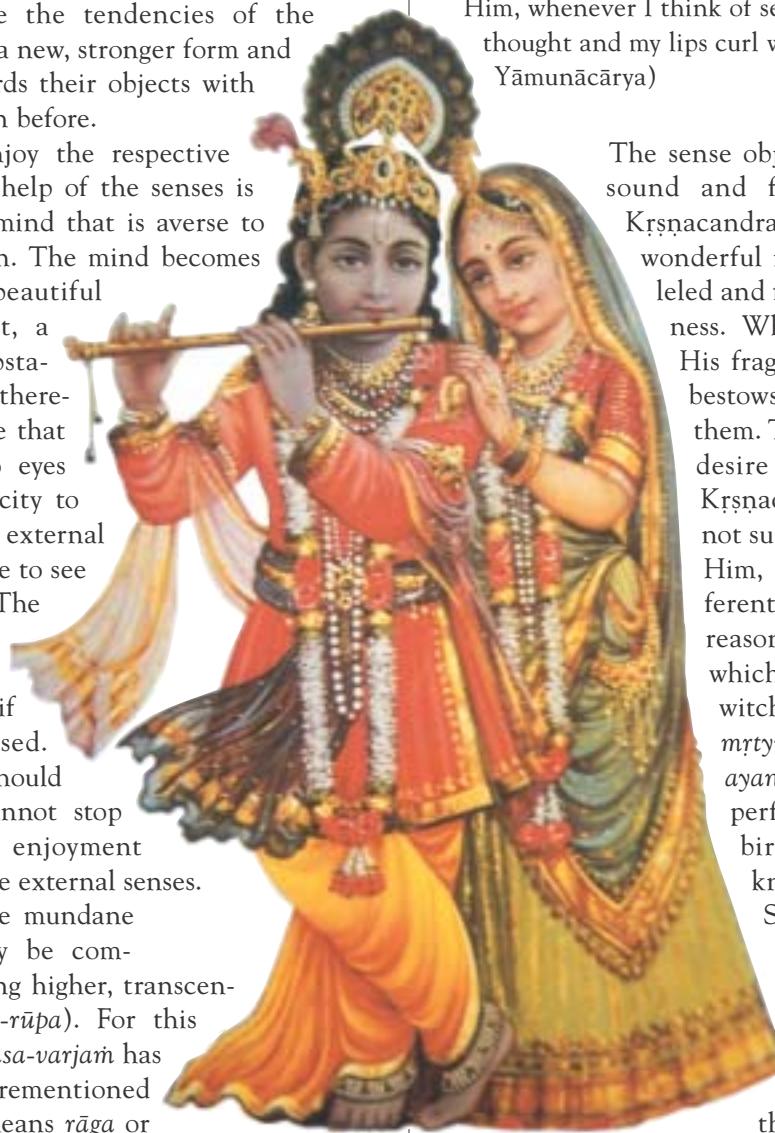
The hankering to see mundane forms (*rūpa*) can only be completely checked by seeing higher, transcendental forms (*aprākṛta-rūpa*)....The sense objects of smell, taste, touch, sound and form are present in Śrī Kṛṣṇacandra in an unprecedented and wonderful manner. They are unparalleled and filled with unlimited sweetness.

temporarily. However, since the mind is full of aversion to Kṛṣṇa because of the absence of any higher support or taste, after some time the tendencies of the checked senses take on a new, stronger form and are forced to run towards their objects with much greater speed than before.

The tendency to enjoy the respective sense objects with the help of the senses is naturally present in a mind that is averse to the service of Bhagavān. The mind becomes disturbed by seeing beautiful forms, and as a result, a person experiences obstacles in his *sādhana*. Is it therefore correct to conclude that if he destroys his two eyes (and thereby his capacity to see any form with his external senses), his mind's desire to see form will also cease? The act of seeing can be performed with the help of the mind, even if both eyes are closed. Therefore, a person should understand that he cannot stop the desire for sense enjoyment merely by controlling the external senses.

The hankering to see mundane forms (*rūpa*) can only be completely checked by seeing higher, transcendental forms (*aprākṛta-rūpa*). For this reason only, the word *rasa-varjam* has been used in the aforementioned verse. The word *rasa* means *rāga* or *āsakti*. *Rasa-varjam* means attachment that does not cease.

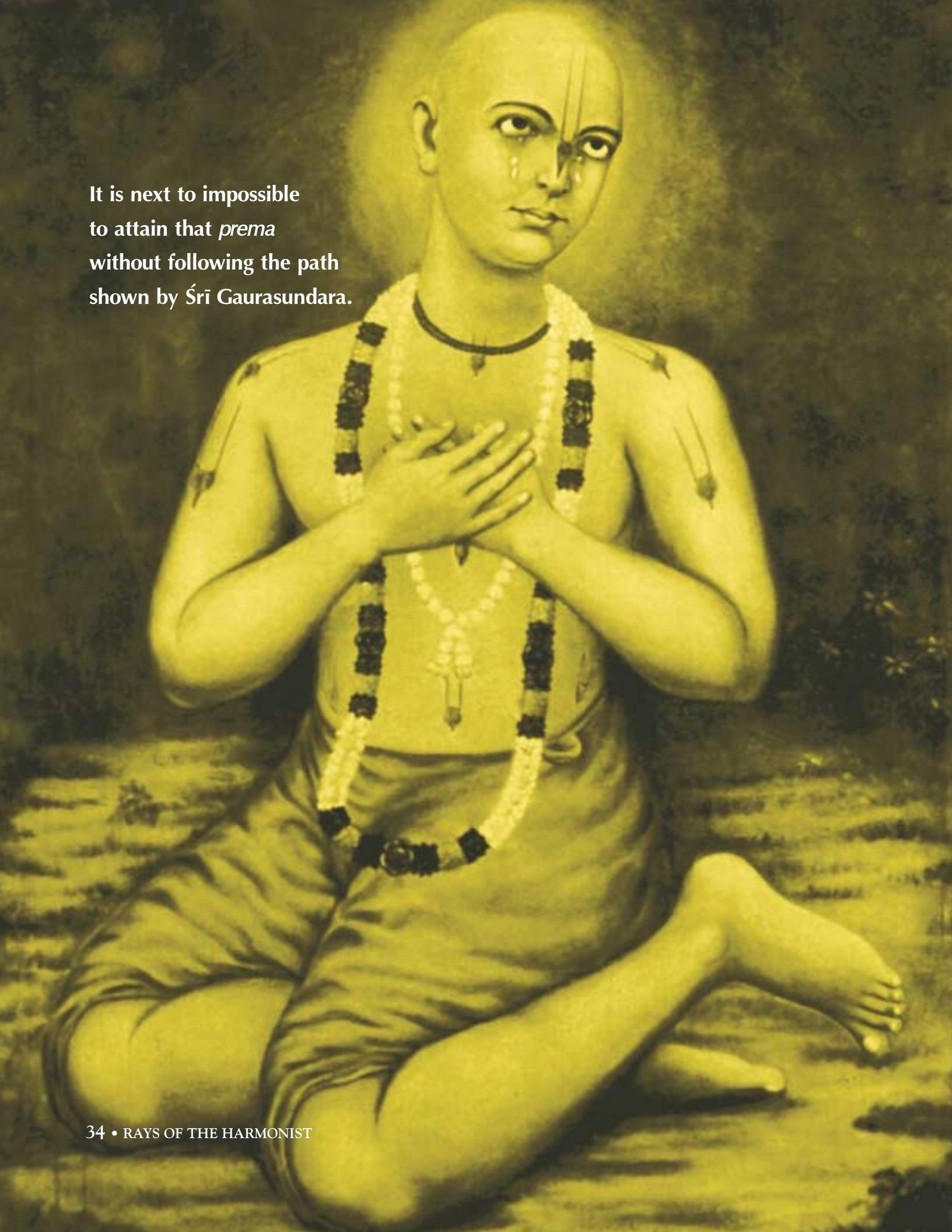
*yadāvadhi mama cetah kṛṣṇa-padāravinde
nava-nava-rasa-dhāmanudyata rantum āśit
tadāvadhi bata nārī-saṅgame smaryamāne
bhavati mukha-vikāraḥ suṣṭu niṣṭhīvanam ca*



Since I have been engaged in the transcendental loving service of Kṛṣṇa, realising ever-new pleasure in Him, whenever I think of sex pleasure I spit at the thought and my lips curl with distaste. (Śrī Yāmunācārya)

The sense objects of smell, taste, touch, sound and form are present in Śrī Kṛṣṇacandra in an unprecedented and wonderful manner. They are unparalleled and filled with unlimited sweetness. When the slightest whiff of His fragrance enters our senses, it bestows indescribable bliss upon them. The conscious entity's every desire finds perfection in Śrī Kṛṣṇacandra alone. It is therefore not surprising that after attaining Him, the mind becomes indifferent to all else. This is the only reasonable and logical path by which to attain freedom from the witch of *māyā*. *Tam eva viditvāti mṛtyum eti nānyah panthā vidyate ayanāya*: “One can attain the perfect stage of liberation from birth and death simply by knowing the Lord, the Supreme Personality of Godhead. There is no other way to achieve this perfection.” (Śvetāśvatara Upaniṣad 3.8)

Śrīmad-Bhāgavatam, the ripened fruit of the wish-fulfilling tree of the Vedas, has appeared for the sole purpose of bestowing upon us information about this unprecedented *rasa*. The most magnanimous *avatāra*, Bhagavān Śrī Gaurasundara, has bestowed this *anarpita prema-rasa* to everyone irrespective of caste or custom, or if they are rich or poor. When *yukta-vairāgya* is adopted, this extremely rare *prema*, which is not even accessible to the



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They thus deceive themselves and are deprived of the relish of this *rasa*.

demigods and *avatāras* such as Ananta Śeṣa, can be attained by means of *śravana*, *kīrtana*, etc.

Don't deceive yourself

It is next to impossible to attain that *prema* without following the path shown by Śrī Gaurasundara. Those who are engaged in sense enjoyment on the pretext of *yukta-vairāgya* or who imitate the natural *vairāgya* characterized by the *vipralambha* of the *rāgātmikā Vrajavāsīs*, become sense enjoyers or false renunciants (*phalgu-vairāgīs*). They thus deceive themselves and are deprived of the relish of this *rasa*. For those who are sincerely hankering to relish *prema-rasa*, as experienced by Śrīman Mahāprabhu and His prominent associates such as Śrī Svarūpa Dāmodara, Śrī Rūpa, Sanātana, Raghunātha dāsa, Śrī Jīva Gosvāmī and the *mahājanas* following them, it is imperative to exclusively follow the path shown by them, by adopting *yukta-vairāgya*.

Yukta-vairāgya, true renunciation

*markaṭa-vairāgya nā kara loka dekhāñā
yathā-yogya viṣaya bhuñja' anāsakta hañā*

You should not make yourself a show-bottle devotee and become a false renunciant. For the time being, enjoy the material world in a befitting way and do not become attached to it. (*Caitanya-caritāmṛta*, Madhya 16.238)

*antare niṣṭhā kara, bāhye loka-vyavahāra
acirāt kṛṣṇa tomāya karibe uddhāra*

Within your heart you should remain very faithful, but externally you may behave like an ordinary man. Thus Kṛṣṇa will soon be very pleased and deliver you from the clutches of *māyā*. (*Caitanya-caritāmṛta*, Madhya 16.239)

Most importantly, it is obligatory for anyone who desires his own auspiciousness to remember the above instruction of Mahāprabhu to Śrīla Raghunātha dāsa Gosvāmī.

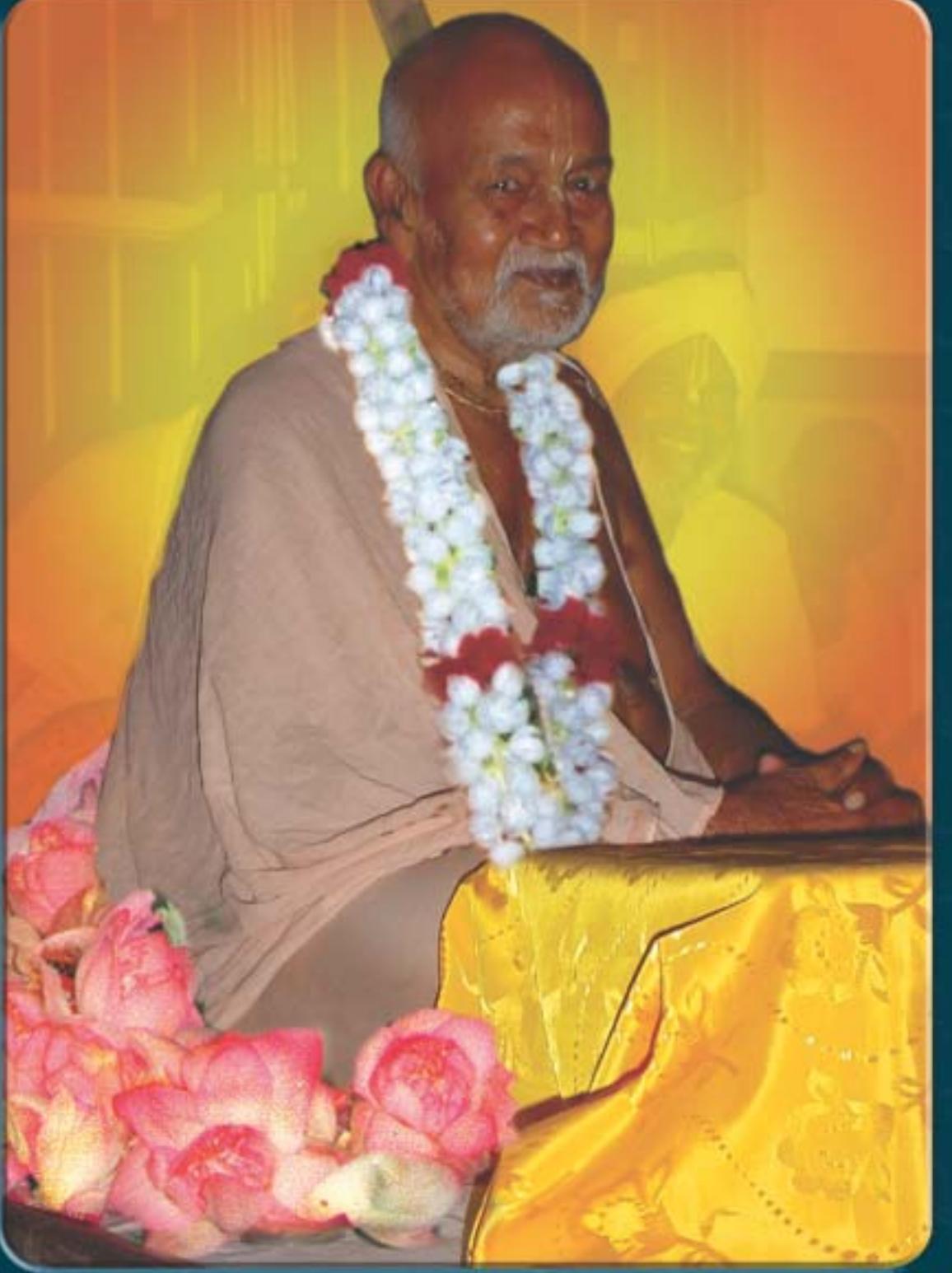
*yāvatā syāt sva-nirvāhaḥ svī-kuryāt tāvad artha-vit
ādhikye nyūnatāyāṁ ca cyavate paramārthataḥ*

The bare necessities of life must be accepted, but one should not superfluously increase his necessities. Nor should they be unnecessarily decreased. One should simply accept what is necessary to help one advance spiritually. (*Bhakti-rasāmṛta-sindhu* 1.2.108)

Those who know the import of *sāstra* should accept only as many sense objects as they need to easily perform their *bhakti*. A person will have to deviate from the path of spiritual welfare if he accepts more than his necessities or less than them. A *sādhaka-jīva* will attain perfection in *sādhana* by accepting those sense objects that are essential for him to render service to Kṛṣṇa, while giving up any absorption in them.

Those who are advanced in *sādhana* and who have entered the path of *rāga*, which is characterised by natural attachment for Kṛṣṇa, naturally become slack in the rules and regulations of *vaidhi-bhakti*. Until *rāga* has arisen, one is obliged to follow the path of *vaidhi-bhakti*. Persons in an immature state who show indifference to rules and regulations eventually become sense enjoyers, or false renunciants. Those who remain conscious of attaining *prema*, the primary goal of human life, and to this end advance on the path of *sādhana* by sincerely begging for the mercy of Śrī Guru and Vaiṣṇavas, will undoubtedly attain the perfection of their goal. 

(Translated from Śrī Bhakti Kamala Bhakti Saurabha)

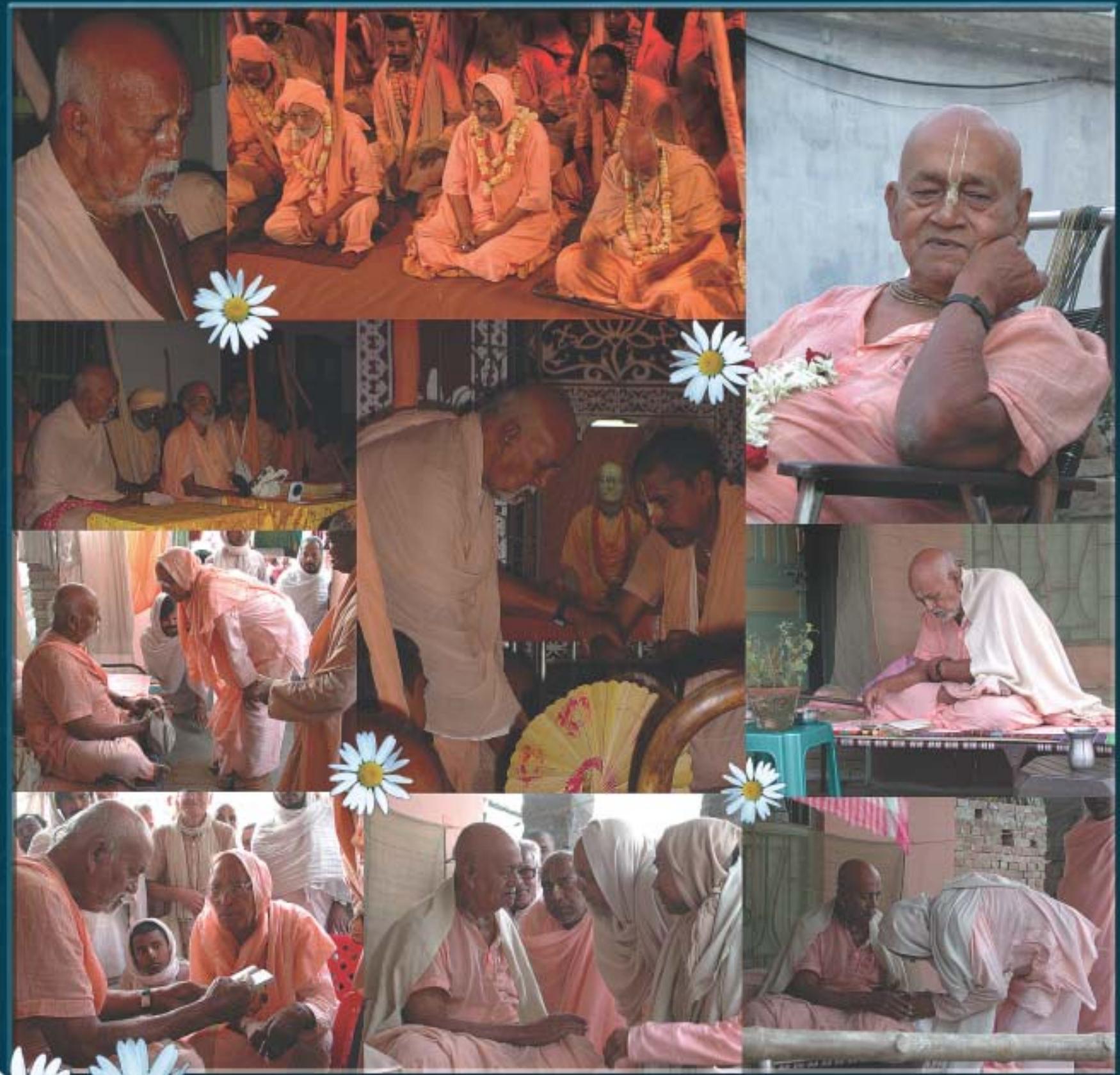


A Puṣpāñjali

at the lotus feet of

Srī Śrīmad Bhaktivedānta Trivikrama Gosvāmī Mahārāja

by Srī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja



Prapūjya-carana Śrī Śrīmad Bhaktivedānta Trivikrama Gosvāmī Mahārāja kī jaya!

