

RĀGA-VARTMA-
CANDRIKĀ

A Moonbeam to Illuminate the Path of Spontaneous Devotion

CONTRIBUTORS

TO THE SECOND EDITION

The following devotees (in alphabetical order) contributed to the translation, fidelity checking, editing, proofreading, layout and design of this second edition of *Rāga-vartma-candrikā*:

Śrīpāda B. V. Bhāgavata Mahārāja, Śrīpāda B. V. Mādhava Mahārāja, Acintya-gaura dāsa, Amala-kṛṣṇa dāsa, Atula-kṛṣṇa dāsa, Balabhadra dāsa, Jānakī dāsī (Belgium), Jaya-govinda dāsa (Finland), Kuñja-kalikā dāsī, Mādhava-priya dāsa, Prāṇa-govinda dāsa (Alachua), Prema-prayojana dāsa, Prema-vilāsa dāsa, (young) Rāgalekhā dāsī (Delhi), Sanātana dāsa, Sītā dāsī (Alachua), Sulatā dāsī, Sundara-gopāla dāsa, Śyāmarāṇī dāsī, Vaijayanti-mālā dāsī, Vasantī dāsī, Vicitra dāsī, Vijaya-kṛṣṇa dāsa (Mathurā).

ACKNOWLEDGEMENTS

Śrīpāda B. K. Dāmodara Mahārāja, Brajanātha dāsa,
Anita dāsī.

WWW.MYGVP.COM

Dhanañjaya dāsa, Madana-mohinī dāsī, Abhirāma Nitāi, and Aravinda Mādhava Leonforte established the endowment fund for this edition of *Rāga-vartma-candrikā*, in loving service to our Śrīla Gurudeva.

OUR WEBSITES

www.purebhakti.com • www.purebhakti.tv • www.harikatha.com
www.bhaktistore.com • www.gvpbookdistribution.com

FOR MORE INFORMATION

If you are interested to know more about the books, lectures, audios, videos, teachings, and international society of Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmi Mahārāja, please contact the secretary at connectwithussoon@gmail.com

ŚRĪ ŚRĪ GURU-GAURĀṄGAU JAYATAḤ

ṚĀGA-VARTMA-
CANDRIKĀ

A Moonbeam to Illuminate the Path of Spontaneous Devotion

*by the crown-jewel of ācāryas, the highly exalted preceptor
and protector of the Śrī Gauḍīya sampradāya*

Śrīla Viśvanātha Cakravartī Ṭhākura

with the Śrī Candrikā-cakora-vṛtti commentary by
Śrī Śrīmad Bhaktivedānta Narāyaṇa Gosvāmī Mahārāja



GAUDIYA VEDANTA PUBLICATIONS

VRINDAVAN • NEW DELHI • SAN FRANCISCO

ṚĀGA-VĀRTMA-CANḌRIKĀ
A Moonbeam to Illuminate the Path of Spontaneous Devotion

First Edition: August 2001 – 2,000 copies
Second Edition: January 2015 – 2,000 copies
Printed at Spectrum Printing Press Pvt. Ltd., New Delhi, India

© 2001 GAUDIYA VEDANTA PUBLICATIONS. SOME RIGHTS RESERVED.



EXCEPT WHERE OTHERWISE NOTED, ONLY THE TEXT (NOT THE DESIGN, PHOTOS, ART, ETC.) IN THIS BOOK IS LICENSED UNDER THE CREATIVE COMMONS ATTRIBUTION-NO DERIVATIVE WORKS 3.0 UNPORTED LICENSE.

To view a copy of this license, visit <http://creativecommons.org/licenses/bynd/3.0/>
Permissions beyond the scope of this license may be available
at www.purebhakti.com/pluslicense or write to: gvp.contactus@gmail.com

Painting of Śrīla Viśvanātha Cakravartī Ṭhākura on cover
© Śyāmarāni dāsi. Used with permission.

Photo of Śrī Śrīmad Bhaktivedānta Svāmī Mahārāja
© Bhaktivedānta Book Trust Intl. Used with permission.
www.krishna.com

Verse translations and quotes that are marked with an asterisk (*)
are by Śrīla Bhaktivedānta Svāmī Mahārāja
© Bhaktivedānta Book Trust International.

ISBN 978-1-935428-94-7

Library of Congress Control Number 2015900449

Cataloging in Publication Data--DK

Courtesy: D.K. Agencies (P) Ltd. <docinfo@dkagencies.com>

Viśvanātha Cakravartī, approximately 1626-approximately 1708, **author**.

Rāga-vartma-candrikā : a moonbeam to illuminate the path of spontaneous devotion / by Śrīla Viśvanātha Cakravartī Ṭhākura ; with the Śrī candrikā-cakora-vṛtti commentary by Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja. -- Second edition.

pages cm

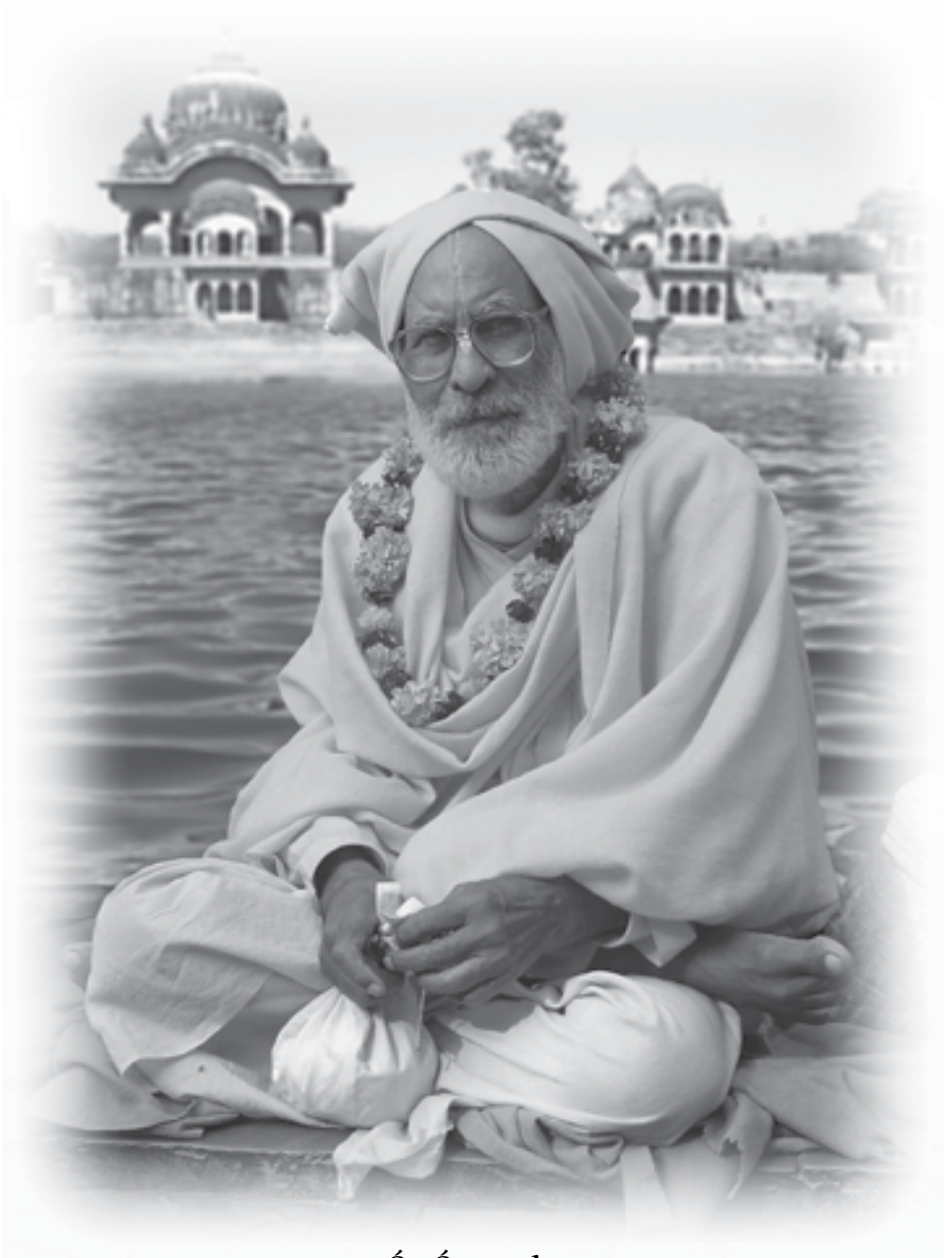
English and Sanskrit (Sanskrit in roman).

Includes bibliographical references.

ISBN 9781935428947

1. Bhakti. 2. Chaitanya (Sect)--Doctrines. I. Viśvanātha Cakravartī, approximately 1626-approximately 1708. Rāgavartmacandrikā. II. Viśvanātha Cakravartī, approximately 1626-approximately 1708. Rāgavartmacandrikā. English. III. Bhaktivedānta Nārāyaṇa, 1921-2010. Śrī candrikā-cakora-vṛtti. English. IV. Title.

DDC 294.5436 23



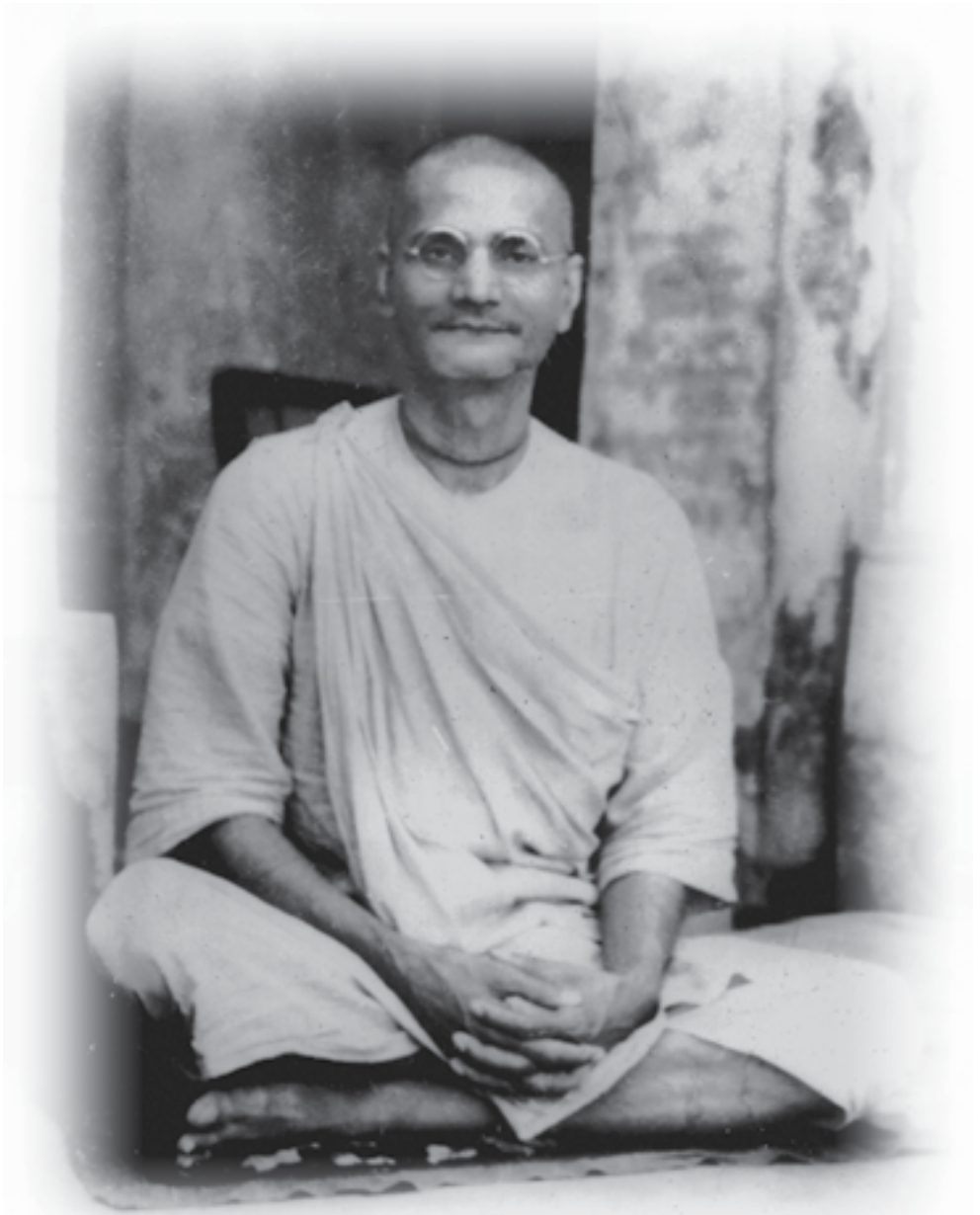
Śrī Śrīmad
Bhaktivedānta Narāyaṇa Gosvāmī Mahārāja



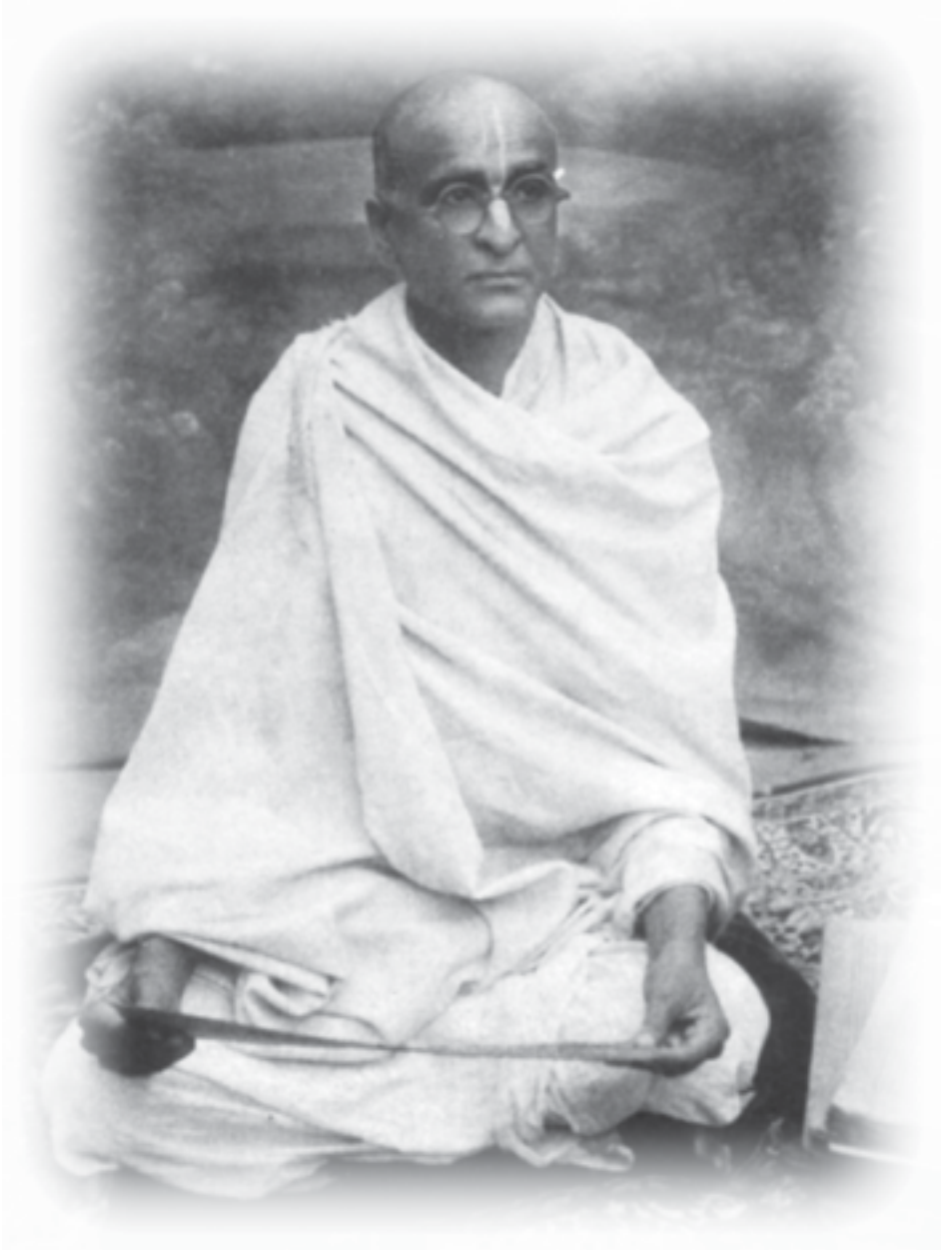
Śrī Śrīmad
Bhaktivedānta Vāmana Gosvāmī Mahārāja



Śrī Śrīmad
Bhaktivedānta Svāmī Mahārāja



Śrī Śrīmad
Bhakti Prajñāna Keśava Gosvāmī Mahārāja



Śrī Śrīmad
Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda

CONTENTS

PREFACE	i
---------------	---

PART ONE ~

FIRST ILLUMINATION

Text 1	3
Text 2	7
Text 3	8
Text 4	8
Text 5	8
Text 6	10
Text 7	12
Text 8	13
Text 9	14
Text 10.....	15
Text 11.....	19
Text 12.....	35
Text 13.....	41
Text 14.....	43

PART ONE ~

SECOND ILLUMINATION

Text 1	53
Text 2	56
Text 3	56
Text 4	57
Text 5	58
Text 6	63
Text 7	68
Text 8	75

PART TWO ~

IN CONNECTION WITH SVAKĪYA-PARAKĪYA

The Conceptions of Śrīla Jīva Gosvāmī	79
The Line of Thought of	
Śrīla Visvanātha Cakravartī Ṭhākura.....	83
Opinions of Other Vaiṣṇavas	91
Śrīla Bhaktivinoda Ṭhākura on Svakīya and Parakīya	94
ENDNOTES.....	105
GLOSSARY	111

PREFACE

[TO THE HINDI EDITION]

By the unlimited mercy and inspiration of my supremely worshipable spiritual master, *nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja*, I am infinitely pleased today to see that this Hindi edition of *Rāga-vartma-candrikā* is now being published. Śrīla Viśvanātha Cakravartī Ṭhākura, the crown prince of illustrious teachers among Gauḍīya Vaiṣṇava *ācāryas*, is the author of this book. Although in size this treatise is very small, from the perspective of its exalted subject matter, it is very great.

In his *Bhakti-rasāmṛta-sindhu-bindu*, Śrīpāda Viśvanātha Cakravartī Ṭhākura has briefly explained the path of *rāgānuga-bhakti* (spontaneous loving devotion). He has given a more detailed description of the same subject matter in this book, presented in two illuminations. In the First Illumination, he ascertains the paths of *vaidhī-* and *rāgānuga-bhakti*. *Vaidhī* is performed under scriptural regulations, and *rāgānugā* is inspired by spiritual greed. The path of spontaneous devotion (*rāga-mārga*) still relies upon scriptural direction, in spite of the rise of such spiritual greed. In other words, when one follows the path of regulative devotion (*vidhī-mārga*), being inspired by feelings of spiritual greed, it is categorized as *rāga-mārga*, and when one follows *vidhī-mārga*, being disciplined by rules and regulations, it is indeed service in *vidhī-mārga*. Devotional service that disregards rules and regulations creates turmoil.

There are five limbs of *rāgānuga-bhajana*: (1) *svābhīṣṭa-bhāvamaya*, meaning saturated with one's cherished devotional

mood, for example servitude or fraternity, (2) *bhāva-sambandhī*, activities that are related to one's cherished mood, such as hearing, chanting, and remembering the Lord's names, form, qualities and pastimes, observing vows on holy days such as Ekādaśī and Janmāṣṭamī, and hearing discourses on *Śrīmad-Bhāgavatam*, (3) *bhāva-anukūla*, activities that are favorable to one's cherished mood, such as wearing neck beads made from the holy *tulasī* plant, wearing the Vaiṣṇava markings of *tilaka*, and decorating oneself with stamps of the holy name and the Lord's lotus feet, (4) *bhāva-aviruddha*, activities that are not opposed to one's cherished mood, such as serving cows, banyan and myrobalan trees, *brāhmaṇas*, and especially Vaiṣṇavas [of other *sampradāyas*], (5) *bhāva-viruddha*, activities that are detrimental to one's cherished mood, such as *ahaṅgrahopāsanā* (considering oneself to be non-different from one's object of worship), *nyāsa* (various elaborate practices for chanting *mantras* and performing *arcana*), *mudrās* (different procedures of intertwining the fingers during *arcana*), and *dvārakā-* and *mahiṣī-dhyāna* (meditation upon Dvārakā and the service rendered to the Lord by His queens, who reside there).

