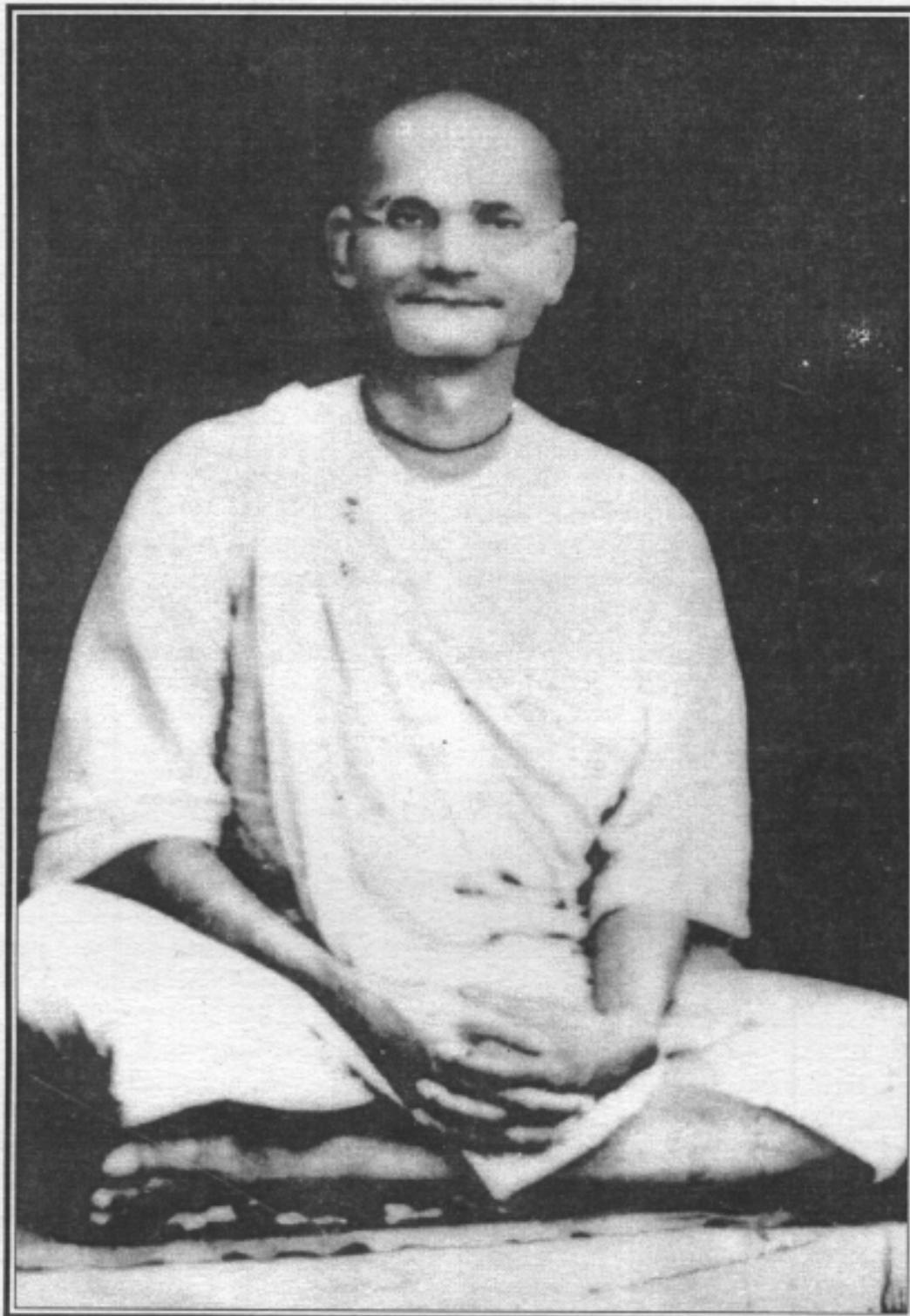


Rays of  
**The Harmonist**



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## *Editorial*

In the last few years we have seen the centennial year of prominent Vaiṣṇavas come and go. In 1996 we observed the holy centenary of *viśva-vareṇya* Śrīla Bhaktivedānta Svāmī Mahārāja, the world-renowned and illustrious founder-*ācārya* of ISKCON. In 1994 it was the holy centenary of our "guardian of devotion" Śrīla Bhakti Rakṣaka Śrīdhara Gosvāmī Mahārāja, the founder-*ācārya* of the Śrī Caitanya Sarasvata Maṭha. Last year, 1997, the holy centenary of our great beacon of devotion, *pūjyapāda* Śrīla Bhakti Pramoda Purī Gosvāmī Mahārāja. This year marks the holy centenary year of our dearmost, worshipable founder-*ācārya* of Śrī Gauḍīya Vedānta Samiti, Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja. The most immediate thing we see amongst all of these Vaiṣṇavas is that they are all contemporary disciples of *nitya-līlā praviṣṭa om viṣṇupāda* Śrī Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja Prabhupāda. We are all, that is, those who revere and worship these transcendental personalities, in the same family line called Bhaktisiddhānta-*dhārā*. They are our only shelter.

There is also a junction of a hundred years time coming up. We see three nines (1999) lining up like foreboding soldiers of war. In Vṛndāvana, the coldest winter in history just passed. It has hailed here just as summer has begun. In *Śrīmad-Bhāgavatam*, in twelfth canto, many inauspicious signs of Kali-yuga are given. Some of the things mentioned are that in Kali-yuga, wealth becomes the criterion for one's family heritage, for religious morals, and awards. External marks will be the only means of knowing the *āśrama* or stage of life of any individual. Rulers become thieves and exploit the people. Might becomes the only factor determining righteousness and fairness. In this age of Kali, people turn out to be greedy, immoral, and merciless. Duplicity, lying, excessive sleep, violence, and so on are signs of Kali-yuga. The Vedas will be condemned by heretics. Sudras will make their living by putting on the garb of renunciates to accept charity. Those who have no knowledge of religion will occupy high posts and preach religion. And so on...

There is a fish called the Makara that avoids the swift and shallow currents of the rivers. It stays in the ocean where all rivers empty into. And even moreso, it stays deep in the ocean where it is never caught by the limited nets of fishing boats. That ocean is the ocean of nectarine *rasa*. That Makara is the Vaiṣṇava. Those devotees who wish to taste this ocean must be ready to dive deep.

*Om viṣṇupāda nitya-līlā praviṣṭa* Śrī Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja is one such pure devotee that can take us deep. "Pra" means "fulfilling" and "*jñāna*" means "knowledge". *Prajñāna* means the "knowledge that fulfills". Fulfills what? *Bhakti*, devotion. So, the name that Śrīla Bhaktisiddhānta Sarasvatī gave him is quite befitting. In this issue we will see Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja dive deep into the heart of *siddhānta*, into a seemingly simple look at Lord Buddha—in which perhaps more than ninety per cent of the population in Thailand, Burma, Taiwan, and other countries throughout here accept as their worshipable deity—and disclose in a brilliant way the roots of impersonalism. Without the aid of extensive scriptures even, only in the area of historical spiritual research, he will show how the philosophy of "all roads lead to the same goal" (*yathā matha tathā patha*) is the philosophy of the impersonalists. Vaiṣṇavas, the men of *rasa*, need variety. We all need *antaraṅga* Vaiṣṇavas like Śrīla Bhakti Prajñāna Keśava Gosvāmī to enter the core of our hearts and enlighten our souls.

# Śrī Guru-Paramparā

[Śrīla Kavikarṇapūra; Śrīla Gopāla Bhaṭṭa Gosvāmī; Śrīla Baladeva Vidyābhūṣana]

śrī kṛṣṇa—brahma—devarṣi—bādarāyaṇa saṁjñakān  
śrī madhva—śrī padmanābha—śrīman nr̄hari-mādhavān (1)

akṣobhya—jayatīrtha—śrī jñānasindhu—dayānidhīn  
śrī vidyānidhi—rājendra—jayadharma kramād-vayam (2)

puruṣottama—brahmaṇya—vyāsatīrthāṁś ca saṁstumah  
tato lakṣmīpatiḥ—śrīman mādhavendrañca bhaktitah (3)

We offer our wholehearted devotion and prayers unto the following:

Śrī Kṛṣṇa<sup>1</sup>, Śrī Brahmā<sup>2</sup>, Śrī Narada<sup>3</sup>, Śrī Vedavyāsa<sup>4</sup>,  
Śrī Madhva<sup>5</sup>, Śrī Padmanābha<sup>6</sup>, Śrī Nr̄hari<sup>7</sup>, Śrī Mādhava<sup>8</sup>,  
Śrī Akṣobhya<sup>9</sup>, Śrī Jayatīrtha<sup>10</sup>, Śrī Jñānasindhu<sup>11</sup>, Śrī Dayanidhi<sup>12</sup>,  
Śrī Vidyānidhi<sup>13</sup>, Śrī Rājendra<sup>14</sup>, Śrī Jayadharma<sup>15</sup>, Śrī Puruṣottama<sup>16</sup>,  
Śrī Brahmanyā<sup>17</sup>, Śrī Vyāsatīrtha<sup>18</sup>, Śrī Lakṣmīpati<sup>19</sup>, Śrī Mādhavendra<sup>20</sup>

tac-chiṣyān śrīśvarādvaita—nityānandān jagad-gurūn  
devam-īśvara-śiṣyatāḥ śrī caitanyañca bhajāmahe (4)

śrī kṛṣṇa-prema-dānena yena nistāritam jagat  
kali-kaluṣu-santaptam karuṇā-sindhunā svayam (5)

and His disciples, that is, Śrīman Mādhavendra Purīpāda's disciples: *jagad-gurus* Śrī Īśvara Purīpāda<sup>21</sup>, Śrī Advaita Acārya<sup>22</sup>, and Śrī Nityānanda Prabhu<sup>23</sup>; and unto Śrī Caitanya Mahāprabhu<sup>24</sup> whom we worship and serve, who in His "śiṣyatva grahanā-līlā", or divine pastime of accepting the mood of a disciple of Śrī Īśvara Purīpāda, distributes the ever-increasing ocean of mercy of *kṛṣṇa-prema* to deliver the world from the blazing fire of offenses due to the volatile atmosphere of Kali-yuga;

mahāprabhoḥ svarūpa-śrī dāmodaraḥ priyāṅkarah \*  
rūpa-sanātanau dvau ca gosvāmī-pravarau prabhū (6)

śrī jīvo raghunāthaś ca rūpa-priyo mahā-matiḥ  
tat priyah kavirāja-śrī kṛṣṇadāsa-prabhur mataḥ (7)

tasya priyottamah śrīlah sevāparo narottamah  
tad anugata-bhaktah śrī viśvanāthah sad uttamah (8)

and the establisher of Mahāprabhu's innermost desire, Śrī Svarūpa Dāmodara<sup>25</sup>; the two chief Gosvāmīs, Śrī Rūpa<sup>26</sup> and Śrī Sanātana<sup>27</sup> Prabhus, who fulfilled the heart's desire of Mahāprabhu; the magnanimous Śrī Jīva Gosvāmī<sup>28</sup>; and Śrī Rūpapāda's very dear friend, Śrī Raghunātha Dāsa Gosvāmī<sup>29</sup>; his devoted servant, Śrī Kṛṣṇadāsa Kavirāja<sup>30</sup> and the supremely beloved Śrīla Narottama Prabhu<sup>32</sup>; and their devoted follower, *rasika-śekhara*, or the foremost of *rasika* Vaiṣṇavas, Śrī Viśvanātha Cakravartī Thākura<sup>33</sup>;

aktaś ca gauḍīya-vedāntācārya-bhūṣaṇam  
vidyābhūṣaṇa-pāda-śrī baladevaḥ sadāśrayaḥ (9)

Śrīla Viśvanātha Cakravartī Prabhu's deeply attached śikṣa disciple, Śrī Baladeva Vidyābhūṣaṇa<sup>34</sup> Prabhu who is the adornment of Gauḍīya ācāryās and the āśraya-svarūpa, the personified shelter of all Vaiṣṇavas;

vaiṣṇava-sārvabhaumah śrī jagannātha-prabhus tathā  
śrī māyāpura-dhāmnas tu nirdeṣṭā sajjana-priyah (10)

the emperor of the Vaiṣṇavas, Śrīla Jagannātha Dāsa<sup>35</sup> Gosvāmī Prabhu who is the dearmost of Vaiṣṇavas and he who reveals Śrī Māyāpura Dhāma, the holy advent place of Mahāprabhu;

śuddha-bhakti-pracārasya mūlibhūta īhottamah  
śrī bhaktivinodo devas tat priyatvena viśrutah (11)

his dearmost, renowned *uttama* Vaiṣṇava follower, Śrī Bhaktivinoda<sup>36</sup> Thākura, who was the main personality to preach to the world *śuddha-bhakti*, pure spontaneous loving devotion;

tad-abhinna-suhṛd varjyo mahābhagavatottamah  
śrī gaura-kiṣorah sākṣad-vairāgyam vigrahāśritam (12)

his nondifferent personality and best of the *mahābhāgavatas*, Śrīla Gaura-kiṣora<sup>37</sup> Dāsa Gosvāmī Prabhu, who is the direct, worshipable form of the *vairāgī* Vaiṣṇava whose only shelter is the lotus feet of the Lord;

māyāvādi-kusiddhānta-dhvānta-rāśi-nirāsakah  
viśuddha-bhaktisiddhāntaiḥ svānta-padma-vikāsakah (13)

devo'sau paramo haṁso mattaḥ śrī-gaura-kīrtane  
pracārācāra-kāryeṣu nirantaram mahotsukah (14)

hari-priya-janergamya om̄ viṣṇupāda-pūrvakah  
śrī-pādo bhaktisiddhānta-sarasvatī-mahodayah (15)

the great transcendental instructor, *om̄ viṣṇupāda* Śrīla Bhaktisiddhānta<sup>38</sup> Sarasvatī Gosvāmī whose ever-increasing moonlight of devotional insights on the pseudo-philosophy of *māyāvādi* impersonalism annihilates the darkness of ignorance and reveals the lotus of the heart within; he is worshipable by all devotees of Hari, being the *paramahaṁsa* thākura who is always absorbed in *śrī gaura-kīrtana*, earnestly endeavoring to purely preach Lord Gaurāṅga's divine glories;

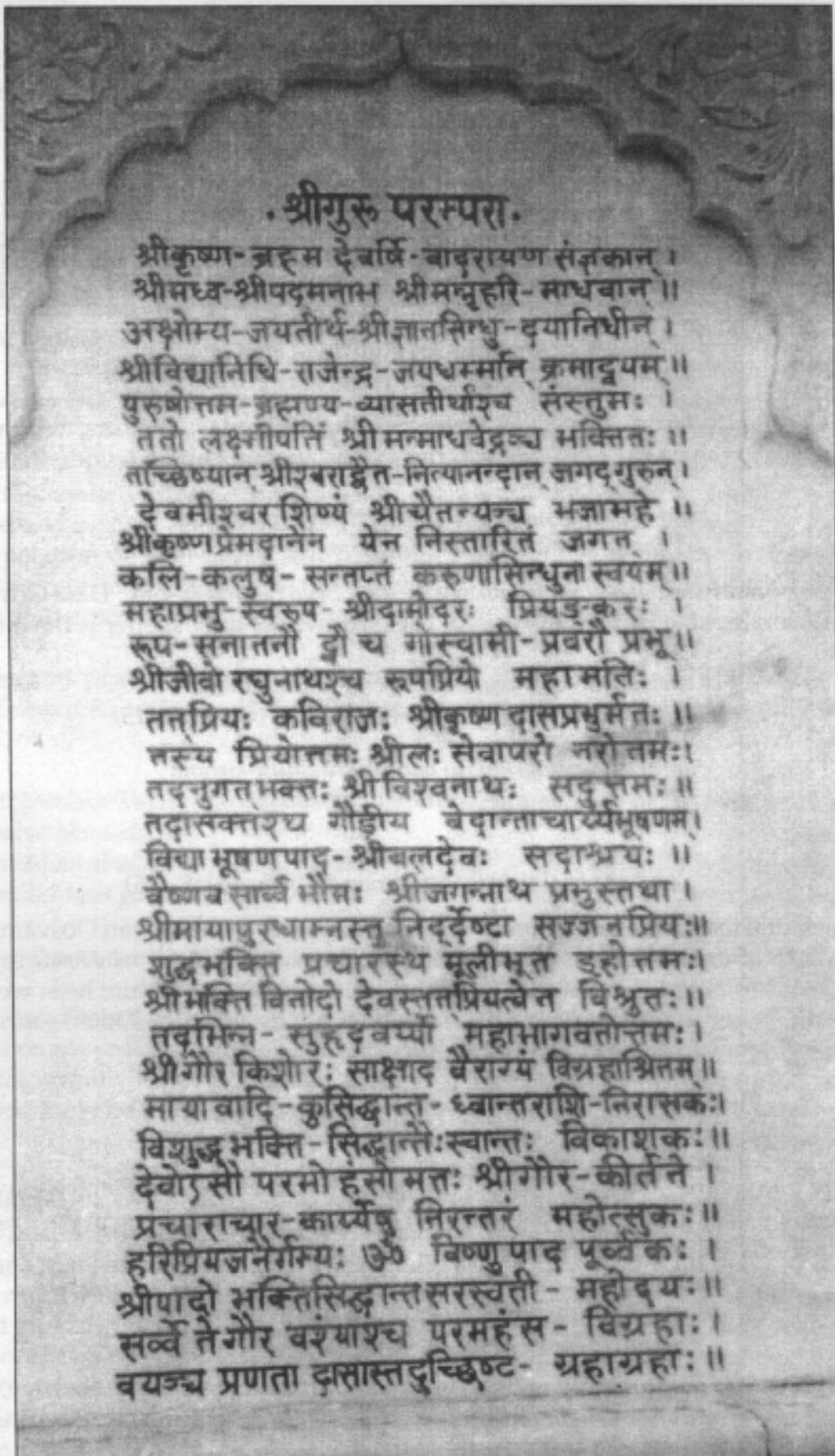
tad-antaraṅga-varyah śrī-bhakti-prajñāna-keśavah  
gaura-vāṇī-vinode yaḥ kṛti-ratneti-samijñakah (16)

and unto his principle *antaraṅga* or confidential devotee, Śrīmad Bhakti Prajñāna Keśava<sup>39</sup> Gosvāmī Prabhu who is renowned as "Kṛti-ratna", or the jewel of expert accomplishers, in the disciplic succession of Śrī Bhaktivinoda-Gaurakiṣora-Sarasvatī—

sarve te gaura-vāṇīśyāś ca paramahaṁsa-vigrahāḥ  
vayañca prajñatā dāsān tad-ucchiṣṭa-grahāgrahāḥ (17)

and unto all *paramahaṁsas* in the family of Śrī Gaurāṅga's *guru-varga* we offer obeisances, and to all their servants we eagerly pray for the merciful remnants of their instructions to descend upon us.

\*Finished by Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda; the Gauḍīya Vedānta Samiti's *guru-varga* and disciples of Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja.



The Śrī Guru-paramparā written on the side of Śrīla Bhaktisiddhānta Sarasvatī Thakura's puṣpa saṁādhī at the Śrī Śrī Rādhā Dāmodara Temple, Vṛndāvana

# Svayambhu Brahmā

Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda  
from Harmonist, August 1929

"krṣṇa haite catur-mukha, haya krṣṇa-sevonmukha  
brahmā haite nāradera mati  
nāruda haite vyāsa dāsa, vyāsa kahe "

The world was in a state of deluge and Nārāyaṇa reposed on the transcendental body of Śeṣa. He willed creation and from His navel-pit arose a twig with a lotus and in its pistil was born Svayambhu Brahmā who wondered to see the immense mass of rolling water, the single lotus floating, and himself the only animate being in the universe, and muttered to himself, "How wonderful! How glorious! None—not a single living thing in all this vast vacuity! Who am I? Whence and why in this solitary watery infinity? Where is the root of this lotus plant?" He was at a loss to understand what to do, reflected long and at last made up his mind to explore the root of the lotus plant.