KĀRTTIKA 2002 • 37

Disappearance of Śrī Śrīmad Bhaktivedānta Trivikrama Gosvāmī Mahārāja

7 November 2002

A report by Śrīpāda Bhaktivedānta Madhava Mahārāja

In the mid-afternoon of November 7, the Śrī Vraja-maṇḍala *parikramā* (party) organised by the Śrī Gauḍiya Vedānta Samiti with the auspicious blessings of my dīkṣā gurupāda-padma, Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja, and under the guidance of my sīkṣā gurupāda-padma, Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja, reached Varsānā from the lap of Girirāja Govardhana. Upon arriving we heard the shocking news: my sīkṣā gurudeva Prapūjya-caraṇa Śrī Śrīmad Bhaktivedānta Trivikrama Mahārāja had just left this world. The disappearance of Śrīla Trivikrama Mahārāja has caused immense pain in our hearts and drowned us in an ocean of separation. That very evening, in great bereavement, all the assembled devotees held a *viraha-sabha*, separation meeting, in his honour, under the guidance of Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja. The following is the heartfelt *puṣpāñjali* given by Śrīla Mahārāja at the lotus feet of Śrīla Bhaktivedānta Trivikrama Gosvāmī Mahārāja:

I offer my humble obeisances unto the lotus feet of my Gurudeva, Nitya-lilā-praviṣṭa Om Viṣṇupāda Śrī Śrīmad Bhaktiprajñāna Keśava Gosvāmī Mahārāja, to all the Vaiṣṇavas, and to Śrī Gaurāṅga. By the causeless mercy of Śrī Śrī Guru and Gaurāṅga, the first fifteen days of our *niyama-sevā kārttika-vrata* have passed without a problem; they have passed sweetly and happily. Today, however, we received very sad news. In Śrī Caitanya Cariāmṛta, Śrī Caitanya Mahāprabhu asked Śrīla Rāya Rāmānanda: “duḥkha-madhye kona duḥkha haya gurutara?” “krṣṇa-bhakta-viraha vinā duḥkha nāhi dekhi para” (Madhya 8.248). Śrī Mahāprabhu asked Śrī Rāya Rāmānanda, “What is the worst type of suffering?” Śrī Rāmānanda Rāya replied, “vaiṣṇava-viraha”. *Para* means the highest or greatest. The greatest or most grievous suffering is *vaiṣṇava-viraha*, separation from pure Vaiṣṇavas. After the disappearance of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, my Gurudeva, Śrīla Bhaktiprajñāna Keśava Gosvāmī Mahārāja, along with a few others, established the Gauḍiya Vedānta Samiti; and Śrīla Bhaktivedānta Svāmī Mahārāja was one of the founding members. Guru Mahārāja had already taken *sannyāsa* and had been preaching for a long time, but now he established the new Gauḍiya Vedānta Samiti’s headquarters in Navadvīpa and began preaching through the Samiti.

Guru Mahārāja had three prominent *sevakas*. Parama-pūjyapāda Śrī Śrīmad Bhaktivedānta Vāmana Mahārāja, Parama-pūjyapāda Śrī Śrīmad Trivikrama Mahārāja and I began to serve him totally, with our lives and souls, ready to risk our lives. From the very beginning, Puṣyapāda Vāmana Mahārāja, Puṣyapāda Trivikrama Mahārāja and I were made three pillars of the Gauḍiya Vedānta Samiti by my Guru Mahārāja. At that time Śrīla Pariyaṭaka Mahārāja was not with us; he joined after some time.

Śrīla Vāmana Mahārāja, especially, served Śrīla Guru Mahārāja in so many ways. He was the publisher of our Gauḍiya Patrikā monthly magazine and of many other literatures. He was also Guru Mahārāja’s “scribe” and would take dictations for his correspondence, articles and books. Even before I joined, when I was a police officer and had never personally met Guru Mahārāja, Gurudeva would write to me with great love and affection. He would dictate his letters, addressing me as Tiwariji because I came from a high-class brāhmaṇa family with the surname Tiwari. Then, after I joined and until I was initiated, Puṣyapāda Vāmana Mahārāja would also call me “Tiwariji”. Śrīla Vāmana Mahārāja was like the mother of the Gauḍiya Vedānta Samiti. He took care of everyone in the Maṭha and supplied whatever anyone needed, like *prasādam*, clothing and so on.

As for Śrīla Trivikrama Mahārāja, he was very, very qualified. Our Guru Mahārāja was in charge of publications, and he put Śrīla Trivikrama Mahārāja in charge of organising all the preaching, and his services included sending other preachers to various districts of Bengal. Śrīla Trivikrama Mahārāja would personally go collecting and preaching, especially in the district of Bardavan, and through him Guru Mahārāja did a great deal of preaching in Medanīpura, Chaubis Parganas and other places.

From when I first joined, Śrīla Vāmana Mahārāja showed great affection upon me; however, Parama-pūjyapāda Śrīla Trivikrama Mahārāja showed me even more familial affection. Our Guru Mahārāja placed me in his hands, and we became very close. It was Śrīla Trivikrama Mahārāja who taught me how to perform *kirtana*, how to preach, and how to collect donations. Sometimes, in a very loving way, he would also rebuke me. In all the years that I spent with Guru Mahārāja I was never rebuked by my Gurudeva, but with so much love and affection Śrīla Trivikrama Mahārāja used to do so. We had such a close connection that sometimes our discussions would become very heated; I would counter his arguments and he would counter mine, and our Guru Mahārāja would kindly support me by taking my side. Śrīla Trivikrama Mahārāja used to preach all

over India, and when he would go to preach with our Guru Mahārāja I would go with them as Guru Mahārāja’s *sevaka*. I would massage him, cook for him, wash his cloths, and carry a lantern for him because there was no electricity at that time; and I performed many other services. Sometimes I made mistakes, and at those times Śrīla Trivikrama Mahārāja would protect me. For some time it was a regular procedure that in each village, along with his lectures, Guru Mahārāja would present a slide show depicting Caitanya Mahāprabhu and other great personalities. I once forgot to bring the slide projector and when I realised this, I was in great anxiety that Guru Mahārāja would be upset with me. Śrīla Trivikrama Mahārāja asked me what was wrong and when I told him he said, “Don’t worry. I will handle the matter. I will take care of everything for you.” Later on, when our Guru Mahārāja was ready to give his lecture and slide show presentation, he asked Śrīla Trivikrama Mahārāja, “So, is everything ready?” Śrīla Trivikrama Mahārāja replied, “Oh, today is a very cloudy day and it may rain. If you also show the slides, the programme will take a long time. The rain may come and everyone will leave before you have completed your class.” Guru Mahārāja asked him, “Then what should I do?” Śrīla Trivikrama Mahārāja replied, “Why not give just the class?” And Guru Mahārāja was satisfied to do that. Years later, Śrīla Trivikrama Mahārāja reminded me of this incident and asked me if I remembered it. I said “Yes!” and we happily and tightly embraced one another.

Guru Mahārāja entered *nitya-lilā* in October 1968, but internally he is always looking after us and encouraging us. Externally, Śrīla Trivikrama Mahārāja took the place of my Guru Mahārāja in the sense that he encouraged me in all my activities. When I began preaching in the West and writing and translating books, I would write to Parama-pūjyapāda Śrīla Vāmana Mahārāja, Śrīla Trivikrama Mahārāja and others for advice – because they are very qualified preachers. Śrīla Trivikrama Mahārāja would reply to my letters without delay. He would encourage me and inspire me to write more books and to preach all over the world. Puṣyapāda Vāmana Mahārāja is the present ācārya of the Gauḍiya Vedānta Samiti and he remains very busy with many grave responsibilities. He is always very happy with my preaching, but sometimes he is sick and therefore cannot always answer my letters. Puṣyapāda Trivikrama Mahārāja, on the other hand, usually remained in one place, and he always replied without delay; I cannot forget him. I consider both Śrīla Bhaktivedānta Vāmana Mahārāja and Śrīla Bhaktivedānta Trivikrama Mahārāja to be my sīkṣā-gurus. They supported, nourished and inspired me, so much so that I cannot express my feelings in words. However, in my relationship with Puṣyapāda Trivikrama Mahārāja, we used to sleep together, quarrel together over philosophy, and we loved each other in so many ways.

Sometimes we presented different ideas and we countered each other’s arguments, but he greatly honoured me. Although I was giving honour to him as a sīkṣā-guru, sometimes in his last days he used to offer me *sāstāṅg pranāma*. He even used to offer *pranāmas* to my sandals when I was not present before him. No one else could have done this; he was so polite and humble. He was a senior Vaiṣṇava in all respects and he could help the entire world, but he used to write to me, “We cannot do the services you are doing for Gurudeva, so I especially favour you and praise you. May you preach for a long time. May you write and publish many books.”

He was a great poet, scholar and astrologer. He has written an ārati of our Guru Mahārāja which is sung every evening in Navadvīpa-dhāma wherein he expressed his extreme humility. At the end of the ārati he wrote that devotees are singing and doing many wonderful services to Gurudeva – but he alone is not. He wrote, “Oh, I’m so unworthy. I do not serve Gurudeva like Sajjana-sevaka (Puṣyapāda Śrīla Vāmana Mahārāja’s name before *sannyāsa*) or Gaura-Nārāyaṇa (Puṣyapāda Śrīla Nārāyaṇa Mahārāja’s name before *sannyāsa*), and therefore I behold their services from a distance.” He was a niṣkiṇcana Vaiṣṇava. He did not accept any disciples.

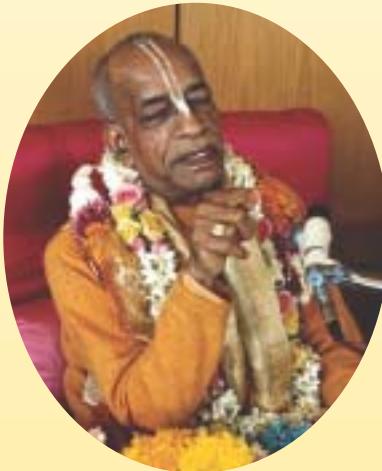
We have lost one of the pillars of the Gauḍiya Vedānta Samiti today, but I feel some relief knowing that he left during this Kārttika month, in śukla-pakṣa (bright fortnight), during *niyama-sevā-vrata*, and that he was in Navadvīpa-dhāma. Also, he left during the time of the *madhyāna-lilā* (12:25 p.m.), at the time of *amṛta-yoga*, an auspicious time of the day according to the movement of the sun and moon. It was also *tritīyā-tithi*, one of the auspicious days of the fortnight. He inspired us to observe Annakūṭa Mahotsava, Dipāvali and Bhātri-dvitiyā. Internally, in my heart, Śrīla Trivikrama Mahārāja told me that he would leave this world after we observed those festivals; it was a wonderful thing. Otherwise, if he had left before, we would have been absorbed in thoughts and activities relating to him, and we would not have been able to properly observe those important holy functions.

Now, being the representative of you all, I am offering my heartfelt *puṣpāñjali* at his lotus feet. I think that he has been placed in *saṁādhi* today on the bank of the holy Ganges in Śrī Navadvīpa-dhāma. Where is he now? He will be in Navadvīpa-dhāma or Vraja-dhāma. He was always especially inclined towards Mahāprabhu in Navadvīpa-dhāma, and therefore I think that he is there. I pray for all of us that he will be very merciful to me and to all of you, and that he will inspire us and give us blessings so that we can try to serve Śrī Hari, Guru and Vaiṣṇava, and do *bhajana* as he did. 

Bhagavānера Kathā

The Message of Godhead

(continued from the previous issue)



4

Srī Śrīmad Bhaktivedānta Svāmī Mahārāja

There is only one process of pure *bhakti*-yoga. The method to expertly engage in *buddhi*-yoga (*bhakti*-yoga) through *karma* and *jñāna* is revealed in the *Bhagavad-gītā* alone. When *karma* is aimed at *buddhi*-yoga, it becomes *karma-miśrā-bhakti*. Only then is it known as *karma*-yoga. And when *jñāna* is aimed at *buddhi*-yoga, it becomes *jñāna-miśrā-bhakti*. It is then called *jñāna*-yoga. Only that *buddhi*-yoga that has crossed beyond *karma* and *jñāna* and, remaining uncovered by them, has reached the stage of *kevalā-bhakti*, is called *śuddha-bhakti*.

Every action (*karma*) that we perform in this world, be it mundane or in accordance with Vedic standards, produces various results. And as we enjoy the various fruits of this *karma*, new *karma* is performed and new fruits of *karma* are created. Because these actions also produce various results, they cannot be called *karma*-yoga. Action (*karma*) and the fruits of action (*karma-phala*) continue to expand like the endlessly spreading branches and sub-branches of a great tree.

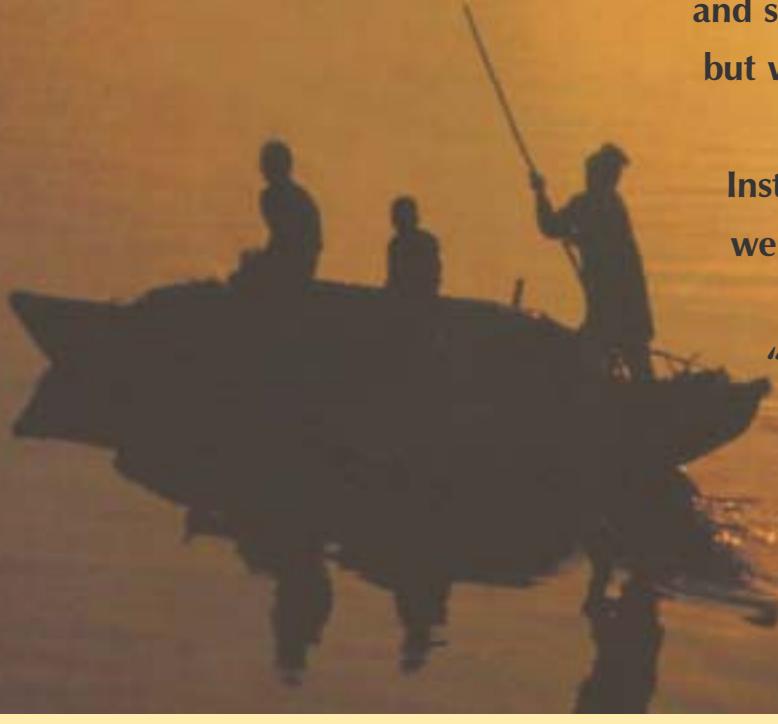
For those who enjoy the fruits of that great tree, the only result is worldly entanglement. This suffering and impermanence, as dispensed by providence, is the root cause of their distress. Having climbed that tree of worldly entanglement birth after birth, the *jīva* has become controlled by *karma* and its fruits. As a result, he

repeatedly wanders throughout the 8,400,000 higher and lower species of life, being painfully scorched by the threefold miseries. He attains no rest or peace.

Yet people have no alternative to relinquishing such *karma*. They may pretend to renounce all action by accepting the attire of a so-called *sannyāsī*, but they still have to perform various actions to fill their bellies. While considering the plight of his subordinate *sannyāsīs*, Śrī Śaṅkarācārya said: *udāra-nimittam-bāhu-kṛta veśam*. “One accepts many types of dress just to fill one’s stomach.” The solution is not to renounce *karma*. The great-hearted Arjuna was a warrior and his duty was to fight in the war, but he wanted to renounce this duty. He was therefore instructed by Śrī Kṛṣṇa:

niyatam kuru karma tvam
karma jyāyo hy akarmanah
śarīra-yatrāpi ca te
na prasidhyed akarmanah

Perform your prescribed duties such as *sandhyā* (chanting of Vedic mantras) and *upāsana* (spiritual practices such as, worship of the deity), because action (*karma*) is better than inaction (*akarma*). If you refrain from action, you will not even be able to maintain your body. (*Bhagavad-gītā* 3.8)



We sit in the boat of this material body and mind and search for our selfish motives, but we are just floating aimlessly in this material ocean. Instead of reaching any shore, we receive pushes and blows, and thus we conclude, "There is no rest for man in the dispensation of providence."

Śrī Kṛṣṇa instructed Arjuna to always perform his *karma* according to the tenets of *śāstra*. "By renouncing *karma* you will not even be able to maintain your body." If a person who is unqualified for renunciation renounces his prescribed *karma*, he creates a disturbance for the world. Since one cannot maintain the body without performing action, it is impossible to renounce action. The tree of *samsāra*, or repeated birth and death, develops worldly entanglement in the form of *karma* and its results, so the *jīva* has no hope of any peace. For this reason Śrī Kṛṣṇa has instructed us how to perform *karma*:

yajñārthāt karmano 'nyatra
loko 'yaṁ karma-bandhanah
tad-arthan karma kaunteya
mukta-saṅgah samācara

O Kaunteya, all actions other than *niṣkāma-karma* offered to Śrī Viṣṇu are a cause of bondage to this world. Therefore, become free from desire for the fruits of your action, and perform appropriate action for His satisfaction only. (*Bhagavad-gītā* 3.9)

The way to become free from attachment to the results of action is to perform all *karma* as *yajña* for the satisfaction of Viṣṇu. This is the art of *karma-yoga* through which one achieves freedom from the bondage of *karma*

and gradually develops his eternally perfect *bhāgavat-bhakti*. For this reason *karma-yoga* is also known as *niṣkāma-karma-yoga*. *Niṣkāma* refers to that *karma* which is free from the desire to satisfy one's own senses. In other words, it refers to offering the fruits of one's action to Bhagavān rather than enjoying them oneself.

To maintain our lives we must all accumulate wealth according to our capacity. Money is exchanged for goods, which when transformed into our food, keeps us alive. If we do not eat properly we cannot maintain our body; and if we do not maintain our body we cannot gather food-stuffs. It is difficult to ascertain which of these is the cause and which is the effect. However, if they are both considered to be each other's cause and effect, they can be described in one word – *karma-cakra*, the cycle of action and reaction.

In our movement through our *karma-cakra* birth after birth, we wander from universe to universe. By the mercy of Bhagavān, *sādhu* and *guru*, any fortunate *jīva* roaming throughout the universes in this way can understand that his condition is miserable. By acting according to their directions he can endeavour to become free from worldly attachment.

We are all eternal entities; therefore we have endeavoured for eternal happiness and peace since time immemorial. To obtain the fleeting peace and happiness

of this mundane world is not our objective. However, we simply change bodies from one birth to the next as we wander throughout the fourteen worlds. We do not realise our plight and we spill so much blood just for ten to twenty years of temporary peace and happiness.

The bliss we search for through our demonic propensities can never give us peace, because we do not know where peace lies. Prahlāda Mahārāja has explained: *na te viduh svārtha-gatim hi viṣṇum*. “Persons who are trapped by the consciousness of enjoying material life, and have therefore accepted as their leader or *guru* a blind man like themselves who is attached to external sense objects, cannot understand that the ultimate goal of their lives is indeed Viṣṇu.” (*Śrīmad-Bhāgavatam* 7.5.31)

We sit in the boat of this material body and mind and search for our selfish motives, but we are just floating aimlessly in this material ocean. Instead of reaching any shore we receive pushes and blows, and thus we conclude, “There is no rest for man in the dispensation of providence.” If we knew that Viṣṇu is the shore of our material existence and that He is our ultimate destination we would not suffer. However, we do not know this, and so Bhagavān Śrī Kṛṣṇa has instructed that it is obligatory to perform work for the sake of *yajña*; that is, for the pleasure of Viṣṇu.

The *Rg Veda* has also given us this instruction: *om tad viṣṇoh paramāṁ padāṁ sadā paśyanti sūrayah*. “The pure devotee always beholds the supreme abode of Bhagavān Śrī Viṣṇu, just as the unobstructed eye sees the sun within the sky.” Therefore, those who are *sūrayah*, that is, who have attained the nature of the *devas*, always understand that the lotus feet of Viṣṇu are the supreme destination and that to perform *karma* for the pleasure of Viṣṇu alone is the highest undertaking by which one can attain freedom from attachment to the results of *karma*. Man must accept the lotus feet of Viṣṇu as the goal if he wants to become free from this cycle of *karma*. If he does not do this, he must become an *asura*.