The Second Illumination presents concepts in relation to Śrī Kṛṣṇa's aspects of supreme opulence (*aiśvarya*) and consummate sweetness (*mādhurya*). Whether the Lord exhibits His great opulences or not, if He maintains the sweet mood of His human-like pastimes (*nara-līlā*), it is known as *mādhurya*; if He exhibits only His divine opulences, transgressing the unassuming mood of *nara-līlā*, then it is known as *aiśvarya*. Some devotees are steadfast in their awareness of Kṛṣṇa's supreme majesty, whereas devotees solely intent on the Lord's sweetness, even when confronted with His majesty, will experience no fear and will remain firmly fixed in their own mood.

Also described are the principles of Kṛṣṇa's *sarvajñatā* (omniscience) and *mugdhatā* (quality of being charmingly

oblivious and captivated), the concepts of *svakīya* (marital love) and *parakīya* (paramour love), the types of cherished eternal forms attained by *rāgānuga* devotees upon ascending to the realm of perfected divine love (*prema*), the authority of the Yogamāyā potency, and so on.

Life History of Śrīla Viśvanātha Cakravartī Ṭhākura

Śrīla Viśvanātha Cakravartī Ṭhākura appeared in a family of *brāhmaṇas* from the community of Rādhadeśa in the district of Nadia, West Bengal. He was celebrated by the name Hari-vallabha, and had two older brothers: Rāmabhadra and Raghunātha. In childhood he studied grammar in a village named Devagrāma. After this, he went to a village named Śaiyadābād in the district of Muṣṣidābād, where he studied devotional scriptures in the home of his spiritual master. It was in Śaiyadābād, while still undergoing his studies, that he wrote three books. These three books are *Bhakti-rasāmṛta-sindhu-bindu*, *Ujjvala-nīlamanī-kiraṇa*, and *Bhāgavatāmṛta-kaṇā*. A short time later he renounced his household life and went to Vṛndāvana, where he wrote many books and commentaries.

After the disappearance of Śrī Caitanya Mahāprabhu and His eternal associates who had taken up residence in Vraja, the current of unalloyed devotion (*śuddha-bhakti*) was flowing by the influence of three great personalities: Śrīnivāsa Ācārya, Narottama Ṭhākura and Śyāmānanda Prabhu. Śrīla Viśvanātha Cakravartī Ṭhākura was fourth in the line of disciplic succession coming from Śrīla Narottama Ṭhākura.

One disciple of Śrīla Narottama Ṭhākura was named Śrīla Gaṅgā-nārāyaṇa Cakravartī Mahāśaya, who lived in Bālūcara Gambhilā within the district of Muṣṣidābād. Śrī Gaṅgā-nārāyaṇa Mahāśaya had no sons and only one daughter, whose name was Viṣṇupriyā. Śrīla Narottama Ṭhākura had another disciple, named Rāmakṛṣṇa Bhaṭṭācārya, from the

brāhmaṇa community of Vārendra, a rural community of West Bengal. The youngest son of Rāmakṛṣṇa Bhaṭṭācārya was named Kṛṣṇa-caraṇa. Śrī Gaṅgā-nārāyaṇa accepted Kṛṣṇa-caraṇa as an adopted son. The disciple of Śrī Kṛṣṇa-caraṇa was Rādhā-ramaṇa Cakravartī, who was the spiritual master of Śrīla Viśvanātha Cakravartī Ṭhākura.

In his commentary on *Śrīmad-Bhāgavatam* entitled *Sārārtha-darśinī*, at the beginning of *Rāsa-pañcādhyāya* (the five chapters describing Śrī Kṛṣṇa's *rāsa* dance) Śrīla Viśvanātha Cakravartī Ṭhākura has written the following verse:

śrī-rāma-kṛṣṇa-gaṅgā-caraṇān
natvā gurūn uru-premnaḥ
śrīla-narottama-nātha
śrī-gaurāṅga-prabhuṁ naumi

In this verse the name Śrī Rāma refers to the spiritual master of Śrīla Viśvanātha Cakravartī Ṭhākura, Śrī Rādhā-ramaṇa. The word *kṛṣṇa* refers to his grand-spiritual master (*parama-gurudeva*), Śrī Kṛṣṇa-caraṇa. The name Gaṅgā-caraṇa refers to his great grand-spiritual master (*parātpara-gurudeva*), Śrī Gaṅgā-caraṇa. The name “Narottama” refers to his great-great grand-spiritual master (*parama-parātpara-gurudeva*), Śrīla Narottama Ṭhākura, and the word *nātha* refers to the spiritual master of Śrīla Narottama Ṭhākura, Śrī Lokanātha Gosvāmī. In this way Śrīla Cakravartī Ṭhākura is offering obeisances unto his disciplic succession (*guru-paramparā*) up to Śrīman Mahāprabhu.

Defending the Gauḍīya Vaiṣṇava Siddhānta and Lineage

The daughter of Śrīnivāsa Ācārya, Hemalatā Thākuraṇī, was extremely learned and a great Vaiṣṇavī. She expelled her estranged disciple named Rūpa Kavirāja from the Gauḍīya Vaiṣṇava community. Since then, Rūpa Kavirāja was known

Preface

as *atibāḍī* (an extremely proud person) in the Gauḍīya Vaiṣṇava community. He established his own concocted doctrine opposed to the Gauḍīya Vaiṣṇava conclusions by proposing that only a person in the renounced order of life is able to act as *ācārya*. He claimed that it was not possible for a householder to become a spiritual master. Completely disregarding *vidhi-mārga*, he propagated *rāga-mārga* in an unrestrained and undisciplined manner. His opinion was that *rāgānuga-bhakti* could be practiced by remembrance alone, abandoning the practices of hearing and chanting. Fortunately, Śrīla Cakravartī Ṭhākura was present at that time. In his *Sārārtha-darśinī* commentary on the Third Canto of *Śrīmad-Bhāgavatam*, he refuted these false conclusions.

The householder disciples in the familial disciplic succession of Nityānanda Prabhu's son, Vīrabhadra, and those who are descendants of the rejected sons of Advaita Ācārya award and accept the title of 'Gosvāmī.' Such action is completely improper according to the line of *ācāryas* (spiritual preceptors). Śrī Cakravartī Ṭhākura refuted this idea of Rūpa Kavirāja and proved that it is not incompatible for a qualified householder descendant of an *ācārya* to act as a spiritual master. However, it is unlawful and contrary to the statements of the scriptures for unfit descendants of *ācārya* families who are greedy for disciples and wealth to adopt the name of Gosvāmī. This he also proved.

Therefore, although acting as an *ācārya*, Śrīla Viśvanātha Cakravartī Ṭhākura never used the title Gosvāmī with his name. He did this just to instruct the foolish and unfit descendants of *ācārya* families of modern times.

When Śrīla Viśvanātha Cakravartī Ṭhākura was very old, he spent most of his time in a semi-conscious condition, deeply absorbed in *bhajana* (devotional worship). At that time, in the kingdom of Jaipur, a debate broke out between the Gauḍīya Vaiṣṇavas and those Vaiṣṇavas who supported *svakīyavāda* (the doctrine of marital love) in the Lord's Vṛndāvana pastimes.

Jaya Singh II was the king of Jaipur at that time. The Vaiṣṇavas of the antagonistic camp led Jaya Singh to believe that the scriptures did not support the worship of Śrīmatī Rādhikā along with Śrī Govindadeva. Their contention was that Śrīmatī Rādhikā's name was not mentioned anywhere in *Śrīmad-Bhāgavatam* or the *Viṣṇu Purāṇa*, and that She was never legally married to Kṛṣṇa according to Vedic rituals. Another objection was that the Gauḍīya Vaiṣṇavas did not belong to a recognized line of disciplic succession (*sampradāya*). There are but four lines of Vaiṣṇava disciplic succession, which have descended from time immemorial: the Śrī *sampradāya*, the Brahmā *sampradāya*, the Rudra *sampradāya*, and the Sanaka (Kumāra) *sampradāya*.

In the age of Kali, the principal *ācāryas* of these four *sampradāyas* are, respectively, Śrī Rāmānuja, Śrī Madhva, Śrī Viṣṇusvāmī, and Śrī Nimbāditya. The Gauḍīya Vaiṣṇavas were thought to be outside of these four *sampradāyas* and were not accepted as having a pure lineage. In particular, the Gauḍīya Vaiṣṇavas did not have their own commentary on the *Brahma-sūtra* (otherwise known as the *Vedānta-sūtra*). Therefore, they could not be accepted as a bona fide line of Vaiṣṇava disciplic succession.

At that time, Mahārāja Jaya Singh, knowing the prominent Gauḍīya Vaiṣṇava *ācāryas* of Vṛndāvana to be followers of Śrīla Rūpa Gosvāmī, summoned them to Jaipur to take up the challenge of debating with the Vaiṣṇavas from the line of Śrī Rāmānuja. Because Śrīla Cakravartī Ṭhākura was personally very old and immersed in the transcendental bliss of *bhajana*, he sent his student, *gauḍīya vaiṣṇava vedāntācārya mahā-mahopādhyāya* (the great one among exalted teachers of Vedānta), *paṇḍita-kula-mukuta* (the crown of the assembly of learned scholars) Śrīla Baladeva Vidyābhūṣaṇa, to Jaipur along with his disciple Śrī Kṛṣṇadeva in order to address the assembly.

The caste *gosvāmīs* had completely forgotten their own connection with the Madhva *sampradāya*. In addition to this

Preface

they were disrespectful to Vaiṣṇava Vedānta and created a great disturbance for the Gauḍīya Vaiṣṇavas. Śrīla Baladeva Vidyābhūṣaṇa, by his irrefutable logic and powerful scriptural evidence, proved that the Gauḍīya *sampradāya* was a pure Vaiṣṇava *sampradāya* coming in the line of Madhva. The name of this *sampradāya* is the Śrī Brahma-Madhva-Gauḍīya *sampradāya*. Our previous *ācāryas*, such as Śrīla Jīva Gosvāmī, Kavi Karṇapūra, and others, accepted this fact. The Śrī Gauḍīya Vaiṣṇavas accept *Śrīmad-Bhāgavatam* as the natural commentary on *Vedānta-sūtra*. For this reason, no separate commentary of *Vedānta-sūtra* was written in the Gauḍīya Vaiṣṇava *sampradāya*.

In various Purāṇas the name of Śrīmatī Rādhikā is mentioned. She is the personification of the pleasure-giving potency (*hlādinī-śakti*) and the eternal beloved of Śrī Kṛṣṇa. In several places of *Śrīmad-Bhāgavatam*, and specifically in the Tenth Canto in connection with the description of the Lord's Vṛndāvana pastimes, Śrīmatī Rādhikā is mentioned in a very concealed manner. Only *rasika* and *bhāvuka* devotees, who are conversant with the conclusions of the scriptures, can understand this confidential mystery.

In the learned assembly in Jaipur, Baladeva Vidyābhūṣaṇa refuted all the arguments and doubts of the opposing party. He solidly established the position of the Gauḍīya Vaiṣṇavas as following in the line of disciplic succession descending from Madhva, as well as the authenticity of the worship of Rādhā-Govinda. The opposition was silenced by his presentation. Nonetheless, because the Gauḍīya Vaiṣṇava *sampradāya* did not have a commentary on the *Vedānta-sūtra*, the contesting party did not accept it as being a pure line of Vaiṣṇava disciplic succession.

Śrī Baladeva Vidyābhūṣaṇa then wrote the famous Gauḍīya commentary on the *Vedānta-sūtra* named *Govinda-bhāṣya*. Once again the worship of Śrī Rādhā-Govinda began in the temple of Śrī Govindadeva, and the validity of the Śrī Brahma-Madhva-Gauḍīya *sampradāya* was accepted.

It was only on the authority of Śrīla Viśvanātha Cakravartī Ṭhākura that Śrī Baladeva Vidyābhūṣaṇa Prabhu was able to write the *Śrī Govinda-bhāṣya* and prove the connection of the Gauḍīya Vaiṣṇavas with the Madhva *sampradāya*. There should be no doubt in this regard. This accomplishment of Śrīla Viśvanātha Cakravartī Ṭhākura on behalf of the *sampradāya* will be recorded in golden letters in the history of Gauḍīya Vaiṣṇavism.

Realizing the Meaning of Kāma-gāyatrī

Śrīla Viśvanātha Cakravartī Ṭhākura describes a very striking event in his own book entitled *Mantrārtha-dīpikā*. Once, while reading *Śrī Caitanya-caritāmṛta*, he came upon the verse quoted below (*Madhya-līlā* 21.125), which describes the meaning of the *kāma-gāyatrī mantra*.

*kāma-gāyatrī-mantra rūpa, haya kṛṣṇera svarūpa,
sārdha-cabbiśa akṣara tāra haya
se akṣara candra haya, kṛṣṇe kari' udaya
trijagat kaila kāmamaya*

The *kāma-gāyatrī mantra* is identical with Śrī Kṛṣṇa. In this king of *mantras* there are twenty-four-and-a-half syllables, and each syllable is a full moon. This aggregate of moons has caused the moon of Śrī Kṛṣṇa to rise and fill the three worlds with divine love (*prema*).

The evidence of this verse proves that the *kāma-gāyatrī mantra* is composed of twenty-four-and-a-half syllables. However, in spite of considerable thought, Śrī Viśvanātha Cakravartī could not ascertain which syllable in the *kāma-gāyatrī* was considered a half-syllable. Although he carefully scrutinized grammar books, the Purāṇas, the Tantra, the scriptures (*śāstras*) dealing with drama (*nāṭya*) and rhetoric (*alaṅkāra*), and other scriptures, he found no mention anywhere of a half-syllable. He found in all these scriptures

Preface

mention only of the vowels and consonants that make up the fifty letters of the Sanskrit alphabet, but found no evidence anywhere of a half-syllable.

In *Śrī Harināmāmṛta-vyākaraṇa*, the grammar system composed by Śrī Jīva Gosvāmī, he found mention of only fifty letters in the section dealing with the names of the various groups of vowels and consonants (*sañjñāpāda*). By study of the arrangement of letters (*māṭṛkā*) in the *Māṭṛkānyāsa* and other books, he found no mention anywhere of a half-syllable. In the *Rādhikā-sahasra-nāma-stotra*, found in the *Bṛhan-nāradya Purāṇa*, one of the names of Śrīmatī Rādhikā, the goddess of Vṛndāvana, is given as Pañcāśad-varṇa-rūpiṇī (one whose form is composed of fifty syllables).

Seeing this, his doubt only increased. He began to consider whether Kavirāja Gosvāmī might have made a mistake while writing. But there was no possibility of Kavirāja Gosvāmī committing any mistake; he was omniscient, and thus completely devoid of the material defects of mistakes, illusion, and so on. If the fragmented letter *t* (the final letter of the *kāma-gāyatrī mantra*) is taken as a half-syllable, then Kṛṣṇadāsa Kavirāja Gosvāmī would be guilty of the fault of disorder, for he has given the following description in *Śrī Caitanya-caritāmṛta* (*Madhya-līlā* 21.126–128):

sakhi he! kṛṣṇa-mukha—dviḥ-*rāja-rāja*
kṛṣṇa-vapu śimhāsane, vasi' rājya-śāsane
kare saṅge candrera samāja

dui gaṇḍa sucikkaṇa, jini' maṇi-sudarpaṇa,
sei dui pūrṇa-candra jāni
lalāṭe aṣṭamī-indu, tāhāte candana-bindu,
sei eka pūrṇa-candra māni

kara nakha cāndera hāṭa, vaṁṣi upara kare nāṭa
tāra gīta muralīra tāna
pada nakha candra-gaṇa, tale kare sunartana
nūpurera dhvani yāra gāna

In these lines, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī has described the face of Śrī Kṛṣṇa as the first full moon, and His two cheeks are considered as the second and third full moons. The dot of sandalwood on the upper portion of His forehead is considered as the fourth full moon, and the region of the forehead below the dot of sandalwood is the moon of *aṣṭamī*, or in other words, a half-moon. According to this description, the fifth syllable is a half-syllable. If the fragmented *t*, which is the final letter of the *mantra*, is taken as a half-syllable, then the fifth syllable could not be a half-syllable.

Śrīla Viśvanātha Cakravartī Ṭhākura fell into a dilemma because he could not decipher the half-syllable. He considered that if the syllables of the *mantra* would not reveal themselves, then neither would it be possible for the worshipful Deity of the *mantra* to be manifest to him. He decided that since he would not be able to obtain audience of the worshipful Deity of the *mantra*, it would be better to die. Thinking thus, he went to the bank of Rādhā-kuṇḍa at night with the intent of giving up his body.

After the second period (*prahara*) of the night had passed, he began to doze off when suddenly the daughter of Vṛṣabhānu Mahārāja, Śrīmatī Rādhikā, appeared to him. She very affectionately said, “O Viśvanātha, O Hari-vallabha, do not lament! Whatever Śrī Kṛṣṇadāsa Kavirāja has written is the absolute truth. By My grace, he knows all the inner sentiments of My heart. Do not maintain any doubt about his statements. The *kāma-gāyatrī* is a *mantra* to worship Me and My dear beloved. We are revealed to the devotee by the syllables of this *mantra*. No one is capable of knowing Us without My grace. The half-syllable is described in the book known as *Varṇāgama-bhāsvat*. After consulting this book, Śrī Kṛṣṇadāsa Kavirāja determined the actual identity of the *kāma-gāyatrī*. You should examine this book and then broadcast its meaning for the benefit of faithful persons.”

Preface

After hearing this instruction from Vṛṣabhānu-nandinī Śrīmatī Rādhikā Herself, Viśvanātha Cakravartī Ṭhākura suddenly arose. Calling out, “O Rādhā! O Rādhā!” he began to cry in great lamentation. Thereafter, upon regaining his composure, he set himself to carrying out Her order.

According to the indication of Śrīmatī Rādhikā, the letter *ya* that precedes the letter *vi* in the *mantra* is considered a half-syllable. Apart from this, all other syllables are full syllables, or full moons.

By the mercy of Śrīmatī Rādhikā, Śrīla Viśvanātha Cakravartī Ṭhākura became acquainted with the meaning of the *mantra*. He obtained the direct audience of his worshipful Deity, and by means of his perfected, spiritual body (*siddha-deha*), he was able to participate in the Lord’s eternal pastimes (*nitya-līlā*) as an eternal associate. After this, he established the Deity of Śrī Gokulānanda on the bank of Rādhā-kuṇḍa. While residing there, he experienced the sweetness of the eternal pastimes of Śrī Vṛndāvana. It was at this time that he wrote his *Sukhavarttinī* commentary on *Ānanda-vṛndāvana-campū*, a book written by Śrīla Kavi Karṇapūra.

rādhā-parastīra-kuṭīra-vartinaḥ
prāptavya-vṛndāvana-cakravartinaḥ
ānanda-campū-vivṛti-pravartinaḥ
sānto-gatir me sumahā-nivartinaḥ

I, Cakravartī, completely leaving aside all else, desire to attain Śrī Vṛndāvana. Residing in a simple hut on the bank of Śrī Rādhā-kuṇḍa, which is the topmost place of pastimes for Śrī Rādhā, I am now writing this commentary on *Ānanda-vṛndāvana-campū*.

In old age, Śrīla Viśvanātha Cakravartī Ṭhākura spent most of his time in a semi-conscious state, deeply absorbed in *bhajana*. His principal student, Baladeva Vidyābhūṣaṇa, took over the responsibility of teaching the scriptures.

