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| Radha Krishna**Asta-kaliya-nitya-lila**Radha Krishna's eternal eightfold daily pastimesThe version of ***asta-kaliya-nitya-lila*** which is most bona fide for Gaudiya Vaisnavas was revealed by Srila Krsnadas Kaviraja Goswami. It is essential, basic knowledge for any Rupanuga devotees. The following eight slokas are excerps from Srila Kaviraja Goswami classic, '**Govinda-Lilamrta**,' and are named:**"Sri Radha-Krsnayoh Asta-kaliya-lila Smarana-mangala Storam"**A sacred song of remembering the sports performed by Sri Radha and Krsna during the eight periods of the day. Asta-kaliya-nitya-lila Radha Krishna's eternal eightfold daily pastimes   **1. pratham-yama-kirttanam:** Chanting during the first period: (3:22 a.m. to 5:46 a.m.)*ratryante trastavrnderita bahuviravaibedhitau kirasari-paghairrhrdhyairapi sukhasayana dunthitau tau sakhibhih/drstau hrstau tadatvoditarati-lalitau kakkhatigih sasamkauradhakrsnau satrsnavapi nija-nijadhamnyapta talpau smarami//*ratryante --at the close of night; trasta --afraid; vrnda --vrndadevi; irita urged; bahuviravai --with many chirping tunes; bodhitau --awakened; kira saripaghai--by poems of parrots and mynas; api --also; sukhasayanat --from happy sleep; utthitau--got up; tau --they both; sakhibhih --by female friends; drstau--seen; hrstau --happy; tadatva --of that time; udita-rati-lilatau --attractive on account of profound love; kakkhati-gih-sasamkau --suspicious about the voice pronounced by a she-monkey; radha-krsna--Radha and Krsna; api --also; satrsnau --having desire; nija-nija-dhamni --in Their respective residences; apta-talpau --occupying the beds; smarami --I remember.**"I remember Radha and Krsna at the close of night. Vrnda, who was attending Them, was not happy at that moment, knowing that before dawn the Divine Couple would separate Themselves. However, she did her duty. She prompted the parrot and the myna to sing many pleasing songs. These songs awakened Radha and Krsna, who rose from Their bed of bliss. Their female friends observed Them looking very charming because of the deep love and affection They shared at that time. Both were suspicious about the voice of a she-monkey, and although They desired to continue Their mutual association They left that place for Their own residences, where They occupied Their own beds."** **2. dvitiya-yama-kirttanam:** Chanting during the second period: (5:46 a.m. to 8:10 a.m.)*radham snata-vibhusitam vrajapayahutam sakhibhih pragetadgehe vihitannapanasvatam krsnavasesasanam/krsnam buddhamavaptadhenusadanam nivyuda-go dohanamsusnatam krtabhojanam sahacaraistam catha tam casrye//*radham --Radha; snata-vibhusitam --who had taken her bath and adorned Her person; vrajapaya ahutam --called by Yasoda; sakhibhih --through female friends; prage --in the morning; tad-gehe --in Her house; vihitannapanasvanam --having prepared food and drink; krsnavasesasanam --who ate what was left by Krsna; krsnam --Krsna; buddham --who was awake; avaptadhenusadamnam --one who had reached the cowshed; nivyuda-go-dohanam --who had finished milking the cows; susnatam --who had taken a bath; krtabhojanam --who had taken His meals; sahacaraih --along with His friends; tam --Him; ca --and; atha --then; tam --Her; ca --and; ca --and; asraye -- I remember.**"I worship Radha and Krsna. Radharani had finished Her ablutions and ornamenting Her body when She was called for by Mother Yasoda early in the morning through Her friends, and there in her house She prepared food and drink. Upon awakening, Krsna went first to the cowshed and milked the cows, and then came home and took His bath, eating His meal in the company of His playmates Radha then took Her meal."** **3. tritiya-yama-kirttanam:** Chanting during the third period: (8:10 a.m. to 10:34 a.m.)