Those who have taken shelter of the system of *varṇāśrama-dharma*, or *sanātana-dharma*, have become known as “Hindus”. Their ancestors, especially those who were of the higher castes such as *brāhmaṇa*, *kṣatriya*, or *vaiśya*, all used to place their service to Viṣṇu at the centre of their activities, and in this way they would go about maintaining their lives. And within the *āśramas*, especially the *ghastha-āśrama*, persons would daily perform *yajña* (in the form of *viṣṇu-sevā*) in their homes. Even now many devoted *ghasthas* do this.

Yajña is only performed when one performs all of his activities for the pleasure of Viṣṇu. When one only earns money for *viṣṇu-sevā*, exchanges that money for foodstuffs, cooks those foodstuffs for the sole satisfaction of

Viṣṇu and then respects the *prasādam* remnants of that offering, then *yajña* is performed. Everyone can apply this method in all circumstances and in all aspects of their lives. If we perform every action for the sole satisfaction of the Lord of everything, who is our cherished destination, we will become freed from the bondage of action.

We should not oppose the development of *karma*, but rather we should execute it for the sole satisfaction of Viṣṇu. Learned sages have said, *muktih viṣṇu ṣaghri lābhah*. “Attaining the lotus feet of Viṣṇu is *mukti*.” By performing action for the satisfaction of Viṣṇu, one’s own satisfaction is fulfilled. This indeed is the gradual path of *karma-yoga*. Furthermore, Bhagavān Śrī Kṛṣṇa has explained the result of such *karma*: if one does not work with the aim of *yajña*, or satisfying Viṣṇu, all of his activities will give rise to the poison, or sin, that creates havoc throughout the world.

*yajña-śiṣṭāśinah santo / mucyante sarva-kilbiṣaiḥ
bhuñjate te tu agham pāpā / ye pacanty ātma-kāraṇāt*

Saintly persons, who accept the remnants of *yajña*, become free from all sins; but those who cook grains and other foodstuffs for their own sake are sinful and certainly partake of sin. (*Bhagavad-gītā* 3.13)

This method of *viṣṇu-sevā* demonstrates how to execute activities to maintain the body. A person who performs apparently sinful action will be absolved from all types of bondage if he accepts the *prasādam* (remnants of *yajña*) of Bhagavān Viṣṇu. We may diligently and strictly adhere to the path of non-violence, but the cycle of *karma* in which we are revolving imperceptibly forces us to perform many sins.

We commit sins in business dealings, in dealings with people in general, in daily activities, and especially in political activities. Although we talk about non-violence, there is practically no way to live without it. And although we refrain from all kinds of sinful activities, we cannot live free from performing *pañca-śūnā*, five types of sin. While walking the streets, we are compelled to destroy the lives of countless ants, although not wanting to do so. We kill many living entities as we clean the house, grind food grains, store water pots and light fires. In this way, while performing our daily activities of eating and moving, we are forced to harm innocent living entities and destroy them. Willingly or unwillingly we incur sin.

We are bound by the whims of our minds, and thus the path of non-violence we have adopted will convenience some but inconvenience others.

(To be continued...) 

(Translated from Śrī Gauḍiya Patrikā 1/12, Feb 1950)

āmāra bhajana



'My Devotional Practice'

Śrī Śrīmad Bhakti Dayita Mādhava Gosvāmī Mahārāja

Why I renounced the world

I have long left worldly life. Why did I leave it? I did it simply to engage in *bhajana*, devotional service. *Bhajana* of whom? Śrī Kṛṣṇa. Why *bhajana* of Śrī Kṛṣṇa? Śrī Kṛṣṇa is the sole cause of all causes and I have an eternal connection with Him only. Who is Śrī Kṛṣṇa? Śrī Kṛṣṇa is that existence which is saturated with complete bliss. He has the ability to attract all other living entities, and by virtue of this He personally experiences bliss and also bestows bliss upon others. He is replete with

unlimited knowledge. The seers of the truth know Him in His three-fold aspect of complete knowledge, existence and bliss. *Tattva-vastu*, the absolute reality, which is fully *sat-cit-ananda*, is indeed Śrī Kṛṣṇa.

Who am I? As a part of His potency I too am composed of existence, knowledge and bliss. I am not *vastu-tattva*, the absolute reality, but as part of His potency I have the aspects of existence, knowledge and bliss. Therefore I have an eternal relationship with Him.

What type of relationship do I have with Him? I have a relationship in every respect with Śrī Kṛṣṇa only. Śrī



To attain the opportunity to constantly engage my different senses in various ways in the loving service of Śrī Kṛṣṇa, I fortunately attained the association of the most compassionate and the abode of affection, the dearmost servant of Mahāprabhu.

Kṛṣṇa has two energies: material (*aparā*) and spiritual (*parā*). I, as the conscious existence (the soul), am the cause, and part of Śrī Kṛṣṇa's *parā* energy; and my existence in the form of the effect (the body), is part of His *aparā* energy.

Knowing that I belong to Him in every respect, I renounced worldly life to eternally dedicate myself to His *bhajana*. My gross, subtle and spiritual bodies are forever related to Śrī Kṛṣṇa, thus with all my senses I will at all times and in all circumstances attempt to engage myself in His service alone. This is my *bhajana*.

My initial resolve for bhajana

Now a question arises: was it not possible for me to stay in my normal worldly life to practise such devotion? Of course I certainly could have remained there, but I would have had to cater to the tastes of others. This was the main obstruction I faced in living amongst those who were antagonistic to Śrī Kṛṣṇa's service. That was unpleasant. I never wanted to make my valuable life unsuccessful by spending even a moment of it in activities other than serving Śrī Kṛṣṇa.

To attain the opportunity to constantly engage my different senses in loving service to Śrī Kṛṣṇa, I obtained by great fortune the association of a most compassionate person who is the abode of affection, the dearmost servant of Mahāprabhu. With loving compassion he overlooked my disqualification, and to enrich my greed for *bhajana* he accepted me as his own. Upon receiving a touch of his mercy, I enthusiastically resolved to engage all my senses exclusively and continuously in the *bhajana* of Śrī Kṛṣṇa. Consequently, I set out with determination to follow all the primary injunctions of the scriptures regarding the cultivation of knowledge of the soul, and not of this temporary material body.

Surfacing of my anarthas

Spiritually-inclined people saw that I was becoming indifferent to material affairs and that I was engaged in the cultivation of spiritual practices. They started to honour me, considering me a *sādhu* (saint), and thus I became respected. I had resolved to one-pointedly cultivate spiritual life by submitting myself for rectification as a disciple. Unfortunately, however, I once again started to hanker for the luxuries of this body and for worldly prestige, impelled by my previous bad *samskāras* (impressions).

I had always greatly revered and loved my Śrī Gurudeva. Now, however, due to this burning urge to satisfy my senses, many a time I think him an obstacle to my devious ends and have started looking at him with a different attitude. I no longer consider him my well-wisher. I have some reverence for him so I cannot control him. Nor can I accept his discipline, because it would hinder my whimsical nature. Thus I find myself stuck in these two crises.

Although I had originally resolved to perform *bhajana* of Śrī Kṛṣṇa, gradually I have forgotten this aspiration. My endeavour now externally exists in name only. In fact, other than desiring to satisfy my senses, nothing brings any substantial delight to my heart. I used to consider myself fortunate upon gaining any opportunity to serve Śrī Kṛṣṇa but now I see such opportunities as troublesome. I used to feel myself blessed upon attaining service to Śrīla Gurudeva, but now that very same service seems burdensome. I used to be enthusiastic to serve devotees (i.e. Vaiṣṇavas and saintly people), but now I am apathetic to the very suggestion of such service.

My mind becomes perturbed if I am not always praised and honoured in every way by being offered an elevated seat, costly clothes and palatable dishes. Fearing public opinion, I often feel too shy to openly express such expectations, but





He, with loving compassion, overlooked my disqualification and, to enrich my greed for *bhajana*, accepted me as his own.

”

I wonder how long I would continue to be counted as a *bhakta* if I did not receive all this. The sole pleasure of my senses has become prominent, taking the place of Śrī Kṛṣṇa's *bhajana*.

Now my priority is to serve my senses. If by chance I perform some service for the sake of Śrī Kṛṣṇa or Śrī Guru and Vaiṣṇavas, after or during the course of my selfish pursuits, then and then only am I able to perform *bhajana*.

The hypocritical attitude

Although I daily used to sing the glories of Śrī Hari, Guru and Vaiṣṇavas, now within my mind I consider myself non-different from them; that is, equal to them. I am gradually trying to accept their position and I cherish the desire to attain this world, with the Vaiṣṇavas and Śrī Bhagavān as my servants. My object of worship is no longer Śrī Kṛṣṇa but my whimsical nature.

In public gatherings, I never fail to collect fame as a great Vaiṣṇava by openly declaring myself the servant of the servant of Śrī Hari, Guru and Vaiṣṇavas. However, the truth is that within my heart I refuse to consider myself inferior to them at any cost. The external respect I used to give to śrī guru and Vaiṣṇavas was only a device to establish myself in the society as a saintly man and thus earn prestige.

Assessing myself

It is not that I have not reflected time and again that I have become immersed in this sorry plight. I used to consider that knowingly or unknowingly I must have committed

some *vaiṣṇava-aparādha*. Offences to devotees usually lead to the waning of *bhakti*. Slowly such offenders end up being victims of sensual urges and entrapped by *kapaṭatā*, self-deception. I am sometimes able to detect my faults, but because I fear public opinion and the loss of my false pride, I am reluctant to win the good grace of the devotees by humbly asking their forgiveness. I am more involved with winning the false adoration of worldly-minded people, and I neglect the pleasure of Śrī Hari, Guru and Vaiṣṇavas.

My extreme misfortune

Sometimes, to impress the ignorant and eager for their adoration, I pretentiously take to the practice of solitary *bhajana*. And sometimes I take to the occupation of a mendicant, engaging in begging for my subsistence. All these attempts, however, do not satisfy my restless mind, and because I do not receive my full expectation of adoration, my unrestricted mind finds substitutes to satisfy it. In this way, my *bhajana* of Śrī Kṛṣṇa now culminates in attempts to secure wealth, to liaise with women in the hope of attaining their merciful glance (and make them do my bidding), or to secure fame.

Seeing my wretched condition, my true well-wishers and friends on the spiritual path repeatedly counsel me to refrain from these whimsical activities and take again to the protective guidance of Guru, Vaiṣṇavas and *sāstra*. Previously, when I considered their instructions to be nectarean, I bade farewell to worldly pleasures and came to perform *bhajana*, spiritual practices.

My extreme misfortune, however, now keeps me in the guise of a saint, directly or indirectly impelling me to become mad in the pursuit of wealth, women and prestige. Instructions for my welfare no longer seem beneficial. I had heard that *sāstra* mentions two paths: *śreyah*, the superior spiritual path, and *preyah*, the way of natural tendencies. I had left *preyah* to pursue *śreyah* but my misfortune has brought me back to my old ways.

I am no longer eager to hear holy recitations of Śrīmad-Bhāgavatam or anything about Śrī Bhagavān. How many times will I have to hear the same old stories? Drowsiness usually overcomes me as soon as I give my attention to such narrations. But sleep does not disturb me at all when I relish common, worldly gossip. I could remain wide



The association of the devotees and Bhagavān is never attained by the ascending process....I have forgotten that the transcendental aspect of *bhakti* and the *bhakta* cannot be reflected upon or understood with my mind, which is full of sensual desires.

awake the entire night just to engage in such gossip without experiencing the slightest distaste for it. I have forgotten the words of *Bhāgavatam*. Therein, it is stated:

*śṛṇvataḥ śraddhayā nityam / grnataś ca sva-ceṣṭitam
kālena nātidiṛghena / bhagavān viśate hṛdi*

For those who hear Śrīmad-Bhāgavatam regularly and who always take its subject seriously, the Personality of Godhead Śrī Kṛṣṇa will manifest in their hearts within a short time. (*Śrīmad-Bhāgavatam* 2.8.4)

The message of Śrī Kṛṣṇa in Śrī Gītā regarding *abhyāsa-yoga*, constant devotional practice, has slipped from my memory. Having heard a little about *bhakti*, I have impulsively begun to profess well-versed knowledge of it. I am convinced that with my senses, which are full of lusty desires, I have understood what a *bhakta* is meant to be and now only Śrī Bhagavān remains to be known by me. I have forgotten that the transcendental aspect of *bhakti* and the *bhakta* cannot be reflected upon or understood with my mind, which is full of sensual desires. Similarly, I have forgotten the glories of surrender to the Supreme Lord and the spiritual master.

*nāyam ātmā pravacanena labhyo
na medhayā na bahudhā ūrutena
yam evaiṣa vṛṇute tena labhyas
tasyaīṣa ātmā vivṛṇute tanum svām*

The supreme Lord is not attained by expert explanations, vast intelligence, or repeated hearing. He is attained only by one chosen by He Himself, and He manifests His own form to that person. (*Muṇḍaka Upaniṣad* 3.2.3)

Even after repeatedly hearing these words of the *śrutis*, I do not remember them. And I have forgotten that the association of the *bhaktas* and Bhagavān is never attained by the ascending process. I observe that sometimes my mind is inclined to perform austerities and at other times it is inclined to perform pious activities, even though I fully know that neither of these processes can bring one to the association of the *bhaktas* and Śrī Bhagavān. But I have forgotten this.

*rahūgaṇaitat tapasā na yāti
na cejyayā nirvapaṇād grhād vā
na cchandasā naiva jalagni-sūryair
vinā mahat-pāda-rajo-'bhiṣekam*

My dear King Rahūgaṇa, unless one has the opportunity to smear his entire body with the dust of the lotus feet of great devotees, one cannot realise the Absolute Truth. One cannot realise the Absolute Truth simply by observing celibacy (*brahmācārya*), strictly following the rules and regulations of householder life, leaving home as a *vānapraṣṭha*, accepting *sannyāsa*, or undergoing severe penances in winter by keeping oneself submerged in water or surrounding oneself in summer by fire and the scorching heat of the sun. There are many other processes to understand the Absolute Truth, but the Absolute Truth is only revealed to one who has attained the mercy of a great devotee. (*Śrīmad-Bhāgavatam* 2.3.23)

*naiṣāṁ matis tāvad urukramāṅghrim
sprśaty anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajo-'bhiṣekam
niṣkiñcanānāṁ na vṛṇīta yāvat*

Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava who is completely freed from material contamination, persons strongly inclined toward material life cannot be attached to the lotus feet of the Lord, who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination. (*Śrīmad-Bhāgavatam* 7.5.32)

I have forgotten the earlier vows in pursuit of devotion that I took in the presence of my spiritual master. Those vows were in connection with being the servant of the servants of Śrī Kṛṣṇa and to not allowing any selfish ambition to remain within me. My only ambition was to serve Śrī Kṛṣṇa along with His *parikaras*. I started to perform *bhajana* with the highest objectives to be had within the realm of this universe. Why I have then rejected it all to take to the insignificant and temporary pursuits of trivial sense enjoyments, which are generally misery-bound? I do not reflect upon the cause of this with a sober frame of mind.

‘

**Until I become eligible to relish *suddha-bhakti-rasa*
and thus absorb myself in the service of *bhaktas* and *Śrī Bhagavān*,
śāstra has cautioned me not to give up *bhajana*.**

The pretence of *yukta-vairāgya*

I once used to think that to maintain my life ample wealth was necessary, and that a woman who can submissively cater to my whims was necessary for the satisfaction of my senses. Now I read such verses as:

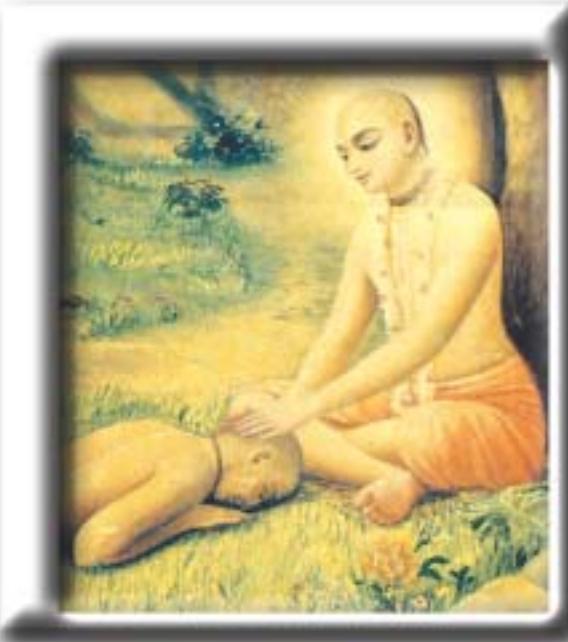
*jāta-śraddho mat-kathāsu
nirviṇṇah sarva-karmasu
veda duḥkhātmakān kāmān
parityāge 'py anīśvaraḥ*
*tato bhajeta māṁ prītah
śraddhālur dṛḍha-niścayah
juṣamāṇaś ca tān kāmān
duḥkhodarkāmīś ca garhayan*

Having awakened faith in the narrations of My glories, being disgusted with all material activities, knowing that all sense gratification leads to misery but still being unable to renounce all sense enjoyment, My devotee should remain happy and worship Me with great faith and conviction. Even though he is sometimes engaged in sense enjoyment, My devotee knows that all sense gratification leads to a miserable result, and he sincerely repents such activities. (*Śrīmad-Bhāgavatam* 11.20.27–8)

On the pretence of adopting *yukta-vairāgya* I have become complacent. I reflect that, after all, in my stage of *sādhana*, which is full of *anarthas*, bad habits are bound to exist. I therefore think that these statements have given eternal licence to my passions. But these statements actually mean that gradually one must control these inferior habits and selflessly endeavour for *bhajana* with no expectation of any return. I support my *anarthas* on the strength of another fault by thinking that for a *sādhaka* these *anarthas* are bound to exist. This fault is known as *vipralipsā*, the tendency to cheat.

There is no scriptural support for such unrestricted indulgence of the senses. This, too, I have forgotten.

Until I become eligible to relish *suddha-bhakti-rasa* and absorb myself in the service of *bhaktas* and *Śrī Bhagavān*, *śāstra* has cautioned me not to give up *bhajana* but to perform it while accepting those sense enjoyments that are necessary, all the while condemning them. If I do not condemn such sense enjoyment but fondly accept it, I will have no way of ridding my heart of it. I have forgotten all these statements.



My dismal state of affairs

In fact, meditating on the glories of lust, sense enjoyment, the association of women, sufficient wealth and worldly fame, will surely lead me to become eventually attached to them. I came to perform exclusive *bhajana* of *Śrī Kṛṣṇa*, but I have been allured by the glories of associating with women. I have rejected celibacy to yearn for marriage, having forgotten its transient nature. What fate would await me if I married?

Previously, I had definitely renounced this world, but in contemplating momentary pleasures afforded by wealth and forgetting the grief that accrues in such ventures, I have become enamoured by the endeavour to accumulate wealth. I am eager to win the fickle adoration of worldly people who are blinded by their madness for sense gratification, and I do not reflect upon the *anarthas* that accompany such deeds. I have therefore disregarded the instructions of *Śrī Hari*, *Guru* and *Vaiṣṇavas* and displeased them.

At times, in my mad pursuit for distinction and prestige, I have not only neglected and offended them, but have become opposed to them. It is not that my dismal state of affairs has not disturbed me. Many a time I have analysed my depraved life, and how by leading it I have spoiled my chances of attaining the lotus feet of *Śrī Kṛṣṇa*, who is

supreme auspiciousness and full of bliss. I have spoiled my chances by acting against my own ultimate welfare. Within my mind I sometimes become determined to lead a righteous life in every respect; but impelled by the results of my previous actions, sometimes, unknowingly, I become unrighteous. In this state I ask, "Is there any hope for my ultimate welfare?" I definitely think so.

Full dependence on Bhagavān's mercy

I may fail any test in any circumstance but I will not be discouraged. I will continue to traverse the path of *sādhana-bhajana*; and my master, who is eternally worshipable for me, most compassionate and the deliverer of the fallen, will definitely shower his blessings upon me. *Kṛṣṇa kṛpā karibena' — dṛḍha kari' jāne*: "A fully surrendered devotee always hopes that Śrī Kṛṣṇa will be kind to him. This hope is very firm in him." (*Caitanya-caritāmṛta*, Madhya 23.28) *Dubalo yadi nā to dube dube vā*, "Even if my boat has sunk and I am drowning, I will not give up my efforts." This principle will give me strength.