Re-establishment of the Doctrine of Parakīyavāda

Because of a slight decline in the influence of the Six Gosvāmīs in Śrī Vṛndāvana-dhāma, a controversy arose regarding the doctrines of *svakīyavāda* (marital love) and *parakīyavāda* (paramour love) in the Lord's Vṛndāvana pastimes. To dispel the misconceptions regarding *svakīyavāda*, Śrīla Viśvanātha Cakravartī Ṭhākura wrote two books, *Rāga-vartma-candrikā* and *Gopī-premāmṛta*, which are wonderfully filled with all the conclusions of the scriptures. Thereafter, in his *Ānanda-candrikā* commentary on the *laghutvam atra*¹ verse of *Ujjvala-nīlamanī* (1.21), he soundly refuted the theory of *svakīyavāda* by scriptural evidence and irrefutable arguments, and established the conception of *parakīya*. In his *Sārārtha-darśinī* commentary on *Śrīmad-Bhāgavatam*, he gave strong support to *parakīya-bhāva*.

It is said that at the time of Śrīla Viśvanātha Cakravartī Ṭhākura there were some scholars (*paṇḍitas*) who opposed him in regard to worship in the mood of *parakīya*, but he defeated them by his deep scholarship and irrefutable logic. On account of this, the *paṇḍitas* resolved to kill him. Śrīla Viśvanātha Cakravartī Ṭhākura used to go out in the early morning, before dawn, to circumambulate Śrī Vṛndāvana-dhāma. The *paṇḍitas* formulated a plan to kill him at that time in some dense, dark grove.

While performing this circumambulation, Śrīla Viśvanātha Cakravartī Ṭhākura came upon the grove where the adversaries desired to kill him. But suddenly they looked and saw that he was no longer there. In his place, they saw a beautiful young

¹ The full verse from *Ujjvala-nīlamanī* is as follows: "laghutvam atra yat proktaṁ tat tu prakṛta-nāyake na kṛṣṇe rasa-niryāsasvādārtham avatāriṇi - Whatever fault or impropriety has been pointed out (in other *rasa-sāstras*) in regard to the love of paramours applies to ordinary worldly lovers and not to Śrī Kṛṣṇa, for He is the taster of the liquid essence of *rasa* and the source of all incarnations." In other words, as Śrī Kṛṣṇa's incarnations are the controllers of religion and irreligion, how can He be subjected to the control of such codes?

Preface

Vrajavāsī girl picking flowers along with two or three of her friends. The *paṇḍitas* inquired from the girl, “Dear child, just a moment ago a great devotee was approaching here. Where did he go? Did you happen to see him?” The girl replied, “I saw him, but I don’t know where he went.”

Seeing the astonishing beauty of the girl, her sidelong glances, her graceful feminine manner and gentle smiling, the *paṇḍitas* became captivated. All the impurity in their mind was vanquished and their heart became soft. On being requested by the *paṇḍitas* to introduce herself, the girl said, “I am a maidservant of my mistress Śrīmatī Rādhikā. She is presently at her mother-in-law’s home at Yāvaṭa. She sent me to pick flowers.” Saying this, the girl disappeared, and in her place they saw Śrīla Viśvanātha Cakravartī Ṭhākura once again. The *paṇḍitas* fell at his feet and prayed for forgiveness. He forgave them all.

Many such astonishing events are heard in the life of Śrī Cakravartī Ṭhākura. In this way he refuted the theory of *svakīyavāda* and established the truth of pure *parakīya*. This work of his is of great importance for the Gauḍīya Vaiṣṇavas.

Śrīla Viśvanātha Cakravartī Ṭhākura not only protected the integrity of the Gauḍīya Vaiṣṇava *dharma*, but he also re-established its influence in Śrī Vṛndāvana. Anyone who evaluates this accomplishment of his is sure to be struck with wonder by his uncommon genius. The Gauḍīya Vaiṣṇava *ācāryas* have composed the following verse in praise of his extraordinary work:

*viśvasya nātha-rupo ’sau
bhakti-vartma-pradarśanāt
bhakta-cakre varttitatvāt
cakravarty ākhyayābhavat*

Because he indicates the path of *bhakti*, he is known by the name Viśvanātha, the lord of the universe, and because he always remains in the assembly, or circle

Rāga-vartma-candrikā

(*cakra*), of pure devotees, he is known by the name Cakravartī.

In the year 1754, on the fifth day of the light phase of the moon of the month of Māgha (January–February), at approximately one hundred years of age, while in a condition of internal absorption at Śrī Rādhā-kunḍa, he entered into *aprakaṭa* (unmanifest) Vṛndāvana. Even today, his *samādhi* tomb can be found just next to the temple of Śrī Gokulānanda in Śrīdhāma Vṛndāvana.

Following in the footsteps of Śrīla Rūpa Gosvāmī, Śrīla Viśvanātha Cakravartī Ṭhākura composed abundant transcendental literatures about *bhakti*, and thus established the inner heart's longing of Śrīman Mahāprabhu in this world. He also refuted various faulty conclusions opposed to the genuine following of Śrī Rūpa Gosvāmī (*rūpānuga*). He is thus revered in Gauḍīya Vaiṣṇava society as an illustrious *ācārya* and as an authoritative *mahājana*. He is renowned as a great transcendental philosopher, poet, and *rasika* devotee. A Vaiṣṇava composer of verse named Kṛṣṇa dāsa has written the following lines at the conclusion of his Bengali translation of Śrīla Cakravartī Ṭhākura's book *Mādhurya-kādambinī*:

*mādhurya-kādambinī-grantha jagata kaila dhanya
cakravartī-mukhe vaktā āpani śrī-kṛṣṇa-caitanya*

*keha kahena-cakravartī śrī-rūpera avatāra
kaṭhina ye tattva sarala karite pracāra*

*ohe guṇa-nidhi śrī-viśvanātha cakravartī
ki jāniba tomāra guṇa muṅi mūḍha mati*

Śrīla Viśvanātha Cakravartī Ṭhākura has blessed the whole world by writing the book *Mādhurya-kādambinī*. In reality, Śrī Kṛṣṇa Caitanya Mahāprabhu is the speaker of this book. He has spoken it through the mouth of Śrī Cakravartī. Some people say that Śrī Cakravartī Ṭhākura

Preface

is an incarnation of Śrīla Rūpa Gosvāmī. He is very expert in the art of describing extremely complex truths in an easily understandable manner. O ocean of mercy, Śrī Viśvanātha Cakravartī Ṭhākura! I am a great fool. Kindly reveal the mystery of your transcendental qualities in my heart. This is my prayer at your lotus feet.

Among Gauḍīya Vaiṣṇava ācāryas, there are very few who have written as many books as Śrīla Cakravartī Ṭhākura. Even today the following proverb regarding three of his books is quite famous among the Vaiṣṇavas:

kiraṇa-bindu-kaṇā ei tīna niye vaiṣṇava-paṇā

These three books, Śrī Ujjvala-nīlamaṇi-kiraṇa, Śrī Bhakti-rasāmṛta-sindhu-bindu, and Śrī Bhāgavatāmṛta-kaṇā, are taken by the Vaiṣṇavas as their wealth.

A list is given below of his books and commentaries, all of which form a storehouse of incomparable wealth of Gauḍīya Vaiṣṇava devotional literature:

- (1) *Vraja-rīti-cintāmaṇi*
- (2) *Camatkāra-candrikā*
- (3) *Prema-sampuṭa* (*Khaṇḍa-kāvya*, a poetic work that displays only partial characteristics of poetry)
- (4) *Gītāvalī*
- (5) *Subodhinī* (commentary on *Alaṅkāra-kaustubha*)
- (6) *Ānanda-candrikā* (commentary on *Ujjvala-nīlamaṇi*)
- (7) commentary on *Śrī Gopāla-tāpanī*
- (8) *Stavāmṛta-laharī*
- (9) *Śrī Kṛṣṇa-bhāvanāmṛtam*
- (10) *Śrī Bhāgavatāmṛta-kaṇā*
- (11) *Śrī Ujjvala-nīlamaṇi-kiraṇa*
- (12) *Śrī Bhakti-rasāmṛta-sindhu-bindu*
- (13) *Rāga-vartma-candrikā*
- (14) *Aiśvarya-kādambinī* (unavailable)

Rāga-vartma-candrikā

- (15) Śrī Mādhurya-kādambinī
- (16) commentary on *Bhakti-rasāmṛta-sindhu*
- (17) commentary on *Dāna-keli-kaumudī*
- (18) commentary on Śrī Lalita-mādhava-nāṭaka
- (19) commentary on Śrī Caitanya-caritāmṛta (incomplete)
- (20) commentary on *Brahma-saṁhitā*
- (21) *Sārārtha-varṣiṇī* commentary on *Śrīmad Bhagavad-gītā*
- (22) *Sārārtha-darśiṇī* commentary on *Śrīmad-Bhāgavatam*

My most revered Śrī Gurudeva, aṣṭottara-śata Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja, was a guardian of the Śrī Gauḍīya *sampradāya* and founder-*ācārya* of the Śrī Gauḍīya Vedānta Samiti, as well as the Gauḍīya *maṭhas* established under its auspices. Aside from publishing his own books, he republished the books of Śrīla Bhaktivinoda Ṭhākura and other previous *ācāryas* in the Bengali language. As of today, by his heartfelt desire, his enthusiastic blessings, and his causeless mercy, *Jaiva-dharma*, *Śrī Caitanya-śikṣāmṛta*, *Śrī Caitanya Mahāprabhura Śikṣā*, *Śrī Śikṣāṣṭaka* and other books have been printed in Hindi, the national language of India. Gradually, other books are being published. The present-day head and *ācārya* of the Śrī Gauḍīya Vedānta Samiti, my most revered godbrother, *parivrājakācārya* Śrī Śrīmad Bhaktivedānta Vāmana Mahārāja, is deeply immersed in transcendental knowledge and is a very dear, intimate servant of the lotus feet of our spiritual master. I humbly pray at his lotus feet that he bless me by presenting this precious book, *Rāga-vartma-candrikā*, into the lotus hands of our Śrīla Gurudeva and thus fulfill his inner heart's longing.

I have complete faith that those possessed of a yearning for *bhakti* - and especially the practitioners of the path of spontaneous devotion, who are captivated by the mellows of *Vṛndāvana* (*vraja-rasa*) - will receive this book with great reverence. Faithful persons who study this book will obtain qualification to enter into the wealth of *prema* of Śrī Caitanya Mahāprabhu.

Preface

Finally, I pray at the lotus feet of my most revered Śrīla Gurudeva, the personification of the Lord's compassion, that he may pour upon me a shower of abundant mercy, by which I may obtain more and more eligibility to engage in the service of his inner heart's longing (*mano 'bhīṣṭa*). This is our humble prayer at his lotus feet, which bestow *kṛṣṇa-prema*, pure love for the Supreme Lord, Śrī Kṛṣṇa.

An aspirant for a particle of the mercy of
Śrī Hari, Guru, and Vaiṣṇavas,
humble and insignificant,
Tridaṇḍi-bhikṣu Śrī Bhaktivedānta Nārāyaṇa
on the holy day of Akṣaya-tṛtīyā - April 25, 1993

PART ONE

FIRST ILLUMINATION

Text 1

*śrī-rūpa-vāk-sudhā-svādi
cakorebhyo namo namaḥ
yeṣāṁ kṛpā-lavair vakṣye
rāga-vartmani candrikām*

With great humility and veneration, I offer obeisances again and again to those devotees who, like *cakora* birds, are always relishing the nectar of the words of Śrī Rūpa Gosvāmī. On the strength of just a slight, merciful glance from them, I am beginning this book, which is like a moonbeam illuminating the path of spontaneous devotion.

Śrī Candrikā-cakora-vṛtti

*nama om viṣṇu-pādāya ācārya-simha-rūpiṇe
śrī-śrīmad-bhakti-prajñāna-keśava iti nāmine*

I offer obeisances (*praṇāma*) to the lion-like *ācārya*, *om viṣṇupāda* Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja.

*atimartya-caritrāya svāśritānām ca pāline
jīva-duḥkhe sadārttāya śrī-nāma-prema-dāyine*

His character and activities are transcendental to the modes of nature, and he protects and nurtures those who take shelter of him. He is always aggrieved to see the suffering of the living entities, and he bestows love for *śrī nāma*.

Rāga-vartma-candrikā

*gaurāśraya-vigrahāya kṛṣṇa-kāmaika-cāriṇe
rūpānuga-pravarāya vinodeti-svarūpiṇe*

He is the shelter of love for Gaurāṅga and his every action is solely to fulfill the desires of Śrī Kṛṣṇa. He is best among the followers of Śrīla Rūpa Gosvāmī, and his internal identity is that of Vinoda Mañjarī.

*śrī-caitanya-mano 'bhīṣṭam sthāpitam yena bhūtale
svayam rūpaḥ kadā mahyam dadāti sva-padāntikam*

When will Śrī Rūpa Gosvāmī, who established within this world the mission to fulfill the dearest desires of the heart of Śrī Caitanya Mahāprabhu, personally give me the shelter of his feet?

*vairāgya-yug-bhakti-rasaṁ prayatnair
apāyayan mām anabhīpsam andham
kṛpāmbudhir yaḥ para-duḥkha-duḥkhi
sanātanaṁ taṁ prabhum āśrayāmi*

I was unwilling to drink the nectar of *bhakti-rasa* laced with renunciation, but Śrīla Sanātana Gosvāmī, being an ocean of mercy who cannot tolerate the suffering of others, induced me to drink it. Therefore, I take shelter of Śrīla Sanātana Gosvāmī.

*vāñchā-kalpa-tarubhyaś ca kṛpā-sinḍhubhya eva ca
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ*

I offer *praṇāma* again and again to the Vaiṣṇavas, who are the saviors of the fallen, who are just like wish-fulfilling desire-trees, and who are oceans of mercy.

*namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ*

I offer *praṇāma* to that greatly munificent Lord who bestows love for Kṛṣṇa. He is Kṛṣṇa Himself who has

Part One, First Illumination

assumed a golden complexion and accepted the name
Śrī Kṛṣṇa Caitanya.

First of all, this insignificant and destitute person offers obeisances over and over again to his supremely worshipful spiritual master, *nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja*; to the crown-jewel of *rasika* devotees in the illustrious line of Śrīla Rūpa Gosvāmī, Śrīla Viśvanātha Cakravartī Ṭhākura; to those who have fulfilled the cherished innermost desire of Śrīman Mahāprabhu by establishing in this world the path to awaken pure love for the Supreme Lord Śrī Kṛṣṇa; to Śrī Kṛṣṇa Caitanya Mahāprabhu, resplendent with the mood and luster of Śrīmatī Rādhikā and accompanied by all His associates; and to Gāndharvā-Giridhārī Śrī Śrī Rādhā-Vinoda-bihārī.

I offer obeisances to all of them again and again in order to obtain their causeless mercy and blessings before commencing this *Śrī Candrikā-cakora-vṛtti* on *Rāga-vartma-candrikā*, composed by the topmost follower of Śrīla Rūpa Gosvāmī, the highly eminent preceptor Śrīla Viśvanātha Cakravartī Ṭhākura. He is *jagat-guru*, the spiritual master of the entire universe. He is an eternal associate of Śrī Kṛṣṇa Caitanya Mahāprabhu, who is directly Svayam Bhagavān, the Supreme Lord Himself.

Śrīla Rūpa Gosvāmī established, preached, and distributed the tasteful mellows of *Vṛndāvana (vraja-rasa)* according to the innermost desire of Śrīman Mahāprabhu. In the subsequent era, Śrīla Viśvanātha Cakravartī Ṭhākura is one of the prominent preceptors in the line of Śrīla Rūpa Gosvāmī. He has written wonderful commentaries, saturated with philosophical conclusions (*siddhānta*) and transcendental mellows (*rasa*), on Śrīla Rūpa Gosvāmī's *Bhakti-rasāmṛta-sindhu* and *Ujjvala-nīlamaṇi*, [Śrīla Sanātana Gosvāmī's] *Bṛhad-bhāgavatāmṛta*, and other literatures. For the distinct benefit of *rāgānuga* devotees, and particularly for insubstantially educated practitioners [that is, those who are not well

versed in Sanskrit and are thus unable to deeply study or comprehend the literatures of Śrīla Rūpa Gosvāmī], he has composed three very brief yet invaluable summaries [of the aforementioned titles], *Bhakti-rasāmṛta-sindhu-bindu*, *Ujjvala-nilamaṇi-kiraṇa*, and *Bhāgavatāmṛta-kaṇā*.

To further corroborate the thought of Śrīla Rūpa Gosvāmī, Śrīla Viśvanātha Cakravartī Ṭhākura has discussed divine, spotlessly pure paramour love (*viśuddha-parakīya-bhāva*) throughout all his commentaries, books, and prayers. Examination of his transcendental writings confirms that he is one of the prominent Vaiṣṇavas in the line of Śrīla Rūpa Gosvāmī. His life's noble purpose was to follow, illuminate, and preach the internal mood of Śrīla Rūpa Gosvāmī. Therefore, in the beginning of this treatise, he specifically expresses his deep internal faith in him by repeatedly offering obeisances to those *cakora*-bird-like devotees who relish the nectar of the *rasa*-laden words of Śrīla Rūpa Gosvāmī.

This book has been named *Rāga-vartma-candrikā*. The deep purport of the title is that people of general faith worship the Lord by following the rules and regulations of *vaidhī-bhakti*, whereas the worship of Vrajendra-nandana Śyāmasundara, which is filled with ever-fresh sentiments of intense loving attachment (*anurāga*), is extremely uncommon, even for great demigods and high-class practitioners (*sādhakas*). Devotees possessed of divine love (*premi-bhaktas*), such as the grandsire of the universe, Śrī Brahmā, as well as Śrī Uddhava and Śrī Nārada, yearn for this.

However, this path, which is based on *anurāga*, is practically impossible to discover. Only a few fortunate people even realize that such a path exists, let alone follow it. For those glorious persons in whom spiritual greed has awakened to proceed in this way, this book is a *candrikā*, an illuminating moonlight. By means of the soothing rays of this moonlight, they can easily detect and advance along this rarely achieved path.

Text 2

*śrīmad-bhakti-sudhāmbhodher
bindur yaḥ pūrva-darśitaḥ
tatra rāgānugā bhaktiḥ
saṅkṣiptātra vitanyate*

In the previously published *Bhakti-rasāmṛta-sindhu-bindu*, *rāgānuga-bhakti* was described in brief. Now an elaborate explanation of that spontaneous devotion is given in this treatise.

Śrī Candrikā-cakora-vṛtti

Here it is necessary to know the meanings of the terms *rāga*, *rāgānugā*, and *rāgātmikā*. Regarding this subject, Śrīla Bhaktivinoda Ṭhākura says that excessive attachment for many forms of sense enjoyment, which the materialist naturally feels through contact with sense objects, is called *rāga*. Just as the eyes become agitated upon seeing something beautiful, all the senses are ever eager to taste pleasure, and thus the heart develops *rāga* for sense objects.

When Kṛṣṇa is the exclusive object of this attachment, or *rāga*, it is called *rāga-bhakti*. Śrīla Rūpa Gosvāmī has defined this *rāga* in *Bhakti-rasāmṛta-sindhu* (1.2.272): “*iṣṭe svārasikī rāgaḥ paramāviṣṭatā* - strong, deep, and natural absorption in the cherished object of one’s devotion arising from an unquenchable loving thirst is called *rāga*.” When one’s devotion to Śrī Kṛṣṇa is situated in this stage, it is called *rāgātmikā-bhakti*. This *bhakti* is especially found in the Vrajavāsīs, the eternal residents of Vraja. In brief, it can be said that *rāgātmikā-bhakti* is love-filled thirst for Kṛṣṇa, and devotion that follows in its wake is called *rāgānugā*. In other words, when by the mercy of Śrī Kṛṣṇa and His devotees one cultivates devotion impelled by the covetousness to obtain the same mood as Kṛṣṇa’s beloved associates, it is called *rāgānuga-bhakti*. This *rāgānuga-bhakti* is of two types: *sambandhānugā* and *kāmānugā*.