Egoism prompted him to try to unravel the mystery of the ultimate cause by himself; but, try as he would, he could not find out the root of the lotus plant that supported him, disappointed went back to his former position wearied and bewildered. Suddenly the words "*tapa, tapa*" reached his ears—he knew not from whence. He looked north and south, east and west, and as he did so he received four heads, but even his eight eyes were of no avail. He grew dissident in his own powers and, with intent to invoke the aid of some superior being, began to concentrate his mind in meditation on the primal cause of all. He won the favor of Nārāyaṇa who showed him the proper path and enabled him to see the truth which dispelled the cloud of darkness that enveloped his understanding. He was now endowed with transcendental knowledge and learnt the *mantra* of eighteen letters with which he adored the Supreme Lord of the universe who was pleased to appear in His transcendental form in his heart. He saw the seething mass of water, the floating body of Ananta and on it Nārāyaṇa with the conch, the disc, the club and the lotus in His four hands. His transcendental radiance filled all space, and Rama Devi, the embodiment of absolute knowledge, attended upon Him and

tended His Holy Feet. From His navel sprang a golden twig on which bloomed that beautiful red lotus which was his house and support. His heart leapt in ecstasy and out of his lips rushed forth a stream of exquisite verses in praise of the Supreme Lord who was pleased to impart to him the knowledge of devotional love, as embodied in the four *ślokas* of Śrīmad Bhāgavata, known as *catuh śloki*, which give an insight into the nature of the Supreme Lord. He said, "Brahmā, listen! I reveal the most sacred mystery to you. By dint of My blessings you shall be able to conceive it fully. You are singularly fortunate in that you have won My favour. Know then that I am the prime cause of all. At first I was One and alone. Nature, which is the cause of all material objects both gross and fine, was not manifest at the time. I am the master of all powers that remain latent in Me. All that you see and all that you will see are but manifestations of a part of Myself and I permeate and pervade them all. I alone shall survive universal cataclysm, I am the source and the protector of all and all shall dissolve in Me. Māyā that makes the apparent seem real is simply My illusory energy that shuts Me out of the vision of mortals and drags them away from Me. I am concealed behind the screen of māyā and a part of Me manifests the whole universe. I exist in everything but am not perceptible by the gross senses. I am the Soul of all souls and am omniscient. I am the knower; I am the knowable. Be devoted to Me and have faith in Me and you will not have to labor under illusion. Know Me and dedicate your all to Me alone. Concentrate your attention and unflinching devotion in Me alone and create as I will." With this the Lord disappeared.

This speech is the Veda out and out. Thus did Svayambhu learn the Veda from the omniscient Lord who is the source of all knowledge.

Himself a Vaiṣṇava, Svayambhu placed himself under the thraldom of *māyā*, the illusory energy of the Lord, and began the activity of material creation under the mandate of the Lord. By the contemplation of Him he begot four sons—Sanaka, Sananda, Sanātana and Sanat-kumāra—all devotees of the highest order from the very moment of their birth. They spent all their time in devotional performances and there was no chance of their helping the propagation of the species of mortals.

So Brahmā begot ten more sons—**Marīci**, Atri, Āngirā, Pulastya, Pulaha, Krātu, Bhṛgu, Vasiṣṭha, Dakṣa, and Nārada. Nārada disassociated himself from the world and gave himself up to divine contemplation while the nine others begot children as desired by Brahmā and the Supreme Lord, but they could not meet the demand and Brahmā again contemplated on Viṣṇu who endowed him with divine powers.

Manu sprang from his right side and Satarupa from the left. The former, a male, was made king of the domain in the possession of Brahmā while the latter, a female, became Manu's consort; two sons, Priyavrata and Uttanpada, and three daughters Akūti, Devāhuti and Prasuti were born to them. Prasuti was married to Dakṣa, Akuti to Marīci and Devahuti to Kardama. Thus by suitable matrimonies Manu furthered the expansion of his race.

### — Brahmā instructs Nārada —

One day Nārada saw his father Brahmā immersed in deep meditation and he asked him whether there was a being superior to him. Brahmā replied in the affirmative, and added that it was fortunate that Nārada asked such a question as it reminded him of Kṛṣṇa and made him utter His name. Kṛṣṇa is the Lord of the universe: but the world, hallucinated by His illusory energy cannot see Him. This illusory energy is *māyā*. "The world is under the spell of *māyā*, whereas He is her Lord and Master. The Vedas sing His glory and all the gods emanate from Him. It is true that I am the monarch of this world; but He is my overlord, and I revere Him. He is worshipped on the altars of all sacrifices and is the ultimate object of all pious seekers. That knowledge which bridges the gulf between Him and the devotee is the only true knowledge. We are illumined only by a faint reflection of His infinite powers and, with the highest reverence in our heart, carry out His supreme mandates. I am not what I seem, the progenitor of the human race; but am in essence a Vaiṣṇava, an eternal ser-

vant of God. None but those who absolutely surrender themselves to Him and win His grace can have a knowledge of the Supreme Being Whose sight is denied to the greatest empiricist. He, out of His infinite kindness, favoured me with a glimpse of that mystic knowledge. I surrender myself to Him, meditate on His holy feet and serve Him without rest or intermission. May you too worship Him with wholehearted devotion."

Nārada was initiated and taught the truth by Brahmā himself to whom it was revealed by the Supreme Lord of the universe. We learn from the Nārāyaṇa Upaniṣad that Brahmā was born of Nārāyaṇa. The Muṇḍaka Upaniṣad says that Brahmā, the father of the gods and other beings of this universe, imparted the knowledge of the Supreme Lord to Nārada who gave it to Vyāsa from whom Śukadeva and Śrī Madhvācarya got it. Thus the treasure of this supreme knowledge was handed down from generation to generation in disciplic descent from Brahmā till Śrī Kṛṣṇa-Caitanya, the eighteenth successor, gave it the most perfect form and propagated the knowledge of the transcendental reality in this world of darkness and ignorance. The spiritual community, thus founded and maintained, is known as the *sadvaiṣṇavas* or the Brahmā Sampradāya.

Svayambhu, or Brahmā, is the founder of the Brahmā community of Vaiṣṇavas. We learn from *Brahmā Samhitā* (Ch. 5.27) that Brahmā received his initiation from Śrī Kṛṣṇa, the Supreme Lord of the universe and the first spiritual preceptor of the world; then he became a twice-born in the person of Dhruva and became the disciple of Nārada, went through the rituals necessary for initiation, which has served as the model of the practice prevalent among the members of the Brahmā community to this day.

Long, long ago, in the Age of Dvāpara the omnipotent Lord appeared in this world with all His associates and twice favored His dearest devotee Brahmā with a glimpse of His transcendental glory.

One day, when the Supreme Lord Gopāla, with the cowboys of Vraja, was pasturing cattle in the fields Brahmā saw Him and was bewitched by His inscrutable illusory energy. Brahmā was at a loss to understand who He was—whether a mere mortal or the Lord Himself. The Boy was too beautiful, too radiant to be of the created world. In order to dispel his doubts and misgivings Brahmā **purloined** all the cowboys and calves and kept them concealed in a cave.

The omniscient Śrī Kṛṣṇa looked askance at Brahmā; and, in the twinkling of an eye, to the amazement of Brahmā, appeared all the calves and cowboys

frisking and frolicking as before. Brahmā hastened to the place of concealment and found them there in the cave. He ran back to the fields and there also found no change. To his utter bewilderment he also saw that each of the cowboys was Nārāyaṇa with four hands holding the conch, the disc, the club and the lotus. The mystery was solved, and coming to know that the beautiful cowboy was none other the Lord and Master, he fetched the cowherd boys and the calves and fell prostrate at the holy feet of the Supreme Lord, whom he had failed to recognize, and expatiating on His glory offered his humble submission in the following words, "that he sat exalted on a royal throne, the master of untold wealth and boundless realms, things that are apt to lead fallible beings to infidelity, atheism and materialism. He had all the greater reason to pray that he might not be plunged into the mire of worldliness and forget to worship His holy feet." He also prayed for the right to serve Him in the company of other devotees in future births.

#### —When Lord Gaurāṅga Appeared in This World—

His prayer was granted and when the Supreme Lord Śrī Gaurāṅga appeared in this world Brahmā was allowed to come down, being the same as Gopinātha Ācārya. His soul was an *alter ego* of Thākura Haridāsa who is the same as Prahlāda, for which reason Thākura Haridāsa is renowned as Brahmā Haridāsa.

#### —Brahmā meets Dvārakā Kṛṣṇa—

While at Dvārakā Śrī Kṛṣṇa again astonished Brahmā with an exhibition of His infinite powers. The four-headed Brahmā came to have an interview with Śrī Kṛṣṇa. The gatekeeper asked him to wait and went in to inform Kṛṣṇa. Kṛṣṇa told the gatekeeper to enquire which Brahmā he was. Brahmā was astonished by the question but sent word that he was Brahmā, the father of Sanaka and Sanātana. The gatekeeper showed him in and he made prostrated obeisances at the feet of Kṛṣṇa.

Preliminary greetings over, Brahmā said, "Lord, I wonder why You enquire which Brahmā I am."

Kṛṣṇa smiled and presently myriads of Brahmās began to make their appearance, some with ten heads, some with hundreds, others with millions of heads; so huge were they that the four-headed Brahmā looked like a molehill beside a range of mountains.

Śrī Kṛṣṇa bade them depart and the four-headed Brahmā said, "My Lord, by Your grace I have access

to the knowledge of Your infinite power and glory which is beyond the reach of the vision, speech and imagination of all." Śrī Kṛṣṇa said, "Brahmā, your dominion extends over fifty crores of *yojanas* only; so you are a pigmy Brahmā with only four heads but there are worlds millions of *yojanas* in extent, and the larger the world the greater and more powerful and glorious the Brahmā, to whom it is assigned.

My fourfold glory constitutes My majesty. Of this, the threefold glory of freedom from grief, freedom from death and from all fear appertains to Goloka; whereas the glory that appertains to My illusory power is only a fourth of My glory in its plenitude. All that you see here is, therefore, only a small fraction of My glory. Who can measure all My glory?"

#### —Jīva Brahmā and Mahā-Viṣṇu Brahmā —

In certain cycles, says the *Padma Purāṇa*, the highest that the *jīvas* of this world obtain is the position of Brahmā as the reward for devotional performances; but in certain other cycles when no such competent being exists Mahā-Viṣṇu manifests Himself partially as Brahmā for the purpose of creation. It is another evidence to hold that Brahmā may be either one beyond the jurisdiction of *māyā* or a *jīva* under her thraldom.

Brahmā is in essence a partial manifestation of the power of the Supreme Lord. Some of the scriptures regard him as a being on whom the divine power imposes itself.

We learn from the *Brahmā-Saṁhitā* (5.49):

*bhāsvān yathāśma-śakaleṣu nijeṣu tejah  
svīyam kiyat prakaṭayaty api tadvid atra  
brahmā ya eṣa jagad-anda-vidhāna-kartā  
govindam ādi-puruṣam tam ahaṁ bhajāmi*

"...As the sun transmits its heat-rays to the gem and gives it combustibility, so does Viṣṇu suffuse Brahmā with a portion of His own power for the creation of the race of mortals."

Brahmā is in essence superior to the ordinary *jīva* but is not to the Supreme Lord. Śambhu is endowed with more divine power than Brahmā. Svayambhu and Śambhu have two personalities—one essential, and the other apparent and external. In essence both are servants of the Supreme Lord; but, being possessed of activities appertaining to His illusory energy, *māyā*, both of them have become connected with the material world—one regulating the activities of the phenom-

enal world while the other is the teacher of empiric wisdom.

### -Ācāryas of the Brahmā and Rudra Sampradāyas-

But in their spiritual essence, one is the object of worship to Śrī Madhvāpāda, the leading Ācārya of the Brahmā community in the Kāli Age as well as the Madhvā-Gaudīyas, while the other is the founder of the Rūdra spiritual community; we learn this from the *Mahābhārata* and the *Padma Purāṇa*.

**alter ego**—another self, a person's secondary or alternative personality

**Aṅgirā**—one of the ten Prajāpatis or progenitors and mind-born sons of Brahmā.

**Atri**—one of the ten Prajāpatis, or progenitors and mind-born sons of Brahmā, sprang forth from Brahmā's eyes; his wife was Anusūya and Dattātreya, Soma, and Durvāsa were their sons.

**Bṛhma**—one of the ten Prajāpatis

**egoism**—*n.* false ego; systematic selfishness; self-opinionatedness

**pistil**—*n.* the female organs of a flower comprising the stigma, style, and ovary

**crore**—one hundred *lakhs* or ten million

**yojana**—eight miles

**Dakṣa**—one of the ten Prajāpatis and mind-born sons of Brahmā; born from the right thumb of Brahmā; had five thousand sons by his wife Asiknī, who by the influence of Nārada refused to help populate the earth.

**Nārada**—one of the ten Prajāpatis or mind-sons of Brahmā; disassociated himself as one of Brahmā's ten progenitors, influencing others to abandon their feeling of obligatory procreation

**Nārāyaṇa**—the source from whom all universes emanate (see Cc. *ādi-līlā* 2.23, 24)

**Pulaha**—one of the ten Prajāpatis or mind-sons of Brahmā; the lions, tigers, and deer were a part of his offspring.

**Pulastyā**—one of the ten Prajāpatis, had three wives. By his wife Māṇinī, he had a son named Viśravā who had from his second wife, Kaikasi, three sons, namely, Rāvana, Kumbhakarṇa, and Vibhīṣana, and a daughter named Śūpurnākha.

**purloined**—*v.* stole

**Śeṣa**—also called Ananta Śeṣa or Mula-Saṅkarṣana, Kāraṇḍakaśayī who is reposing in the Causal Ocean, called the couch of Viśnu (*Śrī Brahmā-Saṁhitā* 5.47)

**vacuity**—*n.* emptiness

# Śrī Vyāsa-Pūjā

Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī  
Prabhupāda

18<sup>th</sup> February 1930  
Śrī Dhāma Māyāpura, Caitanya Maṭh  
5<sup>th</sup> Govinda, 443 Gaura Era  
6<sup>th</sup> Phalguna, 1336 Bengali Era

*ajñāna-timirāndhasya jñānāñjana-śalākayā  
caksur-unmilitam yena tasmai śrī guruve namah*

"Obeisances to Śrī Gurudeva who has opened our sealed eyes, blinded by the darkness of ignorance, with the spike of the collyrium of knowledge!"

Today is the day of the worship of Śrī Guru. I have come here today for the purpose of worshipping the lotus feet of Śrī Guru. I am a person blinded by ignorance. Ignorance is an object resembling darkness. I am the servant of Viśnu—I have no other function except the service of Viśnu—this mode of thought is being obstructed by the darkness of nescience. I have become blind for the present. Absence of light is darkness; absence of knowledge is ignorance. The only knowledge is the darling of Nanda who is replete with all knowledge. I, who am averse to the service of the darling of Nanda, am blind. Darkness assuming form envelopes my eyes, and it is for this reason that my function of vision is inoperative, that there has appeared in me the tendency towards various other activities. By means of my senses, namely, hands, feet, eyes, ears, nose, tongue, skin, I am engaged in a variety of work, by reason of doing which there has been appearing this multitude of diverse kinds of dangers that confront me. By attempting to walk with these feet I often stumble and fall; by trying to discuss with this mind I am invoking manifold evil by not being able to understand the real subject of knowledge.

In such an hour of peril the lotus feet of my Śrī Guru, being moved to pity, have manifested themselves in this world in order to impart to me the

enal world while the other is the teacher of empiric wisdom.

### -Ācāryas of the Brahmā and Rudra Sampradāyas-

But in their spiritual essence, one is the object of worship to Śrī Madhvāpāda, the leading Ācārya of the Brahmā community in the Kāli Age as well as the Madhvā-Gaudiyas, while the other is the founder of the Rūdra spiritual community; we learn this from the *Mahābhārata* and the *Padma Purāṇa*.

**alter ego**—another self, a person's secondary or alternative personality

**Aṅgirā**—one of the ten Prajāpatis or progenitors and mind-born sons of Brahmā.

**Atri**—one of the ten Prajāpatis, or progenitors and mind-born sons of Brahmā, sprang forth from Brahmā's eyes; his wife was Anusūya and Dattātreya, Soma, and Durvāsa were their sons.

**Bṛhṛgu**—one of the ten Prajāpatis

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In such an hour of peril the lotus feet of my Śrī Guru, being moved to pity, have manifested themselves in this world in order to impart to me the

knowledge that "you are the servant of the darling of Nanda," and to dispel the darkness of ignorance due to my loss of sense of duty which has led me to embark on the enjoyment of worldly objects and to think such enjoyment to be my duty. With this eye I see that which is not my "duty" to see, namely, the bondage that obstructs me from my vision of Him whom I ought to see by all means, and, by being deprived of whose sight, I see this bondage of material enjoyment. The lotus feet of Śrī Guru have imparted to me the light of spiritual knowledge by removing that bondage from my eyes. Moving aside the bondage of my wrapped eyes and by making the lids of my eyes open slightly, the lotus feet of Śrī Guru are instructing me, saying, "Open your eyes a little and see." All these days I had been thinking that I can see by keeping my eyes closed.

For this reason I am performing the duty of offering obeisances to the lotus feet of Śrī Guru by giving up my worldly vanity. This is the first object of offering my worship. To give up the vanity that thinks "I see", "I enjoy", is called "making obeisances". While I was cherishing the wicked notion that I am the master, the lotus feet of Śrī Guru opened my eyes and removed my misjudging judgment. I was following the blind under the lead of the knowledge of other objects. The lotus feet of Śrī Guru made me realize that it is my duty not to follow the blind but to follow and to worship only the lotus feet of Śrī Guru; I did not possess that judgment of worshipping the lotus feet of Śrī Guru year by year. That the service of the lotus feet of Śrī Guru is verily my only duty, the function of the principle of my individual self, this also I have been enabled to understand only by the grace of the lotus feet of Śrī Guru. After obtaining the sight of the lotus feet of Śrī Guru I have no such judgment that I have any other function to perform except serv-

ing the feet of Śrī Guru. The instant, out of mercy, that the dearest servant of the Supreme Lord, his own best beloved one, in order to rescue me from the clutches of worldly vanity, made me cognizant of the service of the darling of Nanda. And it is only at that moment that I could realize that there is no other function of the *jīva*'s own self, there is no other blessing except the endeavor to please the senses of the darling of Nanda. The darling of Nanda alone is both the only mode and the only goal of all my activities. The lotus feet of Śrī Guru are those of the supremely best beloved of the darling of Nanda.

The service to the lotus feet of Śrī Guru cannot be performed by an unskilled person like myself by any of the instruments such as body, mind, or speech. But if the lotus feet of Śrī Guru infuse in me the power, or look upon me with approval, I can gain his favor, and I can then obtain the fitness for serving him, by his causeless cordial mercy alone. I am not speaking this as a controversial affair. I could understand the

subject of the *summum bonum* only on the day on which the lotus feet of Śrī Guru placed those feet that are obtainable with difficulty even by the gods, on the head of an unworthy person like myself, and baptized me with the dust of his lotus feet. I then submitted to the lotus feet of Śrī Guru the auspicious wish that I might be a fit recipient of the potency that is wielded by the lotus feet of Śrī Guru.

In my vanity I could not fancy that the lotus feet of Śrī Guru could be really so great. But if I narrate to you the good fortune that I could attain by the causeless mercy of the lotus feet of Śrī Guru, it may be conducive to the worship of Śrī Guru by yourselves also. "I am most unworthy. I am more sinful than Jagāi and Madhāi; more insignificant than the maggot germinating in filth. The goodness of the person who even chances to



Srila Bhaktisiddhanta Sarasvati Thakura

hear my name, wears off. He who even utters my name, reaps sin. Who is there in this world to have mercy on me, with the single exception of Nityananda?"<sup>1</sup>

I have no resources to show my gratitude towards one who acted the part of the most merciful of all persons for the purpose of conferring on such an unworthy person the gift of fitness. It is not possible for me to repay his kindness in any way. The lotus feet of Śrī Guru is the counterpart of Godhead, possessing a singleness of purpose to serve Godhead. Every act of his is the highest ideal of the service of Godhead. As long as this vision suffers any impediment the scales have not fallen from my eyes. Unless we obtain his grace, unless we gain spiritual enlightenment, we cannot realize the greatness of the lotus feet of Śrī Guru. When I set myself to discourse regarding Śrī Gurudeva, I find that he manifests himself in this world for the establishment of the heart's desire of Śrī Caitanya, for rousing me into the waking state. My former Gurudeva Thākura Narottama, once gave vent to this, *śrī caitanya mano'bhīṣṭari stāpitāṁ yena bhūtale/ svayam rūpah kada mahyam dadāti sva-padantikam* — "Oh, when will Rūpa himself, by whom the heart's desire of Śrī Caitanya has been substantiated in this world, vouchsafe me the close proximity of his own feet?"