I will not become bereft of hope at any time. No tendency other than bestowing bliss can remain in Bhagavān, who is the embodiment of complete bliss. He is the controller of everyone, and therefore in His dispensation there must be an arrangement to bestow bliss, and only bliss, upon me. I am His servant, so He will surely protect and maintain me. Of this there is no doubt.

*bhūmau skhalita pādānāṁ / bhūmir evāvalambanam
tvayi jātāparādhānāṁ / tvāṁ eva śaraṇāṁ prabho*

Just as the ground is the only support for those whose feet have slipped, You are the only shelter even for those who have offended You. (*Vijñāpti-pañcaka* 3)

Remembering this statement again and again, begging everyone forgiveness for my offences, and fully dedicating myself to the service of Bhagavān and His dear associates with determination, I will continue to offer prayers to the *bhaktas* and Bhagavān with a service attitude. It is only by their merciful blessings that I can overcome all my tendencies other than to perform *bhakti* and attain bliss by rendering service unto them. Service to the *bhaktas* (i.e. Guru and Vaiṣṇavas) and Bhagavān, is indeed my *bhajana*, devotional practice. 

(Translated from Śrī Caitanyavāṇī, year 3, issue 1)

Courtesy – Pūjyapāda Śrīla Bhakti Vijñāna Bhāratī Mahārāja



Śrī Kṛṣṇa has described that only that *gurudeva* who is realised in the Absolute Truth, is in fact His own *svarūpa*:

*ācāryam māṁ vijāniyāṁ
nāvamanyeta karhicit
na martya-buddhyāśūyeta
sarva-deva-mayo guruḥ*

One should know the *ācārya* as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative (sum total) of all the *devas*. (*Śrīmad-Bhāgavatam* 11.17.27)

Here, one should not consider that śrī *gurudeva* is directly Kṛṣṇa Himself. Those who interpret in this way have been condemned by *śāstra* as wicked and possessed of a hellish mentality. Although Bhagavān and His associates

Glorification of Śrī Hari-Guru-Vaiṣṇavas

By Dīna-akiñcana

Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja,

On the occasion of his *vyāsa-pūjā*, 7th January 2002
at Śrī Keśava Gosvāmī Gauḍīya Maṭha, Siliguri

(continued from the last issue)



are in truth non-different, it does not mean they are the same entity. Bhagavān's eternal associates (*nitya-parikars*) render service to Him, and *gurudeva* is he who manifests such service to Bhagavān (*bhāgavata-sevā-prakāśaka*). Therefore *gurutva*, the quality of being *guru*, is fundamental in an eternal associate.

yadyapi āmāra guru—caitanyera dāsa
tathāpi jāniye āmi tānhāra prakāśa

Although I know that my spiritual master is a servitor of Śrī Caitanya, I know Him also as a plenary manifestation of the Lord. (Caitanya-caritāmṛta, Adi 1.45)

Just as sunlight cannot be separated from the sun and is therefore non-different from the sun, similarly *gurudeva* cannot be separated from Bhagavān. Furthermore, just as sunlight is subordinate to the sun, *gurudeva* as *guru-tattva* is subordinate to Bhagavān; he is Bhagavān's *sevaka-tattva*.

For this reason, *śāstra* describes *gurudeva* as non-different from Kṛṣṇa.

śuddha-bhaktāḥ śrī guroḥ śrī śivasya ca bhāgavatāsaha
abhedadṛṣṭim tatpriyatamatvenaiva manyante

One should consider the pure devotee, *śrī gurudeva* and Lord Śiva as non-different from Bhagavān, due to their being His *priyatama*, dearest beloved. (śruti)

sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhīḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī caraṇāravindam

All the scriptures proclaim *śrī gurudeva* as *sākṣāt hari*, the direct potency of Śrī Hari. He is thus considered by saintly authorities to be His non-different representative. Because *śrī gurudeva* is so dear to the Lord, being His confidential servitor (*acintya-bheda-bheda*)

"Śrī Kṛṣṇa is *viśaya-jātīya* in full..."



Śrī Madana-mohanaji, Vrndavāna

prakāśa vigraha, the inconceivable, different and non-different worshipful manifestation of the Lord), I offer prayers unto his lotus feet. (Śrī Gurvāṣṭakam 7)

Thus, it has been described everywhere that *gurudeva* is most dear to Bhagavān. It is for this reason that he is non-different from Bhagavān. Śrīla Sarasvatī Prabhupāda has therefore said that one aspect of Kṛṣṇa is *viṣaya-jātīya* (the object of love) and the other aspect is *āśraya-jātīya* (the abode of love). In these two wonderful aspects of revelry, variegatedness finds its completeness.

Śrī Kṛṣṇa is *viṣaya-jātīya* in full and *śrī gurupāda-padma* is *āśraya-jātīya* in full. Therefore, *gurudeva* has been described as *kṛṣṇa-svarūpa*. He has not been described as Kṛṣṇa Himself. Why is this?

kṛṣṇa bhakte kṛṣṇera guṇa sakali saṅcāre

All the transcendental qualities of Kṛṣṇa gradually develop in Kṛṣṇa's devotee. (Caitanya-caritāmṛta, Madhya 22.75)

In *śruti* it is stated *bṛhatvād bṛhannatvād brahma*: "That which is great and which makes others great". Brahma is the infinite aspect of the Absolute Truth (*bṛhat-tattva*) and He bestows the quality of infinity upon those who take his shelter. Therefore, he is *brahma*. In the association of the infinite, minuteness is removed, just as by the influence of light, darkness is cast out.

*kṛṣṇa sūrya-sama māyā haya andhakāra
yāhān kṛṣṇa, tāhān nāhi māyāra adhikāra*

Kṛṣṇa is compared to sunshine and *māyā* is compared to darkness. Wherever there is sunshine there cannot be darkness. As soon as one takes to Kṛṣṇa consciousness the darkness of illusion immediately vanishes. (Caitanya-caritāmṛta, Madhya 22.31)

*bhidye hṛdaya-granthiś chidyante sarva-saṁśayāḥ
kṣiyante cāsyā karmāṇi mayi dṛṣṭe 'khilātmani*

When the *sādhaka* directly sees Me as Paramātmā situated in the hearts of all living entities, the knot of the false ego in his heart is pierced, all of his doubts are cut to pieces, and his desires for fruitive activities are completely nullified. (Śrīmad-Bhāgavatam 11.20.30)

In the association of the *bhāgavata* (the pure devotee), the knot of all types of *avidyā* is removed from the heart, all doubt is cut asunder, and all *karma* is destroyed. In this way, all types of insignificance in the *jīva* are removed and *gurutva*, the quality of greatness which is inherent within Kṛṣṇa, is transmitted into that *jīva*. *Parama durmati*

chila, tāre gorā uddhārila, tārā haila patita-pāvana: "When delivered by Gaurāṅga Mahāprabhu, extremely wretched and sinful persons became the deliverers of the fallen." (Gaurāṅga-niṣṭhā, song 37 in *Prārthanā*).

According to the logic of "nagna-mātṛkā", although a mother was naked when she took birth, it would be offensive to accuse her of always being naked; similarly it is an *aparādha* to judge a *bhakta*'s previous insignificance.

*kibā vipra, kibā nyāsī, śūdra kene naya
jei kṛṣṇa-tattva-vettā, sei 'guru' haya*

Whether one is a *brāhmaṇa*, a *saṁnyāsī*, or a *śūdra*, if he is fully conversant with all the truths regarding the transcendental knowledge of Śrī Kṛṣṇa, he can become a *guru*. (Caitanya-caritāmṛta, Madhya 8.128)

Gurutva, the quality of greatness, is not ascertained by external mundane vision. One's *gurutva* manifests to the same degree that his eternal function (*svarūpa-dharma*) develops within him. It has therefore been said, *śūdra kene naya*, "whether one is a *śūdra* or not." Is a *bhagavad-bhakta* a *śūdra*? Never!

*na śūdrā bhagavad-bhaktā te tu bhāgavatā matāḥ
sarva-varṇeṣu te śūdrā ye na bhaktā janārdane*

A devotee should never be considered a *śūdra*. All the devotees of Bhagavān should be recognised as *bhāgavatas*. However, if one born in a *brāhmaṇa*, *kṣatriya* or *vaiśya* family is not a devotee of Śrī Kṛṣṇa, he should be considered a *śūdra*. (Padma Purāṇa)

Atri Ṛṣi has given this clear conception: *bhagavad-bhaktas* can never be called *śūdras*. They are all *bhāgavata* and transcendental *brāhmaṇas*, because no type of lamentation ever exists in them. *Śocana iti śūdraḥ*, "One who laments is known as a *śūdra*." It is therefore a great *aparādha* to call *bhagavad-bhaktas*, who are free from all types of lamentation, *śūdras*.

Who then can we call a *śūdra*? *Sarva varṇeṣu te śūdra ye na bhakta janārdana*. "If one is not a devotee of Śrī Kṛṣṇa, he should be considered a *śūdra* even if he was born into a *brāhmaṇa*, *kṣatriya* or *vaiśya* family." *Śūdras* have no *bhakti* or inclination towards Bhagavān. They are constantly gripped by lamentation, illusion and fear. *Bhagavad-bhakti* alone removes these obstacles. Unless the *jīva* takes shelter of *bhagavad-bhakti*, his lamentation (*śūdratva*) cannot be dispelled.

There is no place for such lamentation in *bhāgavad-bhaktas* who are knowers of the science of Kṛṣṇa (*kṛṣṇa-tattva-vettā*). Does someone who knows the science of Kṛṣṇa possess only theoretical knowledge? All theory may

"...and śrī gurupāda-padma is āśraya-jātiya in full."



be on someone's lips, but there may be no improvement within his heart and he may not have embraced the science of Kṛṣṇa even partially. Is a person who knows the science of Kṛṣṇa something like this? No.

One who knows this science is naturally and firmly fixed in practice, not merely in theory. There is no contradiction between his words and his deeds and he is intrinsically surrendered exclusively to Kṛṣṇa. Only a *bhāgavad-bhakta* such as this is spoken of here. All of his senses are constantly engaged in Kṛṣṇa's service, so he is never disturbed by the six urges.

vāco vegam manasāḥ krodha-vegam
jihvā-vegam udaropastha-vegam
etān vegam yo viṣaheta dhīrāḥ
sarvām apīmām pṛthivīm sa śiṣyāt

A wise and self-composed person who can subdue the impetus to speak, the agitation of the mind, the onset of anger, the vehemence of the tongue, the urge of the belly and the agitation of the genitals can instruct the entire world. In other words, all persons may become disciples of such a self-controlled person.
(*Upadeśāmṛta* 1)

He who has conquered these six urges is *jagad-guru*, spiritual master of the entire world. To totally disengage the senses by performing the process of *prāṇāyāma* such as exhalation and inhalation of breath (*recaka* and *pūraka*), retention of breath (*kumbhaka*), control of the

senses (*yama*) and various regulative principles (*niyama*), is not actually controlling the six urges. Proper engagement of the senses is real control of the urges.

*yamādibhiḥ yogapathaiḥ kāmalobhahato mundah
mukundasevayā yadvad tathāddhātmā na sāmyati*

It is true that by practising restraint of the senses by the *yoga* system one can get relief from the disturbances of desire and lust, but this is not sufficient to give satisfaction to the soul, for this satisfaction is derived from *sevā* to Mukunda. (*Śrimad-Bhāgavatam* 1.6.34)

Kṛṣṇa-bhaktas alone can conquer the six urges; they are the real *jagad-gurus*, preceptors of the world. *Kṛṣṇam vande jagat gurum*, "I worship Śrī Kṛṣṇa who is *jagad-guru*." Śrī Kṛṣṇa alone is the original *jagad-guru*. By His greatness (*gurutva*), everyone else attains greatness. He bestows upon others *gurutva*, the quality of being great.

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa
āmāra ājñāya guru hañā tāra' ei deśa*

Whomever you meet, teach them about Śrī Kṛṣṇa, and in this way, under My order, become a *guru* and deliver the people of this land. (*Caitanya-caritāmṛta*, Madhya 7.128)

*kabhu nā bādhibe tomāra viṣaya-taraṅga
punarapi ei ṭhāñi pābe mora saṅga*

**Unless the potency of Bhagavān is transmitted to the jīva,
he does not attain the quality of guru. Due to the lack of this potency,
the insignificant jīva thus falls into the waves of materialism.**

But this does not happen to a guru who is empowered by the śakti of Kṛṣṇa.

Your life will not be obstructed by the waves of the desires for sense enjoyment and you will again receive my association at this very place. (*Caitanya-caritāmṛta*, Madhya 7.129)

Thus, investing his potency in those who are under His shelter, Bhagavān sends them as *guru* to this world for the welfare of the *jīvas*. Unless the potency of Bhagavān is transmitted to the *jīva*, he does not attain the quality of *guru*. Due to the lack of this potency, the insignificant *jīva* thus falls into the waves of materialism. But this does not happen to a *guru* who is empowered by the *śakti* of Kṛṣṇa. It is therefore said, *kabhu nā bādhibe tomāra viṣaya-taraṅga*. “The waves of materialism will not hinder you.”

In this context, Śrīla Sarasvatī Prabhupāda has said: “Give up *hiṁsā* (malice, envy and violence) and be compassionate to the *jīvas*. Do not act as *guru* to commit violence. Do not act as *guru* to sink into materialism; but if you can, become my sincere servant and attain My potency. Then you will have nothing to fear.”

This means that the potency of Bhagavān is transmitted into the *bhāgavat bhakta* who is free from deceit. Without obtaining that potency, one’s compassion for the *jīvas* becomes *jīva-hiṁsā*, violence to the living entity.

What does *jīva-hiṁsā* mean? Śrīla Prabhupāda explains: “The word *jīva-hiṁsā* means being narrow-minded or miserly in propagating *śuddha-bhakti*, and giving shelter or speaking to please *māyāvādīs*, *anyābhilāṣīs* (those who act for personal, selfish motives) and *karmīs*.” *Jīva-hiṁsā* actually means to give fuel to the *jīva*’s desire for liberation and their hunger for sense enjoyment, to conceal the impartial truth of the *śāstra*, and to support the whims of the mind. *Karmīs*, *jñānīs* and *yogīs*, are selfish and unsubmitted, and they follow the ascending process. Dressed as *guru* they commit great *jīva-hiṁsā*. It is never possible for the function (*dharma*) of the spirit soul to manifest through their endeavours of *karma*, *jñāna*, or *yoga*. They are non-Vaiṣṇavas. In many instances they accept Viṣṇu, but only for their own gain. They consider Viṣṇu to be a temporary designation; hence their acceptance of Him has no value.

The type of Viṣṇu we see worshipped in *pañcopāsanā* (worship of five deities, namely Sūrya, Gaṇeśa, Śakti, Śiva and Viṣṇu) has no eternality at all. Such worshippers

neither understand their eternal relationship with Viṣṇu nor accept their identity as His eternal servants. Therefore their Vaiṣṇavism is impure. Such *pañcopāsakas* are *nirvišeṣa-brahmavādīs*, or those who consider *brahma* to be impersonal and unvariegated. They consider the personal aspect of Godhead who has features and unique qualities, to be subservient to the material qualities of *māyā*. Therefore they are offenders.

*prākṛta kariyā māne viṣṇu-kalevara
viṣṇu-nindā āra nāhi ihāra upara*

One who considers the transcendental body of Lord Viṣṇu to be made of material nature is the greatest offender at the lotus feet of the Lord. There is no greater blasphemy against the Supreme Personality of Godhead. (*Caitanya-caritāmṛta*, Adi 7.115)

Since their *svarūpa*, constitutional identity as Vaiṣṇavas, remains covered, they have no escape from inauspiciousness. How then can they remove the inauspiciousness of others? For this reason *śāstra* states:

*avaiṣṇavopadiṣṭena mantreṇa nirayām vrajet
punaś ca vidhinā samyag grāhayed vaiṣṇavād guroḥ*

One goes to hell if he accepts mantras from a non-Vaiṣṇava *guru*, that is, from one who is devoid of *kṛṣṇa-bhakti*. Therefore, according to the rules of *śāstra* one should take mantras again from a Vaiṣṇava *guru*. (*Hari-bhakti-vilāsa* 4.144)

A hellish destination is the only reward for receiving a mantra from a non-Vaiṣṇava. For this reason one must again accept the mantras and the proper conception of them from a Vaiṣṇava *guru*. What is the fate of a non-Vaiṣṇava *guru*?

*yo vyaktir nyāya-rahitam anyāyena śṛṇoti yaḥ
tāv ubhau narakaṁ ghoram vrajataḥ kālam akṣayam*

He who poses as an *ācārya* but gives false instructions that are opposed to the *sattvata-śāstras*, will reside in a terrible hell for an unlimited period of time, and so will the misguided disciple who mistakenly listens to such a false *guru*. (*Hari-bhakti-vilāsa* 1.62)

Śrīla Sarasvatī Prabhupāda has said: “Give up *himṣā* (malice, envy and violence) and be compassionate to the *jīvas*.

Do not act as *guru* to commit violence. Do not act as *guru* to sink into materialism; but if you can, become my sincere servant and attain My potency.

Then you will have nothing to fear.”...Without obtaining that potency, one’s compassion for the *jīvas* becomes *jīva-himṣā*, violence to the living entity.

Both he who explains *śāstra* for his own gain in a way that contradicts the actual meaning, and he who hears that opinion, will on the account of impropriety reside in hell for an unlimited period of time. *Bhagavad-bhakti* alone destroys all the inauspiciousness of the *jīva*. *Karma*, *jñāna* and *yoga* exist in excellent harmony only when they share the common purpose of *bhagavad-bhakti*. There is no duality.

*yat karmabhir yat tapasā jñāna-vairāgyataś ca yat
yogena dāna-dharmeṇa śreyobhir itarair api
sarvamad-bhakti-yogena mad-bhakto labhate ‘ñjasā
svargāpavargamad-dhāma kathañcid yadi vāñchatī*

Through the power of *bhakti-yoga*, My bhaktas easily obtain whatever results are obtained with great difficulty through fruitive activities, austerity, knowledge, renunciation, practice of *yoga*, charity, religious duties and all other auspicious types of *sādhana*. My bhaktas are free from all ambition, but they could easily be promoted to the celestial planets, or attain liberation or residence in Vaikunṭha, if they desired such things. (*Śrimad-Bhāgavatam* 11.20.32–3)

“Whatever is separately obtained through the performances of *karma*, *tapasyā*, *jñāna*, *vairāgya*, *aṣṭāṅga-yoga* and other voluntary religious observances is easily obtained by My bhaktas.” Therefore there is all perfection in *bhakti*. This is the verdict of Bhagavān Himself and it is free from partiality or bias. The glory of that Vaiṣṇava *guru* who manifests and propagates such *bhagavad-bhakti* is like the glory of Viṣṇu Himself.

*yasya deve parā bhaktir yathā deve tathā gurau
tasyaite kathitā hy arthāḥ prakāśante mahātmanāḥ*

All the confidential purports of the Vedas are fully revealed to that great soul who has the same *parā-bhakti* for his *gurudeva* as he has for Śrī Bhagavān. (*Svetāśvatara Upaniṣad* 6.23)

He who has the same *parā-bhakti* for a Vaiṣṇava *guru* as he does for Bhagavān, is a *mahātmā*, a *mahā-bhāgavata*. In the appropriate manner, the true meaning of *śāstra* is revealed only to him. For this reason it is stated, *mannāthaḥ śrījagannātho mad-guruḥ śrījagad-guruḥ*. “My master is the master of the universe and my *guru* is the *guru* of the universe.” Unless there is *niṣṭhā*, or firm faith, in both *viṣaya-* and *āśraya-tattva*, all confusion remains.

Viṣaya-vigraha Bhagavān is the controller of all controllers, the omnipotent Lord of all lords (*sarvveśvareśvara*). In the same way *āśraya-vigraha* Śrī *gurudeva* is not an ordinary *jīva*, but the sum total of all the *devas* (*sarvadevamaya*). He is *īśvara* in that he has the qualities of the supreme controller. If one does not adopt this understanding he will consider *gurudeva* to be an ordinary human being. Then there will be a great danger for him because his own attachment to worldliness or mundane qualities will never be removed.