Text 3

*vaidhī bhaktir bhavet śāstram
bhaktau cet syāt pravartakam
rāgānugā syāc ced bhaktau
lobha eva pravartakaḥ*

Devotion impelled by injunctions of the scriptures is called *vaidhī-bhakti*, and devotion incited by spiritual greed (*lobha*) is called *rāgānuga-bhakti*.

Text 4

*bhaktau pravṛttir atra syāt
tac cikīrṣā suniścayā
śāstrāl lobhāt tac cikīrṣū
syātām tad adhikāriṇau*

To advance in devotional life means to nurture the single-minded desire to engage exclusively in the limbs of *bhakti*. One can progress in *bhakti* in two different ways: (1) out of fear of [the results of neglecting] scriptural injunctions, and (2) with intense spiritual greed. Hence, according to one's qualification, there are two types of practitioners of *bhakti-sādhana*.

Text 5

tatra lobho lakṣitaḥ svayaṁ śrī-rūpa-gosvāmi-caraṇair eva

*tat-tad-bhāvādi-mādhurye
śrute dhīr yad apekṣate
nātra śāstram na yuktim ca
tal lobhotpatti lakṣaṇam*

Bhakti-rasāmṛta-sindhu (1.2.292)

*vraja-lilā-parikara-stha śṛṅgārādi-bhāva-mādhurye śrute dhīr
idaṁ mama bhūyāt iti lobhotpatti-kāle śāstra-yukty-apekṣā na*

syāt, satyām ca tasyām lobhatvasyaivāsiddheḥ | na hi kenacit śāstra-dṛṣṭyā lobhaḥ kriyate nāpi lobhaniya-vastu-prāptau svasya योग्ययोग्यatva-vicāraḥ ko 'py udbhavati. kintu lobhaniya-vastuni śrute dṛṣṭe vā svata eva lobha utpadyate ||

In *Bhakti-rasāmṛta-sindhu*, Śrīla Rūpa Gosvāmī has described the symptoms of pure greed as follows: “If, by hearing about the sweetness of the intimate loving moods exchanged between Śrī Kṛṣṇa and His cherished companions, one experiences in his heart the natural longing to attain a loving sentiment similar to that of Kṛṣṇa’s dear ones, without being motivated by logic or scriptural arguments, it is to be considered symptomatic of the appearance of spiritual greed.”

Upon hearing about the sweetness of the sentiment of amorous love and other moods that exist in the associates in Kṛṣṇa’s Vraja pastimes, one may yearn, “May such a mood arise in my heart.” At that time, he need no longer rely on logic or scriptural arguments. If such scriptural impetus persists, then one’s sentiments cannot be identified as greed. No one ever develops greed on the basis of the scriptural injunctions, nor is there any consideration of spiritual qualification or lack thereof for obtaining it. Rather, greed arises spontaneously simply upon hearing about or seeing the object of one’s longing.

Śrī Candrikā-cakora-vṛtti

In *Jaiva-dharma*, Śrīla Bhaktivinoda Ṭhākura confirms that after one has heard about the supremely sweet moods of the Vrajavāsīs, the consequent disposition of hankering to attain these moods signifies that spiritual greed has appeared. Upon hearing narrations about Kṛṣṇa, a person with the propensity for regulative devotion will scrutinize what he has heard with his intelligence, with what is said in the scriptures, and with reasoning. Only when these three are consistent with what he has heard does he go forward. But *rāga-mārga*

does not work like this. On this path there is no place for intelligence, scripture or reasoning. The only consideration is greed for the devotional moods of the Vrajavāsīs: “What sweet feelings do the Vrajavāsīs have for Kṛṣṇa? Can I ever have such sentiments? If so, how can they be attained?”

Floundering in a state of intense agitation, one becomes desperate for these moods. Such anxiety and intense covetousness are the prime symptoms of this greed. In the absence of these symptoms, one should understand that passion for *rāgānuga-bhakti* has not yet arisen.

Text 6

sa ca bhagavat-kṛpā-hetuko 'nurāgī bhakta kṛpā hetukaś ceti dvi vidhaḥ | tatra bhakta-kṛpā-hetukaś dvi vidhaḥ, prāktana ādhunikaś ca | prāktanaḥ paurva-bhavika-tādṛśa-bhakta-kṛpotthaḥ, ādhunikaḥ etaj-janmāvadhi-tādṛśa-bhakta-kṛpottaḥ | ādye sati lobhānantaram tādṛśa-guru-caraṇāśrayaṇam | dvitīye guru-caraṇāśrayānantaram lobha-pravṛttir bhavati. yad uktam:

*kṛṣṇa-tad-bhakta-kāruṇya
mātra-lobhaika-hetukā
puṣṭi-mārgatayā kaiścid
īyaṁ rāgānugocyate*

There are two sources of such greed: the mercy of Bhagavān and the mercy bestowed by devotees who have spontaneous, loving devotion. There are again two types of greed arising from the mercy of the devotee: ancient (*prāktana*, also called *prācīna*) and present (*ādhunika*). The greed arising from mercy received in previous lives from Kṛṣṇa’s devotees who are endowed with the sweet sentiments of Śrī Śyāmasundara’s eternal associates in Vraja is called *prāktana*. And the greed arising from the mercy of such elevated devotees in the present life only is called *ādhunika*.

Those whose [spiritual] hunger has already been awakened in a previous life will immediately take shelter at the lotus feet of a *rāgānuga-rasika-guru* when such greed manifests in this life. *Sādhakas* whose greed is recent, however, develop that intense thirst only after taking shelter of the lotus feet of a spiritual master.

Bhakti-rasāmṛta-sindhu confirms that engagement in *bhakti* due to greed, which arises only by the mercy of Śrī Kṛṣṇa and His devotees, is known as *rāgānuga-bhakti*. Some also call it *puṣṭi-mārga*.

Śrī Candrikā-cakora-vṛtti

In the Śrī Vallabha *sampradāya*, *rāgānuga-bhakti* is known as *puṣṭi-mārga*, and *vaidhī-bhakti* is known as *maryādā-mārga*. At the time of Śrī Caitanya Mahāprabhu, Śrī Vallabhācārya established *puṣṭi-mārga*. He met Mahāprabhu twice. The first time was when Mahāprabhu was returning from Vṛndāvanadhāma, and stayed in Prayāga for a few days to instruct Śrī Rūpa Gosvāmī.

At that time, the aged Vallabhācārya took Mahāprabhu to his residence in the village of Adhail, on the other side of the Yamunā. The second meeting was in Purī-dhāma, when Mahāprabhu was sitting and discussing the mellows of the love of the Divine Couple (*yugala-rasa*) with His associates headed by Śrī Nityānanda Prabhu, Śrī Advaita Ācārya, Śrī Gadādhara Paṇḍita, Śrī Svarūpa Dāmodara, and Śrī Rāya Rāmānanda. At that time, Śrī Vallabhācārya was recognized as a *dig-vijayī Vaiṣṇava ācārya*, a preceptor who was undefeated in philosophical debate. He authored a well-known commentary on *Śrīmad-Bhāgavatam* called *Subodhinī*. His *sampradāya* is noted for service rendered to Bāla-gopāla in the parental mood (*vātsalya-bhāva*). His Nāthadvāra-dhāma, situated in the Indian state of Rājasthāna, is the main place of pilgrimage for his followers and has become very famous.

Text 7

tataś ca tādr̥śa lobhavato bhaktasya lobhaniya tad-bhāva-prāpty-upāya-jijñāsāyām satyām śāstra yukty-apekṣā syāt | śāstra-vidhinaiva śāstra-pratipādita-yuktyaiva ca tat pradarśanāt, nānyathā | yathā dugdhādiṣu lobhe sati katham me dugdhādikam bhaved iti tad upāya jijñāsāyām tad abhijñāpta-jana-kṛtopadeśa vākyaapekṣā syāt | tataś ca gāḥ kṛñātu bhavān ity ādi tad upadeśa vākyaḍ eva gavān ayana-tad-ghāsa-pradāna-tad-dohana-prakaraṇādikam tata eva śikṣen na tu svataḥ | yad uktam aṣṭama-skandhe “yathāgnim edhasya tam ca goṣu bhuvy annam ambūdyamane ca vṛttim | yogair manuṣyā adhiyanti hi tvām guṇeṣu buddhyā kavayo vidanti” ||

When both of the previously mentioned types of devotees - those who have either previously acquired or recently acquired greed - become fervently curious about the means for achieving the ecstatic sentiments of Śrī Kṛṣṇa’s eternal associates, they then depend on the direction of the scriptures and the conducive systems prescribed therein. It is only through the assertions of the scriptures that such sentiments can be achieved. There is no other way.

For example, how can a person hankering to drink milk acquire it? At that point he needs the guidance of a knowledgeable person to learn how and where he can easily obtain milk. Since he is hankering for milk, he will accept instructions on how to purchase a cow and maintain it. Only after the cow has given birth to a calf will he be able to milk the cow and drink the milk. In this way, the person thirsty for milk has to accept different directives from a trusted source on buying a cow, milking and feeding her, and so on.

In the same manner, a *sādhaka* filled with greed must also profit from relevant instructions. One cannot gain knowledge on his own; he must accept proper direction. In *Śrīmad-Bhāgavatam* (8.6.12) Lord Brahmā explains, “Just as a human being traditionally derives fire from wood, milk from a cow, grains and water from the earth, and money from

enterprise, and thereby maintains his life, in the same way, O Viṣṇu, those expert in *bhakti* say that we can attain You by utilizing our intelligence to take proper association. By this, we will overcome the three modes of nature and thus progress gradually in *bhakti*.”

Text 8

sa ca lobho rāga-vartma-vartinām bhaktānām guru-pādāśraya-lakṣaṇam ārabhya svābhīṣṭa-vastu sākṣāt prāpti-samayam abhivyāpya “yathā yathātmā parimṛjyate ’sau, mat-puṇya-gāthā-śravaṇābhīdhānaiḥ | tathā tathā paśyati vastu sūkṣmaṁ, cakṣur yathaiivāñjana-samprayuktam ||” iti bhāgavad-ukter bhakti-hetukāntaḥ karaṇa-śuddhi-tāratamyāt pratidinam adhikādhiko bhavati ||

Upon the rise of pure greed, the *sādhaka* following *rāga-mārga* must engage in the hearing and chanting of transcendental topics from the initial stage of his *sādhana* (that is, taking shelter at the lotus feet of a bona fide spiritual master) until he achieves his cherished desire of direct *darśana* of his worshipful Deity. By following this process, the innermost recesses of his heart gradually become purified, and he achieves the desired goal according to his degree of purification.

The Lord said to Śrī Uddhava (*Śrīmad-Bhāgavatam* 11.14.26), “When a medicinal ointment is applied to a diseased eye, the eye’s weakness is overcome and its power to discern very subtle objects is restored. In the same way, to the extent that one’s heart is purified by repeatedly hearing about and glorifying My supremely sacred pastimes, one can receive a glimpse of My form, which is beyond the scope of matter.”

Śrī Candrikā-cakora-vṛtti

In a heart significantly purified by *bhakti*, the Lord’s divine form manifests of its own accord. For example, Śrī Nārada took birth as the son of a maidservant. By good fortune, at the

age of five, he received the association of great saints during Cāturmāsya, the four months of the rainy season, and had the auspicious opportunity to extensively hear their discussions about the Lord. He was also privileged to honor their remnants, as well as to drink the pure water that had washed their sacred lotus feet. By the end of Cāturmāsya, the young Nārada had developed a burning desire to attain the Lord. Observing this intense hankering in the young boy, the devotee sages bestowed upon him the *bhagavan-mantra* and instructions for practicing *bhajana*.

After the sages departed from that place, Nārada's mother left her body by the will of providence. Nārada then left his home, and in a fearsome, desolate forest, that five-year-old boy absorbed himself in the worship of Bhagavān, the Supreme Lord, through the *mantra* given to him by the sages. Gradually his heart was purified, and he received a glimpse of that Supreme Lord, who is an ocean of mercy. The Lord instructed him to continue executing *sādhana-bhajana* and to glorify His pastimes throughout the universe. Nārada followed these instructions, and upon attaining perfection, he, unseen by others, gave up his material body made of the five elements and received the form of an eternal associate of the Lord.

Text 9

*udbhūte tādṛṣe lobhe śāstra darśiteṣu tat-tad-bhāva-
prāpty upāyeṣu, “ācārya-caitya-vapuṣā svagatiṁ vyanakti”
ity uddhavokteḥ, keṣucid guru-mukhāt keṣucid abhijñā-
mahodayānurāgi-bhakta-mukhāt abhijñāteṣu keṣucid bhakti-
mṛṣta-citta-vṛttiṣu svata eva sphuriteṣu, sollāsam evātiśayena
pravṛttiḥ syāt | yathā kāmārthinām kāmopāyeṣu ||*

When the *sādhaka* attains greed, the Supreme Lord inspires him by manifesting Himself in two forms: externally, in the form of the spiritual master, He gives instructions,

and internally, as the Supersoul, He inspires a person from within the heart about the means to achieve his desired object. According to a statement made by Śrī Uddhava in *Śrīmad-Bhāgavatam* (11.29.6), in order to follow the method illuminated in the scriptures for obtaining one's cherished devotional mood (*bhāva*), some *sādhakas* with inborn greed gain complete knowledge by hearing instructions directly from the spiritual master. Others acquire this knowledge by hearing from the lotus mouths of elevated devotees who are well-learned in the deep moods of *rāgānuga-bhakti* and who are highly enlightened in such *bhāvas*. For a few others, this knowledge self-manifests in their immaculate hearts through the nectar of *bhakti*. Profuse, enthusiastic endeavors to attain those moods are witnessed in all of these *sādhakas*, just as a person who desires material happiness strives with great intensity for his own sense enjoyment.

Text 10

tac ca śāstram sarvopaniṣat sārabhūtam yeṣāṃ "ahaṃ priya ātmā sutaś ca sakhā guruḥ suhrdo daivam iṣṭam" ityādi vākya-nicayākara-śrī-bhāgavata-mahā-purāṇam eva | tathā tat-pratipādita-bhakti-vivaraṇa caṃ cu śrī-bhakti-rasāmṛtārṇa-vādikam api | tatratyam vākya-trayam yathā - "kṛṣṇam smaran janam cāsya preṣṭham nija samihitam || tat-tat-kathā rataś cāsau kuryād vāsam vraje sadā ||" iti || "sevā sādha-ka-rūpeṇa siddha-rūpeṇa cātra hi | tad-bhāva-lipsunā kāryā vraja-lokānusārataḥ ||" iti || "śravaṇotkīrtanādīni vaidha-bhakti-uditāni tu | yāny aṅgāni ca tāny atra vijñeyāni maṇiṣibhiḥ ||" iti || trikam atra kāmānugā pakṣe eva vyākhyāyate ||

In *Śrīmad-Bhāgavatam*, which is the essence of all the *śāstras* and *Upaniṣads*, Lord Kapiladeva has said (3.25.38), "For My devotees I am their beloved, their very soul, their son, friend, divine master, well-wisher, benefactor, and worshipful Lord." *Śrīmad-Bhāgavatam* is a treasury of statements clarifying these

relationships. Hence, here it is to be understood that the word *śāstra* indicates *Śrīmad-Bhāgavatam*. In addition, the word *śāstra* should also be accepted for literatures such as *Bhakti-rasāmṛta-sindhu*, which explain in detail the same *bhakti* propounded in *Śrīmad-Bhāgavatam*.

The sacred text *Bhakti-rasāmṛta-sindhu* explains how *rāgānuga-bhakti* can be achieved. In this regard, three verses have been cited (1.2.294-6):

*kṛṣṇaṁ smaran janam cāsya
preṣṭhaṁ nija-samīhitam
tat-tat-kathā rataś cāsau
kuryād vāsaṁ vraje sadā*

*sevā sādḥaka-rūpeṇa
siddha-rūpeṇa cātra hi
tad-bhāva-lipsunā kāryā
vraja-lokānusārataḥ*

*śravaṇotkīrtanādīni
vaidha-bhakti uditāni tu
yāny aṅgāni ca tāny atra
vijñeyāni manīṣibhiḥ*

The purport of the first verse is that while remembering Śrī Kṛṣṇa and His beloved associates who one desires to follow, and being fully absorbed in narrations of their pastimes, one should always reside in Vraja. If this is not physically possible, then one should reside there mentally.

The meaning of the second verse is that on this path of *rāgānuga-bhakti*, the *sādḥaka* - being enchanted by the specific intense, loving sentiment for Śrī Kṛṣṇa of any of His beloved associates of Vraja - should serve Him in two ways: (1) In the *sādḥaka-rūpa* (present physical body) he should follow the practices executed by the *rāgānuga* devotees, that is, the Six Gosvāmīs and subsequent preceptors. (2) In the *siddha-rūpa* (internally contemplated, spiritual body suitable for directly

carrying out the longed-for loving service to Kṛṣṇa), he should emulate the moods of Kṛṣṇa's dearest *rāgātmikā* associates.

The meaning of the third verse is that scholars who are conversant with the principles of *bhakti* advise that the limbs of *bhakti* such as hearing, chanting, and so on, which are practiced in *vaidhī-bhakti* according to one's qualification, should also be observed in *rāgānuga-bhakti* in keeping with one's ability.

These three verses from *Bhakti-rasāmṛta-sindhu* were written with the aim of delineating the requisites for practicing *rāgānuga-bhakti*. Herein they will be explained in terms of *kāmānuga-bhakti*.

Śrī Candrikā-cakora-vṛtti

The devotion naturally present in the associates of Vraja is known as *rāgātmikā-bhakti*, and this is of two types: *sambandha-rūpā* and *kāma-rūpā*. Śrīdāma, Subala, Arjuna, Madhumaṅgala, and other cowherd boys, as well as Nanda, Yaśodā, and other elders of the community, have *sambandha-rūpā-bhakti*. In other words, Kṛṣṇa is related to them as a friend, son, and so on. The beautiful damsels of Vraja also have a relationship with Kṛṣṇa, but they are endowed with a special mood known as *kāma-rūpā*, which is not found in the associates in *dāśya-*, *sakhya-* or *vātsalya-rasa*.

Here the word *kāma* indicates the thirst for amorous union, which, when changed to *rāgātmikā-bhakti*, gives rise to causeless, natural affection filled with the desire to give enjoyment to Kṛṣṇa. In other words, all efforts are directed toward the pleasure and satisfaction of Kṛṣṇa, never oneself. Even if a *gopī* apparently strives for her own gratification, ultimately that endeavor is to enhance Kṛṣṇa's delight. This unparalleled amorous love is present only in Kṛṣṇa's beloved *gopīs*. Having reached an exceedingly astonishing sweetness, the *prema* of the milkmaids of Vraja generates playful loving pastimes. Scholars call this unique principle of love *kāma*.

In reality, the *kāma* of the Vraja maidens is transcendental and completely untainted, whereas the *kāma*, or lust, of the conditioned soul is corrupt and worthless. The *kāma* of the *vraja-gopīs* is so pure and so highly attractive that even the Lord's very dear devotees such as Uddhava yearn for this type of love. There is nothing that compares with the matchless love of the *vraja-gopīs*. This *kāma-rūpā-rāgātmikā-bhakti* is not found anywhere except in Vraja. The *kāma* for Kṛṣṇa that is seen in Mathurā is in reality not *kāma*, but only *rati* (loving attachment) that is tinged with desire for one's own enjoyment. The selfless *kāma* described here in relation to the *gopīs* has nothing to do with the *kāma* of Kubjā¹.

Kāma-rūpā-bhakti is of two types: *sambhoga-icchāmayī* and *tat-tad-bhāva-icchāmayī*. *Sambhoga-icchāmayī* consists of playful amorous pastimes (or *keli*, also known as *kriḍā* or *vilāsa*). The transcendental amorous playfulness in which Śrī Kṛṣṇa engages with the Vraja maidens is called *sambhoga*. And *bhakti* that is filled with the sole desire (*icchā*) to promote the amorous union of Kṛṣṇa with one's group leader (*yutheśvarī*) – such as Rādhā or Candrāvalī – and by which one feels great satisfaction in assisting and fulfilling the exchange of a special loving sentiment between the hero (*nāyaka*) and the heroine (*nāyikā*), is called *tat-tad-bhāva-icchāmayī*.