*purvahne dhenuamatrairvipina manusrtam gosthalokanuyatamkrsnam radhapti lolam tadabhisrtikrte prapta-tankunda-tiram/radham colokya krsnam krtagrhagamanamaryaya 'rkarcanayaidistam krsnapravrtyai prahitanijasakhivartmanetram smarami//*purvahne --in the forenoon; dhenuamatraih --by cows and friends; vipinam --towards the forest; anusrtam --followed; gostha-loka-'anuyatam --followed by cowherd people(i.e., Nanda and others); krsnam--Krsna; radhaptelolam --anxious to find Radha; tadabhisrtikrte --for the purpose of secretly approaching Her; prapta-tankunda-tiram --who had gone to her pond (Radha-kunda); radham --Radha; ca --and; alokya --having seen; krsnam --Krsna; krtagrha-gamanam --who had gone home; aryaya--by the mother-in-law; arkarcanayai --for worshipng the sun god; distam --ordered; krsnapravrtyai -- to get news about Krsna's whereabouts; prahitanijasakhivartmanetram --who was casting her eyes toward the path by which Her friends would return; smarami --I remember.**"I remember Sri Krsna in the forenoon. He was going toward the forest, followed by cows and cowherd friends. Others like Nanda Maharaja also followed Him. Because He was anxious to be with Radharani, Krsna went to search Her out on the banks of Sri Radha-kunda.I also remember Sri Radha, who having caught a glimpse of Krsna, went home, where She was ordered by Her mother-in-law (Jatila) to worship the sun god. Radharani had sent Her girlfriends to discover Krsna's whereabouts, and thus She casting her eyes down the pathway by which they were likely to return."** **4. caturtha-yama-kirttanam:** Chanting during the fourth period: (10:34 a.m. to 3:22 p.m.)*madhyahne 'nyonya samgodita vividhavikaradibhusapramugdhauvamyotkanthatilolau smaramakha lalita dyalinarmaptasatau/dolaranyambuvamsihrti-rati-madhupanarka-pujadi-lilauradhakrsnau satrsnau parijanaghataya sevyamanau smarami//*madhyahne--at noon; anyoanya sanga udita vividha vikara-adi bhusa pramugdhau--mutual, association, grown, manifold, changes like horripilation, ornaments, happy; vamya utkantha ati lolau--lovely wiles-desire-much-unsteady; smara-makha lalita adi ali narma apta satau--cupid, ritual, lalita, etc. friend, jokes got pleasure; dola aranya ambu vamsihrti rati madhupana arkapuja adi-lilau--see-saw play, roaming in the forest, water sports, hiding the flute, lovemaking, licking honey, worship of the Sun-god; etc., sports; radha-krsnau--Radha and Krsna; satrsnau--having deep affection for each other; parijanaghataya--by the retinue; sevyamanau--being attended upon; smarami--I remember.**"I remember Radha and Krsna during the midday period. Both were happy in each other's company, exhibiting goosebumps and other such symptoms as Their bodily ornaments. They both felt unsteady because of Their very keen desires for amorous play. They were engrossed in various sports, such as playing see-saw, roaming in the forest, sporting in the water, hiding Krsna' flute, love-play, drink honey, and worshiping the Sun god. Each had a great longing for the other, and both were attended by large retinues of friends."** **5. pancama-yama-kirttanam:** Chanting during the fifth period: (3:22 p.m. to 5:46 p.m.)*sriradham praptageham nijaramanakrte klrpta nanopaharamsusnatam ramyavesam priyamukhakamalalokapurnapramadam/krsnam caivaparahne vrajamanucalitam lanuvrndairvayasyaisriradhalokatrptam pitrmukhamilitam matrmrstam smarami//*sriradham --Sri Radha; praptageham --who had arrived at her home; nijoramanakrte --for His beloved; klrptanana-upaharam --who had arranged many presents; susnatam --who had take ablution; ramyavesam --who was joyous to get a glimpse of the lotus face of Her beloved; krsnam --Krsna; ca eva --and; aparahne --in the afternoon; vrajam --towards Vraja; anucalitam --followed by; dhenuvrndaih --by a myriad of cows; vayasyaih --by friends; sriadhalokatrptam --who was satisfied with the idea of having a view of Radha; pitr-mukhamilitam --received by the father and others; matrmrstam --made tidy by the mother; smarami --I remember.