For this reason the phrase *gurudevatātmā* has been used (i.e. *Śrimad-Bhāgavatam* 11.2.37). Only that person who knows his *gurudeva* to be *devata* and regards him as *ātmā* meaning *priya* (“dear like his own self”), is *gurudevatātmā*. Unless one becomes *gurudevatātmā*, he cannot render intimate service to *guru* (*viśrambeṇa guroḥ sevā*); and unless one becomes *gurudevatātmā* one cannot perform *kṛṣṇa-bhajana*.

*tāte kṛṣṇa bhaje, kare gurura sevana
māyā-jāla chute pāya kṛṣṇera caraṇa*

If the conditioned soul engages in the service of the Lord and simultaneously carries out the orders of his spiritual master and serves him, he can get out of the clutches of *māyā* and become eligible for shelter at Kṛṣṇa’s lotus feet. (*Caitanya-caritāmṛta*, Madhya 22.25)

The relationship between *kṛṣṇa-bhajana* and *guru-sevā* is inseparable.

(To be continued...) 

(Translated from Śrī Gaudīya Patrika 54/2)

Why Do We Not Like To Love Kṛṣṇa?

Śrī Śrīmad Bhaktivedānta Trivikrama Gosvāmī Māhāraja

Spoken on 21st of Oct. 1996 at Śrī Keśavaji Gauḍīya Matha, Mathurā

We want to do what pleases us most. The liking for that activity is called *ruci*. Why do we not like to love Kṛṣṇa? Why do we not like to serve Him? This is the point of our discussion today. We like that which gives us pleasure through our senses; but Kṛṣṇa is such that He cannot be known by our senses. He is transcendental, and therefore He transcends our senses. Our senses cannot know Him nor can they reach Him. Through our senses, we cannot taste if He is sweet or not.

Because our senses can taste worldly things we either become attracted to those things or we reject them. We never try to attain something that is not pleasing to our senses. We do not like Kṛṣṇa because we cannot perceive Him with our senses. Our eyes cannot see Him, our ears cannot hear His flute-playing, our nose cannot smell His flavour, and our tongues cannot speak His name or qualities. Because it is all





Kṛṣṇa, prema and bhakti — all are transcendental. Unless and until we take shelter of that person who is transcendental, we cannot know anything of the transcendental realm.

spiritual master is that he must have realised the conclusion of śāstra by deliberation and argument and thus be able to convince others of these conclusions. Such great personalities, who have taken complete shelter of the Supreme Godhead, leaving aside all material considerations, are to be understood as bona fide spiritual masters. (*Śrimad-Bhāgavatam* 4.29.55)

If we want to know the best subject, Kṛṣṇa, we should surrender to a person with complete knowledge of Him who is appointed to teach that subject. That person is Gurudeva. Gurudeva can explain Kṛṣṇa to us because he is very near to Him and because he is serving Him. Gurudeva is Kṛṣṇa's very intimate potency. Unless and until we accept Gurudeva's shelter, we cannot know the sweetness of Kṛṣṇa. This is the reason why we do not like Him, or have no ruci for Him.

*māyā-mugdha jīvera nāhi svataḥ kṛṣṇa-jñāna
jīvere kṛpāya kailā kṛṣṇa veda-purāṇa*

The conditioned soul cannot revive his Kṛṣṇa consciousness by his own effort. But out of causeless mercy, Śrī Kṛṣṇa compiled the Vedic literature and its supplement, the Purāṇas. (*Caitanya-caritāmṛta, Madhya 20.122*)

At our stage, we are so overpowered by *māyā* that we have no knowledge of Kṛṣṇa. Who is Kṛṣṇa? We cannot explain. We have no idea of who He is. The human being overpowered by *māyā* has no knowledge of Kṛṣṇa or God. He cannot see Kṛṣṇa. He can see an aeroplane and how it works, and he can describe this to others. But he cannot explain who Kṛṣṇa is because he has no knowledge of Him.

Why are we wise to material matters, but not transcendental matters? Kṛṣṇa, *prema* and *bhakti* — all are transcendental. Unless and until we take shelter of that person who is transcendental, we cannot know anything of the transcendental realm. *Tad-vijñānārthaṁ sa gurum evābhigacchet*, “One must approach a bona fide guru to learn that transcendental knowledge.” (*Muṇḍaka Upaniṣad* 1.2.12) Our scriptures give this instruction. One

beyond our senses and we are not tasting His attractiveness, we have no affection for Him. If we could taste Him, we could love Him. As long as we cannot taste His sweetness, we are not attracted to Him and we cannot know if He is good or bad.

Seeking out a bonafide guide

With our ears we hear from others that Kṛṣṇa is very attractive and sweet, and that He is the best. Such hearing is devoid of realisation, so we can either choose to believe what we hear or not. Those who believe it may attain Him after striving for Him, but those who do not believe it will never attain Him at any time. Is this not the truth? Therefore, what do those people who seriously want to attain Him have to do?

*tasmād gurum prapadyeta / jijnāsuḥ śreya uttamam
śabde pare ca niṣṭātām / brahmaṇy upaśamāśrayam*

Any person who seriously desires to achieve actual happiness must seek out a bona fide spiritual master and take shelter of him by initiation. The qualification of a

who wants to know Kṛṣṇa should go to a person who knows Him. That person is Gurudeva, the Divine Master.

Kṛṣṇa cannot be attained by a material process

You may say that one who endeavours with a sincere heart will receive everything, just as Ekalavya did. Although Dronācāryā did not accept Ekalavya as his student, Ekalavya had a picture of Dronācāryā in front of which he endeavoured to perform the art of archery. Ekalavya was so successful that he possessed śabda bhedi bāṇa, the skill of accurately shooting an arrow simply by hearing the sound of his target. Someone may quote the example of Ekalavya to ask why we can't attain knowledge of Kṛṣṇa. "If we try, surely we will get it, so what is the need of surrendering to a *guru*? Kṛṣṇa is not purchased by just some people; He is for all. He is not partial. Why will He not bless me? I will surely get His blessings if I try to get them." This sort of questioning is present in our knowledge.

But why did Ekalavya succeed in his archery and we have not in the matter of attaining God? Why? The answer is that archery is a material science. By a material process we can attain material knowledge. But spiritualism is not materialism, and Kṛṣṇa cannot be attained by a material process. He is spiritual and the process to attain Him must also be spiritual, but we have no knowledge of spirit.

The education we received in school or college pertained to material subjects, not spiritual ones. They impart knowledge indirectly, not directly. They say that something exists that is spiritual but what that thing is, they cannot say. The physicians or the surgeons operate on this body but do not find the spirit. Until now, no instrument has been devised that can find it, that can know that spirit. However, everyone is bound to accept that when the spirit leaves the body, the body does not function. The presence of spirit is the main cause of the body's functioning.

The body is inert and material. It is always material. It is not sometimes spiritual and sometimes material. For example, I can move this stick. Has it become spirit just because it is moving? No. It is always material and inanimate. It has no sense, no feeling, no movement, etc. This body is just like that. But we think we are moving because of the presence of matter. No, the body moves because of the presence of spirit. What is that spirit? From where does it originate? Where does it reside? Our Vedas educate one in that spiritualism, *sanātana-dharma*.

India's neglected wealth

Spiritual culture is present in India but not in other parts of the world. Therefore, people come to India to

learn spiritual science. The Vedas, the Upaniṣads, all are present here. But we are sorry to say that we are ignorant of our own sciences. This is described by one Bengali poet, Michael Madhusūdana Daṭṭa, who went to England for an education, for higher knowledge, and became a Christian. At the end of his life he wrote this lamentation:

What is not present in India? The best is here, but I am such a fool, I went to a Western country for a higher education.

So we are also foolish like that, going to England, America and Russia to get a higher education even though people from those countries admit that they are getting the best knowledge from India. We are so overwhelmed by *māyā*, however, that we disrespect and disobey our superiors, our *rṣis* and our scriptures, and we say that our scriptures are a myth. This true history is now called mythology. We consider it unnecessary to read our scriptures, thinking them good for nothing, and we educate our little boys accordingly. In this way they are becoming atheistic.

It is not mythology

nilākāśera kauna
khāne, porirā
sab korche
khelā pārijāte
phule bone-
mīthyā aulik
kalpanā.
kāmā-dhenu
svarna latā
chalanāya
bhulbo nā.



In which part
of the blue sky are
the angels playing?
In the forest of
pārijāta flowers.
This is untrue and imagi-
nary. 'There are
wish-fulfilling
cows and
golden vines...' I will never forget these cheating
statements.

One Bengali lady poet named Man Kumārī, said: "That there are angels in the blue sky is completely false. In what part of the sky are they present? It is said that they are

That everything comes from *brahma* and that there are various shapes in this creation, proves that all shapes are present in the Creator....Therefore, God is not shapeless. He has shape. Furthermore, He has every shape perceivable by our senses. He is omnipotent, the possessor of all power.

playing there, but this is false. We have not seen them with our eyes; therefore they are not present." Her thinking is like this: "I am blind. I have no power to see, and therefore everybody is blind." She concludes that angels do not exist. She says, *nilākāśera kauna khāne, porirā saba korche khelā*. "In which part of the sky are they playing?" *Pārijāta phul bone*, "They are playing in the forest of *pārijāta* flowers. This is all false and imaginary; it is not true." *Kāmā-dhenu svarṇa latā...* "Wish-fulfilling cows and golden vines? These statements are false."

Regarding the *kāma-dhenu*, a wish-fulfilling cow, a description is given in the *Mahābhārata* about a fight to secure that *kāma-dhenu* from the father of Paraśurāma and Jamu. But Man Kumārī says they are all false and that our scriptures are full of false explanations and statements. Such education is imparted to our boys, and so they have no regard for our *sāstras*. She says, "There is no *svarṇa latā* – the creepers are not made of gold."

In Vṛndāvana the plants are called *kalpataru*. Whatever you want from them, they can give. They say this is false. The earth and the sand of Vṛndāvana is made of precious gems, *cintāmaṇi*. Whatever you pray to them for, they can bestow. The water of Vṛndāvana is *amṛta*, nectar. If you drink it, you will not die, you will never again take birth from a womb. Such are the statements about Vṛndāvana. But because we cannot perceive these realities with our senses, we conclude they are false and can never be true. Can a seven-year-old boy lift Govardhana hill? We think it is a falsehood. Because we are overpowered by *māyā*, we do not know who Kṛṣṇa is. We think that because we cannot perceive God with our eyes and other senses He is shapeless. Such is our thinking.

God is not shapeless

In the Upaniṣads it is stated:

yato vā imāni bhūtāni / jāyante yena jātāni jīvanti
yat prayanty abhisam̄-viśanti / tad brahma tad vijijñāsasva

You should understand *brahma* to be He from whom all living beings are born, by whose help they live and progress throughout life, and in whom they again enter. (*Taittirīya Upaniṣad* 3.1)

This is a description and definition of *brahma*. All these creations, animals and beasts are created out of *brahma*. In this creation, of which He is the creator, we see that human beings and other beings have a shape. How, then, is it possible for God to have no shape? That a child, a son, has a shape proves that his father and mother have shape. Unless they have shape, the child could not have shape. Mustard oil comes by pressing mustard seeds. This proves that mustard seeds contain mustard oil. If you press rubbish no oil will come out, because the potency to produce oil is not present in that rubbish. That everything comes from *brahma* and that there are various shapes in this creation, proves that all shapes are present in the Creator.

This is not only accepted in our *sanātana-dharma*, but in every *dharma*, as in the Christian religion. The Bible says: "God created man in His own image." What does



With these material eyes He is not visible. But the eyes must be smeared with that *añjana*, or salve. That salve is called *prema*....Unless and until we apply that *premāñjana*, it is not possible to know Him, to love Him or to get a sweet taste, *ruci*, for Him.

this mean? Your form is not shapeless. In Christianity there are two schools of thought. One admits God has a shape, and the other does not. This is also stated in the Muslim religion where we see that there are also two differing views. Their scripture says, "Allah created human beings in His own image."

Therefore, God is not shapeless. He has shape. Furthermore, He has every shape conceivable by our senses. He is omnipotent, the possessor of all power. We cannot imagine the extent of His power. We could never imagine a seven-year-old boy being able to lift Govardhana Hill. Only Kṛṣṇa can do this. He also killed the demon Pūtanā, whose breasts were smeared with poison. Kṛṣṇa sucked and Pūtanā died. But if we had sucked her breasts, we would have died. Pūtanā had killed so many children in this way and she wanted to kill Kṛṣṇa like this, also. But Kṛṣṇa is not like other babies. He is the Creator, the source of all creation, but Pūtanā could not understand this. If Kṛṣṇa appears before us like an ordinary boy, we will not recognise Him as the Supreme Lord, the Almighty, because our senses cannot understand Him.

How to approach the Absolute

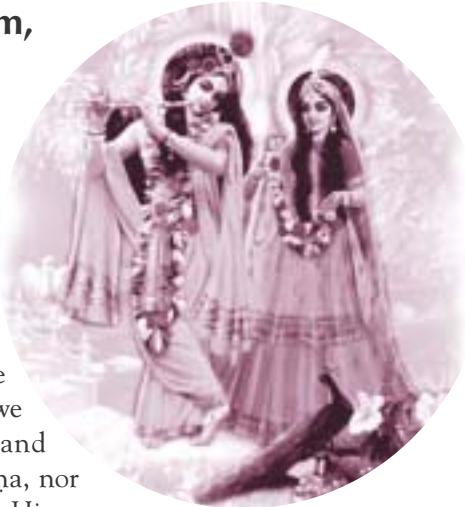
How, then, can He be understood? *Tad-vijñānārthaṁ sa gurum eva abhigacchet*, "To learn that transcendental subject matter, one must approach a spiritual master." (*Muṇḍaka Upaniṣad* 1.2.12)

Dhruva went to the forest and cried, "O Madhusūdana, come to me and fulfil my desire. I want to sit on my father's throne." To attain this, he gave up everything, even eating. With much endeavour he performed great austerities. Although Nārāyaṇa was satisfied with Dhruva, He could not appear before him. He called his son Nārada and said, "Nārada, go and see how Dhruva is suffering."

Why did Nārāyaṇa Himself not go to him? Nārada could have said, "You go; he is calling You", but instead he went personally to Dhruva. Why was it necessary for Nārada to go to Dhruva when Dhruva was actually calling for Nārāyaṇa?

The reason is that if Nārāyaṇa had gone to Dhruva, he would not be able to understand who He was. To enable him to understand, Nārada was sent there as that Divine

Master, that agent of God's purpose, Gurudeva, who can bestow all knowledge about the reality of God. Unless and until we accept that agent, we cannot know and understand Śrī Kṛṣṇa, nor can we have *ruci* for Him.



The salve of love

*premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yam śyāmasundaram acintya-guṇa-svarūpam
govindam ādi-puruṣam tam aham bhajāmi*

I perform *bhajana* of the primeval *puruṣa*, Śrī Govinda, who is Śyāmasundara Kṛṣṇa. His form has inconceivably unique qualities, and His *śuddha-bhaktas* perpetually see Him in their hearts with the eye of devotion anointed with the salve of love. (*Brahma-saṁhitā* 5.38)

With these material eyes He is not visible. But the eyes must be smeared with that *añjana*, or salve. That salve is called *prema*. Therefore, devotional eyes are necessary. The highest stage of devotion is called *prema*. That sum of all knowledge is known through the subject matter of *prema*. Unless and until we apply that *premāñjana*, it is not possible to know Him, to love Him or to get a sweet taste, *ruci*, for Him.

This *prema*, however, is not easily attained. We have to progress through different stages.

*ādau śraddhā tataḥ sādhu-saṅgo 'tha bhajana-kriyā
tato 'nartha-nivṛttih syat tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyaudāñcati
sādhakānām ayam premṇah prādurbhāve bhavet kramah*

In the beginning one must have a preliminary desire for self-realisation. This will bring one to the stage of trying to associate with persons who are spiritually

elevated. In the next stage one becomes initiated by an elevated spiritual master, and under his instruction the neophyte devotee begins the process of devotional service. By executing devotional service under the guidance of the spiritual master, one becomes free from all material attachment, he attains steadiness in self-realisation, and acquires a taste for hearing about the Absolute Personality of Godhead, Śrī Kṛṣṇa. This taste leads one further forward to have attachment for Kṛṣṇa consciousness, which is matured in *bhāva*, or the preliminary stage of transcendental love for Kṛṣṇa. Real love for Kṛṣṇa is called *prema*, the highest perfectional stage of life. (*Bhakti-rasāmṛta-sindhu* 1.4.15–6)

By serving Kṛṣṇa, everyone is served

Since many stages are there, one must graduate from many classes. The first is *śraddhā*. What is *śraddhā*?

‘śraddhā’-śabde--viśvāsa kahe sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya.

Śraddhā is confident, firm faith that by rendering transcendental loving service to Kṛṣṇa, one automatically performs all subsidiary activities. Such faith is favourable to the discharge of devotional service. (*Caitanya-caritāmṛta*, Madhya 22.62)

If one serves Kṛṣṇa, all will be served. But we do not even believe in the very first stage. We think, “What is the value of serving Kṛṣṇa in the temple when there are human beings suffering due to lack of food and clothing? What is the need of pouring milk on Govardhana Hill? Daily so much milk goes down the drain; there is such a waste of food. What is the necessity of pouring ghee on the fire? Why waste so many flowers? All these things are useless. If we offered them to the poor, it would be more practical.” This is the thinking of people who have no faith, no *śraddhā*. But such thinking has no value. *Kṛṣṇe bhakti kaile sarva-karma kṛta haya*, “by serving Kṛṣṇa, everyone is served.” *Tasmin tuṣṭe jagat tuṣṭah*, “When one pleases Him, everyone is pleased.” But nowadays one prefers to give pleasure to the poor instead of giving pleasure to God. Their thinking is opposite to this conclusion of *śāstra*, as is the doctrine they preach.

These ideas also prevail in the political sphere. People are thinking, “It is not necessary to worship God and there is no need of our religion. There is no God.” It is a godless society. If we ask them where this phenomenal world comes from, they answer, “From nature”. But when we ask, “Where, then, does nature come from?” there is

silence. However, Kṛṣṇa has said: *mama yonir mahabrahma tasmin garbhāṁ dadāmy aham*. “My *prakṛti*, or material nature, is the womb which I impregnate with the *jīvas*.” (*Bhagavad-gītā* 14.3)

*bhūmir āpo 'nalo vāyuh / kham mano buddhir eva ca
ahaṅkāra itīyam me / bhinnā prakṛtir aṣṭadhā*

*apareyam itas tv anyāṁ / prakṛtim viddhi me parām
jīva-bhūtāṁ mahā-bāho / yayedam dhāryate jagat*

My material external energy has eight divisions: earth, water, fire, air, ether, mind, intelligence and false ego. O Mahā-bāho, you should know that my external energy, which consists of eight divisions, is inferior. There is another potency of mine known as the *jīva-svarūpa*, which is superior and which accepts this material world for the purpose of enjoying the fruits of *karma*. (*Bhagavad-gītā* 7.4–5)

Kṛṣṇa says, “Everything has been created by Me.”

*pitāham asya jagato / mātā dhātā pitāmahāḥ
vedyam pavitram omkāra / ṛk sāma yajur eva ca*

I am the mother, the father, the maintainer and the grandsire of the universe. I am the object of knowledge and the purifier. I am the syllable *om*. I am also the *Rg*, *Sāma* and *Yajur* Vedas. (*Bhagavad-gītā* 9.17)

*sarva-yoniṣu kaunteya
mūrtayah sambhavanti yāḥ
tāsāṁ brahma mahad yonir
aham bija-pradah pitā*

O Kaunteya, the *mahad-brahma*, great material nature, is the mother from whose womb all species of life are born, and I am the seed-giving father. (*Bhagavad-gītā* 14.4)

Everything is created by Him. *Pitā* – He is the father of all beings. By serving Him, everything connected with Him is satisfied. Everything has a connection with Him. He is the shelter of all. Nothing can rest without His shelter. *Tasmin tuṣṭe jagat tuṣṭah*, “When one pleases Him, everyone is pleased.”

*yathā taror mūla-niṣecanena
trpyanti tat-skandha-bhujopasākhāḥ
prāṇopahārāc ca yathendriyāṇām
tathaiva sarvārhaṇam acyutejyā*

By giving water to the root of a tree one satisfies its branches, twigs and leaves, and by supplying food to the stomach one satisfies all the senses of the body. Similarly, by engaging in the transcendental service of

Kṛṣṇa says: “If you love Me, everyone will be served.”