The thirst to follow *kāma-rūpā-bhakti* is called *kāmānuga-bhakti*. This *kāmānuga-bhakti* is of two types: when in the wake of *sambhoga-icchāmayī kāma-rūpā*, it is called *sambhoga-icchāmayī kāmānuga-bhakti* (also known as *mukhya-kāmānuga*), and when in the wake of *tat-tad-bhāva-icchāmayī kāma-rūpā* (commonly known as *mañjarī-bhāva*), it is called *tat-tad-bhāva-icchāmayī kāmānuga-bhakti*.

The permanent devotional sentiment of the maidservants of Rādhā (the *mañjarīs*), which is called *ullāsa-rati*, is present in Rūpa Mañjarī, Rati Mañjarī, Lavaṅga Mañjarī, and other

¹ The story of Kubjā is narrated in *Śrīmad-Bhāgavatam*, Tenth Canto, Chapter Forty-two.

mañjarīs. They are averse to Śrī Kṛṣṇa's proposals to relish loving exchanges directly with Him, and rather find their fulfillment in relishing the *rasa* of Kṛṣṇa's meeting with their mistress, Śrīmatī Rādhikā.

Śrī Caitanya Mahāprabhu descended into this world to bestow upon *sādhaka-jīvas* the beauty (*sva-bhakti-śriyam*) of the most radiant mellows of ecstatic divine love (*anarpita-carīm cirāt unnatojjvala-rasa*)² – that is, *mañjarī-bhāva* – and to personally taste the unlimitedly deep mood of Śrī Rādhā, the very embodiment of the most elevated ecstatic love known as *mahābhāva*.

Text 11

*prathamataḥ kṛṣṇam smaran iti smaraṇasyātra rāgānugāyām
mukhyatvaṁ rāgasya mano-dharmatvāt | preṣṭhaṁ nija bhāvocita
līlā vilāsinam kṛṣṇam vṛndāvanādhiśvaram | asya kṛṣṇasya janam
ca kīdṛṣam nija samihitam svābhilaṣanīyam śrī vṛndāvaneśvarī
lalitā viśākhā śrī rūpa mañjary ādikam | kṛṣṇasyāpi nija-samihita-
tatve 'pi taj janasya ujjvala-bhāvaika-niṣṭhatvāt nija-samihita-
tatvādhiyam | vraje vāsam iti asāmarthye manasāpi | sādhaka-
śarīreṇa vāsas tu uttara-ślokarthataḥ prāpta eva | sādhaka-rūpeṇa
yathāvasthita-dehena | siddha-rūpeṇāntaścintitābhīṣṭa-tat-sākṣāt-
sevopayogi-dehena | tad-bhāva-lipsunā – tad bhāvaḥ sva-preṣṭha-
kṛṣṇa-viṣayakaḥ sva-samihita kṛṣṇa-janāśrayakaś ca yo bhāva
ujjvalākhyās tam labdhum icchatā | sevā manasaivopasthāpitaiḥ*

² The verse being referred to here is Śrī Caitanya-caritāmṛta (Ādi-līlā 1.4):

*anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandipitaḥ
sādā hṛdaya-kandare sphuratu vaḥ śacī-nandanāḥ*

May Śrī Śacīnandana Gaurahari, resplendent with the radiance of molten gold (having adopted the splendor of the limbs of Śrīmatī Rādhikā), forever manifest Himself within your heart. He has descended in the age of Kali out of His causeless mercy to bestow upon the world that which had not been given for a long time, the most confidential wealth of His devotional service, the highest mellow of amorous love.

sākṣād apy upasthāpitais ca samucita-dravyādibhiḥ paricaryā
 kāryā | tatra prakāram āha, vraja-lokānusārataḥ sādha-
 rūpeṇānugamyamānā ye vrajalokāḥ śrī-rūpa-gosvāmy-ādayaḥ ye
 ca siddha-rūpeṇānugamyamānāḥ vraja-lokāḥ śrī rūpa mañjaryā-
 dayas tad anusārataḥ | tathaiva sādha-rūpeṇānugamyamānā
 vrajalokāḥ prāpta-kṛṣṇa-sambandhino janās candrakāntyādyāḥ
 daṇḍakāraṇya-vāsi-munayaś ca bṛhad-vāmana prasiddhāḥ
 śrutayaś ca yathā-sambhavaṁ jñeyāḥ | tad anusāratas tat-tad-
 ācāra-dṛṣṭyety arthaḥ | tad evaṁ vākya-dvayena smaraṇam
 vraja-vāsam ca uktvā śravaṇādīn apy āha-śravaṇotkīrtanādīnīti |
 guru-pādāśrayaṇādīnī tv ākṣepa-labdhanī | tāni vinā vraja-
 lokānugatyaḍīkaṁ kim api na sidhyed ity ato mañṣibhir iti
 mañṣayā vimṛṣyaiva svīya-bhāva-samucitāny eva tāni kāryāṇi na
 tu tad-viruddhāni ||

In the first *Bhakti-rasāmṛta-sindhu* verse quoted in Text 10, the phrase *kṛṣṇam smaraṇa*, meaning ‘remembering Śrī Kṛṣṇa,’ indicates that the limb of *smaraṇam*, or remembrance, is prominent in the path of *rāgānuga*, as *rāga* is a function of the mind. *Preṣṭham*, meaning ‘most beloved,’ indicates Śrī Kṛṣṇa, the beloved Lord of Vṛndāvana, who enjoys pastimes in a form corresponding to one’s desire.

The words *janam cāśya* refer to Śrī Kṛṣṇa’s nearest and dearest. Who are they? To answer this question, the adjective *nija-samīhitam* is used, indicating those associates who possess the mood for which one is aspiring, like Vṛndāvaneśvari Śrīmatī Rādhikā, Lalitā, Viśākhā, Rūpa Mañjarī, and so on.

The practicing devotees who eagerly hanker for the brilliantly lustrous, pure mood of sweet paramour love (*ujjvala-bhāva*) possess an extraordinarily profound determination (*niṣṭhā*) for the *ujjvala-bhāva* of Śrī Kṛṣṇa’s associates, namely Śrī Rādhā and the other Vraja maidens, which is greater than their *niṣṭhā* for the desired object, Śrī Kṛṣṇa Himself. Hence, such devotees deeply hanker for this mood of His associates.

Kuryād vāsaṁ vraje sadā means that one should always reside in Vraja. The implication is that if this is physically impossible, one should dwell there mentally. However, the next verse quoted from *Bhakti-rasāmṛta-sindhu* clearly explains that the *sādhaka* should take up residence in Vraja physically.

Sādhaka-rūpeṇa indicates the present gross body of the practicing devotee, and *siddha-rūpeṇa* refers to the internally contemplated body suitable for the direct service of Śrī Kṛṣṇa. *Tad-bhāva-lipsunā* means that, being eager to attain the sweet paramour love that is enjoyed by the beloved, Śrī Kṛṣṇa, and which is ever-present in one's favorite Vrajavāsīs, namely Kṛṣṇa's darling Śrīmatī Rādhikā and other *gopīs*, one should earnestly serve them with love.

How is this service to be performed? By collecting all the required paraphernalia by mind or by body, one should engage in loving service to them. And in what mood is this service to be executed? The answer to this is *vraja-lokānusārataḥ* - by emulating the service attitude of the Vrajavāsīs. That is, in his physical body, the practicing devotee should follow the example of Śrī Rūpa Gosvāmī and other like-minded Vrajavāsīs, and in his perfected, spiritual body (*siddha-deha*) should perform service, adopting the method of Śrī Rūpa Mañjarī and the other maidservants of Vraja.

Here, another definition of *vraja-lokānusārataḥ* is given. One should understand this phrase to refer to those who have established their relationship with Vrajendra-nandana Śrī Kṛṣṇa due to performing *sādhana* in their previous lives. Examples of this are Candrakānti and other *sakhīs*, the famous sages of Daṇḍakāraṇya (as described in the *Padma Purāṇa*), and the Śrūtis (as mentioned in *Bṛhad-vāmana Purāṇa*). One should follow these Vrajavāsīs; that is, by observing their practices, one should render service as they do.

In this way, the first two verses quoted from *Bhakti-rasāmṛta-sindhu* describe the subject matters of *smaraṇa* and *vraja-vāsa* (residence in Vraja). The third verse discusses hearing and other limbs of *sādhana*.

Śravaṇotkīrtanādīni: one should follow *śravaṇa* (hearing), *kīrtana* (chanting), and the other limbs of *bhakti*, meaning all the sixty-four limbs, beginning with accepting shelter at the lotus feet of a spiritual master. Apart from this practice of hearing, chanting, and so on, which is aimed at emulating the mood of the Vrajavāsis, no other *sādhana* is capable of bestowing the desired fruit. To emphasize this point, the word *mañiṣibhiḥ* is used here. This means that intelligent persons will use their power of discrimination to follow the limbs of *bhakti* that are favorable to their mood. It is essential to avoid following anything unfavorable, or that which can hinder the appearance of *bhāva*, the first rays of the sun of divine love.

Śrī Candrikā-cakora-vṛtti

In Text Ten, the author quoted three verses from *Bhakti-rasāmṛta-sindhu* in regard to *rāgānuga-sādhana-bhakti*. These three verses are often cited in general terms for the *sādhakas* who have greed for *dāsyā-*, *sakhyā-*, *vātsalya-* or *madhura-rasa*. However, one should understand that in this book, Śrīla Viśvanātha Cakravartī Ṭhākura has explained the meaning of these verses for *kāmānuga-sādhakas*, especially for those following *tat-tad-bhāva-icchāmayī*. Even though Śrī Kṛṣṇa is the object of our desires, the underlying idea is that we recognize Him as Śrīmatī Rādhikā's dearest beloved - Her sweetheart, Śrī Rādhā-kānta - not that we independently consider Him our *nāyaka*, our own lover. The *mañjarīs* regard Kṛṣṇa as the very life-air of Śrīmatī Rādhikā, their *svāminī*, to whom they are totally surrendered. Śrīla Raghunātha dāsa Gosvāmī, the top-most follower of Śrīla Rūpa Gosvāmī (*rūpānuga*), declares in his *Manaḥ-śikṣā* (9), “*mad-iśā-nāthatve vraja-vipina-candram* - always remember Vṛndāvana-candra Śrī Kṛṣṇa as the life and soul of my *svāminī*, Śrī Rādhikā.”

Although the words *janam cāsyā* in the first verse quoted from *Bhakti-rasāmṛta-sindhu* indicate Vṛndāvaneśvarī Śrīmatī Rādhikā and others, we should understand that they specifically

refer to Śrī Rūpa Mañjarī, Rati Mañjarī and other *mañjarīs*. Śrīla Raghunātha dāsa Gosvāmī writes in *Vilāpa-kusumāñjali* (16):

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

O Goddess, I have no desire other than for the topmost attainment of loving service to Your lotus feet. I forever offer obeisances to the position of being Your *sakhī*, but may I relish being Your maidservant. This is my avowed declaration.

Furthermore, he says in *Vraja-vilāsa-stava* (38):

*tāmbūlarpaṇa-pāda-mardana-payo-dānābhisārādibhir
vṛndāranya-maheśvarī priyatayā yās toṣayanti priyāḥ
prāṇa-preṣṭha-sakhī-kulād api kilāsaṅkocitā bhūmikāḥ
keli-bhūmiṣu rūpa-mañjarī-mukhās tā dāsikāḥ samśraye*

By offering Her betel nuts, massaging Her feet, bringing Her water, arranging for Her secret meetings with Śrī Kṛṣṇa, and performing varieties of other loving services, many *gopī* attendants constantly please Śrīmatī Rādhikā, the queen of Vṛndā's forest. In their rendering of loving service to the Divine Couple, they are free from any of the hesitation or shyness that is found in the *prāṇa-preṣṭha-sakhīs* (such as Lalitā, Viśākhā, and so on). I take shelter of these personal maidservants of Śrīmatī Rādhikā, headed by Rūpa Mañjarī.

The sum and substance of this is that it is far more desirable to have the mood of the *tat-tad-bhāva-icchāmayī-sakhīs* than to have the mood of *sambhoga-icchāmayī*.

The meaning of “*kuryād vāsam vraje sadā* - one should reside in Vraja” is that *rāgānuga-sādhakas* should engage in devotional practices in the places that stimulate their

cherished moods. Such places, where the secret pastimes of Śrī Śrī Rādhā-Kṛṣṇa Yuga were performed, include Śrī Rādhā-kuṇḍa, Sūrya-kuṇḍa, Śrī Govardhana, Vṛndāvana (including Sevā-kuñja, Nidhuvana and Vaṁśivaṭa), and Nandagaon [the kingdom of Nanda Mahārāja] (especially Pāvana-sarovara, Ṭer-kadamba, Śrī Uddhava-kyāri, Saṅketa, and Yāvaṭa).

Śrīla Jīva Gosvāmī has written in his purport to this verse, “*atha rāgānugāyāḥ paripāṭim āha kṛṣṇam ityādinā sāmārtheye sati vraje śrīman-nanda-vrajāvāsa-sthāne śrī-vṛndāvanādau śarīreṇa vāsam kuryāt, tad-bhāve manasapīty arthaḥ* - if possible, a *rāgānuga-sādhaka* should reside physically in Vraja; that is, in places near the home of Nanda Mahārāja in Vṛndāvana and in other pastime places. If this is not possible, then one should dwell there mentally.”

These pastime places are transcendental holy places, which quickly deliver perfection in one’s devotional practices. By their causeless mercy, the flow of pastimes pertaining to each place easily begins to reflect in the heart of a sincere, honest *sādhaka*, without any effort on his part. In the *Brahmāṇḍa Purāṇa* it is said, “*parānandamayī siddhir mathurā-sparśa-mātrataḥ* - just by the mere touch of Mathurā (Vraja-bhūmi), one attains the perfection of supreme bliss.” One cannot expect to understand the inconceivable, supernatural potency of these places with one’s material intelligence.

Śrīla Sanātana Gosvāmī states in *Bṛhad-bhāgavatāmṛta* that the topmost devotee, Śrī Nārada, prayed to Śrī Kṛṣṇa, the crown jewel of enjoyers (*rasika-śiromaṇi*), in the same manner. The *dhāma* definitely showers its mercy upon one who takes exclusive shelter there, because it is Kṛṣṇa’s *svarūpa*, His very form:

*tad vai tasya priya kṛīḍā
vana-bhūmau sadā rahaḥ
nivasams tanuyād evam
sampadyetācirād dhruvam*

Bṛhad-bhāgavatāmṛta (2.5.220)

Part One, First Illumination

O Gopa-kumāra, if you aspire for the servitorship of the cowherd boys and girls of Vraja in divine love, you should always live in Kṛṣṇa's beloved playground (*kṛīḍā-bhūmi*) and perform *sādhana-bhakti* there. In this manner, without a doubt you will very quickly obtain the perfection of that extraordinarily rare *prema*.

In the eighth verse of *Śrī Upadeśāmṛta*, Śrīla Rūpa Gosvāmī summarizes the essence of all teachings regarding living in Vraja with *niṣṭhā*, resolute determination:

*tan-nāma-rūpa-caritādi-sukīrtanānu-
smṛtyoḥ krameṇa rasanā-manasī niyojya
tiṣṭhan vraje tad-anurāgi-janānugāmī
kālam nayed akhilam ity upadeśa-sāram*

By withdrawing the tongue and mind from all sense objects that have no connection with Kṛṣṇa, one should, while living in Śrī Vraja-maṇḍala, utilize one's full time by sequentially engaging them in meticulously chanting and remembering Śrī Kṛṣṇa's names, form, qualities, and pastimes, and by following the moods of Śrī Kṛṣṇa's eternal companions, who possess inherent, spontaneous love for Him. This is the essence of all instruction.

Śrīla Raghunātha dāsa Gosvāmī exhibits the utmost unwavering determination and heartfelt attachment for living in Vraja:

*śrī rūpa-rati mañjaryor aṅghri-sevaika-grhṇunā
asaṅkhyenāpi januṣā vraje vāso 'stu me 'niśam*

Śrī Prārthanāmṛtam (1)

With the sole aspiration alive in my heart to attain the service of the lotus feet of Śrī Rūpa and Śrī Rati Mañjarī, in however many births I may take, may my vow to live in Vraja forever be fulfilled.

Rāga-vartma-candrikā

*vasato girivara-kuñje lapataḥ śrī rādhike 'nu kṛṣṇeti
dhayato vraja-dadhitakraṁ nātha sadā me dināni gacchantu*

Śrī Prārthanāśraya (14)

O my Lord, let me spend the rest of my days as a permanent resident in the groves of Govardhana, calling out, "Alas, Rādhā! Alas, Kṛṣṇa!" and drinking the yogurt and buttermilk of Vraja.

In the following verse, Raghunātha dāsa Gosvāmī, displaying his deep faith and affection for Vṛndāvana-dhāma, makes a steadfast vow to live in Vraja:

*na cānyatra-kṣetre haritanu-sanāthe 'pi sujanād
rasāsvādaṁ premṇā dadhad api vasāmi kṣaṇam api
samaṁ tv etad grāmyā valibhir abhitanvann api kathāṁ
vidhāsyē saṁvāsa-vraja-bhuvana eva pratibhavam*

Sva-niyama-daśakam (2)

Even if in some other holy place the Deity of Śrī Kṛṣṇa is present and the fortunate opportunity is available to relish with great love narrations in connection with the Lord flowing from the mouths of elevated devotees, I have no desire to live in such a place, even for a moment. I prefer to live in the land of Vraja, in the association of the villagers engaged in chatting casually there. I will live in Vraja birth after birth.

For whatever reason, if it is not possible for a *sādhaka* to actually take up residence in Vraja, then he should dwell there mentally. In the first of the three verses quoted from *Bhakti-rasāmṛta-sindhu*, Śrīla Rūpa Gosvāmī has personally given the order to make one's abode in Vraja and perform *sādhana* - *kuryād vāsaṁ vraje sadā*.

The phrase *sādhaka-rūpeṇa* in the second verse quoted from *Bhakti-rasāmṛta-sindhu* means that one should perform *sādhana* in the present physical body, just as Śrī Rūpa, Śrī

Part One, First Illumination

Sanātana, Śrī Raghunātha dāsa Gosvāmī, and others carried out their *bhajana*. In Śrī Caitanya-caritāmṛta (*Madhya-līlā* 19.127–31), their process of *bhajana* has been described in this way:

*aniketa duñhe vane yata vṛkṣa-gaṇa
eka eka vṛkṣera tale eka eka rātri śayana
vipra-gr̥he sthūla-bhikṣā, kāhān mādhuḱarī
śuṣka rutī cānā civāya bhoga parihari
karōṇyā-mātra hāte, kāñthā, chiñḍā-bahirvāsa
kṛṣṇa-kathā, kṛṣṇa-nāma, nartana-ullāsa
aṣṭa-prahara kṛṣṇa-bhajana, cāri daṇḍa śayane
nāma-saṅkīrtana-preme, seha nahe kona dine
kabhu bhakti-rasa-śāstra karaye likhana
caitanya-kathā śune, kare caitanya-cintana*

Mahāprabhu’s associates would inquire about the welfare of Śrī Rūpa and Sanātana Gosvāmīs from any devotee returning from a pilgrimage to Śrī Vṛndāvana. These pilgrims would reply, “They have not even bothered to construct a simple hut, and instead pass each night under a different tree of Vraja. They are always engaged in *bhajana* and performing severe renunciation, and are always deeply immersed in *bhāva*. Somehow or other they sustain their lives by going to the *brāhmaṇas*’ houses for *sthūla-bhikṣā* (accepting a full meal from one house) and sometimes doing *mādhuḱarī* (begging small amounts door-to-door), sometimes eating only dry bread or fried chickpeas, and sometimes fasting.