**"I remember Sri Radha, who arranged many presents for Krsna after She arrived at Her home. By that time She had taken Her ablution had dressed in beautiful clothes. She was full of joy to see the lotus-like face of Her beloved Sri Krsna.****I also remember Sri Krsna in the afternoon. He was a walking toward Vraja, followed by a myriad of cows and cowherd boyfriends. At home He was received by Nanda Maharaj and other elderly people, and then He was bathed and groomed by Mother Yasoda."** **6. sastha-yama-kirttanam:** Chanting during the sixth period: (5:46 p.m. to 8:10 p.m.)*sayam radham svasaravya nija ramanakrte presitanekabhojyamsakhyanitesasesasan-mudita-hrdam tam ca tam ca vrajendram/susnatam ramyavesam grhamanu janani lalitam prapta gosthamnivyudosralidoham svagrhamanu punarbhuktavantam smarami//*sayam--in the evening; radham--Radha; svasaravya-nijaramanakrte--for Her beloved companion; presitanekabhojnam--who had dispatched many exquisite dishes; sakhi-anita-isa-sesa-asana-mudita-hrdam--whose heart was joyous to have taken the remnants of Krsna's food, brought to Her by Her girlfriend; tam--Her; ca--and; tam--Him; ca--and; vrajendra--Krsna, the master of Vraja; susnatam--who had taken bath; ramyavesam--well dressed; grhamanu--at His residence; janani-lalitam--fondled by His mother; praptagostham--who had come to the cowshed; nivyuda-usra-ali-doham--who had finished milking the cow; syagrhamanu--in His own home; punah--again; bhuktavantam--who had taken His meals; smarami--I remember**"I remember Sri Radha in the evening. She had sent many exquisite preparations for beloved Krsna with Her friend, who brought back the remainder of the food tasted by Him. Radharani became very happy to partake of it.****I also remember Vrajendra Krsna, who had taken His bath at home and was very well dressed. Mother Yasoda fondled Him. He came to the cowshed and milked several cows, and after finishing this chore He again returned home and took His meals."** **7. satam-yama-kirttanam:** Chanting during the seventh period: (8:10 p.m. to 10:34 p.m.)*radham saliganam tamasita-sita-nisayogyavesam pradosedutya vrndopadesadabhisrta yamunatira-kalyana-kunjam/krsnam gopaih sabhayam vihitagunikalalokanam snigdhamatramyatnadaniya samsayitamatha nibhrtam praptakunjam smarami//*radham--Radha; sa-all-ganam--along with a retinue of girl friends; tam--Her; asita-sita-nisa-yogya-vesam--who dons clothes suitable to the dark and light fortnights; pradose --after sunset (early in the evening); dutya --through a lady messenger; vrndopadesat--on a piece advice received from Vrnda; abhisrta-yamuna-tira-kalyana-kunja--who had gone to a bower of bliss situated on the Yamuna River; krsnam--Krsna; gopaih--in the company of cowherders; sabhayam--in the assembly; vihita-guni-kala-alokanam--who had witnessed the feats of acrobats, etc.; snigdha-matra--by loving Mother Yasoda; yatnata--with an effort; aniya--having brought; samsayitam--made to sleep; atha--then; nibhrtam--quietly; praptakunjam--who had gone to the bower; smarami--I remember**"I remember Sri Radha early in the evening in the company of Her playmates. She had dressed Herself in clothes suitable for the dark and light fortnight, and pursuing Vrnda's advice She repaired to a bower of peace and bliss on the banks of the Yamuna, accompanied by a messenger.****I also remember Sri Krsna sitting in an assembly of cowherders and watching various acrobatic feats. Yasoda, His affectionate mother, then brought Him home and attempted to put Him to sleep. Afterwards, the Lord quietly left His bed for the bower of bliss."