This is the teaching of śāstra.

the Supreme Lord one automatically satisfies all the demigods and all other living entities. (*Śrīmad-Bhāgavatam* 4.31.14)

By watering the root of a tree, every part of the tree will be served. The root will distribute water to every part of the tree, according to its necessity. Our senses are functioning: our eyes are seeing, our ears are hearing, our hands are working, etc. What should we do to nourish them? Should we feed them separately by giving some butter and bread to the eyes and ears? No. That is not the proper process. Through the mouth we supply the stomach with food and the stomach distributes it throughout the body as necessary. *Tathaiva sarvārhaṇam acyutejyā*, “In the same way, only by worshipping Śrī Bhagavān is everyone worshipped.”

I will serve Acyuta, who is the root. By serving the root everyone is served. This is stated in the Vedas and Purāṇas. We endeavour to serve everyone with our hearts and souls, but the result is opposite to what we expect. The more we try, the more opposite is the result. We think that by such service we will become increasingly happy, but instead we become more unhappy. Why? Because the process is wrong.

A lack of proper knowledge

In ancient days everyone worshipped God. Everyone tried to satisfy Him by their actions. But nowadays everyone thinks: “It is unnecessary to serve God. Instead serving of God, we should worship and satisfy the depressed and the poor.” We are now pursuing such thought, but Kṛṣṇa says: “If you love Me, everyone will be served.” This is the teaching of śāstra.

*avajānanti māṁ mūḍhā / mānuṣīṁ tanum āśritam
param bhāvam ajānanto / mama bhūta-maheśvaram*

When I appear in My human-like form, foolish people with mundane intelligence disrespect me, because they cannot comprehend My nature as the Supreme Lord of all beings. (*Bhagavad-gītā* 9.11)

This is the statement of Kṛṣṇa. *Avajānanti mūḍhā*. “Those who are overwhelmed by *māyā* have no proper knowledge. They regard Me as a mere man.” “Kṛṣṇa is a cowherd boy,” they think. They do not know who He is. Śrī Kṛṣṇa says, “What of them, even Brahmā could not understand Me.

In My *līlā* in Vraja, Brahmā saw Me with the cowboys and thought, ‘This is My creation. I created Nanda Mahārāja, and Kṛṣṇa is his son.’” Later, Kṛṣṇa revealed Himself to Brahmā, and upon receiving such mercy Brahmā prayed:

*naumīḍya te 'bhra-vapuṣe taḍid-ambarāya
guñjāvataṁsa-paripiccha-lasan-mukhāya
vanya-sraje kavala-vetra-viṣāṇa-veṇu-
lakṣma-śriye mydu-pade paśupāṅgajāya*

Lord Brahmā said: “My dear Lord, You are the only worshipful Lord, the Supreme Personality of Godhead, and therefore I offer my humble obeisances and prayers just to please You. O son of the king of the cowherds, Your transcendental body is dark blue like a new cloud, Your garment is brilliant like lightning, and the beauty of Your face is enhanced by Your *guñjā* earrings and the peacock feather on Your head. Wearing garlands of various forest flowers and leaves and equipped with a herding stick, a buffalo horn and a flute, You stand beautifully with a morsel of food in Your hand.” (*Śrīmad-Bhāgavatam* 10.14.1)

“O Lord You are worshipped by everybody. You are my worshipful object. I am not worshiped by You.” Uncountable times Brahmāji became perplexed before Kṛṣṇa. This place where Brahmāji became bewildered is still present in Vṛndāvana and we shall go there. This pastime is not a myth, although our schools and colleges teach that it is. It is in fact the truth. This sort of education destroys our faith and should be revised and replaced with the traditional method of the olden days. We should not give up the education of our ancient Vedas and Purāṇas.

Now we receive education according to Western teachings: “Eat, drink and be merry”. We think that if we dress in a coat and in trousers and speak English, we will be a high-class man. New ideas are introduced: “Why should we control marriages? Marriage should be performed anywhere and with anyone we like.” Everything has been destroyed and European and Western styles have been introduced. And we say: “See, we are like you, we are following you. We have become so free, we have become your slaves.”

This tendency not to submit to our Vedic knowledge and culture, is the main reason why we do not have *śraddhā* and thus why we do not in turn develop a liking for Kṛṣṇa. This should be considered. Hare Kṛṣṇa. 

The of Śrī



Excerpts from the forth coming book
The Origin of Ratha-yātrā

You have now heard the first history, but it does not fully explain why Jagannātha desired to manifest in a form that appeared to be incomplete. That explanation is contained in another somewhat different history, which was discovered by the Gosvāmīs in Śrī Caitanya Mahāprabhu's line. It is not written down anywhere in its entirety; it exists only in the hearts of pure devotees, especially those devotees who have received Śrī Caitanya Mahāprabhu's mercy. Actually, there are two stories like this, not just one, and they are both very beautiful. Śrīla Sanātana Gosvāmī has included part of the first of these histories, which is very interesting, in his *Bṛhad-bhāgavatāmṛtam*.

“O Rādhike! O Rādhike! Where are you?”

Once Nārada went to Dvārakā in order to see the newer and newer glories of Kṛṣṇa and the gopīs. No one would understand who are the greatest devotees unless Nārada revealed this knowledge. That is why he went to Dvārakā to discover a scheme to glorify them, and caused the following pastime to take place.

In the palace of Rukmiṇī, Nārada saw a *mahotsava* (great festival) taking place. All the 16,108 queens were present, headed by the eight prominent queens, such as Rukmiṇī, Satyabhāmā, Jāmbavatī, Bhadrā, Mitravindā and Nāgnajitī; and other Dvārakā-vasīs were also there.

Nārada approached Rukmiṇī and Satyabhāmā and said in their assembly, “You are very fortunate to serve Kṛṣṇa. You are the best servants of Kṛṣṇa. You are the queens of Kṛṣṇa and the most glorious in this entire world. I pay my respects to you.” What Nārada was really conveying to the queens was: “Kṛṣṇa does not love any of you. I know that He only and always remembers the gopīs. He does not really want to be with you – really He wants to return to Vṛndāvana and taste the love of the gopīs.”

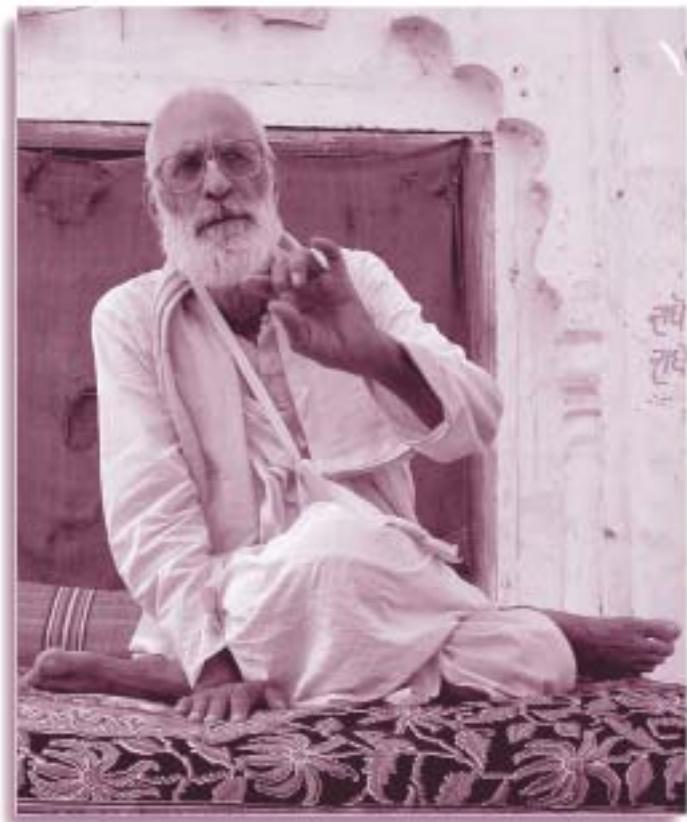
Rukmiṇī and Satyabhāmā became unhappy and informed Nārada, “You are glorifying us, but we are well aware that we have not been able to make Kṛṣṇa happy since the time He married us. We cannot control Him by our love. There are so many of us, and we are so beautiful, and qualified in all the arts, but still we cannot satisfy Him.”

Rukmiṇī said, “When He sleeps in my room, on my bed, He cries continually. Sometimes when He is dreaming, He takes hold of my veil and pulls on it, weeping and crying, ‘O Rādhike! O Rādhike! Where are you? I will die without You! O Lalite, where are you? O Viśākhe, where are you?’ Sometimes He weeps piteously and calls out, ‘Mother Yaśodā, where are you? I want to take mākhana and rotī! I want to sit in your lap! I want to take your breast-milk! Where are you?’ Sometimes He calls His friends, ‘O Śrīdāmā, Subala, Madhumaṅgala, Kokila, Bhṛṅga! Where are you? Come on! Come on! I cannot

Second Reason

Jagannātha's Appearance

By Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja



maintain My life without you. Where are you? The cows are waiting and you're not coming. Now it's time for cowherding. You must come.' And sometimes He even

calls His cows, 'Śyāmalī, Dhavalī, Kālindī, Gaṅge, Piśaṅge! Where are you? Where are you?' He weeps like this throughout the night, and the whole bed becomes wet with His tears. This didn't happen on just one night – He's always like this. He never sees where we are or who we are. We're just 'there.'

"We're very sad. We're not high-class devotees. If we're devotees, why didn't He call out, 'Rukmiṇī! Satyabhāmā!?' He doesn't call out our names."

Then Satyabhāmā said, "O sakhī, you speak the truth. Last night He wept bitterly and pulled my veil, calling out, 'O Rādhe! O Rādhe!' He wept bitterly and became unconscious, and I couldn't think what to do. What is the history behind this? Why does Kṛṣṇa never look upon us, although we're married to Him? We're so sweet and beautiful, and we're so expert in all the arts, yet we can't please Kṛṣṇa. We want to know how we can please Him." Kṛṣṇa once told Nārada:

*nāhaṁ tiṣṭhāmi vaikuṇṭhe / yogināṁ hṛdayeṣu vā
tatra tiṣṭhāmi nārada / yatra gāyanti mad-bhaktāḥ*

"I never live in Vaikuṇṭha, or in the heart of the yogīs. I live in the hearts of pure devotees. I live wherever they remember me, and I take rest very comfortably there. I do not live anywhere else."
(Padma Purana)

The nature of Vrajavasis' love

Now this was the reason that Kṛṣṇa was upset. Mother Rohinī entered in the midst of the queens. She was Baladeva *Prabhu*'s mother, and she had lived in Vṛndāvana with Yaśodā for many years, and had nourished and supported both Kṛṣṇa and Baladeva. As soon as she came in, all the queens present offered her *pranāma* and gave her a good seat. Then, when she was comfortably seated, they all approached her and said, "O Mother, we know that you were in Vraja when Kṛṣṇa and Baladeva were very little babies, and you stayed there for eleven years. You know the history of all the *gopīs*. You know about the love and affection of the *gopīs*, of Mother Yaśodā, and of all the Vrajavāsīs. We want to know the importance of Vraja. We want to know the nature of the Vrajavāsīs' love that makes Kṛṣṇa unable to forget them. Many years have now passed. We've been serving Kṛṣṇa for more than fifty years, but still He is not controlled by our loving service. He never calls out, 'O Rukmiṇī! O Satyabhāmā!' Rather, He always calls, 'Rādhe! Rādhe! Lalite! Viṣakhe!' What is the reason for all this?

"Sometimes His heart melts so much that He calls out, 'Mother! Mother! Mother Yaśodā! Where are you? Give me bread and butter. My cows are hungry. I must go out cowherding at once. The boys are calling Me. Dāmā, Sudāmā, Śridāmā and others are calling Me. They are waiting for Me by the door, and all the cows are mooing very loudly. They are not giving milk to their calves, because they are all hankering for Me, so I must go at once.'

"He doesn't think, 'I am in Dvārakā with My beloved Rukmiṇī and Satyabhāmā.' Why? What is there in Vraja? They don't have any wealth, as we do here. The *gopīs* have no ornaments like us, and they are not so beautiful. They live in the forest, and they can only decorate themselves with flowers, not with golden jewels as we do. Kṛṣṇa used to go cowherding there, and here He is like a king, so why does He always remember them? We want to know. Do they know some magic? Do they know a *vaśi-karaṇa* (controlling) *mantra*? They must know one, and that must be why Kṛṣṇa always remembers them and weeps for them. Why has Kṛṣṇa given His heart to the *gopīs*?

"We are Kṛṣṇa's 16,108 queens. We are the most beautiful ladies in the entire world, and our qualities and expertise in everything is unique and unparalleled. Still, all of us together can never control Kṛṣṇa. Mother, what is the reason that He never looks towards us? Why is it that we cannot satisfy one Kṛṣṇa although we are so many? We serve Him in so many ways, and we love Him so much, but we cannot satisfy Him. He's only worried

about them – and about calling out to them. What is the reason? We want to know everything."

When Rohinī Maiyā remembered her friend Yaśodā and all the *gopīs*, she began to weep, and then started to explain the reason. She began to relate all of Kṛṣṇa's pastimes, from boyhood up to His twelfth year. One by one, she explained the moods of Nanda Bābā, Yaśodā, Subala, and Śridāmā; and at last she began to speak about the *gopīs*. She said, "They cannot live without Him. When Kṛṣṇa and Baladeva were still very young, they wanted to take the cows out to graze, so They told Mother Yaśodā again and again, 'Mother, We want to go cowherding, because we are gopas. Please give Us the order to go.' When They were not given permission, They began to weep. At last, Mother Yaśodā told Them, 'You may go with the calves to a nearby forest in Vṛndāvana, but you must return home soon.' She brought Them very beautiful shoes and umbrellas to shade Them from the sun, but Kṛṣṇa told her, 'The cows are worshipful for us because they are like our mothers. If you want to give Me shoes, then bring shoes for all the nine hundred thousand of cows. You should bring four hundred thousand of shoes for every one hundred thousand of cows, because they each have four feet. Bring umbrellas for all of them, too, and then I will also take the shoes and umbrella; otherwise I won't. I don't want to be their master. I want to be a servant of the cows, because I am a *gopa*. *Gopa* means maintainer, supporter, and nourisher of the cows – as their servant.'

"Yaśodā once told Kṛṣṇa, 'My son, all the *gopīs* are coming to me and complaining that You have been going to their houses and taking butter from their storerooms.' Kṛṣṇa said, 'Mother, why are you speaking like this? Maiyā, maiñ nahīṁ mākkhana khāyo – Mother, why do you say that I have stolen butter? I have not stolen butter and eaten it. You sent Me cowherding in Madhuvana in the very early morning, so I went there, and I was always with the cows. Now it's evening, so I have come back with the cows, and after this I will sleep. When did I have time to steal butter? If you think I've stolen it, then it must be because I'm not your son. Either you've borrowed Me, or else I've taken birth somewhere and My mother left Me, and that is why you think I'm a thief. I want to go to the Yamunā and jump in – I'm not going to live with you anymore.'

"Yaśodā at once began to weep bitterly. She embraced Kṛṣṇa and said, 'O Kṛṣṇa, You have not taken butter. I have not said this'. Kṛṣṇa replied, 'Mother, I have taken butter: Maiyā, maiñ ne hī mākkhana khāyo, and Yaśodā replied to Him, 'No, no, You have not taken butter.' Then she began to caress Kṛṣṇa. She wept and bathed Him in her tears, and milk flowed spontaneously from her breasts. Yaśodā cried, 'I will never say such a thing again.'

The gopīs love and affection is akhaṇḍa, total, full, and undivided

"The *gopīs* don't need a formal relationship with Kṛṣṇa. Since childhood They have given their hearts and everything else to Him, and therefore He cannot repay them. Oh, listen attentively. The *gopīs* never want to gain anything from Kṛṣṇa. They always serve Him without any desire for self-gain. In Dvārakā, you, Rukmiṇī and Satyabhāmā, are Kṛṣṇa's wives, but not His beloveds. Do you know why? Because your love and affection is divided into many fractions. Besides your husband Kṛṣṇa, you each have ten sons and a daughter as well. Your one husband plus these eleven make twelve, so your love and affection is divided into twelve parts. The *gopīs'* love, on the other hand, is not divided. They have given up their husbands, they have no children, they don't take care of their houses, and they have no animals, so they have nothing to look after. Their love and affection is *akhaṇḍa* – total, full, and undivided.

"In the relationship of a lover and beloved, a lady gives her entire time for her beloved, but her love and affection becomes divided if a child is born. She will give much more time to the baby than to her husband. If a lady has ten or eleven children, her love and affection will be divided still further."

Rohinī Mā explained that when the *gopīs* perform any duty such as sweeping in their homes, they always keep Kṛṣṇa foremost in their minds and hearts. They sweep, and at the same time they chant, "Govinda Dāmodara Mādhaveti." If a *gopī* is cooking, she cooks and sings, "Govinda Dāmodara Mādhaveti." If a *gopī* is looking after her elders' small son and she wants him to sleep, she pats him and sings, "Govinda Dāmodara Mādhaveti." The *gopīs* don't tell the babies, "You should sleep. You should sleep." Instead they sing, "Govinda Dāmodara Mādhaveti." If they are thrashing corn, wheat, or rice, they sing, "Govinda Dāmodara Mādhaveti." There are some parrots in all the *gopīs'* homes, and very early in the morning, at four a.m., they teach those parrots, "Oh, you should repeat after me: 'Govinda Dāmodara Mādhaveti.'"

Kṛṣṇa's love and affection is divided into many parts. He has promised, *ye yathā māṁ prapadyante*: "I will remember those who remember Me." Kṛṣṇa is bound to keep His promise. He will go to that place where His devotee remembers Him and chants His name. He is very

loving towards the Vrajavāsīs, but at the same time, He cannot give up the devotees of Mathurā, Dvārakā, or other parts of India, or the rest of the world. If anyone chants, He will go to that person. He always remembers them, and He always feels great separation from them. Consequently, His love is divided, but the *gopīs'* love is not divided, and that is why He is so attached to them.

Mother Rohinī continued, "Kṛṣṇa used to wipe the faces of the *gopīs* when they became tired from dancing and singing during the *rasa-līlā*. The *gopīs* can sing more sweetly than He can. He can sing, 'sā, re, gā, mā, pā,' but the *gopīs* can do more than this. Kṛṣṇa will stop there, but they will sing, 'sā, re, gā, mā, pā, dā, ni, sā.' When Kṛṣṇa heard them, He would become very happy and say, "Oh, sādhu, sādhu, sādhu! Very good! I cannot do as you have done." He always used to praise them.

The *gopīs* don't need a formal relationship with Kṛṣṇa. Since childhood, they have given their hearts and everything else to Him, and therefore He cannot repay them.

Uncomparableness of prema

The *gopīs'* *rati*, their love and affection for Kṛṣṇa in *mahābhāva*, is called *samarthā-rati* (capable to control Kṛṣṇa). The *rati* of the queens of Dvārakā is called *samañjasā*. *Samañjasā* means that it is doubtful that their love can control Kṛṣṇa. They are not like the *gopīs*, whose love is capable of controlling Him. The *gopīs'* *prema* is so elevated that the queens' love can never even be compared with it. Their love reaches the stages of *prema*, *sneha*, *māna*, *pranaya*, *rāga* and *anurāga*. Sometimes they attain a shadow of *mahābhāva*, and sometimes they experience *divyonmāda* and *citra-jalpa*, but only to a very slight extent. Their *aṣṭa-sāttvika-bhāva* cannot go up to *ujjvalitā* (blazing) and *prajvalitā* (inflamed). Their *bhāva* may go up to *dhūmāyita*, which is compared to a flame covered with smoke. Sometimes their *bhāva* is also without smoke, but it is never as high as that of the *gopīs*. The smokeless flame of the *gopīs'* love goes up to the highest extent.

Mother Rohinī then began to glorify Śrīmatī Rādhikā's affection for Kṛṣṇa. She said, "Once Śrīmatī Rādhikā was sitting on Kṛṣṇa's lap. A bee came humming, thinking that Her feet were a very fragrant, sweet and tasteful lotus flower. He wanted to enter Her lotus feet, and Rādhikā became frightened, so She tried to chase the bee away, but it kept coming back. Meanwhile, Madhumaṅgala came and drove it away with his stick. When he returned, he said, 'Madhusūdana has gone. I have driven him away and he will not come back.' When Śrīmatī Rādhikā heard this, She forgot that She was sitting in Kṛṣṇa's lap and

being caressed by Him, and She began to weep. Taking the word Madhusūdana to mean Kṛṣṇa Himself, She cried out, ‘O Madhusūdana! Where have You gone? When will You come back? You must come, otherwise I will die.’ Speaking in this way, She became unconscious in Her mood of separation. Astonished, Kṛṣṇa thought, ‘What shall I do? How will I pacify Her?’