They carry clay pots for drinking water and wear tattered cloth and torn quilts. Almost twenty-four hours daily they are engaged in hearing and chanting, performing *harināma-saṅkīrtana*, and dancing in great jubilation, being fully immersed in ecstatic moods. They sleep for only an hour and a half at night, and

sometimes, being engrossed in *bhajana*, they do not sleep at all. Sometimes they compose sacred texts on *bhakti*, and sometimes they hear about the pastimes of Śrī Caitanya Mahāprabhu and become deeply submerged in thought of Him.” Hearing this, all the devotees would begin to cry.

In his *Ṣaḍ-gosvāmīyāṣṭakam* (6), Śrīnivāsa Ācārya has described the firm resolve of the Six Gosvāmīs in executing *sādhana-bhajana*:

*sañkhyā-pūrvaka-nāma-gāna-natibhiḥ kālāvasānī-kṛtau
nidrahāra-vihārakādi-vijitau cātyanta-dīnau ca yau
rādhā-kṛṣṇa-guṇa-smṛter madhurimānandena sammohitau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*

I offer my prayers to the Six Gosvāmīs, who passed all their time in chanting the holy names, performing *nāma-saṅkīrtana*, and offering prostrated obeisances, thereby humbly fulfilling their vow to complete a fixed number daily. In this way, they utilized their valuable lives and conquered over eating, sleeping, and other such pleasures. Always seeing themselves as completely worthless, they became enchanted in divine rapture by remembering Śrī Rādhā-Kṛṣṇa’s sweet qualities.

Siddha-rūpeṇa means that one should perform service within the mind (*mānasī-sevā*) in one’s cherished, internally contemplated spiritual body that is suitable for directly serving Rādhā-Kṛṣṇa Yugala, the Divine Couple. This is a crucial matter. Without the mercy of the spiritual master or pure, *rasika* devotees, a *sādhaka* cannot conceive of his eternal spiritual identity. Through the merciful guidance of the *guru*, the conception of one’s eternal identity arises automatically.³

³ A semblance of this perfected, spiritual body is revealed to the *sādhaka* at *āsakti*, the stage at which one’s affection for the process of *bhajana* leads to a direct and deep attachment for the object of *bhajana*.

Part One, First Illumination

By remembering and internally serving the Lord's eternal eightfold daily pastimes (*aṣṭa-kālīya-līlā*) in one's *siddha-deha*, one gradually attains *svarūpa-siddhi* (realization of one's eternal identity at the stage of *bhāva* in its maturity), and finally *vastu-siddhi* (wherein the devotee is no longer encumbered by a material body).

However, not everyone has the qualification to contemplate transcendental daily service rendered to the Divine Couple. It is imperative to keep this path carefully veiled. One should not speak about these pastimes to unqualified persons. It is proper to keep the subject matter concealed from conditioned souls who have not experienced in their hearts the awakening of genuine greed to enter into the path of spontaneous devotion.

Bhagavān's names, form, qualities, and pastimes pertain to transcendence (*aprākṛta-tattva*). All are supremely pure and sentient (*cinmaya*) in nature. Unless and until realization of this arises in the heart, one is not qualified to hear about the Divine Couple's confidential, *rasa*-laden pastimes. If unqualified persons read or hear about these pastimes, they will meditate on the illusory, mundane association between men and women. Thus, they are bound to fall down and become deeply submerged in the vileness of immoral behavior. Therefore, like Devarṣi Nārada, intelligent readers should be careful to first acquire the appropriate *saṁskāras* (deep impressions accumulated within the heart) for transcendental *śṛṅgāra-rasa*, before entering into these pastimes.

The prime concern is that a *sādhaka* should practice *rāgānuga-bhakti* only upon obtaining the appropriate qualification. Without the rise of genuine greed and while the *sādhaka* is still plagued by *anarthas* (impediments to his spiritual advancement), practicing this system of *sādhana* will bring unfavorable results.

As factual greed for *vraja-bhajana* develops, one must first of all take shelter of an intimate associate of Śrī Gaurasundara,

that Lord who is non-different from Vrajendra-nandana Śrī Kṛṣṇa. That intimate devotee of Śrīman Mahāprabhu will give us personal instructions on *rāgānuṅga-sādhana* according to our ability. Otherwise, by keeping bad company and following the subsequent misleading advice, one will end up imitating the *bhajana* of high-class devotees and only reap ill results.

Some people wrongly interpret the phrase “one should do *bhajana* in the wake of the residents of Vraja (*vraja-lokānusārataḥ*).” Presuming themselves to be Lalitā and Viśākhā, they dress their male bodies in female garb and perform *bhajana* as a *sakhī*. In this way, they bring about not only their own destruction, but others’ as well. “I am Lalitā, I am Viśākhā” – thinking oneself identical with the object of worship is called *ahaṅgrahopāsanā*; this is the idea of the impersonalist *māyāvādīs*. By committing offenses at the lotus feet of Lalitā and Viśākhā, they descend into a terrifying hell.

No one is qualified to enter the intimate service of the Divine Couple without following the mood of the *vraja-gopīs*. It is Śrīman Mahāprabhu’s inner desire that the *sādhaka* perform *bhajana* by following the *mañjarīs*, who are themselves under the direction of the Vraja maidens. This is also approved by *Śrīmad-Bhāgavatam* and the literatures written by our *gosvāmīs*. To achieve the mood of the *mañjarīs*, it is essential to accept the guidance of Rūpa and Sanātana within the family of Gaurāṅga Mahāprabhu. Śrīla Narottama dāsa Ṭhākura expresses his heartfelt burning desire for *mañjarī-bhāva* as follows (*Prārthanā* 5.16.1 and 5.17.1-4):

śrī rūpa-mañjarī-pada, sei mora sampada,
sei mora bhajana-pūjana
sei mora prāṅga-dhana, sei mora ābharaṇa,
sei mora jīvanera jīvana

The lotus feet of Śrī Rūpa Mañjarī are my dearest treasure. Remembering and serving them are my topmost worship and inner devotional practice. Her lotus feet are my most cherished wealth, more dear

Part One, First Illumination

than my own life. They are the beautiful ornament of my life and, indeed, the very essence of my existence.

*śuniyāchi sādhu-mukhe bole sarva-jana
śrī rūpa-kṛpāya mile yugala-caraṇa*

*hā! hā! prabhu sanātana gaura-parivāra
sabe mili' vāñchā-pūrṇa karaha āmāra*

*śrī rūpera kṛpā jena āmā prati haya
se pada āśraya jāra, sei mahāśaya*

*prabhu lokanātha kabe saṅge laiṅ jābe
śrī rūpera pāda-padme more samarpibe*

Narottama dāsa, also, says that he has heard from the mouths of Vaiṣṇava holy men that one can attain the lotus feet of the Divine Couple only by the mercy of Śrī Rūpa Gosvāmī. He cries out, “O Sanātana Prabhu, O most merciful Vaiṣṇavas in Gaura’s family! All of you together, please fulfill my earnest desire. I pray again and again that Śrī Rūpa Gosvāmī may always shower his mercy upon me. Aho! Those who have received the shelter of Śrī Rūpa’s lotus feet are very fortunate. When will my spiritual master, Śrī Lokanātha Gosvāmī, take me with him to Śrī Rūpa Gosvāmī and offer me at his lotus feet?”

To attain his perfected spiritual body (*siddha-deha*), Śrīla Bhaktivinoda Ṭhākura prays at the lotus feet of Śrī Śrī Rādhā and Kṛṣṇa (*Kalyāṇa-kalpataru, Śrī rādhā-kṛṣṇa pada-kamale mana 7, 8*):

*siddha-deha diyā, vṛndāvana mājhe
sevāmṛta-kara' dāna
piyāiyā prema, matta kari' more
śuna' nija guṇa-gāna*

*yugala sevāya, śrī rāsa-maṇḍale
niyukta kara' āmāya
lalitā sakhīra, ayogyā kiṅkarī
vinoda dhariche pāya*

Please bestow upon me my *siddha-deha*. Place me in the midst of Śrī Vṛndāvana and shower upon me the nectar of Your devotional service. Allow me to drink the nectar of Your *prema* and let me be fully absorbed in it, so much so that I become totally maddened. Then You will be able to hear me sing about Your astonishing attributes. Bhaktivinoda, the unworthy servant of Lalitā Sakhī, holding Your lotus feet close to his heart, begs to be engaged in confidential service unto You in the arena of the *rāsa* dance. Please hear my supplication and appoint me as Your maidservant.

In his *Kārpaṇya-pañjikā-stotra*, *Utkalikā-vallārī*, *Gāndharvā-samprārthanāṣṭakam*, and other works, Śrīla Rūpa Gosvāmī has to some extent shed light on the service rendered to the Divine Couple in one's *siddha-deha*, as has Śrī Raghunātha dāsa Gosvāmī in compositions such as *Vilāpa-kusumāñjali*, *Prema-pūrābhīgha-stotram*, *Utkaṅṭhā-daśakam*, *Sva-saṅkalpa-prakāśa-stotram*, *Śrī Prārthanāmṛta-stotram*, and *Abhīṣṭa-prārthanāṣṭakam*.

The author, Śrīla Cakravartī Ṭhākura, has also described similar moods in his *Saṅkalpa-kalpadrumaḥ*. For practitioners of *rāgānuga-bhakti*, all these confidential moods are the topmost treasure, a *cintāmaṇi* gem, which fulfills all desires. Śrī Raghunātha dāsa Gosvāmī has expressed his innermost moods as follows in *Vilāpa-kusumāñjali* (72):

śrī-rūpa-mañjarī-karārcita-pādapadma-
goṣṭhendra-nandana-bhujārpita-mastakāyāḥ
hā modataḥ kanaka-gauri padāravinda-
samvāhanāni śanakais tava kiṁ kariṣye

After enjoying an amorous pastime, the happily exhausted Śrīmatī Rādhikā puts Her head in the lap of Śrī Kṛṣṇa, who runs His soft, fragrant lotus fingers slowly and gently through Her hair, thus untangling

Part One, First Illumination

Her disheveled curls. At that time, Śrī Rūpa Mañjarī takes her mistress's extremely soft lotus feet in her lap, and lovingly massages them. When will the day come when Rūpa Mañjarī beckons me with a gesture and grants me this service? Alas! When will I get the opportunity to perform this service to Śrīmatī's supremely precious and so rarely attained lotus feet?

Someone may argue that the phrase *vraja-loka* in the second verse quoted from *Bhakti-rasāmṛta-sindhu* refers only to Śrī Rādhā, Lalitā, and so on. This would mean that a *sādhaka* should perform service with his physical body according to the mood of these Vraja maidens. If that were the case, since the scriptures have not mentioned anywhere that Śrī Rādhā and Lalitā have ever performed such activities as taking shelter of a spiritual master, observing fasting on holy days (such as Ekādaśī), worshiping a *śalagrāma-śilā* or rendering service to the *tulasī* plant, it would follow that it would not be important for practitioners following these eternal associates to execute these limbs of *bhakti*.

However, the true meaning of the phrase *vraja-loka* refutes all such misconceptions presented by the present-day skeptical, opposing theorists. Śrīla Jīva Gosvāmīpāda, in his commentary on this verse from *Bhakti-rasāmṛta-sindhu* (1.2.295), explains that the phrase *vraja-loka* refers to Śrī Kṛṣṇa's dearest associates and their intimate followers like Śrī Rūpa Gosvāmī. Thus one should perform service within the mind (*mānasī-sevā*) in one's [eventually attained] perfected form (*siddha-deha*) by following Śrī Rūpa Mañjarī and other such Vrajavāsīs, and one should perform physical service in one's [current form as] a practitioner (*sādhaka-deha*) by emulating Śrī Rūpa Gosvāmī and so on.

Municari-gopīs

According to the *Padma Purāṇa*, some sages residing in the forest of Daṇḍakāraṇya worshiped Kṛṣṇa by the *gopāla-mantra*,

but in spite of praying to Him for a long time, they were unable to attain their cherished desires. Fortunately, Śrī Rāmacandra arrived in that forest. Upon seeing His charming beauty, a deep amorous attraction for Kṛṣṇa arose in the sages' hearts.

Feeling restless because of their intense hankering, within their minds they prayed at the lotus feet of Śrī Rāmacandra for fulfillment of their wishes. He understood their hearts and granted them a boon to satisfy their desire. Afterwards, by Śrī Rāmacandra's mercy, they intently engaged in the appropriate *bhajana*, and upon maturation of their *bhāva*, Yogamāyā arranged for them to enter the wombs of *gopīs* in their next lives. Thus they took birth as cowherd damsels.

Some of them received the association of the eternally perfect (*nitya-siddha*) *gopīs* and easily participated in the *rāsa* dance. The others, who did not receive that association, associated with their husbands and bore children. At the time of the *rāsa-līlā*, their husbands prevented them from participating in the *rāsa* dance. As a result, these *gopīs*, being deeply agitated in separation from Kṛṣṇa, burned up all inauspiciousness (*aśubha*) in the fire of that separation. By meditating on Śrī Kṛṣṇa and embracing Him within their heart, they received the bliss of union, which washed away their auspiciousness (*śubha*), allowing them to directly meet with Śrī Kṛṣṇa in the arena of the *rāsa* dance.⁴

Upaniṣadcari, or Śruticari-gopīs

Some of the prominent Śrutis (Upaniṣads), who were thoroughly versed in subtle and profound philosophical considerations, were completely astonished to witness the unparalleled fortune of the *gopīs*. To attain the same fortune as the Vraja maidens, they began to worship the Lord with intense desire. After a long time, Śrī Kṛṣṇa was pleased with their worship and appeared before their eyes. Seeing Him,

⁴ There are no exact English equivalents for the words *śubha* and *aśubha*. For an in-depth explanation of this topic, one can refer to Śrīla Viśvanātha Cakravartī Thākura's *Śārārtha-darśini* commentary of *Śrīmad-Bhāgavatam* (10.28.10-11).

they offered their internal desire at His lotus feet, saying, “O Kṛṣṇa, after gazing at Your full beauty, which defeats that of millions of Kāmadevas, or Cupids, we are submerged in amorous emotions, and like the *gopīs*, we are bewildered by feelings of *kāma*. Just as the maidens of Gokula, enamored by Your sweetness, served You with the intent of engaging in romantic pleasure, we fervently yearn to be related with You in the same manner. Please fulfill our hearts’ desire.”

Śrī Kṛṣṇa was pleased with their prayers and replied, “O Śrutis, your desire is so exalted. It is extremely rare and most difficult to attain the mood of the *gopīs*. Nevertheless, by My mercy your desires will be fulfilled in your next life, when you will take birth as young cowherd maidens from the wombs of *gopīs* in Vraja.”

In this way, it has been recommended to engage in *sādhana-bhajana* by following the procedure adopted by these above-mentioned *sādhakas*, who achieved a *gopī* form in the manifest Vraja after executing severe austerities for many, many births. However, just as final instructions are more authoritative, one will reap greater benefit and quicker results by following Śrīman Mahāprabhu’s special associates, that is, Śrī Rūpa-Raghunātha and the other *gosvāmīs*.

Text 12

tāni cārcana bhaktāv ahaṅgrahopāsanā mudrā nyāsa dvārakā-dhyāna rukmiṇy ādi-pūjādīny āgama-sāstra-vihitāny api naiva kāryāṇi | bhakti-mārgē ’smiṇ kiñcit kiñcit aṅga-vaikalye ’pi doṣābhāva śravaṇāt | yad uktam - “yān āsthāya naro rājan na pramādyeta karhicit | dhāvan nimīlya vā netre na skhalen na pated iha ||” iti || “nahy aṅgopakrame dhvaṁso mad bhakter uddhavāṅv api ||” iti ca || “aṅgi vaikalye tv asty eva doṣaḥ | yān śravaṇotkīrtanādīn bhagavad-dharmān āśritya ity ukteḥ |” “śruti-smṛti-purāṇādi-pañcarātra-vidhiṁ vinā aikāntikī harer bhaktir utpātāyaiva kalpate ||” ity ukteś ca | lobhasya pravartakatve ’pi nija bhāva

pratikūlāny uktāni sarvāṇi śāstra-vihitānām tyāgānaucityam iti buddhyā yadi karoti tadā dvārakā-pure mahiṣi-janaparijanatvaṃ prāpnoti. yad uktam - “riraṃsām suṣṭhu kurvan yo vidhi-mārgeṇa sevate. kevalenaiva sa tadā mahiṣitvaṃ iyāt pure ||” kevalenaiva kṛtsnenaiva na tu nija bhāva-pratikūlān mahiṣi-pūjādīn kāmścit kāmśid aṃśān parityajyety arthaḥ | “nirṇīte kevalam iti trilingan tv eka kṛtsnayoh” ity amaraḥ | kevalena vidhi-mārgeṇa pure mahiṣitvaṃ miśreṇa mathurāyām iti vyākhyā nopapadyate | pure yathā mahiṣitvaṃ tathā mathurāyām kiṃ rūpatvaṃ? kubjā parikaratvaṃ iti cet kevala vaidhī bhakti phalād api miśra-vaidhī bhakti phalasya apakarṣaḥ khalu anyāya eva | “rāmāniruddha pradyumna rukmiṇyā sahito vibhuḥ” || iti gopāla tāpanī śruti drṣṭyā rukmiṇī pariṇayo mathurāyām ity ato rukmiṇī parikaratvaṃ iti vyākhyā tu na sarva laukiki | rādhā-kṛṣṇopāsakaḥ kathaṃ kubjām vā rukmiṇīm vā prāpnoti iti dvitīyaś cānyāyaḥ | vastutas tu lobha-pravartitaṃ vidhi-mārgeṇa sevanaṃ eva rāga-mārga ucyate vidhi-pravartitaṃ vidhi-mārgeṇa sevanaṃ ca vidhi-mārga iti | vidhi-vinābhūtaṃ sevanaṃ tu śruti-smṛtyādi-vākyād utpāta-prāpakam eva ||

Rāgānuga-sādhakas are herein advised to not practice *ahaṅgrahopāsana* (considering oneself identical with the object of worship), *nyāsa* (various elaborate practices for chanting mantras and performing *arcana*), meditation on the moods of Dvārakā, or worship of Rukmiṇī and the other queens of Dvārakā, even though these are included in the limb of *arcana* as mentioned in the Tantras. It is understood from the scriptures that on the path of spontaneous devotion, there is no fault if some of the limbs of *sādhana* are not followed completely. In the conversation between Mahārāja Nimi and the Navayogendras recorded in *Śrīmad-Bhāgavatam* (11.2.35), it is said:

yān āsthāya naro rājan
na pramādyeta karhicit
dhāvan nimīlya vā netre
na skhalen na pated iha

Part One, First Illumination

O King, followers of this devotional path, having taken shelter of spiritual virtue (*bhagavad-dharma*), are never afflicted by misfortune. Even if one runs along with eyes closed, he will never slip or fall from the path.

The word *yān* in the above verse refers to taking shelter of the principal limbs of *bhakti* (*śravaṇa*, *kīrtana*, and so on), in which it is not considered a fault to overlook certain other limbs.

In *Śrīmad-Bhāgavatam* (11.29.20), Bhagavān Śrī Kṛṣṇa said to Uddhava:

*na hy aṅgopakrame dhvaṁso
mad-bhakter uddhavāṅv api*

Shortcomings in one's performance of certain limbs of *bhakti* do not prove detrimental in this devotional path (*bhakti-dharma*), even for one who has just begun to follow it.

In addition, the *Brahma-yāmala* declares:

*śruti-smṛti-purāṇādi-
pañcarātra vidhiṁ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate*

Even though one may be engaged in exclusive devotion to the Lord, if one transgresses the regulations of scriptures like the Śruti, Smṛti, Purāṇas or the Pañcarātra, his *bhakti* will simply be the cause of disturbance.

When a *sādhaka* is overcome by devotional greed, he is no longer controlled by the regulations of the scriptures. However, if in his *bhajana* he continues to follow those scriptural instructions that are unfavorable to his own moods, such as meditation on Dvārakā and so on, considering them to be compulsory, he will become an associate of the queens of Dvārakā upon attaining perfection. The scriptures provide proof for this.