After I had the good fortune of obtaining the sight of the lotus feet of Śrī Guru I had the opportunity of discoursing about these words of the best of teachers, Thākura Narottama. The lotus feet of Śrī Guru manifests himself in this world for establishing the heart's desire of Śrī Caitanya. What then is this thing, namely, the heart of Śrī Caitanya? Śrī Caitanyadeva had said to Himself, "The hearts of other persons are their minds. My mind is Vṛndāvana. I deem My mind and the divine woodland where Kṛṣṇa loves to stroll in as the same."

The holy Vṛndāvana is really the heart of Śrī Gaurasundara. Only those who are saved from the clutches of evil realize the nature of Śrī Vṛndāvana. The word *abhiṣṭa* in the verse of Thākura Narottama means literally "to desire in every way". That which is desired by Caitanya in every way, that which Caitanya wills, the teaching that He imparts for making the unconscious

conscious, "When will Śrī Rūpa Gosvāmī Prabhupāda, who has established this teaching of Caitanya in this world, place me in the close proximity of his lotus feet for the same service of the Lord?" Or the word *svayam rūpa* may also mean "the personal form of the divinity, the darling of Nanda". "When will the person Kṛṣṇacandra, drawing my soul to His, take me to the proximity of His lotus feet?"

With this bag of bone and muscle, this carcass of flesh and blood which has been born of parents for the purpose of suffering pain, for undergoing the threefold-misery in the prison of this world, for my aversion to Kṛṣṇa—with this bundle of flesh and bones one cannot go to the presence of Kṛṣṇa's personal form in whom are concentrated the principles of real existence, consciousness, and bliss.

Nor is it possible to approach the proximity of the feet of the personal divinity with the current of mental thought engrossed in external objects of sensuous perception, in which there is consciousness of any other object than the darling of Nanda. When the external objects of this world, this house, this body, this air, these fruits and flowers, this whole world, tell me, "Master, we wish to serve you", then I think, "Very well, let me be the lord of these." The air-god is an object of my highest worship. In hailing him with my nose and fancying him to be an object for ministering to my pleasure, I try to absorb him into my lungs. And why? In order to maintain my life, I have conceived the desire of becoming their lord by maintaining my life. I cannot understand that this eye is preventing me from seeing the unique and in-

*'jāgāi mādhāi haite muñi se pāpiṣṭha  
puriṣera kiṭa haite muñi se laghiṣṭha*

*mora nāma śune yei, tāra puṇya kṣaya  
mora nāma laya yei, tāra pāpa haya*

*emana nighṛṇa more kebā krpā kare  
eka nityānanda vinu jagat bhitarē*

(C.c. adi-līlā 5.205, 206, 207)



comparable beauty of the darling of Nanda by beholding external color and form; nor that the external sound is the obstacle to my catching the sound of Kṛṣṇa's flute.

I cannot find the strength to surmount this obstacle until the lotus feet of Śrī Guru, full of endless mercy, manifest himself to me. I have been unable to feel any liking for the lotus feet of Śrī Caitanya, the darling of Śrī Nanda, and for the feet of Śrī Rūpa Gosvāmī—Śrī Rūpa Mañjari—whose endeavors are fast bound to the lotus feet of Śrī Caitanya. Alas, indeed, where is another person whose fate is so blasted as mine?

Persons averse to Godhead are establishing the tidings of aversion to the darling of Nanda in this wicked world. But the lotus feet of Śrī Guru, the best beloved of Śrī Caitanya, out of mercy, is trying to establish the lotus feet of Śrī Caitanya in my heart. When will the lotus feet of Śrī Guru graciously allot me a place in close proximity of his lotus feet? When will he make me enter the "community" of the followers of Rupa? When will the Vaiṣṇavas, making me bathe in the shower of the dust of their feet, accept me as their servant? When shall I be able to behold that blessing, by bathing in the particles of feet-dust of the Vaiṣṇavas?—that blessing in which I shall be able to obtain the mercy of that beauteous person Himself?

Baladeva Nityananda, who is the manifestation of Godhead's own Self, is Himself endeavoring to serve Kṛṣṇa by cherishing the belief (*abhimāna* or divine pride) that He is protégé of Kṛṣṇa's beautiful transcendental form. There can be no service of Gaura if one is enveloped by the faculty of aversion. The lotus feet of my Śrī Guru is that very person who, focusing in himself the manifestation of Kṛṣṇa's own transcendental form, is engaged in establishing the heart's desire of Śrī Caitanya in this world.

Śrī Kṛṣṇa, Brahmā, Nārada, Vyāsa, Madhvā, Padmanābha, Nṛhari, Mādhava, Akṣobhya, Jayatīrtha, Jñānasindhu, Dayānidhi, Vidyānidhi, Rājendra, Jayadharma, Puruṣottama, Vyāsatīrtha, Lakṣmīpati, Mādhavendra, Iśvara, Advaita, Nityānanda, Iśvara's "disciple" Śrī Caitanya—this is the successive order of preceptors. Śrī Kṛṣṇa has established the preceptorial order of this world. When will Kṛṣṇa, drawing me into Himself, make me an object of His grace?

### — The Service of Śrī Rādhā-Govinda —

There is no other kind of function or object of endeavour for the individual soul than the service for Śrī Rādhā-Govinda. I have also observed this judgment and conduct only in the lotus feet of my Śrī Guru. The worship of other gods, and so on, is also not the object of the endeavor of the individual soul but is rather the state of laxation in regard to the expansion of the soul. This also I have the good fortune of observing at the lotus feet of Śrī Guru.

The heart's desire of Śrī Caitanya alone is also the limit of the desire of the individual soul. All other words are only a contrivance for the production of evil. This teaching also has been imparted by the lotus feet of my Śrī Guru alone. The lotus feet of Śrī Guru is serving the darling son of Nanda at all times, by all senses, in every way. Till we behold this holy form of Śrī Gurudeva we are not attracted to the lotus feet of Śrī Guru. There is no other function of the lotus feet of Śrī Guru even for the space of a single moment, than the service of the darling son of Nanda. Unless we behold this we do not really accept the protecting guidance of the lotus feet of Śrī Guru.

The darling son of Nanda, who is the sole object of worship, by means of his centripetal attraction, has kept the attracted so effectively drawn towards Him that they do not experience any other desire. Such service is the only natural function of the soul. We, who are empowered by the limiting energy (*māyā*), by the principle that we are separable predominated parts of the divinity, are being engrossed by the deluding external power of Kṛṣṇa. What endless varieties of pretences have been put before us by the deluding energy in order to seduce us to the ambition of lording it over the material world, to impress on us that we have need of this connection with matter! The deluding energy has been appearing before us like a harlequin wearing a variety of masks.

We belong to the class of servants as particles of the predominated energy of Godhead. We are not the concentrated or plenary forms (*vighras*) of the predominated power. We shall lapse into the worship of the form of the false ego if we cherish the offensive desire of masquerading as the holy concentrated forms of power by giving up

the inclination of serving Godhead by submission to the concentrated personalities of power. We are disassociable particles. If we are not separable how else can we learn to be averse to Śrī Hari? These manifold misunderstandings have appeared in me by reason of my cherishing the idea that the lotus feet of Śrī Guru, the best beloved of the bestower of freedom from ignorance, has no relationship of kindred with me. I think that they are my enemies as these misunderstandings do not cooperate with me in obtaining food and clothing. Those who help me towards the aptitude for service of Kṛṣṇa are my only friends. Those who help me augment my aversion to Kṛṣṇa are my most deadly enemies. Forgetting this judgment I become busy with activities for procuring vegetables, fish, fuel, and so on, for the maintenance and nourishment of those kindred of mine who are averse to Kṛṣṇa. Forgetfulness of the service of the lotus feet of Śrī Guru, the best beloved of the bestower of freedom from worldly bondage, is the cause of this.

Those, who are comparatively speaking less fortunate, maintain that the worship of Sītā-Rāma is the best of all. Those who are less fortunate than even these, regard the worship of Śrī Śrī Lakṣmi-Nārāyaṇa and the fourfold enveloping expansion (*vyūha*) as the highest form of worship. Those wretched who are wholly devoid of any such thing as good fortune, get enveloped in abstract indefinite thinking and, ignoring even the unknowable existence of the spiritual, regard the dogma of the void as the highest of all. There are also a few who propound the hypothetical views of scepticism and agnosticism. In this manner one gets anxious to secede from the lotus feet of Śrī Guru in that proportion that his aversion to Kṛṣṇa increases. One welcomes as his Guru that degree of aversion to Kṛṣṇa which happens to characterise himself. By this process the individual soul attains to diverse conditions ranging from that of contracted consciousness to that of a stone. The lotus feet of Śrī Guru is engaged in establishing the heart's desire of Śrī Caitanya as soon as such misfortune overtakes us. I feel no hankering for the sight of the beauty of the lotus feet of Śrī Guru who is so merciful. My thoughts wander away in all directions in search of sensuous gratification, seeking how the belly may be well filled, how it may be

possible to enjoy the world in an effective manner, how bodily ailments may be cured, how physical health may be maintained, and so on, and so on!

The words of Śrī Gaurasundara, those words that our lotus feet of Śrī Guru always repeats to us, declare that in the case of a person who does not want any personal advantage, who is inclined to serve Godhead, who is anxious to get across the ocean of the world to the further shore of the spiritual realm, for such a person to appreciate worldlings and women is, alas! more harmful than the swallowing of poison.

When the lotus feet of Śrī Guru bestows on us the *mantra* (which relieves one from mentalism), in which he has been instructed by the Supreme Lord's own, it is only then that we realize the fact that the service of the lotus feet of Śrī Guru is the only cause of all well-being.

For the present I will serve the lotus feet of Śrī Guru starting from the commencement of every year to its close and throughout the whole of the year. I will serve the lotus feet of Śrī Guru in future births. If, as the result of my service to Śrī Guru, I attain the state of liberated life someday, I will serve the son of Śrī Nanda by continuing to be the recipient of the lotus feet of Śrī Guru.

Śrīla Dāsa Gosvāmī Prabhu says in his supplication to Śrī Radhika that he had indeed passed some time in a state of expectation which is replete with the ocean of bliss. If She will not give him Her mercy, what does he care about life or residence in Vraja, or the slayer of Bāka Himself? If I do not obtain the protecting support of Godhead appearing in the role of His servant, what will it avail me to live in Vraja or to attain Kṛṣṇa? If the fortune of obtaining the sight of the best-beloved of Kṛṣṇa is to be missed I am prepared to give up my little life this day. Where is there any more use for preserving the inanimate body? What manner of other duty may possibly exist for me that is making me run after it by giving up the service of the lotus feet of Śrī Guru? Is the evil fortune of triple misery, which is afflicting the innumerable individual souls of the world, ever acceptable to me? No sooner does vulgar talk come to prevail, then it produces addiction to this world as a result. The holy lotus feet of Śrī Guru tells of the holy name, tells of the divine form as

worldly desire begins to subside, of the quality of the divinity on further diminution of such appetite, and draws us fully to the lotus feet of Śrī Kṛṣṇa by telling us of his activities (*līlā*) and the distinctive nature of individual service when the aptitude for worldliness is still further attenuated. Then we serve the son of Nanda, the highest personality of divine activities, by entering into His pastime. Is this service obtainable by the physical body derived from parents, by the second birth by means of *gāyatrī*, admitting to the study of the scriptures or by subsisting on my mental function?

It is only from the lotus feet of Śrī Guru alone that this function may be gained. The lotus feet of Śrī Guru are eternal. May I never undergo an interruption of relationship with the lotus feet of Śrī Guru even for a single moment. May I be never unloosened even for a moment from the bond that unites me to the lotus feet of Śrī Guru. May I never for a moment quit my hold of the lotus feet of Śrī Guru by being tempted by any fascination of this world. May I never be deprived of the lotus feet of Śrī Guru by listening to the advice of any other worthless person.

The succession of preceptors commencing from Śrī Kṛṣṇa, Brahmā, Nārada, and all of them, are my Śrī Gurudeva. My Gurudeva designates his preceptor as his Gurudeva. All of them are preceptors of the same chain. There is no difference among them. There is no difference in their utterances. The good fortune that I have gained by obtaining the sight of *om viṣṇupada* Śrī Śrī Gaurakiśora Prabhu, my *mahanta* Gurudeva (two kinds of *śikṣā-guru*—*caitanya* and *mahanta guru*—C.c. *ādi-līlā* 1.47), I find no language to express. I have observed in him the renunciation of Dāsa Gosvāmī in all its perfection. If there be a millionth part of his renunciation in any person such a person is blessed, indeed; he is most highly blessed. He will be in a position to serve Kṛṣṇa in the spirit of familiar confidence by climbing upon Kṛṣṇa's bosom and shoulders (*viśrambha sakhya-rasa*).

I am unable to serve for all time such a Śrī Gurudeva. I have been sleeping for a certain period. It is my eternal function to serve the lotus feet of Śrī Guru at all time and by means of all the senses. A great day of rejoicing for me has arrived in as much as those professing to belong to the disciplic line of *om viṣṇupāda* Śrī Śrīla Jagannātha have come here to bless me. This high fortune has

not been mine before now. All of you belong to the order of my Gurus. I have wasted your priceless time, devoted to the service to Kṛṣṇa, by speaking a number of incoherent words. But I have said these words only for worshipping Śrī Gurudeva.

Śrī Gaurasundara says, "Kṛṣṇa is Master. He is the autocrat.

He is full of activity by His uncontrolled will. All glory, above all things, to His self-willed activities. May He accept my service or reject it as He wishes. I will be prepared to offer Him my exclusive service without guile, at all time and in every way, with body, mind and speech. If He spurns me with His feet I shall know that it is my want of worth but the lotus feet of Śrī Guru is true." May the ephemeral world not deflect me for a moment, never make me averse to the lotus feet of my Śrī Guru. May Śrī Gurudeva be pleased to accept my service. May I never have to associate with evil-minded persons. May I not fall away from the lotus feet of Śrī Gurudeva.

I do not know what part of my attempt to worship the lotus feet of Śrī Gurudeva may be accepted by Śrī Gurudeva. But it fills me with hope that He is more merciful to the undeserving. Holding fast to the hope of his causeless mercy I will be all the more eager to serve the lotus feet of Śrī Guru. All of you belong to the line of my Guru. May you have mercy on me that I may be enabled to serve the lotus feet of Śrī Guru. I offer my prostrated obeisances at your feet.

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**attenuated**—adj. reduced in force, value, or malignancy

**blasted**—adj. & adv. damned; annoying

**centripetal**—adj. moving or tending to move towards a center (opposite to centrifugal which means to move from a center)

**collyrium**—(*anjana*) n. a medicated salve for the eyes

**deem**—v. *tr. formal* regard, consider, judge

**manifold**—adj. many and various

**misjudging**—here it is more than just the adjective "mistaken" but it implies "a continual innate tendency to make mistakes"

**vouchsafe**—v. *tr. formal* condescend to give or grant

**air-god**—n. the demigod of air

**mentalism**—n. mental speculation or calculation

**secede**—v. *intr.* withdraw formally from membership of a political federation or a religious body

**spike**—[*śalāka*, rare; usually *śalākā*] a rod or sharp point to pry open

# "Swāmī Mahārāja" and His Association with Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja

*from the upcoming book "Interviews with Śrīla Bhaktivedānta Nārāyaṇa Mahārāja"*

## Chapter Three — Glimpses into Their History —

Swāmī Mahārāja was a bosom friend to my Gurudeva. At that time he was a *grhaṣṭha*, very beautiful. In 1940, after the departure of Śrīla Bhakti-siddhānta Sarasvatī Prabhupāda, when the Gauḍīya Maṭha split up, one party wanted to arrest senior Vaiṣṇavas and cases were filed. So our Gurudeva visited Śwāmījī in his family's home in Allahabad. He stayed there with him for four months. They became very near and dear to each other. They always discussed *Bhāgavad-gītā* and other subjects concerning *guru-sevā*. My Gurudeva used to speak to me about his Godbrother, Abhaya Carāṇa Babu. He always told me how dear he was to Śrīla Bhaktisiddhānta Sarasvatī from the very beginning. He told me how his Gurudeva had wanted Śwāmījī to write articles for the *Harmonist*. Already I had heard so much about him—what a good friend he was to my Gurudeva, and what a good writer and sincere and qualified devotee he was. I had not seen him yet, but seeing by ears is even more impressive than seeing by eyes.

During their preaching together in Allahabad, there was a famous leader, an advocate, who was very influential. He wanted to associate and hear the discussions of Śwāmījī and Gurudeva. This advocate also brought the head-priest, the Archbishop of the Church of Prayag, or Allahabad. He brought him for discussion. This Archbishop was very learned and he knew so much logic. He was one of the highest officials of the Catholic church. Our Gurudeva became very happy. He said, "You can ask me any questions." That Padre (Father) said, "I know that Kṛṣṇa is black. Why do you worship a black person?" Gurudeva told, "That is a very good question. Black is no colour. The scientists have discovered this. It is beyond all colours. Colour means material things. Kṛṣṇa is so black; black is no colour. Kṛṣṇa is not in any colour. So we worship Kṛṣṇa because He is the

Supreme Personality of Godhead, not in any *tri-guna*. All the demigods and all others are within *tri-guna*, that is why we don't worship any other, only the black colour. If you mix any colour with black, the black is so powerful that white, red, yellow, green, all else will be black. So anyone who is doing Kṛṣṇa-bhakti, he will be out of maya by worshipping Kṛṣṇa. Kṛṣṇa is so powerful. So you should also try to worship Kṛṣṇa."

Again the priest asked, "But I know that you also worship 'Gaura'? Why do you worship Gaura since He has a colour?" The priest was puzzled. He thought that this was a very logical question and wanted to see how it would be answered. But our Gurudeva, smiling, answered very easily saying, "When all colours are mixing then that colour is golden colour. So *gaura* is also beyond colours. When all the colours are mixing and serving black Kṛṣṇa, then they become six or seven colours: indigo, green, white, orange, and so on. All the *akarvikas*, qualities, are mixing. Like Rādhā and Kṛṣṇa, this means that all the *sakhīs* are mixing with Kṛṣṇa. It is Śrīmatī Rādhārāṇī with the *gaura* colour, and Kṛṣṇa Himself has also taken Rādhikā's beauty. So that black has become *gaura*. We worship this same Kṛṣṇa; both are the same." That advocate then became so worried and he said, "Oh! Hearing you, we will all become *vedāntic*."

Together during these months, Śwāmījī and my Gurudeva visited many people in Allahabad and influenced them. Śwāmījī organized their preaching everywhere. He had many associates from his pharmaceutical business and he knew all educated, qualified people there. He arranged for my Gurudeva to give very good lectures on Vedanta. Because Śwāmījī appreciated these lectures so much he used to tell me, "Your Gurudeva is so logical and such a philosopher. That is why I have selected a very best friend like your Gurudeva."

When Śwāmī Mahārāja was living in Allahabad he mixed with many persons from his busi-

ness life. He always would discuss all this *siddhānta* with everyone—the teachings of Sri Caitanya Mahaprabhu in the line of Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda. His Gurudeva was the highest philosopher in the world. Anyone coming to Śrīla Prabhupāda in a challenging mood, upon seeing him, they used to have to hang their heads down.

Once Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda gave a lecture in Calcutta in a college, and a great philosopher from Germany came. He heard that lecture. Our Gurudeva was on the road when this gentleman was leaving, and he asked him, "How did you like the lecture? What was the point of the lecture?" That man replied, "I have come from a European country and I am travelling throughout all of India and am hearing so many persons speak. What they tell I can very easily understand. But today in your Gurudeva's lecture, it was so profound that I could not follow anything. Oh, he is a very high level philosopher!" Swāmījī was also preaching like this, always. Following Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda's example.

### Founding the Gaudiya Vedānta Samiti

Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja had written a book, *Māyāvādera Jīvanī*, *The Life Story of Māyāvāda*. It was about *māyāvādism* from the very beginning of Satya-yuga up to now. Our Gurudeva was also a very staunch follower of Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda. He was a great philosopher, just like Śrīla Jīva Gosvāmī, Śrīla Baladeva Vidyabhusana and others. He told, "While there is any sign of *māyāvādism*, *bhakti* cannot be preached in full force, so we have to remove *māyāvāda* from the root." Swāmījī also liked this idea very much. We must kick out *māyāvāda*. This understanding was in them both. In his lectures at that time our Gurudeva used to discuss and defeat the arguments of Śaṅkarācārya, cutting them saying that it was *pracana bhoda*, hidden *māyāvāda*. He proved that Vedānta was actually *bhakti*. So many learned per-

sons were influenced by Śaṅkarācārya accepting that Vedanta-sūtra was *jñāna* and *mukti*. Gurudeva wanted to establish in his commentary on his book about Śrīla Vyāsadeva that Śrīmad-Bhāgavatam was Vedānta-sūtra, and in Vedānta-sūtra the word *jñāna* is not there, only *bhakti*, *ārādhana*, and so on...