Sometimes Kṛṣṇa becomes upset because He lacks the moods that Śrīmatī Rādhikā, Lalitā, and Viśākhā enjoy. Therefore He comes in the form of Śrī Caitanya Mahāprabhu to learn those moods. Mahāprabhu went to Godāvarī and met Śrī Rāya Rāmānanda, who is Viśākhā-devī in gopī-svarūpa, and there He took training for many days. After that He went to the Gambhīrā, and only then was He able to taste something of Rādhikā’s love. The moods of the gopīs are thus very high.

The ocean of rasa

Kṛṣṇa is the ocean of *rasa* (transcendental mellow). He Himself is *rasa*, and He is also *rasika*, the taster of *rasa*. At one and the same time, He is *eka-rasa* (one *rasa*) and *aneka-rasa* (many *rasas*). When He is one *rasa*, there is nothing in all the three worlds, even in Goloka-Vṛndāvana, that is not in Him. He is *pūrṇattama*, most complete. He knows everything, and nothing is unknown to Him. When He is *aneka-rasa*, however, there is a certain mixture of *rasas* that He both knows and does not know. Although He knows the *rasa* (the taste that He experiences) in Himself, He does not know what *rasa* is in Śrīmatī Rādhikā. He knows what He can taste as the enjoyer, but He does not know what is tasted by the enjoyed. The pastimes of Caitanya Mahāprabhu, Śacī-nandana Gaurahari, are a mixture of both *eka-rasa* and *aneka-rasa*. *Eka-rasa* is fully in Kṛṣṇa, but *aneka-rasa* is fully in Caitanya Mahāprabhu, because in Him Śrīmatī Rādhikā is present with Kṛṣṇa.

What are the moods in Rādhikā? They are of *māhābhāva*, and especially *adhirūḍha* and *mādana*. Even if Śrīmatī Rādhikā is sitting on the lap of Kṛṣṇa, She may forget that She is with Him. She thinks, “Where am I? Where has Kṛṣṇa gone?” She feels such separation in meeting that Kṛṣṇa cannot imagine its height. He thinks, “I am here, and She is on my lap. My hand is on Her shoulder, and yet She is searching for Me, crying, ‘Where is He? Where is He?’ Why is this so?”

Kṛṣṇa therefore took the mood of Rādhikā. Sometimes it is said that He stole it, and sometimes it is said that He begged for it. Rādhikā gave Him something of Her mood, and in the form of Śrī Gadādhara Pañḍita, She was testing to see whether He was playing Her part well or not.

So there is something that Kṛṣṇa never knows, and that is the mood of Rādhikā, Her love for Him, and how She tastes the *mādhurīs* (sweet mellows) of His flute playing, His beautiful face, His form, His qualities, and His pastimes. Although those *mādhurīs* exist in Kṛṣṇa Himself, He does not fully know their sweetness. He cannot taste their sweetness fully. In *aneka-rasa* therefore, Kṛṣṇa lacks something and He has to go to the school of the *gopīs*. There, Śrīmatī Rādhikā is like the principal, and Viśākhā and Lalitā are like department heads, and there He learns something about love and affection.

Mother Rohinī is Baladeva’s mother, so she knows about the glory of Vṛndāvana. She was able to tell all the queens about the glory of Vṛndāvana because she had lived there.

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because He lacks the moods
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Therefore He comes in the form
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to learn those moods.**

The melted forms

Rohinī Maiyā related many such pastimes, and all the queens were listening eagerly. As Kṛṣṇa sat in His Sudharma-sabhā, He was aware that Rohinī was speaking in Rukmiṇī’s palace, and He could no longer remain in that assembly hall.

Instead, He wanted to go to the place where Rohinī Maiyā was talking about Vṛndāvana, and at once He arrived at her door with Baladeva. Subhadrā was already standing guard at the door, and as she heard Rohinī’s words she said, “Brother, You cannot go in. Maiyā Rohinī will rebuke me if I let you enter. She told me, ‘Stay by the door, and make sure that no males come here—not even Kṛṣṇa and Baladeva. If They come, stop Them.’ So please remain here. You can go in when the discussion is finished.”

Although Subhadrā stopped Kṛṣṇa and Baladeva from entering, through the door they could hear Rohinī-maiyā talking with the queens. Kṛṣṇa was standing at Subhadrā Devī’s left, and Baladeva Prabhu at her right, and together they began to listen very carefully. Inside, as Rohinī-maiyā continued to speak, her heart began to melt, and all the queens were struck with wonder. As Rohinī Maiyā described the glories of the love and affection of Vṛndāvana, Kṛṣṇa became so absorbed that His own heart began to melt, and His fingers also melted in that love and affection. Then, as all three heard about the

glories of the *gopīs* and how they love Kṛṣṇa, they all began to melt. They wept, and as they wept, their hands melted, their feet melted, their mouths melted, and only the shapes of the Jagannātha deities remained. At that time Rohinī Maiyā could not continue her description. She could no longer speak, for she had fainted from her bitter weeping.

Gradually, Kṛṣṇa began to come to His external consciousness, and His former shape began to come back, little by little by little. When His form had fully returned to its normal features, Kṛṣṇa entered the palace room and saw that Mother Rohinī had fainted. Then He saw Nārada, who was looking very guilty, thinking, "I am responsible for all these incidents. I said something to Rukmiṇī and Satyabhāmā, and then they called Mother Rohinī and she began to speak about all these topics, so I am guilty." As he was thinking like this, Kṛṣṇa told him, "I think all this has happened only because of you. You are the main cause. Perhaps you said something to the queens to worry them, and that is why they began asking questions of Mother Rohinī. You are the root cause of these events. I am very happy, very happy. You reminded Me of Vraja, and I heard its glories. I want to give you a boon. You may ask Me for anything."

I want this boon

Nārada then became very happy as well, and he told Kṛṣṇa, "I want this boon. All three of You melted when You heard about Your pastimes, and the glories of the *gopīs* and Vrajavāsis. My desire is that You will remain in that form somewhere in this world, and that the whole world will see You. In that form, You will be *patita-pāvana*, and the entire world will be liberated by Your *darśana*. That is what I want. Your hands and feet shrank, and You

melted completely. Everything was melted, and at that time You were absorbed in love and affection. I want the deities of You three to be manifest in this world and worshiped everywhere. People throughout the world will see You, they will learn this history, and they will develop pure love and affection for You."

Kṛṣṇa replied, "Yes. *Tatha 'stu* – It will be. I will manifest these three deities and Sudarśana-cakra in Jagannātha Purī, in Nilādri, on the bank of the ocean. We will always remain there. There is a mountain called Nilādri, and that mountain is in the shape of a tortoise or a conchshell. I will always be there, and everyone will be able to see Us."

Why did Kṛṣṇa mention Sudarśana-cakra here? '*Su*' means "very good" and '*darśana*' means "vision." If Sudarśana does not give you eyes, if he does not help you by purifying you and giving you transcendental vision, you cannot actually see Jagannātha, Baladeva, and Subhadrā. You will think they are made of wood, and not very beautiful. But if Sudarśana gives you this light, this vision, then you can realize, "He is Vrajendra-nandana Śyāmasundara."

The essence of the entire cart festival



From the beginning, we should be one-pointed to Vrajendra-nandana Kṛṣṇa. That Kṛṣṇa should not simply be Gopī-kānta, the beloved of the gopīs....We should be one-pointed to Rādhā-kānta

If one is just entering *bhakti*, there is no harm in worshiping Jagannātha, Rukmiṇī, Satyabhāmā, Rāmacandra, Nṛsiṁhadeva, Gaura-Nitāi, and also Rādhā-Kṛṣṇa. However, this is not for advanced *madhyama-adhikāris* in Śrī Caitanya Mahāprabhu's line. One will have to be determined in one-pointed devotion; otherwise, Śrīmatī Rādhikā, the *gopīs*, and Yogāmāyā will give him up. Though all incarnations and expansions are the same in *tattva*, there is some difference in *rasa*. One cannot remain a neophyte devotee forever. He should gradually know all these truths and try to become one-pointed.

There is no harm in worshipping Jagannātha if one sees Him as Vrajendra-nandana Śyāmasundara, which is how He appears in the eyes of Śrī Caitanya Mahāprabhu and Śrīla Rūpa Gosvāmī. Whenever Mahāprabhu went to the Jagannātha temple, He did not see Baladeva Prabhu and Subhadrā. He simply thought, "O Vrajendra-nandana!" and He ran like a mad person to embrace Him. He never saw Jagannātha's large, round eyes, and He never saw Him without His peacock feather and flute. He thought, "Kṛṣṇa is there, playing on His flute, His eyes are very attractive, and He is wearing a large peacock feather."

From the beginning, we should be one-pointed to Vrajendra-nandana

Kṛṣṇa. That Kṛṣṇa should not simply be Gopī-kānta, the beloved of the gopīs, because if He is, then He may also be Candrāvalī-kānta, Padmā-kānta, and Śaibyā-kānta. We should be one-pointed to Rādhā-kānta and pray, *rādhā-kānta namo 'stu te*. This is a very deep and high *siddhānta*. During the Ratha-yātrā festival, Caitanya Mahāprabhu engaged in many elevated dialogues with His intimate

associate, Svarūpa Dāmodara, about the difference between the love of the gopīs and that of the queens of Dvārakā. If one has some taste and greed to follow the gopīs, and his aim and object is *samarthā-rati*, then he can know something about these topics. This is the essence of the entire cart festival.

Sei ta parāṇa-nātha pāinu

Caitanya Mahāprabhu added to the meaning of the Ratha-yātrā *mahotsava*, turning it in another way. He made Guṇḍicā like Sundarācalā,

Vṛndāvana, while the Jagannātha Purī temple, called Nilācala, represented Dvārakā. All the gopīs were in a mood of great separation at their *guṇḍicā mandira*, just as they were in Vṛndāvana. That is why, after Jagannātha had been in the Purī temple for an entire year, He made an excuse to leave. He told Lakṣmī, "I am so sick. I need to go somewhere else for ten days, for a change. I will go and then return very quickly." That is how He got permission from Lakṣmī to go.

Jagannātha-deva took Baladeva, because Baladeva had taken birth in Gokula as Rohiṇī-suta, the son of Rohiṇī. His sister Subhadrā is a manifestation of Yogāmāyā, and she always used to associate with Rohiṇī, so she knew the glories of

the gopīs and gopas. She requested Kṛṣṇa, "Brother, I want to go with you. Please take me." And He replied "Yes, you can come." Lakṣmī never knew where Kṛṣṇa desired to go. None of the queens ever knew. Bimalā devī, who represents the queens of Dvārakā, never knew, and that is why she allowed Him to go.

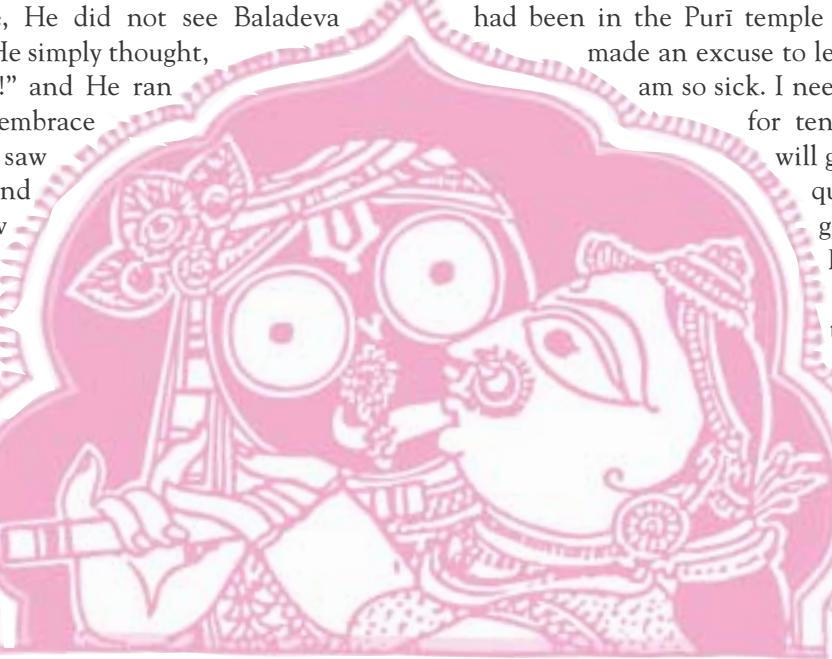
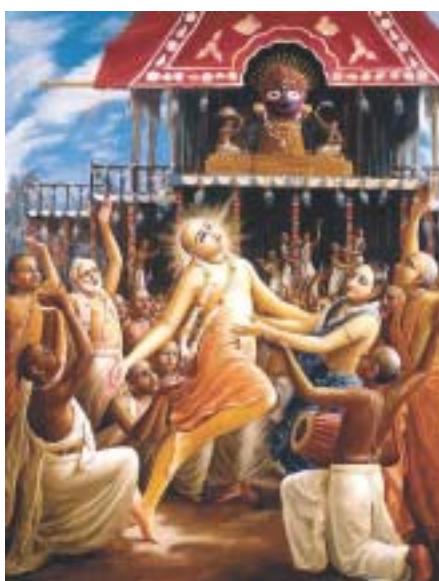
Mahāprabhu added this idea to the Ratha-yātrā festival, that the gopīs brought Kṛṣṇa from the *mandira* in Nilacala; they brought Him from Dvārakā.

*sei ta parāṇa-nātha pāinu
yāhā lāgi' madana-dahane jhuri' genu*

Srimati Rādhikā said, "We have now met Kṛṣṇa, for whom we were burning in the fire of separation. Now we have seen Him." (*Caitanya-caritāmṛita*, Madhya 13.113)

This singing of Rādhikā and the gopīs is the deep mood behind the Ratha-yātrā festival. They were pulling the ropes of Jagannātha's chariot by the moods of separation, and He was coming with them to Vṛndāvana. Caitanya Mahāprabhu was in the mood of Rādhikā, and therefore, when He came in front of the *ratha*, it made a *haṭa haṭa, haṭa haṭa* (cracking) sound. It was coming running towards Guṇḍicā mandira. In the mood of Rādhikā, Caitanya Mahāprabhu did not think, "I am Kṛṣṇa." Rather, He saw Kṛṣṇa in the deity of Jagannātha.

(Courtesy – Śyāmarānī dāsī)



Śrī Jhulana-yātrā & Śrīla Rūpa Gosvāmī's Tirobhāva Mahotsava

Report by Śrīpāda Bhaktivedānta Aranya Mahārāja

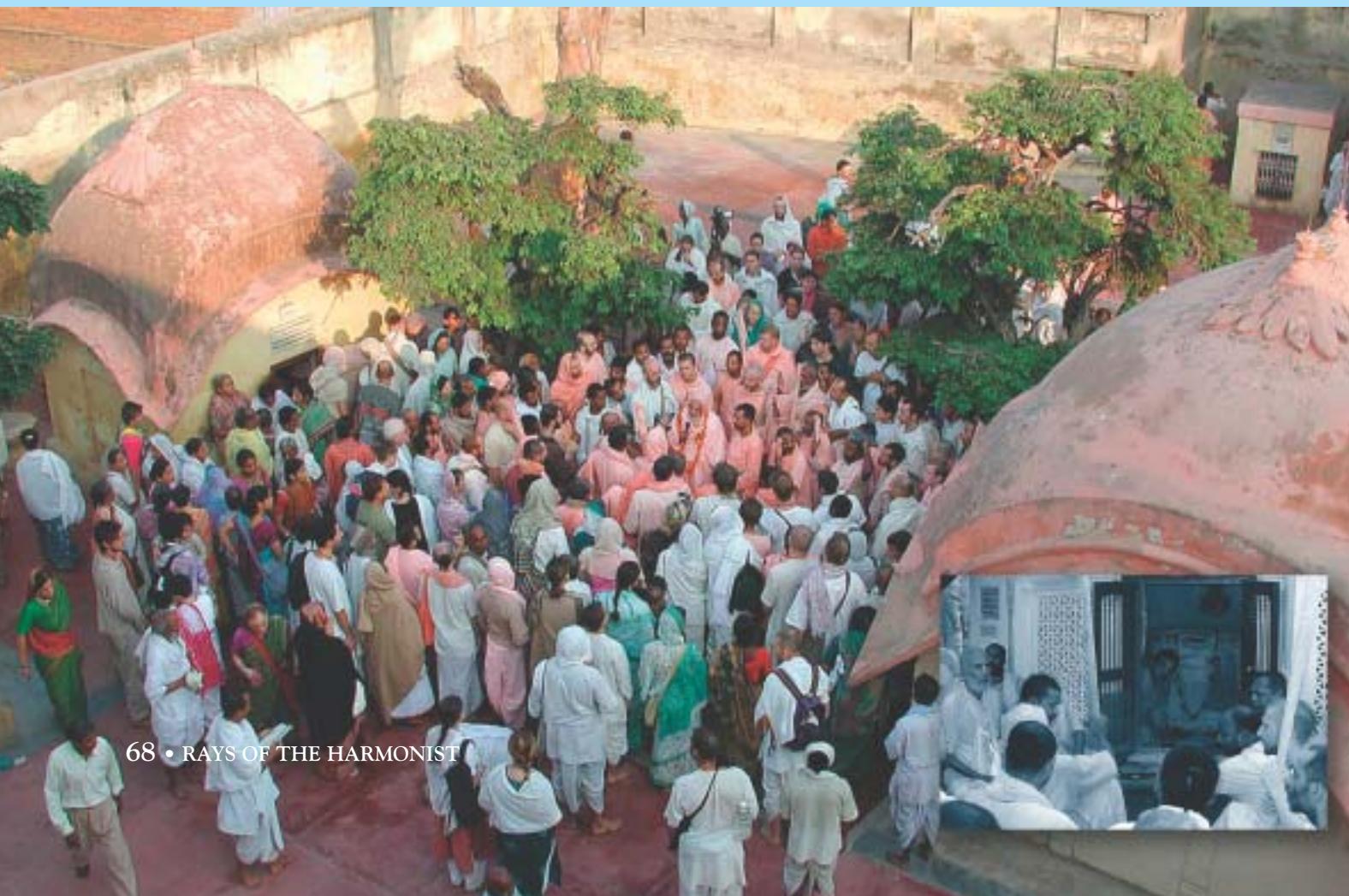


One of the last instructions of *jagad-guru nityalilā praviṣṭa om viṣṇupāda aṣṭottara-sata* Śrī Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda to his disciples was to cooperate in preaching the message of Śrī Rūpa- Raghunātha. With the intention of fulfilling this innermost *mano'bhiṣṭa* of Śrīla Sarasvatī Ṭhākura, his dearmost associate Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja founded the Gauḍīya Vedānta Samiti. Inheriting the very same conception of thought from his spiritual preceptors, Śrī Śrīmad Bhaktivedanta Nārāyaṇa Gosvāmī Mahārāja annually observes Śrīla Rūpa Gosvāmī's disappearance day with great respect in a unique way, thereby upholding the glory of Śrī Gauḍīya *sampradāya*, which is nothing less than its *rūpanugatya* or adherence to the conception of Śrīla Rūpa Gosvāmī.