** **8. astam-yama-kirttanam:** "Chanting during the eighth period" (10:34 p.m. to 3:22 a.m.)*tavunkau labdhasangau bahuparicaranervrndaya radhyamanaupresthalibhi-lasantau vipinavaharanairgana rasadi-lasyaih/nana-lila-nitantau pranayi sahacarivrnda-samsevyamanauradha-krsnau nisayam sukusumasayane praptanidrau smarami//*tau--they both; unkau--auspicious or very keen; labdhasamgau--who have got the company; bahuparicaraneh--by various services; vrndaya--Vrnda; aradhyamanau--being worshiped; presthalibhih--with beloved friends; lasantau--looking charming; vipinaviharanaih--by roaming in forest; gana-rasadi-lasyaih--by singing and enjoying rasa-dance; nana-lila-nitantau--feeling tired after sports of many kinds; pranayi sahacari-vrnda-samsevyamanau--being attended upon by a myriad of loving female friends and companions; radha-krsnau--Radha and Krsna; nisayam--at night; sukusumasayane--on a flowery bed; praptanidrau--sleeping; smarami--I remember**"I remember both Radha and Krsna, who were anxious for each others company. When They are together, Vrnda attends the loving couple in various ways. They both look very charming, along with Their loving friends, while They roam in the forests and are engrossed in singing and dancing in the style of rasa. They feel tired after so many sportive activities. They are then looked after by many loving friends. At night They repose on a bed of flowers, and then They sleep."**NOTE: Srila Prabhupada on Nitya Lila (Ref. Nectar of Instruction, Sloka 10), "Sri Radha-Govinda, who perform Their **asta-kaliya-lila**, Their eternal eightfold daily pastimes."By Richard Shaw Brown (C) 1973 (Hrishikeshananda Das) Radha Krishna **Nectar of Instruction, Text 10 purport**... The gopis are exalted above all the advanced devotees because they are always totally dependent upon Sri Krsna, the transcendental cowherd boy. Among the gopis, Srimati Radharani is the most dear to Krsna. Her kunda [lake] is as profoundly dear to Lord Krsna as this most beloved of the gopis. Who, then, will not reside at Radha-kunda and, in a spiritual body surcharged with ecstatic devotional feelings [aprakrtabhava], render loving service to the divine couple Sri Sri Radha-Govinda, **who perform Their astakaliya-lila, Their eternal eightfold daily pastimes**. Indeed, those who execute devotional service on the banks of Radha-kunda are the most fortunate people in the universe.  **Srila Prabhupada On Raganuga Bhakti**by Hrsikesananda dasRemembrances by Hrsikesananda das ACBSP:1967 of Bengali conversations with H.D.G. Srila A.C. Bhaktivedanta Goswami Prabhupada over a 2-3 week period in Mayapur, 1973 (Ref. Srutakirti das & Satsvarupa Goswami)**Relevant Srila Prabhupada quote**:"Regarding Hrsikesa das, he may come here to Mayapur and I will discuss with him what his engagement shall be. He speaks fluent Bengali, so he may teach the local boys here at our school." (Mayapur, 5 June, 1973, letter to Tamal Krsna Goswami)**VNN EDITORIAL 10/21/1998 - 2391** When I went to join Sri "Swamiji" in Vrndavana, Jan. 1968, H.D.G. had already returned to America. So I went to the Gaudiya-Math under Prabhupada's Godbrother Tridandi Svami Bhakti-Hrdaya Vana (Bon) Maharaj. Srila Vana Maharaj told me that he had received word from Swamiji saying that I should stay put. So I remained, almost completely isolated, in Vraja-dham for 6 years.Finally, in 1973, I abruptly left Srila Vana Maharaj and returned to the feet of Srila Prabhupada in Mayapur. Whenever I would meet Prabhupada H.D.G. was delighted to speak in Bengali. Every afternoon for a couple weeks Srutakirti Prabhu would tell me that Prabhupada wanted to see me, and we would converse in Bengali.Because I had been brought-up in the Gaudiya Math with Indian devotees, Srila Prabhupada knew that I had been exposed