In his heart was a desire to show Vedānta-sūtra as Bhakti-sūtra He quoted *slokas* of *Bhāgavatam* to prove this. On this precept the Gaudiya Vedānta Samiti was established. He, Swāmī Mahārāja, and one other had thought of this and filed the papers at Bospādā Lane, Calcutta, before my Gurudeva took *sañnyāsa*. He explained to those present how Śrīla Bhaktisiddhānta Sarasvatī Ṭhakura wanted Vedānta-sūtra to be established as Bhakti-sūtra. For this reason he named we who took *sañnyāsa* from him 'Bhaktivedānta' and why he called the *samiti* 'Gaudiya Vedānta'. It denoted that Vedānta is synonymous with *bhakti*. The Gaudiya Vedānta Samiti was established to preach *bhakti* from Vedānta-sūtra. He said that from the name of Śrīmatī Rādhā-rāṇī has come *ārādhana* to Kṛṣṇa and also the *ārādhana* of Kṛṣṇa to Rādhā. The aim of Vedānta-sūtra

is the name of Rādhikā. All my Gurudeva's actions, the names he gave to *sañnyāsis*, the name of the *maṭha*, the name of the Society, he called Bhaktivedānta. He gave Swāmījī the name Bhaktivedānta, which was liked by Swāmījī very much. Guru Mahārāja and Swāmījī together expressed these views when they founded this society.

All were Gaudiya Maṭha, even when the institution broke apart and they began Gaudiya Vedānta Samiti. They were not giving up Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda and his mission and his thoughts. Some others who were against their Gurudeva left. They wanted to re-establish Śrīla Bhaktisiddhānta Sarasvatī Thakura Prabhupāda's ideas, but did not give up his Gaudiya Maṭha. Therefore the names of the *maṭhas* he established are Uddhāraṇa Gaudiya Maṭha, Devānanda Gaudiya Maṭha, Keśava-jī Gaudiya Maṭha, and others.



Śrīla Bhaktivedānta Swāmī Mahārāja

# His Writings

*om viṣṇupada Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja's authorship*

*Tridandī Svāmī Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja*  
*Translated from Hindi article in Bhāgavat-patrikā, February 1998.*

The language of Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja's essays, articles, prayers and books is extremely lively, comprehensive, and mature, and in a style both pleasing and grave. He preferred to use strong philosophical logic in his speeches and articles rather than scriptural evidences. He was a fearless preacher of *śuddha-bhakti*, and used to smash the conceptions of *māyāvāda* and others that opposed *śuddha-bhakti*. The expertise with which he had refuted the misconceptions of various paths at their root is quite astonishing. Besides all this, he was extremely expert in making one understand the grave *siddhānta* or conclusions of Vedānta in a very simple, natural, and understandable language.

Besides his scholarly ability, *ācārya keśari*'s poetic genius was also unprecedented. The combination of learning and poetic ability is very rare; but in his life the combination of these two was visible at all times. The elegant compositions of *Śrī Śrī Rādhā-Vinoda-Bihārī-Tattvāṣṭakam* in Sanskrit, *Maṅgalāratī*, Śrīla Prabhupāda's Ārati, and *Tulasī-parikramā* in Bengali, written by him are the shining examples. To simultaneously find all these qualities coming together is extremely rare.

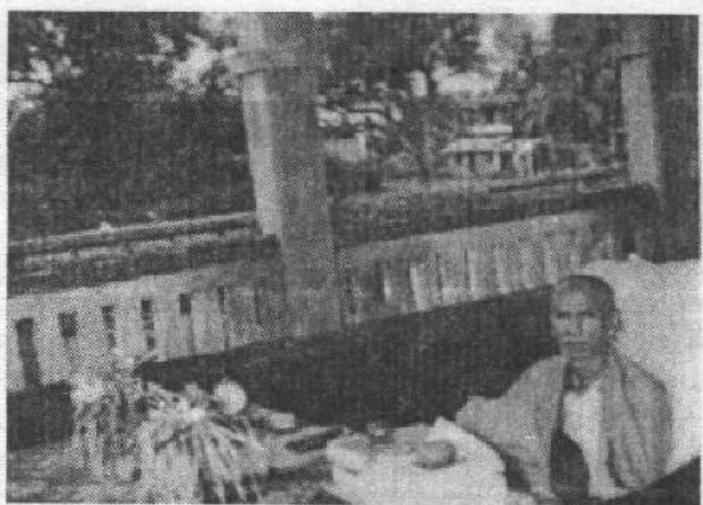
Our most worshipable Śrīla Gurudeva is a prominent *rūpānugā* Vaiṣṇava *ācārya*. What does *rūpānugā* mean? In order to understand this, first of all we have to understand the meaning of the word *rāga*. The eternally increasing, spontaneous love residing within the heart of the *nitya-mukta* or eternally-liberated, *nitya-siddha* or eternally-perfected associates of Vrajendra-nandana Śrī Kṛṣṇa which flows towards Kṛṣṇa with the speed of an unobstructed streamline current is called *rāga* or *anurāga*.

This same *anurāga* when matured, situates itself amorously as *mahābhāva*, and so forth. When the intense greed develops to attain the *rāga-anurāga* residing in the heart of such *nitya-parikaras*, the practice of *bhakti* employed under

the influence of such greed is called *rāgānugā-bhakti sādhana*. But even among such *rāgānugā-sādhakas* or candidates, only those extremely fortunate *sādhakas* who perform *sādhana* to attain the sentiments residing in the heart of Śrīla Rūpa Gosvāmī himself, that is, the sentiments of Śrī Rūpa *mañjarī*, are called *rūpānugas*. For the *rūpānuga vaiṣṇavas*, the *dāsyā* of Śrīmatī Rādhikā is like their *prāṇa-svarūpa* or very own soul, as seen in the prayers of the chief *rūpānuga*, Śrīla Raghunātha Dāsa Gosvāmī:

*pādābjayos tava vinā vara-dāsyam eva  
 nānyat kadāpi samaye kila devi yāce  
 sakhyāya te mama namo'stu namo'stu nityam  
 dāsyāya te mama raso'stu raso'stu satyam*  
 (Vilāpa Kusumāñjali 16)

"O Devi! Other than the *dāsyā* of Your lotus feet, I never pray for a position as your *sakhī* or for anything else. Therefore, I always offer my repeated obeisances to the position of your *sakhī*, but I vow repeatedly that I have *anurāga*, loving attachment, only for the position of your *dāsi*."



*Besides his scholarly ability, *ācārya keśari*'s poetic genius was also unprecedented.*

śrī rūpa mañjari karācit pāda-padma  
goṣṭhendra-nandana bhujārpita mastakāyā<sup>1</sup>  
hū modataḥ kanaka-gaurī padāravinda  
samvāhanāni śanaikas tava kīm kariṣye

(Vilāpa Kusumañjali 72)

"O Kanaka-Gaurī Rādhike! You have placed Your head in the arms of that Goṣṭhendranandana Śrī Kṛṣṇa, whose lotus feet are being massaged by Śrī Rūpa mañjari. Aho! At this time if I would only get the chance to softly massage Your lotus feet!"

tavaivūsmi tavaivūsmi na jīvāmi tvayā vinā  
iti vijñāya devi tvam naya mām caraṇāntikam

(Vilāpa Kusumañjali 46)

"O Devi Rādhike! I am Yours! Without You I cannot maintain my life even for a moment. Knowing this, kindly grant me a place at Your lotus feet."

And now, by deliberating on the first verse of Śrī Rādhā-Vinoda-bihārī-tattvāṣṭakam, composed by our most worshipable Śrīla Gurudeva, who is like a full moon in the starry sky, it clearly demonstrates his being a rūpānuga ācārya:

rādhā-cintā-niveśena yasya kāntira-vilopitā  
śrī kṛṣṇa-caraṇam vande rādhā-līṅgita-vigrahām

Ordinarily, in scriptures like Śrīmad-Bhāgavatam, Śrī Kṛṣṇa-Karṇāmṛta and so on, and in the lives of premī bhaktas, it is seen that the gopīs and Śrimati Rādhikā remember Kṛṣṇa and become immersed in His separation, and thus search for Him. However Śrī Rūpa-Rati mañjarīs and other kiñkaris or maidservants of Śrimati Rādhikā, who are rādhā-pakṣīya, who are always on Her side, feel happy only in the happiness of Śrimati Rādhikā and feel sad in Her distress.

At all times their feelings, or attitude, is that Śrī Kṛṣṇa always remains absorbed in the thoughts of Śrimati Rādhikā. Always He should search for Śrimati Rādhikā, suffering the pangs of separation. Therefore the prayer of Śrīla Gurudeva is, "I

worship the lotus feet of that form of Śrī Kṛṣṇa which is embraced by Śrimati Rādhikā, who is Śrī Gaurasundara, that Kṛṣṇa whose own dark complexion vanishes and assumes the bright golden complexion of Śrimati Rādhikā, due to His being thoroughly immersed in thoughts of separation from mānavatī Śrimati Rādhikā, who is displaying such māna." What can be more illuminating evidence than this of his being a rūpānuga?

When we deliberate on the Maṅgalāratī of Śrī Śrī Rādhā-Kṛṣṇa-Yugala written by our Vaiṣṇava ācāryas in the line of rūpānuga, then his being a rūpānuga ācārya is further illuminated. He has endowed this with all the sāmagrika bhāvas or constituents of rasa of niśānta-līlā in a nutshell, manifested by Śrī Rūpānuga ācārya, Śrīla Kṛṣṇadāsa Kavirāja:

maṅgala niśānta-līlā maṅgala udāye  
maṅgala-ārati jāge bhakata-hṛdaye

mayūra-śukādi sārī kata pikarāju  
maṅgala jāgara-hetu kariche virāja

sumadhura dhani kare yata śākhi-gāṇa (sakhi-gāṇa)  
maṅgala śravane bāje madhura kūjana

In these above lines he has expressed all the bhāva or sentiments of niśānta-līlā manifested by Śrīla Kṛṣṇadāsa Kavirāja and rūpānuga-rasikapravara Śrīla Viśvanātha Cakravartī Thākura. Here the confidential meaning of the word su-maṅgalārati indicates towards "that sentiment of Śrī Rūpa-Rati-mañjari, with which these prāṇa-sakhis serve Śrī Rādhā-Kṛṣṇa-Yugala in niśānta-līlā."

tāmbulārpaṇa pāda-mardana payodānābhi sārādibhi  
vṛndāranya maheśvarīn priyatayā yāstosyanti priyāḥ  
prāṇa-preṣṭha-sakhī kulād api kilā saṅkocitā bhūmikāḥ  
kelī-bhūmiṣu rūpa-mañjari-mukhūstā-dāsikāḥ saṁśraye  
(Vraja-Vilāsa 38)

"I pray for the shelter of Śrī Rūpa mañjari and the other maidservants of Śrimati Rādhikā, who always satisfy Vṛndāvaneśvarī Śrī Rādhikā with their services like tāmbula-dāna, offering betel nut, pāda-mardana, massaging the feet, jala-dāna, offering scented drinks, and abhisāra-ādi, other confidential services, who are more dear to Her than

Her *prāṇa-priya* Lalita and other *sakhīs*, and who can unhesitatingly enter into the places of conjugal pastimes of Śrī Rādhā-Kṛṣṇa."

In these lines *mayūra-śuka-sārī*, and so on, refers to the sweet-resounding melodies, sung by expert or proficient and highly *rasika* parrots, and the auspicious and sweet singing of the she-parrots, to awake Śrī Śrī Rādhā-Kṛṣṇa-Yugala. Or more confidentially it indicates the resounding voices of the Divine Couple Themselves in Their conjugal pastimes. We shall try to present their sentiments of *rūpānuga-ācārya-pravara* in a separate context.

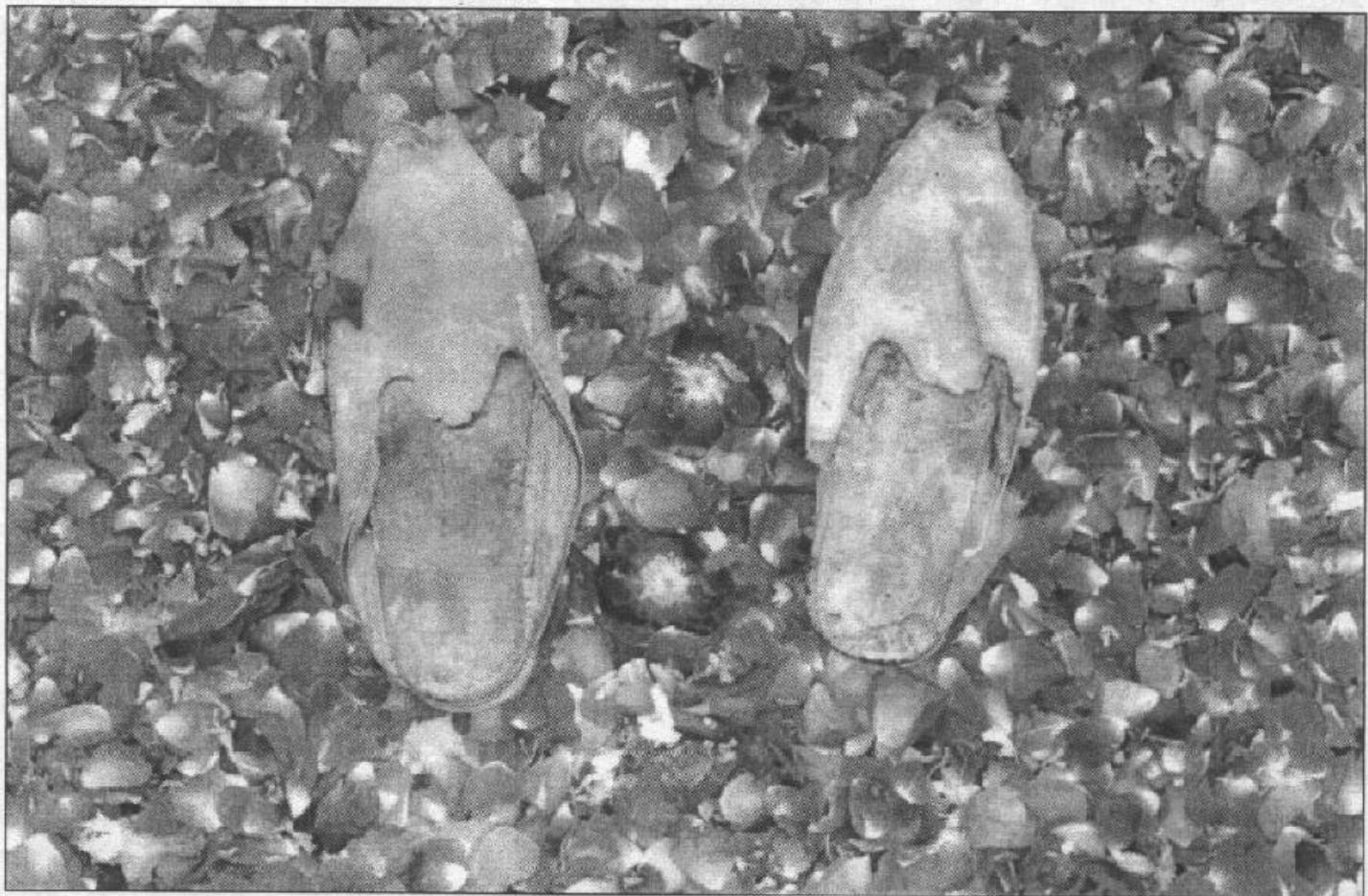
In the ārati of Śrīla Prabhupāda, the lines of *pañca-rasa-sevā śikhā pradipta tāñhāte* and *bhaktivinoda-dhārā* express very deep meanings. Here *bhakti-vinoda-dhārā* refers to *śrī-rūpānuga-dhārā*. Thus it naturally is proved that this great personality, Śrīla Gurupāda-padma, is a *rūpānuga-*

*vaiṣṇava-ācārya*.

Today, even within the unsurpassable influence of the age of Kali, it is only due to the causeless mercy of Śrīla Gurudeva that the members of Śrī Gaudīya Vedānta Samiti founded by him are co-operatively preaching the message of *śuddha-bhakti*, and that congregational chanting of the holy name in the line of Śrī Rūpa-Raghunātha is being sustained throughout the world.

Śrī Gurudeva, the pure devotee of the Lord, never dies or takes birth. Only for the welfare of the whole world, he performs his manifest and unmanifest pastimes like the Lord. He ever bestows the rays of his mercy on those who have taken his shelter without any duplicity.

Today, we offer our *śraddhā puṣpāñjali* at the lotus feet of our most divine, worshipable personality, Śrī Gurudeva, who is an ocean of causeless mercy and a shining abode of deep compassion.



*pranamāmi ha keśava-pūta-padam*

# Two Separate Opinions on Buddha

## Introduction

The following article on Buddha from *Māyāvādera Jīvanī* is not an easy article to read. But the truth about Buddha should be clarified before proceeding any further. A word of caution beforehand is that Śrīla ācārya-keśarī Bhakti Prajñāna Keśava Gosvāmī Mahārāja is not simply trying to expose the shortcomings and frailties of Buddhism but rather to shed more light on its true importance in the matter of historical theism. As we read this article we will begin to see how closely Buddhism has become more related to impersonalism rather than its original motive of spreading a philosophy of compassionate non-violence and personalism.

In *Śrī Caitanya-caritāmṛta* Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī states that the purpose for Lord Buddha and the other Viṣṇu *avatāras'* descent is for uplifting the burden of the world and is a part of His *pālana-līlā*, His pastimes for protection and maintenance.

*ataeva viṣṇu takhana kṛṣṇera śarīre  
viṣṇu-dvāre kare kṛṣṇa asura-samhāre*

*ānuṣaṅga-karma ei asura-māraṇa  
ye lāgi' avatāra, kahi se mūla kāraṇa*

"Therefore, Lord Viṣṇu is present in the body of Lord Kṛṣṇa at that time, and Kṛṣṇa kills the *asuras* or nonbelievers through Viṣṇu. The killing of the *asuras* is *ānuṣaṅga-karma* or secondary work. Now I shall speak of the primary reason for His descent." (C.c. ādi 4.13, 14)

Then it is mentioned that the aim of the Viṣṇu *avatāras* is to establish *vidhi-bhakti*, devotional service that is more directed by scriptural discipline, but the aim of the Gaura *avatāra* is to propagate *rāgānugā-bhakti*, devotional service based on pure, spontaneous, spiritual greed. Understanding these two distinctive forms of *bhakti* are necessary truths.

Śrīla Viśvanātha Cakravartī Ṭhākura has given the following explanation of the word *ānuṣaṅga* in his commentary on this verse: *sāṅge anu anugatasya sthitasya iti yavat viṣṇoh karma iti anuṣaṅgi kam*—"The word

*ānuṣaṅga* may be broken down into two words, *sāṅga* and *anu*. The word *anu* means *anugatasya* which here refers to *sthitasya viṣṇoh*, that is, 'of Viṣṇu who is situated (within Kṛṣṇa)', and the word *sāṅga* means 'within the body of Kṛṣṇa'. Thus *ānuṣaṅga* means the work carried out by Viṣṇu who is situated within the body of Kṛṣṇa."

Śrīla Cakravartīpāda further states: *aṅgat svarūpāt nanda-nandarūpāt iti yāvat bahih bhinnasya viṣṇor avatāre kāraṇam iti bahiraṅgam*—"The removal of the burden of the earth is the *bahiraṅga-kāraṇa*, the external purpose for the Lord's appearance." The word *bahiraṅga* may be broken down into two words, *bahih* and *aṅga*. The word *bahih* here means *aṅgāt svarūpāt nanda-nandarūpāt*, "from the form of Nandanandana Śrī Kṛṣṇa." Thus, *bahiraṅga* refers to the cause for the descent of Viṣṇu who is different from Nandanandana."