Rāga-vartma-candrikā

*riraṃsām suṣṭhu-kurvan yo
vidhi-mārgena sevate
kevalenaiva sa tadā
mahiṣītvam iyāt pure*

Bhakti-rasāmṛta-sindhu (1.2.303)

Even if one has a strong desire to enter into the closest amour with the Lord, if he performs service in *vidhi-mārga* only, he will become an associate of the queens of Dvārakā.

In this verse the word *kevala* indicates that if one is exclusively dedicated to following *vidhi-mārga* without foregoing worship of the queens of Dvārakā or any other limb that is unfavorable to his desired mood, he will attain the position of an eternal associate of the Dvārakā queens. The *Amara-koṣa* Sanskrit dictionary confirms the definition of the word *kevala* as ‘only.’

Some propose that by engaging in *sādhana* in *vidhi-mārga* only, one attains the servitorship of the queens of Dvārakā, and if one performs *sādhana* in which *vidhi-mārga* is mixed with *rāga-mārga*, one becomes a maidservant of the queens of Mathurā. However, such an explanation gives rise to many questions, as it contains no logical reasoning. The first question is this: if becoming a servant of a queen of Dvārakā means to become an associate of Rukmiṇī, Satyabhāmā, and other queens, then what does it mean to become an associate of the Mathurā queens? It is inconsistent to reply that it means to become an eternal associate of Kubjā. From the viewpoint of *rasa* as described in the *rasa-śāstras*, the position of Kubjā is inferior to that of Rukmiṇī and the other queens. Thus, the conclusion would be that the path of mixed *rāga* and *vidhi* gives a result inferior to that of *vidhi* alone. There is not a shadow of a doubt that this conception is highly unjustified.

One may present the statement from *Gopāla-tāpanī Upaniṣad*, “The omnipotent Śrī Kṛṣṇa resides eternally

in Mathurā-dhāma with Śrī Baladeva, Śrī Aniruddha, Śrī Pradyumna, and Śrī Rukmiṇī-devī.” This would mean that Rukmiṇī was married in Mathurā, and that Śrī Kṛṣṇa also resides there with her and His other associates. Therefore, attaining the servitorship of the Mathurā queens, which is the [supposed] fruit of *vaidhī-bhakti* mixed with *rāga*, means becoming an associate of Rukmiṇī in Mathurā. This explanation is also illogical, because not everyone accepts that Rukmiṇī was married in Mathurā.

Why should a *sādhaka* become the eternal associate of Kubjā or Rukmiṇī by worshipping Rādhā and Kṛṣṇa? This is a second inconsistency. In *rāga-mārga* one is inspired by genuine greed and serves according to *vidhi*, the regulated path, whereas in *vidhi-mārga* one serves being prompted by the words of the scriptures. The previously quoted *śruti-smṛti-purāṇādi* verse from the *Nārada-pañcarātra* provides evidence that serving Śrī Kṛṣṇa without following regulations causes disturbance only.

Śrī Candrikā-cakora-vṛtti

The rules and regulations meant for *ahaṅgrahopāsanā*, *mudrā*, *nyāsa*, meditation on the moods of Dvārakā, and worship of Rukmiṇī and the other queens of Dvārakā, although mentioned in the Tantras, need not be followed by *rāgānuga-sādhakas*. Here *ahaṅgrahopāsanā* means the worship by which one thinks, “I am Brahman.” The practitioner of spontaneous devotion should execute *sādhana-bhajana* by remembering and following the specific mood of his cherished Vrajavāsīs - such as Subala, Śrīdāma and other *sakhās*, Nanda Bābā and Mother Yaśodā, or Lalitā, Viśākhā, Rūpa Mañjarī, and other Vraja maidens - for which he has greed. He should not imagine himself to be Śrīdāma, Subala Sakhā, Yaśodā or Lalitā.

This type of worship is prohibited here. Some neophyte, so-called *sādhakas*, considering themselves to be Lalitā, decorate

their male bodies with ornaments meant for a woman and call themselves Lalitā Sakhī. This improper behavior is forbidden in established rules of conduct. Such people bring disgrace to the name of Gauḍīya Vaiṣṇavas.

In the scriptures we find descriptions of different types of *nyāsa*: *ṣaḍ-aṅga-nyāsa*, *pīṭha-nyāsa*, *aṅga-nyāsa*, *kara-nyāsa*, and many others. These are various elaborate procedures prescribed for chanting *mantras* and performing *arcana*. As they are unfavorable to the mood of *rāgānuga-bhakti*, they too have been forbidden.

Meditation on Dvārakā and worship of the queens there are dominated by *aīśvarya-bhāva*, an awareness of the Lord's supreme majesty. Śrī Kṛṣṇa, decorated like the emperor of emperors, sometimes resides there in His four-armed form, holding the conch, disc, club, and lotus flower. He and His associates identify themselves as *kṣatriyas* (of the ruling military class). The royal queens, being *kṣatriyāṅīs*, are also endowed with a high degree of majesty. They are the wives of Kṛṣṇa, married according to Vedic injunctions. Their love for the Lord is classified as *samañjasā*, inhibited.

However, in Vraja, Kṛṣṇa is an eternally youthful adolescent, expert in dancing, attired as a cowherd, and forever accompanied by His flute. His intimate associates there are the *gopas* and *gopīs* of Vraja. The *gopīs* possess *samarthā-rati*, a powerful love capable of controlling Kṛṣṇa, which is far superior to the Dvārakā queens' inhibited *samañjasā-rati*. Therefore, a *rāgānuga-sādhaka* need not follow the rules and regulations of the scriptures related to meditation on Dvārakā and worship of the queens there.

In *rāgānuga-bhakti*, if a person takes shelter of the essential practices, such as *śravaṇa* and *kīrtana*, which are considered to be the very body of *bhagavad-dharma* (devotional service to the Supreme Lord), there is no fault if he fails to observe a few of the other limbs. One important point to be noted here is that the nine kinds of *bhakti* (*śravaṇa*, *kīrtana*, and so on), its five limbs (*sādhū-saṅga*, *nāma-kīrtana*, *bhāgavata-śravaṇa*,

vrajavāsa, and *śrī-vigraha-sevā*), or its three limbs (*śravaṇa*, *kīrtana*, and *smaraṇa*) are not only the main limbs of *bhakti*, but are actually the origin of all other limbs. That is, besides being the primary practice, they are also the goal. On the other hand, the previously mentioned processes of *nyāsa*, *mudrā*, meditation on *Dvārakā*, and so on do not constitute that *sādhana* which has the nature of the original limbs; they are merely limbs of *arcana*, which is one of the primary limbs. Therefore, as they are unfavorable to the cultivation of the moods of *rāgānuga-bhakti*, exclusion of these activities is not harmful. However, any neglect of the primary limbs, which are in fact the original, or primary, limbs, will prove harmful. Especially when one is absorbed in the principal limbs of hearing, chanting, remembrance, and so on, any laxity in observing other limbs is not considered a fault.

Some people have the mistaken belief that it is not necessary to follow the rules and regulations delineated in the Vedic scriptures or to accept *Śrīmad-Bhāgavatam*, the crown jewel of all evidence. They think that one can become a *rasika* devotee by practicing intense, single-pointed *bhakti* according to one's own whim. Due to their firm conviction in this misconception, they fail to follow the indispensable practices of taking shelter of a bona fide spiritual master, understanding the elevated devotional sentiments described in *Śrīmad-Bhāgavatam*, and observing vows such as those prescribed for the holy day of *Ekādaśī* and the holy month of *Kārttika*. They impudently advertise themselves as being *rasika* and take pride in being devotees on the path of spontaneous devotion. To emphasize this point, the verse *śruti-smṛti-purāṇādi* has been cited in Text 12.

Text 13

atha rāgānugāyā aṅgāny anyāni bhajanāni kāni kīrṣāni kiṁ svarūpāni katham kartavyāny akartavyāni vety apekṣāyām ucyate | svābhīṣṭa-bhāvamayāni, svābhīṣṭa-bhāva-sambandhīni,

svābhīṣṭa-bhāvānukūlāni, svābhīṣṭa-bhāvāvīruddhāni, svābhīṣṭa-bhāva-vīruddhāni, iti pañca-vidhāni bhajanāni śāstre dr̥ṣyante | tatra kānicit sādhyā-sādhana-rūpāṇi, kānicit sādhyam premāṇam prati upādāna-kāraṇāni, kānicit nimitta-kāraṇāni, kānicit bhajana-ciḥnāni, kānicid upakāraṇāni, kānicit apakāraṇāni, kānicit taṣṭhāni, iti | etāni vibhājyadar̥ṣyante ||

Which limbs are to be practiced in *rāgānuṅga-bhakti*? How many types are there? What are their characteristics? Which are essential, and which are to be disregarded? To answer these questions, the scriptures have revealed five types of devotional practices:

- (1) *svābhīṣṭa-bhāvamāya* - saturated with one's cherished mood
- (2) *svābhīṣṭa-bhāva-sambandhī* - related to one's cherished mood
- (3) *svābhīṣṭa-bhāva-anukūla* - favorable to one's cherished mood
- (4) *svābhīṣṭa-bhāva-avīruddha* - neutral, or not opposed, to one's cherished mood
- (5) *svābhīṣṭa-bhāva-vīruddha* - detrimental to one's cherished mood

Here, *svābhīṣṭa* means 'the mood that a *sādhaka* aspires to attain.' Some of these five categories are both the practice (*sādhana*) and the goal (*sādhyā*). That is, the nature of the practice never changes; the only difference is that in the stage of *sādhana* they are in an immature state, while in the stage of *sādhyā* they are mature. To achieve the goal of *prema*, some are direct, or ingredient, causes (*upādāna-kāraṇa*) and others are indirect, or instrumental, causes (*nimitta-kāraṇa*); some are signs of *bhajana* (such as wearing the Vaiṣṇava markings of *tilaka*, wearing neck beads made from the holy *tulasī* plant, and wearing attire meant for the different stages of life, *āśramas*; some are helpful; some are neutral; and some are harmful. All of these classifications will be explained further on.

Text 14

tatra dāsyā-sakhyādīni svābhīṣṭa-bhāva-mayāni, sādhyā-sādhana-rūpāṇi | guru-pādāśrayato mantra-japa-dhyānādīni sādhyā-pratyupādāna-kāraṇatvād bhāva-sambandhīni “japen nityam ananya-dhīḥ” ity ādy-ukte nitya kṛtyāni, “japyah svābhīṣṭa-saṁsargī kṛṣṇa-nāma mahā-manuḥ” iti gaṇoddeśa-dīpikokteḥ, siddha rūpeṇānugamyamānānām api mantra-japa-darśanād upādāna kāraṇatvena bhāva sambandhīni “gāḥ sarvendriyāṇi vindann eva san mama gopa-strī-jana-vallabho bhavaty abhīṣṭa saṁsargi kṛṣṇa nāma eva mahā-manuḥ sarva-mantra-śreṣṭha ity aṣṭādaśākṣaro daśākṣaraś ca mantra eva arthād ukto bhavatīti gaṇoddeśa-dīpikā-vākyārtho jñeyah | svīya-bhāvocita nāma-rūpa-guṇa-lilādi smaraṇa śravaṇādīni upādāna-kāraṇatvāt bhāva-sambandhīni | tathā hi - “gītāni nāmāni tad arthakāni gāyan vilajjo vicared asaṅga” iti | “śṛṅvanti gāyanti grṇanty abhikṣṇaśah, smaranti nandanti tavehitam janāḥ” ity ādy ukter abhikṣṇa-kṛtyāni | atra rāgānugāyām yan mukhyasya tasyāpi smaraṇasya kīrtanādhīnatvam avaśayam vaktavyam eva kīrtanasyaiva etad yugādhikāratvāt sarva bhakti-mārgeṣu sarva śāstrais tasyaiva sarvotkarṣa pratipādanācca | “tapāṁsi śraddhayā kṛtvā premādhyā jajñire vraje” ity ujvala-nilamaṇy ukter anugamyamānānām śrutīnām premāṇam prati tapasām kāraṇatvāvagamāt kalāv asmin tapo ’ntarasya vigītatvāt “mad artham yad vratam tapaḥ” iti bhagavad-ukter ekādaśi-janmāṣṭamy-ādi vratāni tapo rūpāṇi iti nimitta-kāraṇāni naimittika-kṛtyāni akaraṇe pratyavāya śravaṇān nityāni | tatraivaikādaśi vratasyānvaye “govinda-smaraṇam nṛṇām yad ekādaśy-upoṣaṇam” iti smṛter upādāna-kāraṇa-smaraṇasya lābhād amśena bhāva-sambandhitvam api, vyatireke tu “mātr-hā pitṛ-hā caiva bhrātr-hā guru-hā tathā” ity ādi skāndādi-vacanebhyo guru-hantrtvādi śravaṇān nāmāparādha lābhaḥ “brahma-ghnasya surāpasya steyino gurutalpinaḥ” iti viṣṇu-dharmottarokter anapāyi pāpa-viśeṣa-lābhaś ca, iti nindāśravaṇād atyāvaśyaka-kṛtyatvam | kiṁ bahunā, “paramāpadam āpanne harṣe vā samupasthite | naikādaśīm

tyajed yas tu tasya dikṣāsti vaiṣṇavi | viṣṇavārpitākḥilācāraḥ sa
hi vaiṣṇava ucyate |” iti skāndavākyābhyām ekādaśī-vratasya
vaiṣṇava-lakṣaṇatvam eva nirdiṣṭam | kiṃ ca vaiṣṇavānām
bhagavad-anivedita-bhojana-niṣedhāḥ, “vaiṣṇavo yadi bhuñjita
ekādaśyām pramādataḥ” ity atra bhagavan-niveditānnasyaiva
bhojana-niṣedho ’vagamyate |

kārttika vratasya ca tapo ’mśena nimitta tvaṃ śravaṇa-kīrtanādy-
amśena upādānatvam api | śrī-rūpa-gosvāmi-caraṇānām asaḅḅ
uktau kārttika-devateti kārttika-devīty ūrjja-devīti ūrjješvarīti
śravaṇād viśeṣataḥ śrī-vṛndāvaneśvarī prāpakatvam avagamyate |
“ambarīṣa śuka-proktaṃ nityaṃ bhāgavataṃ śṛṇu” iti smṛteḥ
krameṇa śrī bhāgavata-śravaṇāder nitya-kṛtyatvam uktam | “kathā
imās te kathitā mahīyasām” ity anantaram “yas tūttama-śloka-
guṇānuvādaḥ prastūyate nityam amaṅgala-ghnaḥ tam eva nityaṃ
śṛṇuyād abhikṣṇaṃ kṣṇe ’malāṃ bhaktim abhīpsamānaḥ ||”
iti dvādaśokter daśama-skandha-sambandhi sva-preṣṭha śrī-
kṣṇa-carita-śravaṇāder yathāyogyam nitya-kṛtyatvam abhikṣṇa-
kṛtyatvaṃ bhāva-sambandhitvaṃ ca | nirmālya-tulasī-gandha-
candana-mālā-vasanādi-dhāraṇāni bhāva-sambandhīni |
tulasī kāṣṭha-mālā gopīcandanādi-tilaka-nāma-mudrā-caraṇa-
cihnādi-dhāraṇāni vaiṣṇava-cihṇāny anukūlāni | tulasī-sevana-
parikramaṇa-praṇāmādīny apyānu-kūlāni | gavāśvattha-dhātrī-
brāhmaṇādi-sammānāni tad bhāvāvīruddhāni upakāraḅḅāni |
vaiṣṇava-sevā tūkta samasta lakṣaṇavatī jñeyā | uktāny etāni
sarvāṇi kartavyāni | yathaiva poṣyāt kṣṇād api sakāśāt tat
poṣakeṣv āvartita dugdha-dadhi-navanītādiṣu vrajeśvāryā adhi-
kaivāpeḅḅā, śrī-kṣṇaṃ sva-stanya-payāḥ pibantaṃ bubhuḅḅum
apy apahāya tadīya dugdhottāraṇārthaṃ gatavāt | tathaiva raga-
vartmānugamana-rasābhijña-bhaktānām poṣyebhyaḥ śravaṇa
kīrtanādibhyo ’pi tat poṣakeṣv eteṣu sarveṣu paramaivāpeḅḅaṇām
naivānucitam | ahaṅgrahopāsana nyāsa mudrā dvārakā-dhyāna
mahiṣy-arcanādīny apakāraḅḅāni na kartavyāni. | purāṇāntara-
kathā-śravaṇādīni taṭa-sthāni | atra bhakteḥ saccidānanda-
rūpatvān nirvikāratve ’pi yad upādānatvādikam tat khalu

durvitarkyatvād eva bhakti-śāstreṣu “tatra prema-vilāsāḥ syur bhāvāḥ snehādayas tu ṣaṭ” ity ādiṣu vilāsa-śabdena vyañjitaṁ, yathā rasa-śāstre vibhāvādi śabdena, atra khalu sukha-bodhārtham eva upādānādi-śabda eva prayukta iti kṣantavyaṁ sadbhiḥ ||

The devotional sentiments of servitude, fraternity, parenthood, and amorous love are called *bhāvamaya*, meaning ‘saturated with one’s cherished mood.’ Hearing, chanting, and performing other limbs of *bhajana* in these moods nourish the *sādhaka*’s creeper of *prema*. Thus, these activities are called *bhāvamaya-sādhana*. Upon the manifestation of *prema*, the performance of such hearing, chanting, and so on is called *bhāvamaya-sādhya*. Hence, these practices of *bhajana* are both the means and the goal.

The practices of *bhajana*, beginning with taking shelter of a genuine spiritual master and including the utterance of *mantras*, meditation, and so on, are *upādāna-kāraṇa* (the ingredient cause) for attaining the goal of *prema*. They are therefore called *bhāva-sambandhī*, those activities related to one’s desired feeling or mood.

The scriptures enjoin a perpetual duty in phrases such as, “*japen nityam ananya-dhīḥ* – one must perform *japa* (soft utterance of a *mantra*) every day with one-pointed attention.” The *Gaṇoddeśa-dīpikā* states that it is one’s duty to chant the great *mantra* comprised of Kṛṣṇa’s names that is associated with one’s desired relationship with Kṛṣṇa (*japyaḥ svābhīṣṭa-samsargī kṛṣṇa-nāma-mahāmanuḥ*). The *japa* or *kīrtana* of those names of Kṛṣṇa that specifically allude to the eternal relationship with the Lord that one aspires for in one’s perfected form should be understood to be *bhāva-sambandhī*, because it is *upādāna-kāraṇa*, the ingredient cause of *bhāva*, or ecstatic devotion.

What is the great *mantra* comprised of Kṛṣṇa’s names that is associated with one’s desired relationship? In reply to this question, *Gaṇoddeśa-dīpikā* explains that in the word *govinda*,

the syllable *go* means ‘having pervaded all my senses.’ Thus, *govinda* means ‘the beloved of the cowherd girls, Gopijana-vallabha, having pervaded all my senses, splendidly resides there.’ Therefore, the term *mahā-mantra* here refers only to the name of Kṛṣṇa that is associated with one’s own desired relationship with Him. Because of this explanation, the eighteen-syllable *gopāla-mantra* has been referred to as the best of all *mantras*.

In conclusion, the *sādhana* comprised of the hearing and chanting of Śrī Kṛṣṇa’s name, form, qualities, and pastimes as appropriately related to one’s own cherished mood is known as *bhāva-sambandhī* (due to its being the *upādāna-kāraṇa*, or ingredient cause of *bhāva*).

Śrīmad-Bhāgavatam (11.2.39, 1.8.36) advises:

*gītāni nāmāni tad arthakāni
gāyan vilajjo vicared asaṅgaḥ*

Completely giving up material attachments, one should wander freely without embarrassment, while singing about the sweetness of Śrī Kṛṣṇa’s name and beauty.

*śṛṅvanti gāyanti gṛṇanty abhikṣṇasaḥ
smaranti nandanti tavehitam janāḥ*

The devotees achieve supreme bliss by incessantly hearing about, glorifying, and remembering Your pastimes.