to esoteric information about Rupanuga-bhakti (the specific path of Rupa & Rati) and siddha-pranali. So Srila Prabhupada would sometimes quiz me to see what I knew about "manasa-seva" or "bhajan," and I would also ask H.D.G. to clarify or approve of things I had learned about 'the' subject.During this brief Guru-sanga I had the good fortune to also 'work' directly with Srila Prabhupada. Humbly I suggested to H.D.G. that he could complete Srila Rupa Gosvami's Sri Upadesamrta very quickly because it was only 11 slokas. H.D.G. immediately asked me to bring my copy, and he took the book from my hand and then began right away. We started and basically completed the Upadesamrta with Srila Prabhupada over a period of two weeks in Mayapur.While working on this book we also had further discussions about the main goals mentioned in the book (Nectar of Instruction by Srila Rupa Goswami). I stayed in the room next to Prabhupada which was shared by Satsvarupa Maharaj and Srutakirti Prabhu. Pandit Pradyumna Prabhu also gave invaluable help for the book, even though he was very busy working on Sri Caitanya Caritamrta. And not to forget Harikesa Swami for editing the original manuscript which I took to Bombay and then mailed to Srila Prabhupada in London. Jaya Ho!!!Although I can't remember the exact sequence of events, I do recall the main points covered...Some main points from all meetings:ACBSP: So how is Bon (Vana) Maharaj?HD: Busy with supporting his school, Gurudev.ACBSP (in English): Yes, he is the "------" of the Institute of Oriental Philosophy (a pun on his title at I.O.P.)---Prabhupada laughs affectionately.ACBSP: So what you have learned in Vrndavana?HD: About Nitya-lila, Gurudev.ACBSP: And?HD: **Siddha-pranali, asta-kaliya-lila-smaran-bhajan. It is true, isn't it, Gurudev**?ACBSP: **Yes, but who is siddha**?HD: One out of millions of seekers (quoted the verse BG, "manushyanam sahasresu..." But isn't the Nitya-lila our goal, Gurudev?ACBSP: Yes, we are the followers of Rupa-Raghunath. This is the highest understanding, to be dasanudas in Radha-Krsna's lila.HD: **But what about siddha-pranali? How to qualify? Who will give**?ACBSP: Guru will give. You just chant Hare Krsna.HD: (I mentioned the story of Chota Krsnadas, who tried to quit his body by jumping into Manasa-ganga, when he heard that only his Guru, who had already departed, could give him siddha-pranali)... How to receive this eternal information, Gurudev?ACBSP: Guru will give. There is no material consideration about Guru is here or there. When you reach that level, Guru will give.HD: Gurudev, what about manasa-seva, like the brahmana who burnt his finger in meditation? Isn't that bhajan?ACBSP: Krsna makes no distinction. But if you serve Krsna by mind He will accept. That is sure!HD: **Gurudev, whenever I mention anything about Rupanuga bhakti many of my Godbrothers get angry and say it is all a bunch of Gaudiya Math nonsense, and you never taught that**!ACBSP: Everything is coming, they will also know it.HD: **Gurudev, is the "asta-kaliya-lila" by Kaviraj Goswami the real Nitya-lila detail**?ACBSP: Yes.HD: I would like to mention "**asta-kaliya-lila" in this sloka 10 (Nectar of Instruction**). So we can all know from you the highest goal. What do you think?ACBSP: Yes, you put it.HD: How about these two slokas from BRS (Krsnam-smaran... / Seva sadhaka rupena...) ? I think they will enhance this purport (NOI: sloka 8). Is that OK?ACBSP: Yes.HD: Gurudev, what about **rupanuga bhakti**. What is the eternal relationship between us (disciples) and you?ACBSP: (Prabhupada quotes the 2nd half of sloka 6 of Gurvastaka) Guru is serving under his master and you all can do likewise. In Nitya-lila every devotee thinks like that, that my master is the most dear to Radha-Krsna.HD: So that means that