First the weeds, forests and jungles must be cleared in order to understand Kṛṣṇa's real desire to appear. The purpose of the Viṣṇu *avatāras* is to preach *vidhi-bhakti*, and the purpose of the Gaurāvatara is to preach *rāga-bhakti*:

*prema-rasa-niryāsa karite āsvādana  
rāga-marga bhakti loke karite pracāraṇa*

*rasika-śekhara kṛṣṇa parama-karuṇa  
ei dui hetu haite icchāra udgama*

"The Lord's desire to appear was born from two reasons: to taste the sweet essence of *prema*, divine love, and to propagate *śuddha-bhakti* or devotional service that was full of *rāga*, spontaneous feelings. Thus, Kṛṣṇa appeared as *parama-rasika-śekhara*, supremely jubilant in tasting the highest mellow, and *parama-karuṇa*, supremely merciful to all living entities." (Cc. ādi-līlā 15-16)

*Nitya-līlā praviṣṭa om viṣṇupāda* Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda was once asked by Śyāmasundara Cakravartī, one of the famous leaders of the Independence movement of India:

"What do you think of the Bauddhas ('those who are devoted to Buddha')?"

Śrīla Bhaktisiddhānta Prabhupāda replied, "Bauddha" is another name for 'Vaiṣṇava', but the present day men going by the name of Bauddhas are wanting in the true knowledge about the soul. As the worshipers of Śrī Rāma are the Rāmāyets, so the worshipers of Buddha, an incarnation of Viṣṇu, are Bauddhas. But as *āuls*, *bāuls*, *gaurāṅga-nāgarīs*, *smārtas*, *caste gosvāmīs*, and so on, though professing to be followers of Śrī Gaurāṅga, have fallen off from His teachings, so have the Bauddhas deviated from the path shown by Buddha Deva, though they called themselves Vaiṣṇavas. When, however, they follow the *śuddha* Vaiṣṇavas, their true intrinsic nature will be manifested, as it did in the case of the Bauddhas, on their obtaining the grace of Śrī Mahāprabhu. So when the men of the misled sects, like the *āuls*, *bāuls*, and so on, give up their wrong beliefs and customs and worship Gaura-Kṛṣṇa under the direction of the *śuddha* Vaiṣṇavas, then we shall recognize them as the devotees of Śrī Gaurāṅga Mahāprabhu."

Once again, the following article by Śrīla Bhakti Prajñāna Keśava Gosvāmī is an example of his brilliant research work into the nature of why the *māyāvāda* philosophy of Saṅkarācārya was so closely allied to

Buddhism. Any layman can accept the facts that are presented. It does not take great scholarship to recognize such a breach of history that has happened. Those who are ready to boldly follow out the line of common sense and logic that is being presented here will find it well worth their while. The external characteristics of Buddhism such as no meat-eating, no caste system, no oppression of women, hospitals for the poor and sick, and so on, certainly are attractive and laudable for the world. But the ultimate conclusion of Buddhism defeats its original promise of an end to all the sufferings of the cycle of birth and death.

In the back of this article, a glossary of the names of the scholars are given with some of their historical background. The scholars names, of course, give modern-day historical credibility in this matter about Buddha. The rest of the glossary covers other terms that are clarified. All the names and terms that appear in the glossary are in bold type. I hope it is a helpful addition to firmly establish and further clarify the points being made. It should be an accepted fact that anything built on a weak foundation of misconception will not last. Bhaktivinoda Thākura once said, "Truth can only be covered by ignorance for a little while."

— Chief Editor



Buddha image from the Katrā at Mathurā,  
Curzon Museum, Mathurā, India.

## Two Separate Opinions On Buddha

— Lord Viṣṇu Buddha is Not the Same as Śākyā-simha Buddha —

*From*

Māyāvādēra Jīvanī<sup>1</sup>  
*The Life Story of Māyāvāda*  
 (Impersonalism)

Vaiṣṇava Vijaya  
 —or— The Supremacy of the Vaiṣṇava  
 (Personalism)

Om Visnupāda  
 Śrī Śrīla Bhakti Prajñāna Keśava  
 Gosvāmī Mahārāja  
 (Founder-ācārya of the Gaudīya Vedānta Samiti)

At various places throughout the Purāṇas the philosophy of *māyāvāda* or impersonalism has been equated with Buddhism. It is imperative now to deliberate on the philosophy of Buddhism and its patriarch, Lord Buddha. Buddhism is the philosophy propagated by Lord Buddha. So, first it is necessary to know what the *sāstras* or scriptures say about Lord Buddha. Lord Buddha is one of the ten *avatāras* of Lord Viṣṇu or Kṛṣṇa. Śrīla Jayadeva Gosvāmī has written:

*vedān-uddharate jaganti vahate bhū-golam-udvibhrante  
 daityam dārayate balam chalayate kṣatra-kṣayam kurvate  
 paulastyam jayate halam kalayate kāruṇyam-ātanvate  
 mlecchān-mūrcchayate daśā-kyti-krte kṛṣṇāya tūbhyaṁ namah*

(*Gītā-Govinda, Daśāvatāra Stotram* 12<sup>th</sup> sloka)

"O moonlike Śrī Kṛṣṇa! I offer unlimited obeisances unto you who assume ten holy *avatāras*—as Matsya the Fish, you save the Vedas; as Kūrma the Tortoise, you support the *bhū-gola* or entire world on your back; as Varāha the Boar, you lift up the earth from the fathomless waters with your tusks; as Śrī Nṛsīṁha, you deliver Prahlāda from the King of demons, Hiranyākaśipu; as Śrī Vāmana the Dwarf, you trick Bali Mahārāja into wholesale surrender; as Śrī Paraśurāma, you ravish the unruly *kṣatriyas*; as Śrī Rāmacandra, you appear to conquer the great atheististic *māyāvādī*, Rāvaṇa, who appeared in the dynasty of Pulasta Muni (one of the ten Prajāpatis or original progenitors from Brahmā); as Balarāma you are the wielder of the plow; as Buddhadeva you show divine compassion upon all living entities; and as Kalki you annihilate all the ignorant *mlecchas* or uncultured and barbaric human beings."

In another verse of *Daśāvatāra Stotram* (9<sup>th</sup> sloka) Lord Buddha is mentioned:

*nindasi yajña-vidher-ahaha śruti-jātam  
 sadaya-hṛdaya-darśita-paśu-ghātam  
 keśava! dhṛta-buddha-śarira! jaya jagadiśa! hare*

"O Kṛṣṇa! O You who appear in the form of Buddha! O Jagadīśa, Lord of the Universe! You steal away the minds of the *pāṣāṇḍis* or faithless heretics! All glories to You! You are so merciful upon those who uphold *ahīṁsā*, nonviolence and compassion towards animals as the highest moral principle.

Thus, You decry the rules and regulations in the *śruti*s that prescribe the *yajña* or sacrifice of animals—especially the sacrifice of cows (*paśu-ghāta*)."

If Lord Buddha is Lord Viṣṇu, then we must determine what His particular mood and relationship is with Śaṅkarācārya. Also, if Śaṅkara's *māyāvāda* philosophy is to be called Buddhism, then it is the relationship between both of them is still to be ascertained. Therefore the genuine conception of Buddha must be assessed and recorded here.

Ācārya Śaṅkara's opinion about Lord Buddha does not seem warranted. What he declares is that the Vaiṣnavas' worship of Lord Buddha and Śākyā-simha Buddha are one and the same. The actual fact is not so. *Parama-pujya ācārya-kūla-śiromaṇi jagad-guru omi viṣṇupāda Śrī Śrīmad Bhaktisiddhānta Sarasvatī Thākura* remarked in this regard, "Śākyā-simha Buddha was only a highly learned person." Therefore, the merits that Ācārya Śaṅkara placed on Śākyā-simha Buddha as a person having profound faith and devotion, and possessing knowledge of the *bhāgavata avatāra*, Viṣṇu Buddha, is with the highest respect. Whereas, Śaṅkara's sarcastic remark that he was *anasambaddha pralāpakārī*, an incoherent and delirious speaker, was to misguide people with an apparent pretense of resentment.

Following this, the question now arises: Where does Śaṅkara say all this—that **Gautama Buddha**, or Prince Siddhartha, and Ādi-Buddha, or Bhagavān Śrī Kṛṣṇa, are one and the same? To answer this, I request my readers to consult the *sārīraka-bhāṣya* of Śaṅkara's. In this context I refer to my previous study on the word "Sugatena" where he mistook the word to mean that Ādi-Buddha was the son of Śuddhodana and Māyā as well as Gautama Buddha. His conclusion about Buddha and his name is alluded to in his *bhāṣya* where he says: *sarvathā api anādaraṇīya ayāḥ sugata-samayaḥ sreyankāmaiḥ iti abhiprāyah*. In this sentence he misconstrues the son of Māyā, Gautama Buddha, as Sugata Buddha. The word *samaya* means *siddhānta*, that is, "ideology" or "ontology". Thus it is said here that *sugata-samaya* is understood as *sugata-siddhānta* or *gautama-siddhānta*, the ontology of Gautama. Another name of Ādi-Buddha or Viṣṇu Avatāra Buddha is Sugata. This name is current within the Buddhist community. This is verified by the *Amara-koṣa*, the Sanskrit dictionary. The *śunyavādī* or nihilistic Buddhist Amara-simha is the compiler. It is a book of antiquity. Amara-simha's appearance date was about one hundred and fifty years prior to Śaṅkara's appearance. Amara-simha was born from the womb of a *śūdrāṇī* or lower caste woman by a *dvija* or higher caste *brāhmaṇa*, Śabara Svāmī. Since ancient times this relationship has been recorded in the *śloka* below by the *pañḍita* community:

*brāhmaṇyāma-bhavad varāhamihiro jyotir-vidām agrāṇīḥ  
rājā bhartrhariś ca vikrama-nṛpaḥ kṣatrātma-jāyāma-bhūt  
vaiśyāyām haricandro vaidya-tilako jātaś ca śaṅkūḥ kṛtī  
śūdrāyām-amarah ṣaḍ eva śabara-svāmi-dvija syātmajāḥ*

"The *dvija* or twice-born *brāhmaṇa* Śabara Svāmī gave birth to six sons. From a *brāhmaṇi* lady Varāhamihira, a great scholar of the *jyotiḥ* or astrology, was born.

The monarchs Bhartrhari and Vikramāditya were born by a *kṣatriya* lady. The prominent physician, Haricandra and Śaṅkūḥ appeared from a *vaiśya* lady, and Amara was born by the *dvija* Śabara Svāmī from a *śūdrāṇī* woman."

#### — The Two Buddhas in The *Amara-koṣa* —

Amara-simha wrote many books on the Buddhist *dharma*. By chance all of these books fell into the hands of Ācārya Śaṅkara. Except for the *Koṣa*, all others without exception were tossed into the fire. Within this *Amara-koṣa*, that was preserved by Śaṅkara, is contained this information about Buddhadeva [*Koṣa or Dictionary of the Sanskrit Language by Amara Singh, Translated by H.T. Colebrooke, First Edition 1807, Reprint 1990, BOOK I, CHAP. I., SECT 1:*]

## 8. सर्वज्ञः सुगतो उद्धो धर्मराजस् तथागतः

१—षट्. २—मध्. ३—षस्. ४—सूज्. ५—रि. ६—त. ७—षु.  
 ८—चा—. ९—च—. १०—चमुरस्. ११—चस्. १२—ह—. १३—हिट्.  
 १४—राज.

<sup>a</sup> दिविसत् or दग्धत् and दग्धसत् (ह). <sup>b</sup> शस्त्रः or शमूः. <sup>c</sup> वहि-  
 संज्ञः or वहिंसुखः. <sup>d</sup> Masc. or neut. <sup>e</sup> Each consists of a speci-  
 fied number (see their names in other dictionaries.) *Adityas* 12. *Viswa-  
 dévas* 10., *Vasus* 8. *Tushitas* 36. *A'bháswáras* 64. *Anilas* 49. *Ma-  
 hárájikas*<sup>f</sup> 220. *S'adhyás* 12. *Rudras* 11. <sup>g</sup> Pl. विष्णु i.e. विष्णुदेवाः.  
<sup>h</sup> Also अहाराजिकाः. <sup>i</sup> Of various classes and denominations, as *Vi-  
 dyád'háras* &c. <sup>j</sup> Likewise जच्छः, fem. यच्छी and यच्छिष्ठी. <sup>k</sup> Also  
 पैषाचः. <sup>l</sup> A demon, sing. असुरः, pl. असुराः. Likewise आसुरः.  
<sup>m</sup> Also वधः.

## समन्तभद्रो भगवान् मारजित् लोकजित् जिनः

## 9. घडभित्तो दशवलोऽहयवादी विनायकः

## मुनीन्द्रः चौषनः शास्त्रा मुनिः

## शाक्यमुनिस् (त चः)

10. (स)शाक्यसिंहः सर्वार्थसिंहः शौहोदनिश्च (च सः), BUDDHA. <sup>b</sup>

## गौतमश्च (च)कूवन्धश्च (च)मायादेवीसुतश्च (च सः)

१—षत्. २—दिन्. ३—शास्त्र. ४—मुनि. ५—दिनि. ६—तम.  
 ७—वधु. ८—सुत. ९—क्षत्रि. १०—चा—. ११—चिन्. १२—मध्.  
 १३—पात्र. १४—च—. १५—ह—. १६—स्त्र. १७—वेषस्. १८—त. १९—सूज्.  
 २०—ना—. २१—वस्.

<sup>a</sup> Likewise शास्त्रिता (ह). <sup>b</sup> The founder of the religion named  
 from him. <sup>c</sup> Also शाक्यः. <sup>d</sup> Likewise सर्वार्थः, and विश्वार्थः. <sup>e</sup> Pro-  
 vidence, or the Creator. <sup>f</sup> Also ब्रह्मा. <sup>g</sup> Likewise द्रुक्षणः, and हुक्षणः.  
<sup>h</sup> विरित्तुः, विरञ्जिः, विरच्छः and विरच्छनः. <sup>i</sup> The perrader and pre-  
 server; identified by Hindu mythology with the hero *Krishna* son  
 of *Vasudeva*. <sup>j</sup> Likewise नरायणः.

A Jina or  
Buddha.

8. *sarvajñah sugato buddho dharma-rājas tathāgataḥ  
samanta-bhadro bhagavān mārajit lokajit jinah*
9. *śad-abhijño daśabalo' dvayavādī vināyakah  
munīndraḥ śrī dhanaḥ sāstā munih  
śākyā-munis (tu yaḥ)*
10. (sa) *śākyā-simhaḥ sarvārtha-siddhaḥ śauddhodaniś (ca saḥ)* BUDHĀ  
*gautamaś (cā) 'rka bandhuś (ca) māyādevī-sutaś (ca saḥ)<sup>2</sup>*

Eighteen names are mentioned in this *śloka* from *sarvajñah* up to *munih<sup>6</sup>* that are intended for Buddha, that is, Ādi-Buddha. From *śākyā-munis tu* up to *māyādevī-sutaś ca saḥ<sup>7</sup>* are meant for Śākyasimha Buddha. Thus, the Buddha first introduced with eighteen names is not the latter Buddha having seven names. This point is discussed in the commentary of Śrīla Raghunātha Cakravartī Mahāśaya. I will try to convey to the readers his brief but necessary comments now. The three *ślokas* just mentioned are divided by Cakravartī Mahāśaya into the first portion up to *munih* as one part and the remaining portion as being divided by the numbers<sup>6</sup> and<sup>7</sup>.

For example, for the number<sup>6</sup> it is said: *munih paryantam aṣṭādaśa buddheḥ*. That is, from the word *sarvajña* up to *muniḥ* signifies eighteen names of Buddha. Therefore, the word *sugata* includes Viṣṇu Buddha. And for the number<sup>7</sup> it is said: *ete sapta śākyā-vāṁśāvatīrṇe buddha-muni višeṣe*; that is, from *śākyā-muniḥ* up to *māyādevī sutāś ca* is understood as Śākyasimha Muni or Buddhi Muni who was born within the Śākyasimha dynasty. From that previous *śloka* and the commentary it is clearly stated that Sugata Buddha and Śākyasimha Buddha are not the same person.

Now we request our respectable readers to see the publication by Mr. Carey and the reputable Mr. H.T. Colebrooke in an 1807 Śrī Rāmapura [Serampoor] publication of the *Amara-koṣa* that we have been discussing. On pages two and three of this book the name "Buddha" is given. On the margin of page two we find the description "A Jina or Buddha" referring to the eighteen names of Buddha. On the margin of page three we find seven names. In the footnote to the second marginal reference it is given: "The founder of the religion named from him." In the preface to his book, Mr. H.T. Colebrooke mentioned the names of the commentaries he referred to in the preparation of his addition. Besides the commentary of the honorable Raghunātha Cakravartī Mahāśaya, he mentions twenty-five other commentaries he has referred to.

Gautama Buddha established the doctrines of *būhyātma-vāda* or *jñānātma-vāda*, the conception that the mind and body are the same as the soul, and *śūnyavāda*, the philosophy of voidism or nihilism. On the other hand, there is not the slightest proof that "Sugata" Buddha, that is, Lord Buddha, ever propagated any form of nihilism or atheistic voidism. The *śūnyavādī Siddhārtha* was a disciple of Gautama Muni of the Kapila dynasty, therefore his other name was Gautama. *guru gotrādataḥ—kautsāste bhavanti sma gautamāḥ*—By his guru *gotrā* or domestic brahminical teachers he became known as Gautama.—the *Sundarānanda-carita*.

#### — Other Buddhist Scriptures That Mention Two Buddhas —

Other than the *Amara-koṣa*, which was highly regarded by Ācārya Śaṅkara, there are many other Buddhist *śāstras* such as the *Prajñā-pāramitā Sūtra*, *Aṣṭa-sāhasrika Prajñā-pāramitā Sūtra*, *Śata-sāhasrika Prajñā-pāramitā Sūtra*, and *Lalita-vistāra*. By studying these various scriptures we learn that there are these three categories of Buddha: *manusya-buddha*, *bodhisattva-buddha* and *ādi-buddha*. Amongst the *manusya-buddha*, or human *buddhas*, is Gautama. After receiving knowledge or enlightenment he became renowned as "Buddha".

Amongst the *bodhisattva-buddhas* Samanta Bhadra is mentioned. The *Amara-koṣa* specifies that another name for Lord Buddha is Samanta Bhadra and that Gautama Buddha is a *manusya-buddha*. *Amara-koṣa* mentions that besides the Viṣṇu Avatāra Buddha's eighteen names there are more books that refer to other Buddhas. In the twenty-first chapter of *Lalita-vistāra*, on page 178, it has been written, "Gautama Buddha performed *tapasyā*, austerities and penance, at the holy place of the previous Buddha."

*eṣa dharanī-munde pūrva-buddhāsanasthah  
samartha dhanur-ghṛitvā śūnya-nairātmavānaiḥ  
kleśa-ripum nihatvā dr̥ṣṭi-jālañcabhitvā  
śiva virajam-śokām prāpsyate vodhimagrāyām*

It is clearly mentioned in this *śloka* that Śākyā-simha Buddha, considering the previous Buddha's holy appearance place as favorable for his *siddha* or self-realization, sat beneath this *aśvattha*, a holy pippal or fig tree, and performed *tapasyā*. The ancient name of this place is Kīkaṭa, but after Gautama Buddha attained perfection there it became known as "Buddha Gayā" or Bodha Gayā.

Buddhadeva's *pratimūrti*, or deity form, is now here and one of the *Giri sanṇyāsīs* from the Śaṅkara *saṃpradāya* has served as the authority. They accept that Buddha Gayā is the appearance place of *pūrva-buddha*, that is, Ādi-Buddha, or the original Viṣṇu Buddha. This place is only worshiped due to its being the place where Śākyā-simha Buddha attained *mukti* or liberation. By this distinct proof, the ancient *avatāra* Buddha and the modern day Gautama Buddha are not the same.

One famous Buddhist book called the *Laṅkāvatāra-sūtra* is authentic proof on this matter; it also refers to Śākyā-simha as different from Buddha. In the first section of this book, the King of Laṅka, Rāvaṇa, mentions the previous *bhagavān* Buddha, or Lord Buddha, as the *jina-putra* or "the son of a Jina", and offers prayers also to other Buddhists, *buddha-sutāś ca*, "and sons of Buddha", that will appear. For our readers' information a section of it is quoted below:

At the time when Rāvaṇa was Laṅka's King:

*toṭaka-vṛttenānugāyja punarapi gathā-gītena anugāyati sma.*

*laṅkāvatāra-sūtram vai pūrva-buddhānuvarṇitam  
smarāmi pūrvakaiḥ buddhair-jina-putra-puraskṛtaīḥ (9)  
sūtram-ten-nigadyante\* bhagavān api bhāṣatām  
bhaviṣyantyanāgate kāle buddhā buddha-sutāś ca ye (10)*

[*Laṅkāvatāra-sūtram*—1st Edition Fascimile I—by S.C. Das, C.I.F. & S.C. Acharya Vidyabhusan, M.A.; M.R.A.S.; Published by the Buddhist Text Society of India under the patronage of Government of Bengal. Printed at the Government Press in January, 1900.]