As in previous years, Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja observed the swing festival of Śrī Śrī Rādhā Vinoda-bihārī and the disappearance festival of Śrīla Rūpa Gosvāmī at Śrī Rūpa-Sanātana Gauḍīya Maṭha, Sevā-kuñja, Vṛndāvana, in the association of invited guest speakers and the assembled Vaiṣṇavas. Śrīla Mahārāja enlivened all the Vaiṣṇavas by his touching explanation of the significance of Śrī Jhulana-yātrā for Śrī Gauḍīya Vaiṣṇavas. A drop of his divine discourse is presented herein:



The swing pastimes of Śrī Śrī Rādhā-Kṛṣṇa are of two types. The first takes place before Śrī Rādhikā is married. At that time She resides in the palace of Vṛṣabhānu Mahārāja in Varsānā. This pastime has been described in the *kīrtana* "Rādhe Jhulana Padhāro". Rādhikā has a sulky mood and She is reluctant to go to the swing where Kṛṣṇacandra is already waiting for Her. Her friends speak encouraging words, "O sakhi, give up your *māna*. Don't be stubborn. Beautiful rain clouds have come and your *rasika*



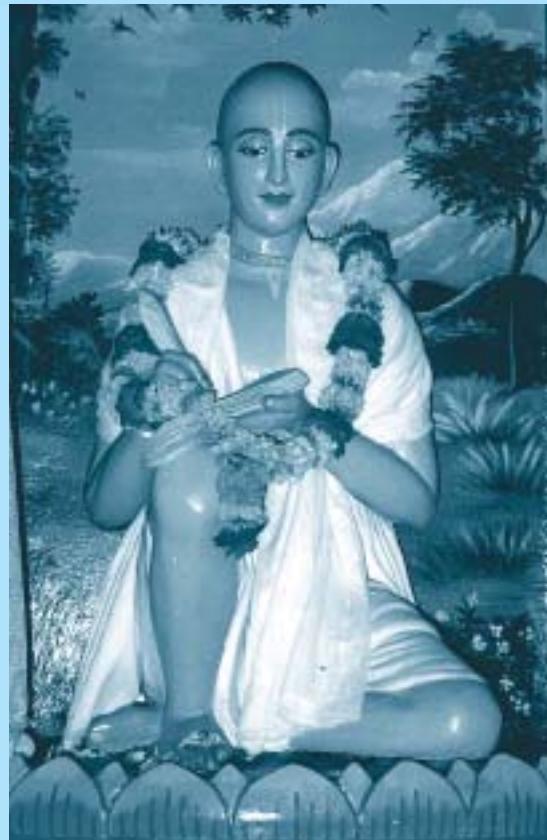
beloved is waiting for You with folded hands."

The second type of swing pastime takes place after Śrīmatī's marriage. This pastime is more confidential due to an over-abundance of the paramour mood, *parakīyā-bhāvā*. In Vraja, when the month of Śrāvana comes, the newly wedded brides return to their parental homes for one month. On the first day Śrīmatī Rādhikā was eagerly waiting for Her brother Śridāma to come to Yāvaṇa and take Her back to Vṛṣabhānupura, where She would be reunited with all Her family and childhood friends. The day passed. All the other *gopīs* had left Yāvaṇa for their parental homes. Only Rādhikā was left behind, weeping in disappointment.

When Śridāma finally arrived, Śrīmatī Rādhā could not contain Herself. "Why are you so late? Did you forget about Me?" Then She stopped crying and began to smile. After returning to Varsānā, Rādhikā's friends arranged Her secret meeting with Śrī Kṛṣṇa and lovingly served Them as They swung together in Śrī-kuñja and other places. A picture of this pastime has been painted in the *kīrtana* "Jhulā Jhule Rādhā Dāmodara Vṛṇḍāvanameñ". All desires of Kṛṣṇa are fulfilled at this time because Śrī Rādhā feels *mādana-bhāva*, in which all types of *prema* are manifest fully and simultaneously to bring joy to the heart of Kṛṣṇa.

After inspiring the assembled devotees with the internal mood of Jhulana-yātrā, Śrīla Mahārāja supervised the *sevā* of Śrī Śrī Rādhā Vinoda-bihāri's *jhulana-utsava* every evening for the duration of the five-day festival.

The second day of Jhulana-yātrā coincides with the divine disappearance day of Śrīla Rūpa Gosvāmī. At 6.00 a.m. the assembled Vaiṣṇavas proceeded with *harināma* *sāṅkīrtana* to the *śamādhi* of Śrīla Rūpa Gosvāmī in the



**In Prayāga, Mahāprabhu
told Śrīla Rūpa, "The ocean of
bhakti-rasa is endless." He brought
Śrīla Rūpa to the shore
of that ocean, dipped his finger
into it and told him to taste
just one drop....The ocean
was rādhā-bhāva and the drop
was mañjari-bhāva.**

but when we consider Śrīla Rūpa Gosvāmī from an entirely neutral viewpoint, we can see that he is foremost amongst all poets.

Next 'Saptavisaya-ācārya', Dr. Vāsudeva Kṛṣṇa Caturvedi, revealed that not only is Śrīla Rūpa Gosvāmī foremost in the world of poetry, he is also an incomparable ācārya in the fields of establishing *bhakti-tattva* and *rasa-tattva*. Śrīmad Acyuta Bhaṭṭa Gosvāmī explained the conception of *śuddha-sattva-višeṣatma prema* as defined by Śrīla Rūpa Gosvāmī. Many other guest speakers also offered their *śraddhā-puṣpāñjalī* at the lotus feet of Śrīla

compound of Śrī Rādhā Dāmodara Mandira under the guidance of Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja. Śrīla Mahārāja began the first of his discourses on the speciality of Śrīla Rūpa Gosvāmī's contribution to the world and offered *ārati* and prayers to petition his causeless mercy upon us.

For the following three days, every evening all the prominent Vaiṣṇavas and scholars of Vraja assembled in Śrī Rūpa-Sanātana Gaudīya Maṭha in honour of Śrīla Rūpa Gosvāmī. Among the distinguished speakers were Pūjyapāda Śrī Caitanya Kṛṣṇāśraya Tīrtha Mahārāja, Śrī Acyuta Bhaṭṭa Gosvāmī, Śrī Laxmī-Nārāyaṇa Paṇḍita, Dr. Vāsudeva Kṛṣṇa Caturvedi, Pūjyapāda Bhakti Sarvasva Govinda Mahārāja and others. Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja honoured the respected guests with garlands and awarded titles, such as 'president of the meeting' (*sabhā-pati*) to Śrī Caitanya Kṛṣṇāśraya Tīrtha Mahārāja, 'chief guest' (*pradhān-atithi*) to Śrī Acyuta Bhaṭṭa Gosvāmī and 'special guest' (*višeṣa-atithi*) to Dr. Vāsudeva Kṛṣṇa Caturvedi.

Ācārya Prāna-Gopal Sāstrī opened the proceedings by reciting the *mangalācaraṇa*. Śrī Caitanya Kṛṣṇāśraya Tīrtha Mahārāja then glorified the wonderful life history of Śrīla Rūpa Gosvāmī and stated that according to one's own inclination one will see the significance or insignificance of a particular poet,

Rūpa Gosvāmī as the festival carried through for five days up to Śrī Baladeva Purṇimā. The essence of Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja's heart-felt offering is as follows:

Śrīla Rūpa Gosvāmīpāda is śrī caitanya manobhīṣṭa sthāpaka, the personality who established within this world the innermost heart's desires of Śrī Caitanya Mahāprabhu. Mahāprabhu is Kṛṣṇa Himself. He has come to taste the essence of *prema* and distribute *anarpita-carīṁ cirāt prema*, the service of the lotus feet of Śrī Rādhā in the mood of Her *pālyā-dāsīs*. Mahāprabhu has distributed His treasure through His confidential associate Śrīla Rūpa Gosvāmī. First He caused the manifestation of *upapati-bhāva* (paramour love) in the heart of Śrīla Rūpa by His recitation of a verse from *Sahitya Darpaṇa* (*yah kaumara harah*). At that time *parakīya-bhāva* was considered detestable and anti-social. It was Śrīla Rūpa who established the glory of transcendental paramour love as the ultimate pinnacle of excellence and purity.

In Prayāga, Mahāprabhu told Śrīla Rūpa, "The ocean of *bhakti-rasa* is endless." He brought Śrīla Rūpa to the shore of that ocean, dipped his finger into it and told him to taste just one drop. From that drop came the whole *Bhakti-rasāmṛta-sindhu*, *Ujjvala-nīlamanī*, *Lalita-mādhava*, *Vidagdha-mādhava*, *Haṁsadūta*, *Stavamālā*, *Dāna-keli-kaumudī*, *Padyāvalī* and so on. One drop was enough to inundate the entire universe.

In this way Śrīla Rūpa Gosvāmī fulfilled the innermost desire of Śrī Caitanya Mahāprabhu. Great personalities like Śrīla Śukadeva Gosvāmī or even Śrīla Nārada Ṛṣī could not have done it. The ocean was *rādhā-bhāva* and the drop was *mañjari-bhāva*. Although this mood is so exalted, success in attaining it does not depend on so many qualifications; rather it depends on *rūpānugatya*, the causeless mercy that descends upon one who carefully follows the instructions and guidance of realised Vaiṣnavas who are externally and internally serving in the mood of Śrīla Rūpa.

If Śrī Rādhā and Kṛṣṇa are gambling and Śrīmatī is defeated, Rūpa Mañjari's mouth will become dry. If Rādhikā feels separation from Kṛṣṇa, Rūpa Mañjari cannot tolerate it. She can give up Her life for the sake of Their meeting. On the other hand if Kṛṣṇa feels separation from Rādhikā, Rūpa Mañjari feels *ānanda* in her heart and thinks, "Oh, how He loves my *svāminī*!" One should always keep *prāṇa-sambandha* with Śrī Rūpa Mañjari, that is, accept her as infinitely more dear than one's very life's breath. This alone is the proper method of successfully celebrating the divine occasion of the disappearance of Śrīla Rūpa Gosvāmī.

Glimpses from Śrīla Gurudeva's Worldwide



The devotees assisting him



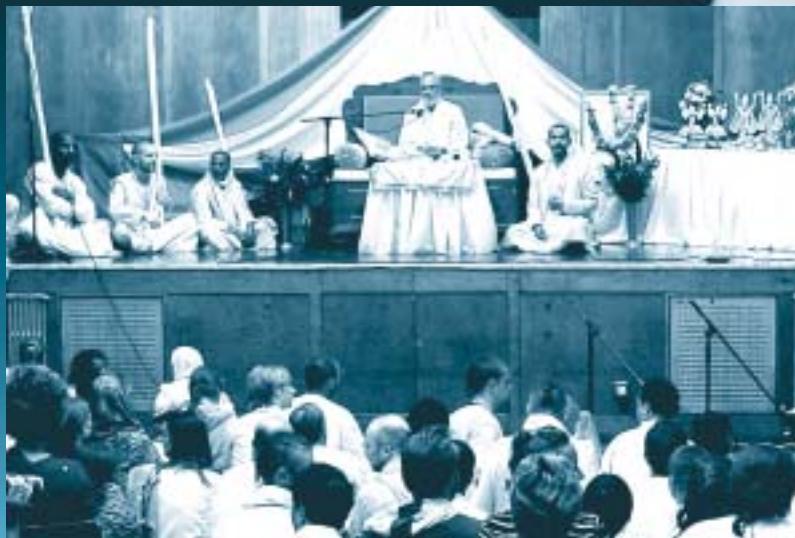
Śrīpāda Bhaktivedānta Tīrtha Mahārāja: After Śrī Navadvīpa-dhāma Parikramā, Mahārāja enlivened the people of Jaipur with *gauḍiya-vicāra* and a *bhāgavata-saptāha* in Śrī Govinda-devajī Mandira. Mahārāja then left for Fiji, where he discoursed from Śrimad-Bhāgavatam and inspired the large Hindu community there. Proceeding then to New Zealand he shed light on the glorious Śrī Caitanya-caritāmṛta before returning to India. In August, Mahārāja lead a party to Bombay for one month and then to Assam for a six-week programme.

Śrīpāda Bhaktivedānta Mādhava Mahārāja: Although constantly assisting Śrīla Gurudeva as his personal servant and secretary, Mahārāja found time within his busy schedule to inspire the



Preaching 2002

(April – October)



devotees with classes on a variety of topics, such as Śrīla Jagadānanda Paṇḍita's Śrī Prema-vivarta.

Śrīpāda Bhaktivedānta Vana Mahārāja:
After Śrī Navadvīpa-dhāma Parikramā, Mahārāja left for Europe and did three months of intense travel and preaching. He discoursed on Śrī Caitanya-caritāmṛta and subjects such as *guru-tattva*, *gaura-tattva* and *bhakti-tattva*, thereby helping the eager devotees from many countries including France, Germany, Austria,



Italy and Spain with his deep scriptural knowledge. In September, he travelled to Malaysia, Singapore and Australia for a six-week tour.



Śrīpāda Bhaktivedānta Padmanābha Mahārāja: After receiving sannyāsa last Gaura-pūrṇimā, Mahārāja travelled east to Malaysia and the Panang Island.

Speaking on Mahāprabhu's teachings to Śrīla Rūpa Gosvamī from Śrī Caitanya-caritāmṛta, Mahārāja enlivened the devotees by explaining the development of the *bhakti-latā-bija*. He journeyed on through to Singapore, Australia and New Zealand, revealing more imports from Śrī Caitanya-caritāmṛta on the glorious Rathā-yatrā festival and explaining the highest *dharma* for the *jīvas* as described in Śrimad-Bhāgavatam.



Śrīpāda Bhaktivedānta Araṇya Mahārāja / Śrīpāda Bhaktivedānta Bhaktisāra Mahārāja:

In a very busy and eventful world tour, the partnership of Śrīpāda Araṇya Mahārāja and Śrīpāda Bhaktisāra Mahārāja travelled across Australia before heading to New

Zealand for programmes in Auckland, Whangamata and Rotorua on the North Island and in Christ Church and Dunedin on the South Island. They then travelled across the Pacific to the USA. The group of devotees with them had grown in number from three to thirty as they ventured up the West Coast and to the Śaraṇagati Farm in Canada. They then paved new ground by going to Toronto. While Gurudeva began his European tour, the partnership continued its odyssey down the East Coast of the USA stopping in Washington DC, North Carolina and Miami, finally ending up in Alachua, where they stayed for one week. They stopped off in the UK for an ecstatic festival in Birmingham before flying off for a thirteen-day visit to Israel, passing through Tel Aviv, the Sea of Galilee, Jerusalem and the Dead Sea. They

returned to Europe for the Berlin Ratha-yātrā and programmes in Vienna. Taking a side-trip to Prague, they concluded their four-and-a-half-month tour of nectarean *hari-kathā, bhajanas* and *nagara-saṅkīrtana*.

Śrīpāda Bhaktivedānta Āśrama Mahārāja: He now preaches mostly in Brazil and Africa. This grand task is thoroughly relished by Mahārāja,

who tirelessly travels to reach all those in need. In Lagos, Nigeria his inspirational *nagara-saṅkīrtanas* and bold *hari-kathā* inspired local devotees to open a new centre.

Śrīpāda Jñānadāsa Vanacārī: From April to August, Jñānadāsa Prabhu preached to the local people in Malaysia while developing a preaching seminar entitled “The Science of Spirituality” in which he used computer-animated graphics. The seminar gives scientific evidence for the existence of *jīvātmā* and *Paramātmā*. It defeats



opposing arguments by materialists and impersonalists and establishes the importance of devotional service.

Śrīpāda Kṛṣṇa-bhajana dāsa: Accompanied by Rūpa-kiśora Brahmācārī, Kṛṣṇa-bhajana Prabhu left India after Śrī Navadvīpa-dhāma Parikramā for Manila and Cebu in the Philippines. Speaking on the glories of *śrī-hari-nāma* and how to develop love for God, they continued this theme as they toured the USA, with their programme of dynamic *kirtanas* and *hari-kathā*. A short visit to the UK



was followed by a trip to Finland and then on to Berlin for a wonderful Ratha-yātrā festival. A ground-breaking tour of Israel proceeded Vienna, Vilnius, Lithuania and finally Nigeria, laying further foundations for Śrīla Gurudeva’s future arrival.

Śrīpāda Rāmacandra Prabhu: Rāmacandra Prabhu is preaching through his daily house-programmes and lectures in the various colonies of Delhi. From May to June he travelled to Houston, New Jersey and New York where he endeavoured to establish a firm foundation



for Śrīla Gurudeva’s preaching to the Indian communities there. He then joined Śrīla Gurudeva for part of his American tour before ending with a two week visit to Birmingham and London. His lectures mostly covered the

first canto of Śrīmad Bhāgavatam on how to advance on the path of *sādhana*.

Śrīpāda Rādhānātha dāsa Brahmācārī: With his noteworthy pioneering spirit, Rādhānātha Prabhu ventured to Hong Kong, the USA, the Philippines, Costa Rica, Mexico, Guatemala, El Salvador, Nicaragua, Venezuela, Brazil and Trinidad. Consolidating the current

preaching and endeavouring to break new ground, Rādhānātha Prabhu attended many house-programmes as he endeavoured to meet new people in a relaxed and friendly environment.

Śrīmatī Śyāmarānī dāsī: Apart from assisting Śrīla Gurudeva on his world tour, organising internet preaching and assisting book publication, Śyāmarānī Didi found time to stop in countries such as the USA, Brazil, the UK, Jersey and Germany. Highly respected in the Vaiṣṇava community for her tireless service and understanding of scripture, Śyāmarānī Didi addressed many points of *siddhānta* and revealed further insights into the real meaning of ISKCON.



Śrīmatī Viśākhā dāsī: With Kīśorī-mohana dāsa and Sudevi dāsī, Viśākhā Didi travelled extensively across Australia, Fiji, the USA, Canada and Europe. They enchanted the devotees with sweet *kirtanas* and endearing *hari-kathā*. Having associated with Śrīla Gurudeva for many years, Viśākhā Didi’s explanations on how to develop a deep relationship with Śrī Guru are a constant source of inspiration for the devotees.



Mādhava, bahuta minati kari toya

Vidyāpati

mādhava, bahuta minati kari toya
dei tulasi tila, deha samarpinu,
dayā jāni nā chāḍabi moyā

mādhava – O Mādhava; bahuta – exceedingly; minati – beseech (beg); kari – do; toya – unto You; dei – by giving; tulasi – tulasi; tila – sesame seeds; deha – body; samarpinu – offering; dayā – compassion; jāni – know; nā – not; chāḍabi – will give up; moyā – me.

O Mādhava, with this offering of a tulasi leaf and sesame seeds I beseech You and pledge my body in Your service. I know Your compassion is such that You will not reject me.

gaṇaite doṣa, guṇaleśa nā pāobi,
yab tuhuñ karabi vicāra
tuhuñ jagannāth, jagate kahāosi
jag-bāhira nahi muñi chāra

gaṇaite – by counting; doṣa – fault; guṇaleśa – a trace of qualities; nā – not; pāobi – will find; yab – when; tuhuñ – You; karabi – will do; vicāra – consider; tuhuñ – You; jagannāth – master of the whole world; jagate – universe; kahāosi – proclaimed (known); jag-bāhira – outside the universe; nahi – not; muñi – I; chāra – insignificant.

While considering this appeal, You will only be able to count my faults. You will not find even a trace of good qualities in me. You are known throughout the creation as Jagannātha (master of the universe). Therefore do I, a worthless soul living within this universe, not have the right to accept You as my master?

kiye mānuṣa paśu pakhī ye janamiye,
athavā kīṭa pataṅge
karam vipāke, gatāgati punah punah
mati rahu tuyā parasaṅge

kiye – what; mānusa – human; paśu – animal; pakhī – bird; ye – whatever; janamiye – being born; athavā – or; kīṭa – worm; pataṅge – insect; karam – karma; vipāke – as a result; gatāgati – birth after birth; punah punah – again and again; mati – mind, intelligence; rahu – remain; tuyā – Your; parasaṅge – narrations.

Birth after birth, as a result of my karma, I repeatedly come and go, sometimes as a human, sometimes as an animal and sometimes as a bird, worm or insect. But in whatever birth I take may my mind always remain fixed on Your narrations.

bhaṇaye vidyāpati, atiśaya kātara,
taraitē iha bhava-sindhu
tuyā pada-pallava, kari avalamban,
tila eka deha dīna-bandhu

bhaṇaye – praying; vidyāpati – Vidyāpati; atiśaya – extremely; kātara – remorsefully (humbly); taraitē – to cross over; iha – this; bhava-sindhu – ocean of material existence; tuyā – Your; pada – feet; pallava – tender leaf; kari – do; avalamban – accepting support; tila – tiny; eka deha – body; dīna-bandhu – friend of the lowly.

With great remorse, the poet Vidyāpati humbly prays, “O Mādhava, O friend of the fallen, please give this insignificant person shelter at the tender leaf of Your lotus feet. In this way, I may cross over this ocean of material existence.”

*cañcala-jīvana-srota pravāhiyā kālera sāgare dhāya
gela ye divasa, nā āsibe āra ebe kṛṣṇa ki upāya*

The current of a flickering life is rushing towards the ocean of death. The day that has passed without performing bhajana can never be reclaimed. Alas, Krsna, now what am I to do?

— Satsopākāra Śrīla Bhaktivedānta Svāmī Prabhupāda

*...take this very rare opportunity
to associate with glorious
rupānuga Vaiṣṇavas in Vraja,
the land of our heart*