my relationship with you is eternal, that it will continue in Nitya-lila?ACBSP: Yes. \*HD: As manjaris?ACBSP: Down to shakya.HD: But for 'Rupanugas' isn't it always manjari-bhava?ACBSP: Yes. That is the highest; but in the spiritual world there is no such distinction. Every one is KC, even the ------ (something like flowers or clouds, i.e., a santa-rasa example).HD: Gurudev, is it true that Bhaktivinode's spiritual name is "......" manjari? And your Guru too, isn't he "...... ...... .......?"ACBSP: Laughing! Oh, you have learned too much?HD: I don't know anything, Gurudev, I have just heard about it. This is the main concern of devotees in the Gaudiya Math. It pains me to hear my godbrothers criticize your Godbrothers...ACBSP: Who is saying like that?HD: Many, Gurudev. They say there is only preaching. But what about Prabhupada (H.D.G. Srila Sarasvati Thakura), I heard he was a bhajan-anandi with no disciples. Kunja Vihari das (H.D.G. Tridandi-bikshu B.V. Tirtha Maharaj) found him and brought him out to preach. Isn't it?ACBSP: Yes, my Guru Maharaj came out to preach.HD: Wasn't he already in the Nitya-lila ? How about Gaura-kishore, didn't he have only one disciple?ACBSP: Yes, but he was one disciple better than thousands of others. He was my Guru Maharaj. He was there (Nitya-lila) but he kindly "came down" to preach.HD: What about your Godbrother, Krsnadas Babaji, he has no disciples?ACBSP: "Akinchan" Krsnadas.HD: Yes, Gurudev.ACBSP: Their are two types of devotees, bhajan-anandi & ghostya-anandi. Babaji Maharaj is in bhajan.HD: He is always chanting "Hare Krsna!"ACBSP: Yes, that is his only business. He is akinchan.HD: **Gurudev, what is the meaning of "bodhayan atman-atmanam" at the end of Sri Brahma Samhita (V/59), does it mean that we realize KRSNA and our own svarupa simultaneously**?ACBSP: Yes.HD: **What about realizing your svarupa, Gurudeva**?ACBSP: That is the same thing.At that point I was thinking to ask Prabhupada what was his spiritual name in Nitya-lila, but I was afraid he might chastise me for asking such an exalted question, while in my obvious state of bondage. \*Without wanting to break the train of thought in the above conversations, I would like to add that one time I told Srila Prabhupada that I had returned to his protection because I knew that my "nitya-sambandha" was with him, and I was wasting my time focusing on 'another'. ---Srila Prabhupada simply smiled at me.Once an interesting thing happened. Together with Devananda Swami we went and asked Prabhupada to please chant on our new Tulasi japa malas from Vrndavana. As I was returning to Srila Prabhupada's feet and no longer had my original mala H.D.G. chanted on my mala.But when Devananda tried to get Prabhupada to chant on his new beads H.D.G. became angry, and asked Devananda about his original (big red) NON-TULASI wooden beads from San Francisco...ACBSP: What is the matter? Do you think your old (red) beads are not Tulasi?DS: No Gurudev. But...I just thought that these are from Vrndavana...ACBSP (dismissing the whole matter): This is Krsna "Consciousness." You should never think for a moment that your old beads are not directly Tulasi! ---So Srila Prabhupada refused to chant on Devananda's new Vrndavana-Tulasi beads.On another occasion I was sharing armed guard duty with Satsvarupa Goswami at 2am in Mayapura. When I walked past Prabhupada's room H.D.G. called me in. When I entered he told me that he wanted to sing one bhajan, and to wake up Bharadraja. So we assembled on the floor and played kartals and mrdanga as Prabhupada sat on his bed with a harmonium and sang a private bhajan! (which Bengali bhajan I cannot remember for certain).There was one other interesting experience during the time I was close to Srila Prabhupada in Mayapura. One day Prabhupada held