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\**nigadyate* is the correct text. [The gist of this text is in the above paragraph.]

## —Añjana-suta-Buddha and Śuddhodana-Buddha are Different —

Some people say that the Vaiṣṇavas have shown greater respect towards and more sincere faith in Buddha than Ācārya Śaṅkara displayed. Therefore, they conclude that the Vaiṣṇavas are also Bauddhas. Our conclusion in this regard is that the Buddha who is described as the ninth *avatāra* of Viṣṇu among the *avatāras* mentioned in the *Liṅga Purāṇa*, *Bhaviṣya Purāṇa* and *Varāha Purāṇa*, is not Gautama Buddha, the son of King Śuddhodana.

The Vaiṣṇavas do not worship the śūnyavādī Buddha. In *Śrīmad-Bhāgavatam* (10.40.22) it is said: *namo buddhāya śuddhāya daitya-dānava-mohine*, "We offer our obeisances unto the divine Lord Buddha who appeared simply to delude the *daityas* and *dānavas*!" When the Vaiṣṇavas recite this *mantra*, they offer obeisances unto the ninth *avatāra* Viṣṇu Buddha.

In another place in *Śrīmad-Bhāgavatam* (1.3.24) Śrī Śrī Buddhadeva's *āvirbhāva* or advent is described; it is quoted below:

*tataḥ kalau sampravṛtte sammohāya sura-dviśām  
buddho nāmnā'ñjana-sutah'\* kīkaṭeśu' bhaviṣyati*

"Then in the beginning of Kali-yuga, the Lord will appear as Lord Buddha, the son of Añjana, in the province of Gayā, just for the purpose of deluding those who are envious of the faithful theists."

In this *śloka* the Buddha that is mentioned is *añjanera putra*, the son of Añjana, whereas others say it is *ajinera putra*, the son of Ajina, and His appearance place is Kīkaṭa, that is, in the district of Gayā. Pūjyapāda Śrīdhara Svāmī's commentary to the above *śloka* explains it like this:

*buddhāvatāram āha tata iti. añjanasya sutah. ajina-suta iti pāṭhe ajino'pi sa eva. 'kīkaṭeśu' madhye gayā-pradeśa.*

"The Lord's *āvatāra* Lord Buddha is spoken of in this verse, beginning with *tataḥ kalau* (SB. 1.3.24). The words *añjana-suta* mean that Lord Buddha appears as the son of Añjana. In some readings of this verse, we find the words "Ajina-suta" instead, giving Buddha's father's name as Ajina. In either reading, the same Lord Buddha is being referred to."

Śrīdhara Svāmīpāda was well aware of the *advaitavādī* or *māyāvādīs*, or for whatever reasons, how their *sampradāya* worked. Anyhow, he mentioned that for the *māyāvādīs* to accept this truth was not a matter of vehement protest, thus he said, "The son of Añjana, Buddha, is worshipable by the Bhāgavata *sampradāya* and the district of Gayā is His birthplace." His advent took place near the time of the beginning of Kali. It is stated in the *Nṛsiṁha Purāṇa*, 36<sup>th</sup> Chapter, 29<sup>th</sup> *śloka*:

*kalau prāpte yathā buddhā bhaven nārāyaṇa-prabhuḥ  
"Just as Kali began Lord Nārāyaṇa became Buddha..."*

It is understood from this that Bhagavān Buddha's advent was no less than 3500 years ago and according to the view of astrologers 5000 years ago.

His day of birth is given in the *Nirṇaya Sindhu*, second chapter:

*jyaiṣṭha śukla dvitiyām buddha-janma bhaviṣyati*

That is, "In the month of Jyaiṣṭha (May-June) on the second day of the *śukla-pakṣa* or fortnight of the waxing moon Lord Buddha will take birth."

In another part of the book the *pūjā* or worship of Buddha is given this way:

*pauṣa śuklasya saptamyām kuryāt buddhasya pūjanam*

"In the month of Pauṣa (December-January) on the *śuklā saptami-tithi* or seventh lunar day of the waxing moon Lord Buddha should be worshiped." Thus, the ninth *avatāra* Viṣṇu Buddha's manner of worship, obeisances and the *arcana* rules to be observed are all mentioned.

The *Viṣṇu Purāṇa*, *Agni Purāṇa*, *Vāyu Purāṇa*, *Skanda Purāṇa*—and in so many scriptures and so many places—have alluded to Him. In the *Devī Bhāgavata*, a recent scripture, and in another book called the *Śakti Pramoda* the Buddha of the Jains is also mentioned, but it is Śākyasimha Buddha, not Viṣṇu Buddha. If the *deva-devī sevakas* or *pañcopasakas*, the worshipers of five principle demigods, worship or show honor to the *śūnyavādī* Śākyasimha, it does not concern the *bhāgavatas* or the followers of *sanātana-dharma*.

In Max Mueller's opinion Śākyasimha was born in 477 B.C in the town of Kapilavastu, Nepāl, near Lumbinī Gardens. Kapilavastu was an old and famous town in Nepāl. Gautama's father's name was Śuddhodana, his mother's name was Māyādevī. It is an historical fact. The son of Añjana and the son of Śuddhodana—both sons are not the same person. One's appearance place is in the province of Gayā—where the name of "Buddha Gayā" became famous, the other's birthplace is Kapilavastu. Therefore, Viṣṇu Buddha's appearance place, parents, and so on, are completely different.

Now, it should be clear that the person whom the general masses have accepted as "Buddha" is not the original ninth *avatāra* Viṣṇu Buddha. Thus, we are not able to be of the same opinion as Ācārya Śaṅkara. *Certainly, by historical standards this difference of opinion may appear slight, nevertheless, the subject of the qualifications of a guru are absolutely necessary to be discussed.* To show respect towards Buddha's opulences or his powerful philosophy is one thing, but to be allured into displaying worship and honor towards his *siddhānta*, his ontological conclusions, and *vicāra*, his right discrimination—that is another matter. Anyhow, we have faith that our readers will be able to understand clearly Buddha is not the same as Śākyasimha Buddha—the *avatāra* Buddha is completely different. It is possible that there may be some similarity between them, still, it is never possible to accept them as the same person.

— Edited by Tīrthapāda Dāsa

Next: Ācārya Śaṅkara's Buddhism—Buddha's Philosophy and Śaṅkara's Buddhism

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## Glossary

### — Part One —

**ādi-buddha**—The original Buddha who appeared some 3500 years ago in Bodha Gayā. Sometimes He is addressed as *pūrvava-buddha*, or the Buddha that preceded all other Buddhas.

**A Jina**—Lord Viṣṇu Buddha who is "the son of a Jina". Also sometimes called Añjanā, see passage below about a Jina and Añjanā.

**bodhisattva-buddha**—A term used for Lord Buddha amongst the other Buddha names. This term is used for Śākyasimha Buddha, but this is not entirely correct—just as the name "Sugata" is nowadays commonly misconstrued for Śākyasimha. Bodhisattva means one who is fully enlightened, which is appropriate only for Ādi-Buddha.

**Śrī Raghunātha Cakravartī**—The authoritative commentary referred to is called the *Trikanda Cintamāṇi*. It was referred to for help in compiling the *Amara-koṣa*.

**Carey**—William Carey (1761-1834) was the first Baptist minister to proceed to India. From 1800 to 1830 was Professor of Oriental Languages at Fort William College, Calcutta. He became renowned as an Oriental scholar, publishing twenty-four different translations of the scriptures. Between 1801 and 1825 he published six grammars of six different languages. Though a man of great erudition and wide interest, Carey did not have much imaginative power or literary flair. His works are mainly of pedagogic value and of philological interest only. His greatest single contribution is perhaps his leadership in creating literary prose in Bengali. He has often been claimed as one of the makers of modern Bengali prose. He is the publisher of the *Amara-koṣa* and a contemporary fellow British scholar of Colebrooke.

**H.T. Colebrooke**—(1765-1837) A British *pāṇḍita* of Eastern studies. Full name was Henari Thomas Colebrooke. He was a head court judge in Calcutta. He was the first European to present pure Hindu philosophy. He introduced many hand-written Sanskrit manuscripts in 1818. He was versed in the Veda, Sanskrit Vyākaraṇa or grammar, philosophy and astrology. He is the translator of the *Amara-koṣa* referred to here.

**Gautama**—After Queen Māyā passed away in the seventh day of Siddhartha's infancy, he was left in the care of her sister and second wife of Śuddhodana, Māhā Pajapati Gautami. From this family line his tutelage by a *brāhmaṇa pāṇḍita*, Sarvamitra, began. It has been said that when he renounced his family life in his 29th year, he became known as the *samana* Gautama. *Samana* means a recluse or ascetic, and it is used exclusively for Buddhist monks as opposed to the term *brāhmaṇa*.

**Prince Siddhartha**—Siddhartha was the original name of Gautama Buddha. He was born in Kapilavastu in the Nepalese Terai, in Lumbini park, and a stone pillar erected by Emperor Aśoka marks the spot.

*manusya-buddha*—"This term refers to a Buddha aspirant. His destiny is complete enlightenment." (*Buddhism*, 1950, Bhikku Ananda) It further states that, "On the full moon day of Vaiśākha (April-May), Prince Siddhartha, the *samana* or ascetic Gautama, became the Buddha, the Enlightened One, the Perfect One, and the Blessed one." These are human beings that attain Buddhahood or enlightenment. Thus Gautama "became" the Buddha on what is now called Buddha Pūrṇimā. In other words, this means that although the appearance day of Viśnu Buddha is observed on the full moon day of this year, May 11, 1998, Gautama Buddha did not appear on that day. Again, we see a historical breach or crossing of the Two Buddhas here.

**Māyā**—Queen and wife of King Śuddhodana; she died in the seventh day of Siddhartha's infancy and left the infant in the care of her sister, Prajāpati Gautamī. She arranged for his education under a wise *brāhmaṇa pāṇḍita* named Sarvamitra.

**Rāvana**—A *rākṣasa* king of Laṅka who was the son of Viśravā and Kaikasī; he was the grandson of Pulastyā Muni. Pulastyā Muni was one of the ten Prajāpatis from Lord Brahmā. Rāvana was well-versed of the Vedas.

**Śākyā-simha**—(also written as Śākyā-singha) The name of the royal dynasty that Prince Siddhartha or Gautama Buddha appeared in. "It is said that, when the Buddha was born, eighty thousand Śākyas had each dedicated a son to him, when he should become either a Buddha or a Cakkavatti Raja (King) as prophesied." Śākyā-simha Buddha appeared in 477 B.C. in Kapilavastu, Nepal, near Lumbini Garden. According to Apte's *The Student's Sanskrit-English Dictionary* (1988), "...he was born at Kapilavastu and [said] to have died in 543 B.C."

**Śaṅkarācārya**—The patron saint and proponent of Māyāvāda, or impersonalism. Another name for Māyāvāda is Advaitavāda, or undifferentiated monism (All is one). He appeared in 788 A.D. and disappeared in 820 A.D. in Cidambaram within the district of Kerala, India.

**Śuddhodana**—King and husband of Queen Māyā; he belonged to the royal dynasty of the Śākyā-simha, thus the title Śākyā-simha Buddha originates from it.

## —Part Two—

**a jina**—In the eighteen names of Lord Viṣṇu Buddha in the *Amarakoṣa*, it lists number 10 as “Jina”.  
**daiṭyas**—offspring of Kaśyapa and Diti; they were considered enemies and demons of the demigods.  
**dānavas**—offspring of Kaśyapa and Danu; forty sons that were enemies of the demigods.

**Jains**—a religion allied to Brahmanism and Buddhism whose founder was Mahāvira.

**jyaiṣṭha śukla dvitiyām...**—This does not correspond to the date of May 11, 1998, which is observed as Buddha Pūrnimā. This is also observed as the Appearance day of Śrīnivāsa Ācārya Prabhu and Śrīla Madhavendra Pūrī, which pure Vaiṣṇavas view as even more important in our *Gauḍīya sampradāya*. Śrīla Śrīnivāsa Ācārya Prabhu appeared in 1519 and disappeared in 1610; he was a *dīkṣa* disciple of Śrīla Gopāla Bhaṭṭa Gosvāmī and received *śikṣā* from Śrī Jīva Gosvāmī, who gave the title of Ācārya to Śrīnivāsa. Śrīla Madhavendra Pūrī resided in Gayā and was the guru of Śrīla Īśvara Pūrīpāda.

**Kīkaṭa**—also identified in earlier literature as Magadha, or southern Bihara.

**nāmnāñjana-sutah**—“the son of Añjana”; Śrīla Bhaktivedānta Svāmī Mahārāja has written *nāmnāñjana-sutah* in his transliteration and “Añjanā” in his translation. He says also that Kīkaṭa is in Gayā, or southern Bihara. Śrīla Bhaktivedānta Svāmī Mahārāja has also said in the Bhaktivedānta purports of *Śrīmad-Bhāgavatam* (2.7.37), “This incarnation of Lord Buddha is not the same Buddha incarnation we have in the present history of mankind. According to Śrīla Jīva Gosvāmī, the Buddha incarnation mentioned in this verse appeared in a different Kali age...In religious principles there must be God in the center; otherwise simple moral instructions are merely subreligious principles, generally known as *upadharma*, or nearness to religious principles.”

**Max Mueller**—Friedrich Maxmuller (1823-1900), the great linguist and scholar, was born at Dessau, Germany. He took a doctorate at the early age of twenty in 1843. In 1850 he was appointed deputy Taylorian Professor of Modern Languages at Oxford, England. From 1876-1900 he edited the impressive and important series of The Sacred Books of the East in fifty-one volumes. Before Maxmuller passed away in 1900 at Oxford, he was crowned with all honors and awards that any scholar could have aspired to have. He received honorary doctorate degrees from scores of universities and was looked upon with the highest regard by every Indological scholar in the world. He was referred to by the Indian people as “Mokṣa-mūla Bhattācārya”.

**Purāṇas**—“The Purāṇas are the supplementary elucidating religious instructions of the Vedas. People who are interested in having an interpretation of the Vedas in their own light demand some supporting views to foster their cause; and so the supplementary writings were written to suit the different tastes of *Rājasas*, *Tāmasa* and *Sāttvatas*. The Sāttvatas are truly ethical, whereas, the other two are busy to maintain their respective notions.” (Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī)

**Śrīdhara Svāmī**—“Śwāmī Śrīdhara has been appropriated by the Impersonal School as one of their members, but the Supreme Lord Śrī Caitanya Deva has reckoned him as one of the supreme defenders of devotion. Śrī Jīva Gosvāmī has given the true spirit of the author of *Bhāgavatam* in his *Krama-Sandarbha* explanations following each *śloka*, especially in his *Ṣat-Sandarbha* (Six Treatises) and *Sarva-samvādini*, reconciliation of different discourses. So we need not misunderstand Śrīdhara to have followed the *kevalādvaita* school (undifferentiated monism). Śrīdhara’s *śuddhādvaita* (unalloyed monism) interpretations are quite different from *kevalādvaita* views. Māyāvādins, the advocates of illusory theory in explaining the non-manifestive phase of the Absolute, are really pitiable objects in the estimation of the Devotional School.” (*Śrī Caitanya’s Teachings*, part 1, “Explorations in the Vedāntic Truth”—Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja.)

[Śrīdhara Svāmī accepted the renounced order of life in Śaṅkara’s *saṃpradāya*, but his commentaries on *Śrīmad-Bhāgavatam*, *Bhagavad-Gītā* and *Viṣṇu Purāṇa* were all in the line of the *Bhāgavata* School. Śrīla Jīva Gosvāmī remarked that Śrīdhara Svāmī wrote a mixed commentary, the *Bhāvartha-dīpikā*, because some of Śaṅkara’s followers of the Māyāvāda School developed an interest in the *Bhāgavatam*. To attract these *sannyāsīs* towards the devotional school, Śrīdhara Svāmī wrote his mixed commentary. Therefore, we can understand why the *māyāvādīs* have no problem in accepting Śrīdhara’s statements about the appearance of Buddha as authoritative. —ed.]

# Śrī Keśavācāryāṣṭakam — I

Tridandī Svāmī Śrī Śrīmad Bhaktivedānta Trivikrama Mahārāja

*nama om viṣṇupādāya ācārya-simha-rūpiṇe  
śrī śrīmad bhakti-prajñāna-keśava-iti-nāmine* (1)

*namah*—I offer my *sāṣṭāṅga dandavat pranāma*, full prostrated obeisances with arms, feet, knees, chest, forehead, sight, mind and words; *om*—addresses the Lord as Parabrahmā; *viṣṇupādāya*—unto that person who is situated at the lotus feet of Śrī Kṛṣṇa; *ācārya-simha-rūpiṇe*—unto the lionlike *ācārya*, “*ācārya keśarī*”; *śrī śrīmad bhakti-prajñāna-keśava*—Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja; *iti*—thus; *nāmine*—named.

I offer my *sāṣṭāṅga dandavat-pranāma* unto *om viṣṇupāda* Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja who is known as *ācārya keśarī*, the most excellent and lionlike of spiritual masters.

*śrī sarasvaty-abhīpsitam sarvathā suṣṭhu-pāline  
śrī sarasvaty-abhinnāya patitoddhāra-kāriṇe* (2)

*śrī sarasvatī*—*jagad guru* Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda; *abhīpsitam*—the heartfelt desire; *sarvathā*—in all respects; *suṣṭhu*—apt; *pāline*—protective mood; *śrī sarasvatī*—*jagad guru* Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda; *abhinnāya*—identical to; *patita*—the fallen; *uddhāra-kāriṇe*—deliverer of.

In all respects you are apt to follow and fulfill the heartfelt desires of *jagad guru* Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda, thus you are identical with Śrīla Prabhupāda, being the deliverer of the fallen.

*vajrād api kaṭhorāya cāpasiddhānta-nāśine  
satasy-ārthe nirbhikāya kusaṅga-parihāriṇe* (3)

*vajrā*—Indra’s thunderbolt; *api*—more than; *kaṭhorāya*—hard and uncompromising; *cā*—and; *apa-siddhānta*—philosophical misconceptions that oppose or adulterate the Vedāntic conclusion; *nāśine*—destroy, demolish; *satasi*—(*satya*) illuminating truth; *arthe*—for; *nirbhikāya*—fearlessly; *ku-saṅga*—unfavorable association; *parihāriṇe*—severing, casting off.

More hard and uncompromising than *vajra*, Indra’s thunderbolt, you fearlessly demolish the *apa-siddhānta* of opposing philosophical misconceptions, severing all types of association unfavorable to unalloyed devotion.

*atimartya-caritrāya svāśritānāñca-pāline  
jīva-duḥkhe sadārttāya śrī-nāma-prema-dāyine* (4)

*ati-martya*—transcendental; *caritrāya*—character, personality and pastimes; *sva*—own; *āśritānāñ ca*—and gives shelter; *pāline*—one who nurtures; *jīva-duḥkhe*—miseries of the living entities; *sadā*—always; *arttāya*—in distress; *śrī-nāma-prema-dāyine*—bestower of the holy names with pure love of *prema*.

Your divine, transcendental character, personality and pastimes affectionately nurture those who have accepted your shelter. You are always unhappy to see the distress of other souls, bestowing upon them the holy names with the pure love of *prema*.

*viṣṇupāda-prakāśāya kṛṣṇa-kāmaika-cāriṇe  
gaura-cintā-nimagnāya śrī gurum hṛdi-dhāriṇe* (5)

*viṣṇupāda-prakāśāya*—reveal devotional service to the lotus feet of Śrī Kṛṣṇa; *kṛṣṇa-kāma-eka*—whose every service is only for the pleasure of Śrī Kṛṣṇa; *cāriṇe*—all your activities; *gaura-cintā*—thoughts of Śrī Gaurāṅga Mahāprabhu; *nimagnāya*—always immersed in; *śrī gurum*—Gurudeva, Śrīla Prabhupāda; *hṛdi-dhāriṇe*—always immersed and keeping in your heart

Being devoted to satisfying His divine desire, you reveal devotional service to the lotus feet of Śrī Kṛṣṇa. Thus you are always immersed in thoughts of your own Gurudeva—Śrīla Bhaktisiddhānta Prabhupāda—as well as the heart of Śrī Gaurāṅga Mahāprabhu and the *guru-varga* of our *Gauḍīya sampradāya*.