a mass "Hare Nam" initiation of new Bengali devotees before the Deities, in the temple room, which was open and on the ground floor. Jayapataka, Satsvarupa and other Maharaja's were present along with about 100 devotees. I was seated near Prabhupada when, during the ceremony, H.D.G. turned to me without any warning and asked me (in Bengali) to explain the 10 Nam-aparadha to these new initiates in Bengali.So, taking heart, I began with the mad-elephant offense, SATAM-NINDA! During that topic I also mentioned to the new devotees that this includes, especially, the Gaudiya Math and any of Prabhupada's Godbrothers or their disciples. Prabhupada was sitting there and he allowed me to drive home this point...that it is a terrible and unpardonable offense to speak ill of any Gaudiya Vaisnava. H.D.G. grace did not object at all, and he seemed pleased at my words.When I finally reached offense #9, because of my false pride, Srila Prabhupada withdrew my memory---I drew a blank. So I turned to H.D.G. and said that I had forgotten the last two. But Srila Prabhupada, without showing the least displeasure, just immediately picked up where I had left off. Jaya Srila Prabhupada!!!SOME MISTAKES IN THE ISKCON ASHRAM SYSTEM WHICH DEVIATE FROM THE BONA FIDE GAUDIYA MATHA STANDARD ESTABLISHED BY SRILA SARASWATI THAKURAThe reason I am mentioning this is to show that ISKCON's Srila Prabhupada did not ever intend to change any teaching or system established by our Param Gurudeva, yet some things were changed by mistake...1) Once when I was together with Srila Prabhupada in Mayapura, 1973, Sat Svarupa Maharaj came and gave me a "sannyasa mantra;" but when I read it I said it was not correct! We then went and asked HDG about this and **Srila Prabhupada said it was a mistake and that I was correct**. Even TKG Maharaj reminded me about this a few years ago in Vrindavana; he remembered it well. Srutakirti Prabhu also is witness to this as is Sat Svarupa Maharaj.HDG always said that he was not inventing anything and that he would never change the teachings nor systems given by his Gurudeva. Still these and other mistakes have been blindly and fanatically accepted by ISKCON devotees, but these mistakes should be corrected, just like the sannyasa mantra was corrected..."**Klim gopi-bhavasrayaya svaha**!" This is the sannyasa-gayatri as given by Srila Sarasvati Thakura to his direct sannyasi disciples.2) Bowing down during Prema Dhvani "Jaya!" Prayers. The bona fide system is to stand and bang drums and cymbals after each "Jaya!" and then bow down after the Prema Dhvani are finished);3) Another example is in the Prema Dhvani list where the correct BSSP system is to say, "Sri Radha-Krsna, GOPA, GOPI, GO, Syama-kunda, Radha-kunda,"...etc. But HDG sometimes mistakenly said, "Sri Radha-Krsna GOPA GOPINATH."We also checked the past and current Gaudiya Matha literature and "GOPA, GOPI, GO" is CORRECT (not "Gopa-Gopinatha" as always said by ISKCON).4) Another mistake is in the Tulasi Prayers. They chant NIVEDENA instead of **NIVEDANA**. **There is no such word as NIVEDENA**, either in Bengali, or in Sanskrit.5) Another mistake is the refusal by ISKCON to sing the Maha-mantra one half at a time. In Sri Gaudiya Matha the kirtana system is mostly to sing one half stanza of the Maha-mantra followed by the refrain, and then the next stanza... Bona fide example:Hare Krsna Hare Krsna Krsna Krsna Hare Hare (REPEAT) Hare Rama Hare Rama Rama Rama Hare Hare (REPEAT)This difference in the kirtana styles of Sri Gaudiya Matha (the rest of the Gaudiya Vaisnavas on Earth) and ISKCON has made it difficult for the two sides to chant together. I heard a tape of some ISKCON devotees trying to follow Akinchan Krsnadas Babaji Maharaj's kirtana and the result was total disharmony and chaos; ISKCON men couldn't follow Babaji Maharaj even though he was singing exactly according to Srila Sarasvati Thakura's Sri Gaudiya Matha system. The correction for ISKCON devotees should be that the Maha-mantra can be sung both together AND in stanzas.6) ETC......along with a number of others, headed by lame separatist elitism. Prabhupada just didn't have enough time to teach every little detail to his movement. But he would want these things corrected to stay in line with the rest of the Gaudiya world. Prabhupada personally stated that ISKCON should seek advice from Srila B.V. Narayana Maharaj, Srila B.R. Sridhar Maharaj, and other of his Godbrothers, in order to learn all the details.But rather than seek their wisdom ISKCON would rather hold itself up as all-knowing, all-perfect, and completely independent of the mother faith. And has gone so far as to even BAN senior Gaudiya Vaisnavas and treat them with great disrespect.A perfect example is the samadhi of Prabhupada in Vrndavana. Without the kind guidance of Srila Narayana Maharaj not a single ISKCON devotee was qualified to perform the rites. And how about now?ISKCON devotees perform a great dis-service to Srila Prabhupada by making him appear mistaken in these, and other, regards. Please standardize the real system of Paramahansa Srila Sarasvati Thakura. For the well-fair of all ISKCON devotees everywhere.We MUST save the Gaudiya world from losing their traditions. It pains me to think that in the future all Gaudiya Vaisnavas will say, "jaya radha-krsna GOPA GOPINATH," in stead of the real bona fide way with "GOPA-GOPI-GO." All of the many changes ISKCON has made to the real system might be passed down to future generations. I feel sick just to think about it; and I want my son to learn the correct way, not the so-called new way.Please use common sense, let ISKCON get things correct or otherwise be considered to be an upstart cult. Do it for the pleasure of Srila Prabhupada! Hare Krsna!!JAYA SRILA PRABHUPADA!!!***A servant of the servants, Hrsikesananda das ACBSP*** **SOME NOTES**:"I think your Braj/ insights book is a great idea. Please do it right away!!" ---H.G. Satyaraj Dasa Prabhu"I was fascinated by your account of your talks with Prabhupada in Mayapur 1973. I think this is wonderful and that it shows that Prabhupada was well aware of the raganuga topics in all their details, but did not choose to tell us about it cheaply. I also found it very significant that he said to you that the Guru could reveal this, even after his disappearance. Thank you for sharing this with the devotees."---H.H. Satsvarupa dasa Goswami"I found the 'Prabhupada-smarana' interesting reading. I am glad that you are writing your remembrances of your conversations with Srila Prabhupada. Please continue to send me whatever else you produce." ---H.H. Tamal-Krsna Goswami"As far as your remembrances of Srila Prabhupada, I thought they were very interesting and very relevant."---H.H. Harikesa Swami"Pleasantly surprised by your wonderful anecdote about Prabhupada smaranam."---H.H. Mahanidhi Swami"I have just read your Vraja-rasa-bindu. I was very pleased to read it. As you know from reading my own writings, I like it when devotees express themselves honestly, not just with official perfection. You have done this and produced a very valuable memoir-confessional. At the same time, it is a learned presentation of the nectar of Radha and Krsna in Vrndavana, according to the Vaisnava scriptures and acaryas. Quite a tasty combination."---H.H. Satsvarupa dasa Goswami"I saw your booklet of Prabhupada and Vrindaban memories. It is, like all memories of Srila Prabhupada, interesting, enlightening and enlivening, but your memories are of particular interest and relevance on very important topics. Thank you."---H.H. Bhakti Vikasa Swami    |