*viśvam viṣṇu-mayam iti snigdha-darśana-śāline  
namaste gurudevāya kṛṣṇa-vaibhava-rūpiṇe* (6)

*viśvam*—whole universe; *viṣṇu-mayam*—with Kṛṣṇa everywhere; *iti*—so; *snigdha*—with very soft; *darśana*—vision; *śāline*—serene, noble; *namaste*—I offer obeisances; *gurudevāya*—unto Śrīla Gurudeva; *kṛṣṇa*—Śrī Kṛṣṇa; *vaibhava-rūpiṇe*—Kṛṣṇa's *vaibhava-rūpa* or direct manifestation of His opulence.

I offer countless obeisances unto Śrīla Gurudeva, Śrī Keśava Gosvāmī, who possesses the noble and supremely serene vision to see Kṛṣṇa everywhere, and who is the *vaibhava-rūpa* or direct manifestation of Śrī Kṛṣṇa's divine opulence.

*śrī śrī gauḍīya-vedānta-sāmateḥ sthāpakāya ca  
śrī śrī māyāpura-dhāmnah sevā-samṛddhi-kāriṇe* (7)

*śrī śrī gauḍīya-vedānta-sāmateḥ*—Śrī Śrī Gauḍīya Vedānta Samiti; *sthāpakāya*—established; *ca*—and; *śrī śrī māyāpura-dhāmnah*—to Śrī Śrī Māyāpura Dhāma; *sevā-samṛddhi-kāriṇe*—maintainer of flourishing service.

You have established the Śrī Gauḍīya Vedānta Samiti and are thus the maintainer of the flourishing service of Śrī Māyāpura Dhāma.

*navadvīpa-parikramā yenaiva rakṣitā sadā  
dīnam prati dayālave tasmai śrī gurave namah* (8)

*navadvīpa-parikramā*—Śrī Navadvipa Dhāma Parikramā; *yena*—who; *eva*—certainly; *rakṣitā*—protects or guards; *sadā*—always; *dīnam*—the fallen souls; *prati*—to; *dayālave*—full of mercy; *tasmai*—unto him; *śrī gurave*—Śrī Guru Śrīla Keśava Gosvāmī Mahārāja; *namah*—I offer obeisances unto.

I offer countless obeisances unto *śrī guru-pāda-padma* Śrīla Keśava Gosvāmī Mahārāja who under the divine order of Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda is the guardian of Śrī Navadvīpa Dhāma Parikramā and is so merciful to the fallen souls.

*dehi me tava śaktistu dāneneyam suyācītā  
tava pāda-sarojebhyā matir astu pradhāvitā* (9)

*dehi*—give; *me*—me; *tava*—your; *śaktistu*—the willpower and strength; *dāneneyam*—this offering; *suyācītā*—very humbly beg; *tava*—your; *pāda*—feet; *sarojebhyā*—lotus feet; *matir*—heart, determination, intelligence; *astu*—let there be; *pradhāvitā*—uninterruptedly flow like the Ganges.

O Śrīla Gurudeva Prabhu! Please bestow on this worthless, fallen soul your divine willpower and strength. By this offering I am humbly begging: Let my heart, intelligence and determination uninterrupted flow like the Ganges to seek shelter at your lotus feet.

# Śrī Keśavācāryāṣṭakam — II

*Tridāṇḍī Svāmī Śrīmad Bhaktivedānta Uddhamantī Mahārāja*

*cira-mukta-gaṇādṛta-kāmya-dhanam  
dhana-depsita-vandita-kalpatarum  
taru-rājita-cinmaya-dhāma-caram  
praṇamāmi ha keśava-pūta-padam* (1)

*cira*—eternally; *mukta-gaṇa*—those who are liberated; *ādṛta*—honored and worshiped; *kāmya*—desire; *dhanam*—invaluable; *dhana-da*—giving this wealth; *ipsita*—whose association is desired; *vandita*—praised by choice prayers; *kalpa-tarum*—who is a desire tree ; *taru*—tree; *rājita*—illuminated, brilliant, shining, adorned; *cinmaya*—transcendental, spiritual; *dhāma*—the Holy Dhāma ; *caram*—moving about, going; *praṇamāmi*—I offer my obeisances; *ha*—indeed, that same; *keśava*—Śrī Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja; *pūta*—divine, pure; *padam*—lotus feet.

I offer my obeisances unto the divine, pure lotus feet of Śrī Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja, who is honored and worshiped by the eternally liberated souls who have become endeared by his invaluable association. Being the bestower of that divine spiritual wealth, his association has become desirable and praised by all. He is offered choice prayers and praises, and like a special kind of *kalpataru* or desire tree he has illuminated the holy dhāma of Navadvīpa still more by residing and wandering about that transcendental place.

*kuliyaiva-varāha-sudhāma-varan  
varadāyaka-deva-vikāśa-kṛtam  
kṛta-doṣa-samūha-tamoharaṇam  
praṇamāmi ha keśava pūta-padam* (2)

*kuliya*—in Kuliya-grama or Koladvīpa; *eva*—in that same; *varāha*—Śrī Varāhadeva; *su-dhāma*—most beautiful holy abode; *varam*—the best; *vara*—blessings; *dāyaka*—the giver of; *deva*—the Lord; *vikāśa*—manifest; *kṛtam*—who made; *kṛta*—deeds; *doṣa*—faults; *samūha*—a host of accumulated; *tamah*—darkness of ignorance; *haranam*—the remover of; *praṇamāmi*—I offer obeisances; *ha*—in that same; *keśava*—Śrī Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja; *pūta-padam*—divine, pure lotus feet.

I offer my *praṇāmas* unto the divine, pure lotus feet of Śrī Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja who in that same most beautiful and holy abode of Lord Śrī Varāhadeva, known as Śrī Koladvīpa, can give more benedictions than the demigods to everyone. Thus he is the destroyer of the darkness of ignorance that has covered us by our host of accumulated deeds and faults.

*naṭana-priya-bhāva-kalād-ruciram  
cira-dhāma-virājita-nitya-prabhūm  
prabhupāda-rasādhi-kṛtī-ratanam  
praṇamāmi ha keśava pūta-padam* (3)

*naṭana*—dance; *priya*—dear ; *bhāva*—mood; *kalād*—by the sixty-four performing arts; *ruciram*—delightful, pleasing, tasteful; *cira*—eternal; *dhāma*—the holy dhāma; *virājita*—illuminated, displayed,

shed light on; *nitya*—eternal; *prabhūmī*—*jagad guru*; *prabhupāda*—Śrī Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda; *rāsa-ādhī*—the ocean of devotional mellows; *kṛti-ratnām*—(*kṛti-ratna*) the title, “the jewel of accomplishers”; *pranamāmī*—I offer obeisances; *ha*—ideed; *keśava*—Śrī Śrīla Bhaktī Prajñāna Keśava Gosvāmī Mahārāja; *pūta-padam*—holy lotus feet.

In the divine mood of a dramatic dancer who eternally exists and plays with the Lord in His eternal abode with the sixty-four performing arts, who *jagad guru* Śrī Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda has called “*Kṛti-ratna*”, the jewel of accomplishers, in the ocean of his own *bhakti-rāsa*—unto those divine lotus feet of Śrī Śrīla Bhaktī Prajñāna Keśava Gosvāmī Mahārāja I offer my humble *pranāmas*.

*raghunātha-nibhaiva-virāg-param  
paramojjvala-rāga-sumūrti-suram  
suranandita-tarpita-deva-varam  
pranamāmī ha keśava-pūta-padam* (4)

*raghunātha*—Śrīla Raghunātha Dāsa Gosvāmī; *nibha*—similar to; *eva*—emphasis to previous word; *virāg*—detachment; *param*—topmost, highest; *parama*—topmost, highest; *ujjvala*—brilliant, conjugal; *rāga*—love; *su-mūrti*—very beautiful form; *sura*—sages; *nandita*—who are worshiped; *deva-varam*—the best among gods; *pranamāmī*—I offer obeisances; *ha*—emphasis; *keśava*—Śrī Śrīla Bhaktī Prajñāna Keśava Gosvāmī Mahārāja; *pūta-padam*—divine lotus feet.

I offer my humble obeisances unto the divine lotus feet of Śrī Śrīla Bhaktī Prajñāna Keśava Gosvāmī Mahārāja who like Śrīla Raghunātha Dāsa Gosvāmī displayed the topmost devotion to *vairāgya*, actual renunciation, and who possessed the most beautiful form of conjugal love for the divine couple, Śrī Śrī Rādhā and Kṛṣṇa. He is the best among the learned sages who are praised like worshipable gods.

*prabhupāda-manogata-bhāva-dharanī  
dharanī-jāda-raṅga-vihīna-vihīnamaram  
nara-rūpa-vilāsa-vibhāva-mayam  
pranamāmī ha keśava-pūta-padam* (5)

*prabhupāda*—Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda; *manogata*—internal, concealed; *bhāva*—loving mood, *bhāva*; *dharanī*—bearer; *dharanī*—the earth; *jāda*—material; *raṅga*—tinge; *vihīna*—completely devoid of; *naram*—a person; *nara-rūpa*—in the form of a man; *vilāsa*—transcendental pastimes; *vibhāva-mayam*—who took the state of existence of; *pranamāmī*—I offer obeisances; *ha keśava*—Śrī Śrīla Bhaktī Prajñāna Keśava Gosvāmī Mahārāja; *pūta-padam*—holy lotus feet.

With your confidential, innermost loving mood for Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda you are always competent to fulfill his desires. Although appearing like a man of this world, in your *nara-līlā* aquaintenaces know you essentially as Vinoda Mañjarī. You are completely devoid of the slightest tinge of mundane association, assuming this manner in order to assist Śrīla Prabhupāda’s transcendental pastimes. Therefore, I offer my humble *pranāmas* unto the holy lotus feet of Śrī Śrīla Bhaktī Prajñāna Keśava Gosvāmī.

*pranatābhaya-dāyaka-tīrtha-padam  
pada-saṁśrita-dīna-sayukta-vanam  
tarāṇonmukha-jīva-bhavāpagarī  
pranamāmī ha keśava-pūta-padam* (6)

*prajata*—the living entities; *abhaya*—fearlessness; *dāyaka*—bestower of; *tīrtha*—holy place of pilgrimage; *padam*—foot of, position of; *pada*—foot; *sarīṣṛita*—taking complete shelter of; *dīna*—fallen; *sa-yukta*—engaged along with himself; *vayam*—in the forest of renunciation; *taranya*—boat; *unmukha*—intent on; *jīva*—living entities; *bhava*—world existence; *āpagam*—to rid one's self from; *pranāmāmi*—I offer obeisances; *ha*—indeed; *keśava*—Śrī Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja; *pūta-padam*—divine lotus feet.

You are the bestower of fearlessness upon the living entities who seek shelter at the feet of the holy places of pilgrimage. Your lotus feet are the giver of complete shelter to the conditioned living entities by engaging them in the boat of renunciation, thus they become intent to rid themselves of this worldly *samsara*. Therefore, I offer my humble *pranāmas* unto the divine lotus feet of Śrī Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja.

*pitṛ-bhāva-parāyaṇa-śisya-gatim  
gati-mukti-vidhāyaka-śānta-varam  
varanāgata-durmātī-śanda-padam  
pranāmāmi ha keśava-pūta-padam* (7)

*pitṛ*—father; *bhāva*—mood of; *parāyaṇa*—solely devoted to; *śisya*—disciples, dependents; *gatim*—refuge; *gati*—ultimate goal; *mukti*—liberation; *vidhāyaka*—who arranges; *śānta*—peaceful and self-controlled; *varam*—best of; *varana*—choosing, selection; *agata*—who are without shelter; *durmātī*—ignorant, foolish, wicked; *śanda*—auspicious; *padam*—feet; *pranāmāmi*—I offer obeisances; *ha*—indeed; *keśava*—Śrī Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja; *pūta*—pure; *padam*—lotus feet.

Just like a loving father who gives refuge to his dependents who are solely devoted to him, you arrange for their ultimate liberation of their *svārūpa*, and you are the best of the *dhīras*, the self-controlled who are peaceful within themselves due to being immersed in transcendence. Even the wicked and foolish who are helpless and without any resort beg for shelter at your auspicious lotus feet. Therefore, unto those pure lotus feet of Śrī Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja I offer my humble *pranāmas*.

*nigamānta-sabhbā-nava-kīrti-dharam  
dharaṇī-jana-tāraka-gaura-param  
para-sevya-padābja-rajas tam aham  
pranāmāmi ha keśava-pūta-padam* (8)

*nigama*—Vedas; *anta*—ultimate goal; *sabhbā*—Samiti or society; *nava*—everfresh; *kīrti*—glories; *dharam*—bringing; *dharanī*—world; *jana*—people; *tāraka*—to deliver; *gaura*—Śrī Gaura; *param*—Supreme; *para*—highest; *sevya*—to be served; *pada*—feet; *abja*—lotus; *rajab*—dust; *tam*—unto him; *aham*—I; *pranāmāmi*—offer obeisances; *ha*—indeed; *keśava*—Śrī Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja; *pūta*—divinely pure; *padam*—lotus feet.

I offer my obeisances in the dust of the divinely pure lotus feet of *nitya-līlā-praviṣṭa om visṇupāda* Śrī Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja, the founder-ācārya of “Śrī Gauḍīya Vedānta Samiti”, who has established the Vedānta Samiti with its everfresh glories to deliver *kṛṣṇa-sevā* to the bewildered conditioned souls in this world by instilling in them the highest devotion to be served as Śrī Gaura-*nāma*, Gaura-*dhāma*, and Gaura-*kāma*—the ultimate goal of the Vedas.



# Śrī Śrī Prabhupāda-Pādma-Stava

Śrīla Bhakti Rakṣaka Śridhara Gosvāmī Mahārāja

*sujanārbuda-rādhita-pāda-yugam  
yuga-dharma-dhurandhara-pātra-varam  
varadābhaya-dāyaka-pujya-padam  
pranamāmi sadā prabhupāda-padam*

Your lotus feet are worshipped by countless devotees, as the eminent *guru* to preach the *yuga-dharma* of this age, o worshipable shelter and benefactor of fearlessness! I offer obeisances to Prabhupāda's lotus feet always!

*sujana*—Vaiṣṇavas, devotees; *arbuda*—countless; *rādhita*—worshipped; *pāda-yugam*—feet; *yuga-dharma*—the religious principle of this age of Kali-yuga, the chanting of the holy names of Hare Kṛṣṇa along with *prema*; *dhurandhara*—the eminent leader or *guru*; *pātra-varam*—the most superlative minister or *guru*; *varada*—giving a boon; *abhaba-dāyaka*—giver of fearlessness; *pujya-padam*—worshipable āśraya or shelter; *pranamāmi*—I offer obeisances; *sadā*—always, eternally; *prabhupāda-padam*—the lotus feet of Śrīla Prabhupāda, Śrīla Bhaktisiddhānta Sarasvatī Thākura.

*bhajanorjjita-sajjana-saṅgha-patim  
patitādhika-kārunikaika-gatim  
gati-vāñcita-vāñcakācintya-padam  
pranamāmi sadā prabhupāda-padam*

Empowered in *bhajana* and chief of sincere devotees, You are the only merciful way for the fallen souls, the inconceivable refuge for both cheated and cheaters, I offer obeisances to Prabhupāda's lotus feet always!

*bhajana*—devotional service in both *sādhaka-rūpa* and *siddha-rūpa*; *urjita*—empowered; *sajjana-saṅgha*—sat-saṅga, association of sincere or true devotees; *patim*—chief; *patita*—fallen souls; *adhika*—extremely; *kārunika*—merciful; *eka-gatim*—the only way or shelter; *gati*—refuge; *vāñcita*—cheated; *vāñcaka*—cheaters; *acintya-padam*—inconceivable refuge... (Last line is same in all eleven verses).

*ati-komala-kāñcana-dīrgha-tanur  
tanu-nindita-hema-mṛnāla-madam  
madanārbuda-vandita-candra-padam  
pranamāmi sadā prabhupāda-padam*

Your tall figure, the embodiment of soft golden grace, diminishes any pride the intoxicating gold lotus pos-

sesses, whereas countless Cupids praise your moonlike status, I offer obeisances to Prabhupāda's lotus feet always!



*ati-komala*—so soft; *kāñcana*—golden; *dīrgha-tanum*—tall and towering; *tanu-nindita*—shaming or diminishing the pride of; *hema-mṛnāla*—golden lotus; *madam*—intoxicating; *madana-arbuda*—countless Cupids who only incite *kāma* or mundane lust; *vandita*—praised; *candra-padam*—moonlike status that awakens *prema* or divine love...

*nija-sevaka-tāraka-rañji-vidhumi  
vidhutāhita-hunkṛta-simha-varam  
varaṇāgata-bāliśa-śanda-padam  
pranamāmi sadā prabhupāda-padam*

As the moon to stars, you illuminate your disciples, and with your lionlike roar drive out the envious, while giving to the innocent shelter and auspiciousness, I offer obeisances to Prabhupāda's lotus feet always!

*nija-sevaka*—intimate devotees or disciples; *tāraka*—stars; *rañji*—pleasing; *vidhumi*—the moon; *vidhuta*—driving out; *ahita*—inimical; *hunkṛta*—roar; *simha-varam*—king of lions; *varaṇāgata*—having accepted those who approach; *bāliśa*—the innocent; *śanda-padam*—the abode of auspiciousness...

*vipulī-kṛta-vaibhava-gaura-bhuvam  
bhuvaneśu vikṛtita gaura-dayam  
dayanīya-gaṇārpita-gaura-padam  
pranamāmi sadā prabhupāda-padam*

Having widely spread Gaura Dhāma's glories, proclaiming throughout the world Gaura's mercy, you have offered Gaurāṅga's feet to all souls! I offer obeisances to Prabhupāda's lotus feet always!

*vipulī-kṛta*—widely; *vaibhava-gaura-bhuvam*—the magnificent glories of Gaura Dhāma; *bhuvaneśu*—throughout the world; *vikṛtita*—proclaimed; *gaura-dayam*—the mercy of Gaurāṅga Mahāprabhu; *dayanīya*—who need mercy; *gaṇa*—the multitudes; *arpita*—offered; *gaura-padam*—Gaurāṅga's feet...

*cira-gaura-janāśraya-viśva-gurum  
guru-gaura-kisoraka-dāsyā-param  
paramādṛta-bhakti-vinoda-padam  
praṇamāmi sadā prabhupāda-padam*

Always āśraya jagad-guru for Gaura's devotees, to your own guru, Gaura Kiśora, a humble dāsa, and to Bhaktivinoda Ṭhākura, the highest reverence! I offer obeisances to Prabhupāda's lotus feet always!

*cira—always; gaura-jana—Gaura's devotees; āśraya-viśva-gurum—a shelter or āśraya and viśva-guru or jagad-guru (established the Viśva-Rāja-Sabhā and Gaudiyā Maths by the desire of Śrīla Gaura Kiśora and Śrīla Bhaktivinoda Ṭhākura); guru-gaura-kisoraka—to his guru, Śrīla Gaura Kiśora; dāsyā-param—fixed on a supreme mood of servitude to carry out his guru's desire; paramādṛta—supreme or highest reverence; bhakti-vinoda-padam—at the feet of Śrīla Bhaktivinoda Ṭhākura...*

*raghu-rūpa-sanātana-kīrtā-dharam  
dharaṇī-tala-kīrtita-jīva-kavim  
kavirāja-narottama-sakhya-padam  
praṇamāmi sadā prabhupāda-padam*

Upholding the glories of Raghu, Rūpa, Sanātana, Proclaiming to the world Jīva's expert scholarship, your own line is through Kavirāja and Narottama, I offer obeisances to Prabhupāda's lotus feet always!

*raghu-rūpa-sanātana—Śrīla Raghunātha Dāsa Gosvāmī (prayojanācārya), Śrīla Rūpa Gosvāmī (abhideyācārya), Śrīla Sanātana Gosvāmī (sambandhācārya); kīrtā-dharam—upholding the glories; dharaṇī-tala—throughout the world; kīrtita—proclaimed; jīva-kavim—Śrīla Jīva Gosvāmi, whose excellent scholarship maintained the paramparā; kavirāja—Śrīla Kṛṣṇadāsa Kavirāja; Narottama—Śrīla Narottama Dāsa Ṭhākura; sakhya-padam—the compatible bhāgavata line of disciplic succession...*

*kṛpayā hari-kīrtana-mūrti-dharam  
dharaṇī-bhara-hāraka-gaura-janam  
janakādhika-vatsala-snigdha-padam  
praṇamāmi sadā prabhupāda-padam*

You are the mercy incarnate of *hari-kīrtana*, removing earth's burden with Gaura's devotees, showing more affection than a loving father, I offer obeisances to Prabhupāda's lotus feet always!

*kṛpayā—merciful; hari-kīrtana-mūrti-dharam—the worshipable mūrti or mercy incarnate of *hari-kīrtana*; dharaṇī-bhara-hāraka—removing the burden on the earth; gaura-janam—Gaura's devotees; janakādhika—more than a father; vatsala—affection; snigdha—love; padam—giving shelter...*

*śaraṇāgata-kīrtikara kalpa-tarum  
taru-dhik-kṛta-dhīra-vadānya-varam  
varadendra-ganārcita-divya-padam  
praṇamāmi sadā prabhupāda-padam*

To your surrendered servants you are a desire-tree, more magnanimous and tolerant than a shade tree, more divinely worshipable than Lord Indra's boons, I offer obeisances to Prabhupāda's lotus feet always!

*śaraṇāgata—surrendered servants or disciples; kalpa-tarum—a kalpataru or desire-tree; taru-dhik—a shade or guardian tree; kṛta—having done; dhīra—tolerant; vadānya-varam—more magnanimous; varadendra-ganārcita—Lord Indra's worshipable boons; divya-padam—divine shelter...*

*parahāṁsa-varāṁ paramārtha-patiṁ  
patitoddharane-kṛta-veśa-yatīṁ  
yatī-rāja-gaṇaiḥ parisevya-padam  
praṇamāmi sadā prabhupāda-padam*

You are the best of *paramahāṁsas*, Divine Master, For delivering fallen souls, you dressed as a *sannyāsī*, Giving divine service as chief of so many *sannyāsīs*, I offer obeisances to Prabhupāda's lotus feet always!

*parahāṁsa-varāṁ—best of paramahāṁsas, an ātmārāma siddha mahāpuruṣa, or self-satisfied, perfected and self-realized soul; paramārtha-patiṁ—a Divine Master; patitoddharane—for delivering the fallen souls; kṛta—acted; veśa-yatī—the dress of a sannyāsī; yatī-rāja-gaṇaiḥ—chief of sannyāsīs; parisevya-padam—divine devotional service in the Rūpānugā line...*

*vṛṣabhānu-sutā-dayitānucaram  
caranāśrita-reṇu-dharas-tam-aham  
mahad-adbhuta-pāvana-śakti-padam  
praṇamāmi sadā prabhupāda-padam*

You are Vṛṣabhānu's daughter's servant, Dayitā Dāsa, My hope is to get the dust and shelter of your lotus feet, For your wonderful śakti can deliver the whole world I offer obeisances to Prabhupāda's lotus feet always!

*vṛṣabhānu-sutā—King Vṛṣabhānu's daughter, Śrīmatī Rādhikā; dayitānucaram—Dayitā Dāsa, Śrīla Bhaktisiddhānta Sarasvatī; caranāśrita—feet's shelter; reṇu—dust; dharas—carrier; tam—him; aham—I; mahad-adbhuta—immensely wonderful; pāvana—deliver; śakti—potency; padam—shelter at feet...*



Śrīla Narottama Dāsa Ṭhākura's

# Gaurāṅga balite habe

(Prarthanā 1)

Tridaṇḍi Svāmī Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja

[Śrīlā Narottama Ṭhākura's *līlā-kāla*, manifest pastimes: 1531-1611, nearly eighty years and seven months; *nityā-līlā*—Campaka Mañjarī; residence—Kheturī—Gopālapura; Appearance—*māghī-pūrṇimā*, 1531; Disappearance—*āsvina kṛṣṇa-pañcamī*, 1611; Father—Śrī Kṛṣṇānanda Datta (a wealthy King and landowner); Mother—Śrī Nārāyaṇī Devī; Guru—Śrīla Lokanātha Gosvāmī]

As Narottama Ṭhākura was singing this song, he at once remembered the pastimes of Śrī Caitanya Mahāprabhu in the Gambhirā. Because he lived perhaps one hundred years after Mahāprabhu, Narottama Ṭhākura never received Mahāprabhu's direct *darśana*, but Mahāprabhu left *prema* for him in a cave at Prematalī (on the banks of the Padmā River) and when Narottama Ṭhākura went there, it at once entered his heart. What kind of *prema* was it? *Gaura-prema*—Rādhā's love for Kṛṣṇa. Whenever Narottama Ṭhākura used to sing, at once his mind would reach the Gambhirā, the holy place where Mahāprabhu wept while chanting "Kṛṣṇa! Kṛṣṇa! Haribol! Haribol!" in a mood of great separation. Sometimes Mahāprabhu's limbs would contract like those of a tortoise, and even Svarūpa Dāmodara and Rāya Ramananda could not comprehend this elevated stage of separation.

This mood of separation has been described by the *gopīs* in the *Bhramara-gīta* (SB 10.47) where they are feeling even more extreme separation than what is described in the *Gopī-gīta* (SB 10.31) where they knew that Kṛṣṇa had merely hidden in some *kuñja* in Vraja. In the *Bhramara-gīta*, when Kṛṣṇa had gone forever to Mathurā and Dvārakā, they lost all hope that He would ever return. During all those years that Kṛṣṇa remained in Mathurā and Dvārakā, the *gopīs* were perpetually crying and lamenting.

When Uddhava went to Vṛndāvana, he hid at the entrance of a *kuñja* at Uddhava-kyārī. In separation from Kṛṣṇa, Rādhikā was senseless and

appeared as if She would soon die. Time and again the *gopīs* held some cotton below Her nostrils to see if She was still breathing. They were so sorrowful, thinking, "What should we do? How can we keep Śrīmatī Rādhikā alive?" She would almost die, become revived, again almost die and again become revived—we cannot possibly imagine such a thing. If anyone could imagine it, they would simply be weeping day and night without ever smiling and they would be rendered helpless. In that state, Rādhikā was lying on a bed of flower petals, and the inconceivable heat which was emanating from Her body made the flower petals dry up.

*madhupa kitava-bandho mā sprśāṅghrimi sapalyāḥ  
kuca-vilulita-mālā-kuṇkuma-śmaśrubhir nah  
vahatu madhu-patis tan-māninīnām prasadam  
yadu-sadasi viḍambhyām yasya dūtas tvam īdrk*

(SB. 10.47.12)

"O honeybee, O friend of a cheater, don't touch My feet with your whiskers which are smeared with the *kuṇkuma* that rubbed onto Kṛṣṇa's garland when it was crushed by the breasts of a rival lover! Let Kṛṣṇa satisfy the women of Mathurā. One who sends a messenger like you will certainly be ridiculed in the Yadus' assembly."

Because Rādhikā's feet are more sweet, fragrant, soft, and beautiful than a lotus flower, a bee kept hovering around them, and then Śrīmatī Rādhikā spoke this verse to that bee. Being absorbed in Śrīmatī Rādhikā's mood of separation, Mahāprabhu would bitterly weep. Although, we hear these narrations, we do not fully realize them, otherwise we would have to weep also. In divine madness, Rādhikā says, "Don't touch My feet! First you should tell Me from where you have come. I think you are a messenger of that cheater, and through you He has come to cheat Me again,

but now I am so much wiser. I will never again enter into friendship with that black person, so don't come around Me now. He has become Madhupati in Mathurā (one meaning is the Lord of the Madhu dynasty" and *madhu* can also mean "wine"), and He has a very large wine shop. In His shop you have drunk so much wine, and now He has told you to come to Me so that I will forget all of His faults and again establish friendship with Him. He wants Me to compromise and again become cheated, but I am determined to never compromise with Him. You have drunk so much wine that you have simply become senseless and gone mad. You don't know how to appease a lover. At one time I was the lover of Kṛṣṇa and He was My beloved, but now that relationship is over. If He can leave us, then why can't we leave Him? He has left us and gone to Mathurā and then to Dvārakā where He is tasting the love of numerous queens. Therefore He has nothing to do with us, and we have also left Him."

Hearing the buzzing of the bee, Rādhikā imagined that it said, "O beloved queen of Kṛṣṇa..." Then Rādhikā said, "You should not refer to Me as the beloved of Kṛṣṇa—first you should take back your words. I am not Kṛṣṇa's beloved and He is not our beloved—don't even mention His name. Why have you come here?"

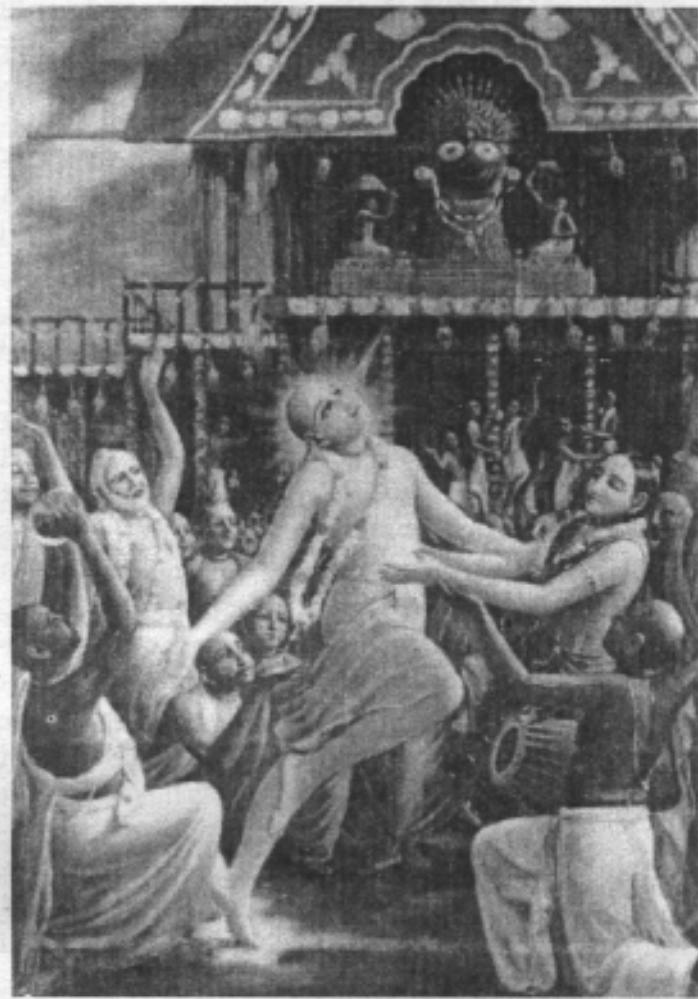
"O queen, I have come to arrange a compromise."

"You have not approached Me in an appropriate manner. I know that you have come from Mathurā because He is Śyāma, black, and you are also black. So you have come as a messenger from that black person, and your whiskers have become reddened as if from *kurikuma*—where has this come from? Tell Me, otherwise you should leave here at once!"

"My queen, I am telling you the truth—this is the natural color of my whiskers. I don't even know what *kurikuma* is!"

"Oh no, you know very well. You have come from Mathurā, and when Kṛṣṇa has embraced the wife of a prince in Mathurā, the red color of her breasts has come on Kṛṣṇa's garland. When you sat on that garland, it came upon you whiskers. In this way I know you have come from Mathurā, and as Kṛṣṇa was going to appease some lover, you accompanied Him. There the *kurikuma* came upon your whiskers. You should just return there.

There is no use in coming here, because there are thousands of women in Mathurā who will be exhibiting jealous anger, and Kṛṣṇa will have to spend the entire day appeasing them, one after the other. If they have renounced their jealous anger and have become appeased, then you should go and sing your song to them. Then they will satisfy you by giving you whatever you desire, whereas I am a mere street beggar. Because



Srī Caitanya Mahāprabhu at Ratha-yātra.

Kṛṣṇa took whatever I possessed, I cannot offer you anything. Really you should be in Mathurā, so I can discern that you are very foolish, the same as your master. The color of your body and the color of your whiskers tells Me everything about you. We know that ignorant animals have four legs whereas humans, who possess superior intelligence, have two legs, but you have six legs, so you are the biggest fool. Therefore, You should return to Mathurā. Kṛṣṇa is just like you, because as you wander from one flower to the next flattering them, taking their nectar, and never show-

ing any gratitude towards any of the flowers you have left behind, Kṛṣṇa behaves the same with us women who are like flowers. Like flowers, we are so beautiful, soft, pure, and fragrant, but that cheater is very foolish and ungrateful like you, so we will not compromise with Him; we are now more careful because we have become fully aware of His nature."

"O Svāminī, I am not that type of person and neither is Kṛṣṇa. You should place your faith in me, and also in Kṛṣṇa. He loves You so much I cannot possibly describe it. If Kṛṣṇa is really a black-hearted cheater, then why does Lakṣmī always want to reside at His chest?"

"Foolish owls cannot see the sun, but we are not so foolish. We know that Lakṣmī can be entrapped by Kṛṣṇa's flattery, but we cannot. When Kṛṣṇa comes and smiles and flatters her, at once she forgets His nature and wants to serve Him. But we are not so easy to fool—now we are always vigilant."

The name *Gaurāṅga* has come in this song because Mahāprabhu is that same Śyāma, but by always remembering Śrīmatī Rādhikā's qualities and Her mood, Śyāma has become *Gaurāṅga*. In the same way that Rādhikā would take Kṛṣṇa's name and weep, Mahāprabhu would become senseless and always cry while chanting, "Hari bol! Hari bol!" When Mahāprabhu would sing *kīrtana*, all His associates such as Nityānanda Prabhu, Advaita Ācārya, Svarūpa Dāmodara, and Rāya Rāmānanda would also be there. Narottama Ṭhākura is remembering these pastimes of Mahāprabhu in the Gambhīrā and is expressing them in *stotras*, condensed verses...

'gaurāṅga' balite habe pulaka-śarīra  
'hari hari' balite nayane ba'be nīra (1)

He says that tears will come to his eyes as he sings "Hari! Hari!" in separation, just as tears came to the eyes of Mahāprabhu and Rādhikā. *Hari* means He who has stolen Rādhikā away to a *kuṇja*, such as at Sanketa, and he is weeping while remembering these pastimes.

āra kabe nitāi-cañdera karuṇā haibe  
saṁsāra-vāsanā mora kabe tuccha ha'be (2)

This mood will only come to one who is com-

pletely devoid of material desires, who has forgotten everything of this world and always thinks, "I am a *pālya-dāsī* of Rādhikā." Narottama Ṭhākura's eternal *svarūpa* is as Campaka Mañjarī, and when he performs *kīrtana*, he becomes absorbed in that serving mood. He is praying for Nityānanda Prabhu to bestow the mercy upon him by which he can become *niskiñcana*, possessionless. One should have no concern for his material necessities, just like the *gopīs* who left everything behind to meet Kṛṣṇa. One should think, "Only Śrīmatī Rādhikā is mine—She is my *iṣṭa-devī*, and if She is not merciful to me, I have no need for Kṛṣṇa at all."

viṣaya chādiyā kabe śuddha ha'be mana  
kabe hāma heraba śrī vṛndāvana (3)

Our minds should be pure, but mere purity is also not sufficient—Nityānanda Prabhu as Anāṅga Mañjarī, the younger sister of Śrīmatī Rādhikā, will also bestow upon us the service of Rādhikā. When He bestows that mercy which He did upon Kṛṣṇadāsa Kavirāja Gosvāmī, we will also be granted *darśana* of Vṛndāvana. In our conditioned state we may visit Vṛndāvana, but we don't see Rādhā, Kṛṣṇa, and the *gopīs*. When our love has matured sufficiently, then we may receive the real *darśana* of Vṛndāvana, as Kavirāja Gosvāmī did, just as Narottama Ṭhākura is praying for here. Not being satisfied with the *svarūpa-siddhi* vision of Vṛndāvana, then he sings the next verse, praying for *vastu-siddhi*:

rūpa-raghunātha-pade haibe ākuti  
kabe hama bujhabo se yugala-pīriti (4)

This *vastu-siddhi* will come by serving Rūpa and Raghunātha, Rūpa Mañjarī and Tulasī Mañjarī. Without their mercy, we cannot realise Śrīmatī Rādhikā as our *svāminī* and enter into Her intimate service. Raghunātha Dāsa Gosvāmī wrote:

tavaivāsmi tavaivāsmi  
na jīvāmi tvayā vinā  
iti vijñāya devī tvam  
naya mām caraṇāntikam

Śrī Vilāpa-kusumāñjali 96, Śrīla Dāsa Gosvāmī

"I am Yours! I am Yours! I cannot live without You! O Devī! Rādhe! Please understand this and bring me to Your feet. Without Your mercy, I have no use for living in Vṛndāvana or even for Kṛṣṇa's mercy."

He also wrote:

*pādābjayos tava vinā vara-dāsyam eva  
nānyat kadāpi samaye kila devī yāce  
sākhyāya te mama namo 'stu namo 'stu nityam  
dāsyāya te mama raso 'stu raso 'stu satyam*

Śrī Vilāpa-kusumāñjali 16, Śrīla Dāsa Gosvāmī

"O Devī! Rādhe! I am not praying for anything except that most exalted direct service to Your lotus feet. Time and again I offer *pranāma* to Your *sakhītvā*, the position of Your *sakhīs*, but I swear that my unwavering devotion will always be only for Your *dāsītvā*, the position of Your servant."

Dāsa Gosvāmī prayed only to become the *pālyā-dāsī* of Śrimatī Rādhikā, and Rūpa Gosvāmī prayed:

*ha devī! kākubhara-gadgadayādyā vācā  
yāce nipatya bhuvi dañḍavad-udbhatartih  
asya prasādam abudhasya janasya kṛtvā  
gāndharvike! tava gaṇe gaṇanām vidhehi*

Śrī Gāndharvā- samprārthanāśakam

"O Devī! Gandharvike! In utter desperation I throw myself on the ground like a stick and with a choked voice humbly implore You to please be merciful to this fool and count me as one of Your own."

This position of a *pālyā-dāsī* is so favourable for serving Śrimatī Rādhikā that She thinks, "That *pālyā-dāsī*, Rūpa Mañjarī, performs such sweet and beautiful service to Me—where is she? When will she come and give Me the Śyāmantaka jewel, who is the friend of the Kaustubha jewel? By decorating Me in so many ways, she will prepare Me to go to Kṛṣṇa."

These are the special qualities of Rūpa and Raghunātha and why Narottama Ṭhākura takes their names in this verse. Jiva Gosvāmī and all the

other Gosvāmīs also possess this mood, but not like Rūpa and Raghunātha. That is why in their writings, Kṛṣṇadāsa Kavirāja Gosvāmī, Viśvanātha Cakravartī Ṭhākura, and Narottama Ṭhākura pray mainly for the mercy of Rūpa and Raghunātha. They want the mercy of all Vaiṣṇavas, but especially the mercy of Rūpa and Raghunātha by which they will realize the amorous pastimes of Śrī Rādhā and Kṛṣṇa. The *mañjarīs* have no fear of seeing Rādhā and Kṛṣṇa meeting in a solitary place whereas Lalitā, Viśakhā, and the *sakhīs* do. The *mañjarīs* can go directly there without feeling any shame, and no one else can ever go there without serving these two personalities, Rūpa and Raghunātha. If anyone desires to engage in *rāgānugā-bhajana*, they must follow in their footsteps and attain their mercy.

*rūpa-raghunātha-pade rahu mora āśa  
prārthanā karaye sadā narottama dāsa* (5)

Here Narottama Ṭhākura is saying that his prayer at the feet of Rūpa and Raghunātha is that he will be able to understand Gaurāṅga, why He was always weeping, and what He was feeling in the Gambhīrā, all of which only Rūpa Gosvāmī knows. When Mahāprabhu was singing a verse before the Rātha in Purī, only Rūpa Gosvāmī understood His *bhāva*, and he composed a parallel verse on a palm leaf. Seeing it, Svarūpa Dāmodara concluded that Mahāprabhu must have invested His *śakti* directly into Rūpa Gosvāmī's heart, and Mahāprabhu also requested all of His associates to be merciful to Rūpa Gosvāmī so that he could give Mahāprabhu's *bhāva* to the whole world. At Prayāga Mahāprabhu invested all of His hidden *bhāva* into Rūpa Gosvāmī's heart so that he could compose *rasa-śāstras* such as the *Bhakti-rasāmṛtā-sindhu* and the *Ujjvala-nīlamani*.

In this way, if Rūpa Gosvāmī and Raghunātha Dāsa Gosvāmī are merciful to us, we can understand something about what Vṛndāvana is, what *madhurya-rasa* is, and then who Caitanya Mahāprabhu is, for what purpose He came, and why He was always weeping in a mood of great separation. We pray to Narottama Ṭhākura that he will be merciful to us so we can fully realize all these things.