These proofs from the scriptures confirm that continuous engagement in *bhāva-sambandhī-sādhana* is obligatory.

It has been mentioned earlier that remembrance is the primary limb of *rāgānuṅga-bhakti*. But one should understand that remembrance is dependent on *kīrtana*. In the present age of Kali, it is the practice of *kīrtana* that grants the eligibility to enter into *bhajana*, because as all the scriptures proclaim, *kīrtana* is superior to all the other limbs of *bhakti* and bestows the highest result.

Part One, First Illumination

It is said in Śrī Ujjvala-nīlamanī that the personified Śrutis, following the mood of the *gopīs*, performed austerities (*tapasya*) with deep faith, and upon completely attaining *prema*, took birth in Vraja. This proves that performance of penances is one cause for attaining *gopī-prema*.

Here, *tapasya* means fasting on holy days such as Ekādaśī and Janmāṣṭamī, because in the present age of Kali, other types of austerities are condemned. The Lord has personally said, “Vows performed for My sake are called *tapasya*.” Thus, fasting on holy days like Ekādaśī and Janmāṣṭamī and performing other such austerities are *nimitta-kāraṇa*, instrumental causes for enhancing one’s specific devotional sentiment. Failure to perform these occasional duties is harmful, and thus they are to be accepted as perpetual obligations. In this vein, the scriptures known as Smṛti further explain that to fast on Ekādaśī is accepted as *govinda-smaraṇa*, remembrance of Govinda. On the basis of this evidence, we can see that observing vows such as those pertaining to holy days like Ekādaśī and Janmāṣṭamī leads to attaining *smaraṇa*, remembrance, which is *upādāna-kāraṇa*, the ingredient cause of attaining one’s cherished mood. Therefore such vows are considered to be partial *bhāva-sambandhī*.

From the perspective of prohibitions, the *Skanda Purāṇa* declares that people who fail to observe Ekādaśī take on sin equal to killing one’s mother, father, brother, and spiritual master. Disregarding Ekādaśī and other fasts is regarded as an offense to the holy name. It is also written in the *Viṣṇu-dharmottara* that while the scriptures offer various means of atonement for crimes such as killing a *brāhmaṇa*, drinking liquor, kidnapping, and harboring lusty desires for the wife of one’s spiritual master, there are no penances that can eradicate the sin incurred by taking grains on Ekādaśī. Therefore regular observance of the Ekādaśī vow is accepted as obligatory and should be followed without question. In the *Skanda Purāṇa* it is said, “People who do not abandon their

Ekādaśī fast, even in the presence of dreadful calamities or untold happiness, have attained Vaiṣṇava initiation (*dikṣā*) in the true sense,” and, “Those who dedicate all their activities to the lotus feet of Viṣṇu are genuine Vaiṣṇavas.”

These two statements confirm that it is incumbent upon Vaiṣṇavas to observe Ekādaśī. Vaiṣṇavas are always forbidden to accept anything not offered to the Lord, but on Ekādaśī they are even prohibited from accepting *mahā-prasāda* that contains grains, and offence is incurred even if such grains are taken unintentionally.

The vow observed during the holy month of Kārttika, as an aspect of the performance of austerities, is *nimitta-kāraṇa*, the instrumental cause of attaining one’s cherished devotional sentiment. And the Kārttika vow, as an aspect of the performance of primary devotional limbs such as hearing and chanting, is *upādāna-kāraṇa*, the ingredient cause. In many places, Śrī Rūpa Gosvāmī has mentioned that Śrīmatī Rādhikā, as the presiding Deity of the Kārttika month, is called Kārttika-devī, Urjā-devī, Urjeśvarī, and so on. Observing the Kārttika vow presents a special opportunity for the *sādhaka* to achieve the mercy of Śrīmatī Rādhikā, the Goddess of Vṛndāvana. Hence, it is compulsory.

“O Ambarīṣa, *Śrīmad-Bhāgavatam*, spoken by Śrī Śukadeva Gosvāmī, should be heard every day.” This statement from the Smṛti declares that hearing *Śrīmad-Bhāgavatam* is a perpetual duty.

“I have glorified the lives of great personalities to you. Those who are aspiring for pure devotion at the lotus feet of Śrī Kṛṣṇa should regularly hear the attributes of the Lord, the destroyer of all inauspiciousness, who is glorified with immaculate poetry.” This statement from *Śrīmad-Bhāgavatam* (12.3.15) establishes that hearing about the character of one’s beloved Śrī Kṛṣṇa as related in the Tenth Canto is a continual duty in the category of *bhāva-sambandhī*, activity related to one’s cherished mood.

Accepting *tulasī* leaves, sandalwood paste, perfume, garlands, and garments that have been offered to the Lord is *bhāva-sambandhī*. Activities such as wearing neck beads made from the holy *tulasī* plant and adorning the body with Vaiṣṇava markings such as *tilaka*, stamps of the holy name and of the Lord's footprints marked with *gopī-candana* are *bhāva-anukūla*, favorable to the development of one's desired mood. Serving *tulasī*, circumambulating her, and offering obeisances to her are also *bhāva-anukūla*. Since it is helpful to honor the cow, the banyan tree, the myrobalan tree, the *brāhmaṇas*, and so on, such limbs of devotion are called *bhāva-aviruddha*, neutral to the development of the desired sentiments.

Service to the Vaiṣṇavas possesses a special characteristic in that it is included within all the practices of *bhajana* already described (that is, *bhāvamaya*, *bhāva-sambandhī*, *bhāva-anukūla*, and *bhāva-aviruddha*), and therefore must be performed along with them.

All of the practices mentioned above are to be accepted as one's duties. For example, it is seen that Mother Yaśodā gives more importance to diligently looking after the ingredients of nourishment (*poṣaka*) - such as boiling milk, curd, and butter - than she does to Kṛṣṇa Himself, who is the object to be nourished (*poṣya*). As described in the Tenth Canto of *Śrīmad-Bhāgavatam*, even though her son was not yet satisfied, Mother Yaśodā put Him down in the middle of feeding Him breast-milk, so she could rescue the milk, which was boiling over.

Similarly, though *śravaṇa*, *kīrtana*, and so on may be considered as *poṣya* (objects to be nourished) for *rāgānuga-bhaktas* conversant in the principles of *rasa*, the special effort they may make to practice the above-mentioned limbs - which are considered *poṣaka*, objects that nourish *śravaṇa*, *kīrtana*, and so on - cannot be considered improper.

Since *ahaṅgrahopāsanā*, *nyāsa*, *mudrās*, meditation on Dvārakā, and worship of the Dvārakā queens are hindrances to *rāga-mārga-sādhana*, they are prohibited. Hearing discourses

on Purāṇas other than Śrīmad-Bhāgavatam is neutral - that is, neither favorable nor unfavorable.

Bhakti is by nature eternally existent, fully sentient, and spiritually blissful (*sac-cid-ānanda-svarūpa*) and is not subject to transformation. Still, just to help us more easily understand this difficult subject matter, we have employed terms such as *upādāna-kāraṇa*. In the scriptures that delineate the science of devotional mellows, terms such as *vibhāva* and *anubhāva* have been used to describe *rasa*. Similarly, *upādāna* and other words have been used here to make this subject easy to comprehend. May the saintly devotees forgive me for this.

Śrī Candrikā-cakora-vṛtti

In *Bhakti-sandarbha* (*Anuccheda* 273), Śrīla Jīva Gosvāmī says, “*ataeva yady anyāpi bhaktiḥ kalau kartavyā tadā tat saṁyoge naivety uktam* - in Kali-yuga, if one is practicing other limbs of *bhakti*, it is obligatory to perform them along with *harināma-saṅkīrtana*.” Śrīla Sanātana Gosvāmī has also said that *harināma-saṅkīrtana* is topmost of all the limbs of *bhakti*, including *smaraṇa*:

*manyāmahe kīrtanam eva sattamaṁ
lolātmakaika sva-hṛdi sphurat smṛteḥ
vāci sva-yukte manasi śrutau tathā
dīvyat parān apy upakurvad ātmavat*

Bṛhad-bhāgavatāmṛta (2.3.148)

We consider that *kīrtana* (chanting the names of the Lord) is superior to *smaraṇa* (remembrance of Him), because *smaraṇa* appears in the heart only, and the heart is flickering and unsteady by nature. *Kīrtana*, however, directly manifests on the organ of speech and automatically paints the mind with its own hue. In the end, the sound of *kīrtana* not only satisfies one’s own ears, but pleases all those who hear it.

Part One, First Illumination

Smarāṇa does not have this power. Only *kīrtana* is capable of subduing the mind, which is more restless than the wind. Moreover, without *kīrtana* the mind is incapable of performing *smarāṇa*. The mind cannot be made steady by any means other than *kīrtana*. This is the deep meaning of the above verse by Śrīla Sanātana Gosvāmī.

kṛṣṇasya nānā-vidha-kīrtaneṣu
tan-nāma-saṅkīrtanam eva mukhyam
tat-prema-sampajanane svayaṁ drāk
śaktam tataḥ śreṣṭhatamaṁ mataṁ tat

Bṛhad-bhāgavatāmṛta (2.3.158)

Among the many types of *śrī-kṛṣṇa-kīrtana*, the *kīrtana* of the Lord's name is topmost and supremely worshipful. Through *śrī nāma-saṅkīrtana*, the supreme wealth of *kṛṣṇa-prema* manifests in the *sādhaka*'s heart very quickly. This *śrī nāma-saṅkīrtana* is independently capable of bestowing pure love for Kṛṣṇa, and therefore, compared to *smarāṇa* and other limbs of *bhakti*, it is considered the foremost.

Furthermore, *śrī nāma-saṅkīrtana* is both the practice (*sādhana*) and the goal (*sadhya*). This is the conclusion of Śrīla Sanātana Gosvāmī and other Vaiṣṇava *ācāryas* who are deeply immersed in love for the Lord.

**THUS ENDS
THE FIRST ILLUMINATION**

SECOND ILLUMINATION

Text 1

nanu “na hānīm na glānīm na nija-gr̥ha-kṛtyam̐ vyanitām̐
na ghoram̐ nodaghūrṇām̐ na kila kadanam̐ vetti kim̐ api |
varāṅgībhīḥ svāṅgīkṛta-suhṛd̐ anaṅgābhir̐ abhito, harir̐
vṛndāraṇye parama-nīsam̐ uccair̐ viharati ||” ity̐ ādibhya eva śrī
vṛndāvaneśvayādi-prema-vilāsa-mugdhasya śrī vrajendra-sūnor̐
na kvāpi anyatrāvadhāna-sambhava ity̐ avasīyate | tathā sati nānā
dig-deśa-vartibhir̐ ananta-rāgānugīya-bhaktaiḥ kriyamāṇam̐
paricaryādika kena svīkartavyam? vijñaptis̐ tava pāṭhādikaṁ ca
kena śrotavyam? tad̐ aṁśena paramātmanaivāṁśāṁśinor̐ aikyād̐
iti cet̐ samādhir̐ ayam̐ samyag̐ ādhir̐ eva tādr̥śa-kṛṣṇānurāgi-
bhaktānām̐ | tarhi kā gatih? sāksāt̐ śrīmad-uddhavoktir̐ eva | sā ca
yathā - “manreṣu māṁ vā upahūya yat̐ tvam̐ akunṭhitākhaṇḍa
sad-ātma-bodhaḥ | pṛccheḥ̐ prabho mugdha ivāpramattas̐ tan me
mano mohayatīva deva ||” asyārthaḥ - “manreṣu jarāsandha-
vadha rājasūyādy-artha-gamana-vicārādiṣu prastuteṣu māṁ
vai nīścitam̐ upahūya yat̐ pṛccheḥ̐ uddhava tvam̐ atra kim̐
kartavyam̐ tad̐ brūhi ity̐ pṛccheḥ̐ apr̥cchaḥ̐ akunṭhitaḥ̐ kālādinā
akhaṇḍaḥ̐ paripūrṇaḥ̐ sadā sarvadika eva ātmano bodhaḥ̐ samvic-
chaktir̐ yasya sa mugdha iva yathā anyo mugdho janaḥ̐ pṛcchati
tathety̐ arthaḥ̐ tat̐ tava yugapad̐ eva maugdhyam̐ sārvañjyam̐ ca
mohayatīva mohaty̐ eva | atra mugdha iva tvam̐ na tu mugdha
ity̐ | mohayatīva na tu mohayati ity̐ vyākhyāyām̐ saṅgaty̐ abhāvāt̐ |
asaṅgateṣu karmāṇy̐ anihasya bhavo ’bhavasyety̐ ādi-vākyeṣu
madhye etad̐ vākyasyopanyāso vyarthaḥ̐ syād̐ ity̐ atas̐ tathā na
vyākhyeyam̐ | tataś̐ ca dvārakā-līlāyām̐ saty̐ api sārvañjnye yathā
maugdhyam̐ tathaiva vṛndāvana-līlāyām̐ api saty̐ api maugdhye
sārvañjyam̐ tasyācintya-śakti-siddham̐ eva mantavyam̐ | ataeva

varṇitaṁ śrī-līlāśuka-caraṇaiḥ “sarvajñatve ca maugdhe ca sārvaḥhaumam idaṁ maha iti ||”

Śrī Kṛṣṇa is the embodiment of *rasa* and is always immersed in amorous pastimes (*rasa-vilāsa*).

*na hāniṁ na glāniṁ na nija-gr̥ha-kṛtyaṁ vyasanitāṁ
na ghoram̐ nodaghūrṇāṁ na kila kadanam̐ vetti kim api
varāṅgībhiḥ svāṅgikṛta-suhṛd anaṅgābhir abhito
harir vṛndāraṇye parama-nīsam uccair viharati*

Surrounded by the beautiful Vraja maidens, Śrī Śyāmasundara, having accepted Cupid (*kandarpa*) as His heart's nearest and dearest friend, is always so absorbed in romantic intrigues in Śrī Vṛndāvana that He remains completely unaware of anything else - any kind of loss, lamentation, household duties, calamity, fear, anxiety or defeat at the hands of His enemies.

This scriptural evidence reveals that Vrajendra-nandana Śyāmasundara is so captivated by His loving affairs with Śrīmatī Rādhikā and the other young wives of Vraja that He has no chance to even think about anything else. This being the case, who, then, accepts the service rendered by countless *rāgānuga* devotees situated in so many countries in all the directions? Who listens to the various kinds of prayers and praises they offer to Him? One may resolve this uncertainty by saying that the *aṁśa*, or portion, of Śrī Vrajendra-nandana, Paramātmā, resides in the heart of every living entity. Since there is no difference between the portion and the origin, it is Paramātmā who accepts the service and hears the prayers and hymns of the *rāgānuga* devotees - this itself is Śrī Vrajendra-nandana's accepting and listening.

However, for a *rāgānuga* devotee of Kṛṣṇa, such a proposition is as painful as a crippling disease. What then is the solution? Śrī Uddhava provides the answer with these words:

Part One, Second Illumination

*manreṣu mām vā upahūya yat tvam
akuṅṭhitākhaṇḍa-sadātma-bodhaḥ
pṛccheḥ prabho mugdha ivāpramattas
tan no mano mohayatīva deva*

Śrīmad-Bhāgavatam (3.4.17)

O my Lord, while pondering Your duty in regard to killing Jarāsandha, attending the *rājasūya-yajña*, and performing other responsibilities, You called me over and, just like an ordinary, simple-minded person, asked me, “O Uddhava, what is My obligation in this situation?” Although You are full of unlimited, eternal knowledge, which is undivided and unimpeded by time and space, still You questioned me, just as an innocent person approaches someone wise for advice about some weighty matter. By simultaneously displaying child-like unawareness (*mugdhatā*) and omniscience (*sarvajñatā*), You are bewildering me.

Uddhava is saying, “Some people say that in reality You are not perplexed but are only acting so, and that though You appear to be bewildering me, I am not really bewildered. However, such an explanation is inconsistent [with the truth].” One may try to justify such an interpretation by inappropriately citing seemingly relevant scriptural statements, such as Uddhava’s proclamations, “You are without endeavor, yet You perform *karma*,” and, “You are unborn, yet You take birth” (*Śrīmad-Bhāgavatam* 3.4.16). However, since this context is different, such an explanation is not proper.

We must accept *mugdhatā*, or Śrī Kṛṣṇa’s quality of being innocently unaware, in His Dvārakā pastimes despite the presence of *sarvajñatā*, His being omniscient. Similarly in His Vṛndāvana pastimes we are obliged to acknowledge *sarvajñatā*, brought about by His inconceivable potency, despite the presence of *mugdhatā*. Līlāśuka Bilvamaṅgala Ṭhākura has

given an identical explanation in *Kṛṣṇa-karnāmṛta* (83): “We see that the apparently contradictory qualities of *sarvajñatā* and *mugdhatā* co-exist in each and every one of the Lord’s pastimes. Therefore, we must accept this as being accomplished by His inconceivable potency.”

Text 2

*atra sarvajñatvaṁ mahaiśvaryaṁ eva na tu mādhyamam,
mādhyamam khalu tad eva yad aiśvarya vinābhūta kevala-nara-
līlatvena maugdhyam iti sthūla dhiyo bruvate ||*

Someone may propose: “One should understand that *sarvajñatā* here indicates an abundance of divine opulence devoid of sweetness (*mādhyama*), while the *mugdhatā* that results from completely setting aside opulence and imitating human-like behavior is simply *mādhyama*.” Only dull-headed people speak like this.

Text 3

*mādhyamādikaṁ nirūpyate | mahaiśvaryasya dyotane vādyotane
canara-līlatvānatikramo mādhyamam | yathā pūtanā prāṇahāritve
'pistana-cūṣaṇa-lakṣaṇa-nara-bāla-līlatvam eva | mahā kaṭhōra
śakaṭa-sphoṭane 'py ati sukumāra caraṇa traimāsikyottāna-
śāyibāla-līlatvam | mahā-dīrgha-dāmāśakya-bandhatve 'pi mātr-
bhīti-vaiklavyam | brahma-baladevādi-mohane 'pi sarvajñatve 'pi
vatsa-cāraṇa-līlatvam | tathā aiśvarya sattva eva tasyādyotane
dadhi-payaś-cauryam gopa-strī-lāmpaṭyādikaṁ | aiśvarya-rahita-
kevala-naralīlatvenamaugdhyam eva mādhyamam ity ukte' krīḍā
capala-prākṛta-nara-bālakeṣv api maugdhyam, mādhyamam iti
tathā nanirvācyam ||*

The conclusion regarding the Lord’s aspect of unassuming sweetness (*mādhyama*) and related topics is that whether or

not divine opulence is exhibited, if the mood of human-like pastimes is not transgressed even slightly, then it is called *mādhurya*.

For example, when Śrī Kṛṣṇa killed the demoness Pūtanā, He enacted the pastime of sucking her breast, behaving just like an ordinary human child. While smashing the terrifying and hard-hearted cart demon (Śakaṭāsura) with His extremely tender lotus feet, Kṛṣṇa maintained human-like behavior as a small baby of only three months, lying flat on His back. Even when Mother Yaśodā could not bind Him with the longest rope, Kṛṣṇa appeared completely perturbed out of fear of her. In *brahma-vimohana-līlā*¹, having baffled Brahmā, Baladeva, and everyone else, Kṛṣṇa was seen tending the cows and calves just like an ordinary human boy, even while personally remaining omniscient. Moreover, even though Kṛṣṇa's great opulence (*aiśvarya*) is present when He is seen performing the pastimes of stealing milk and yogurt and acting lustily toward the enchanting young cowherd maidens, that *aiśvarya* is not apparent.

If the Lord's *mugdhatā* were to be called *mādhurya* simply because without displaying any divine opulence it corresponds with human activities, then the *mugdhatā* shown by any ordinary restless and playful child would also have to be called *mādhurya*. Therefore, it is completely wrong to explain *mādhurya* in this way.

Text 4

*aiśvaryaṁ tu nara-līlatvasyānapekṣitatve sati īśvaratvāviṣkāraḥ |
yathā māṭṛ-pitarau prati aiśvaryaṁ darśayitvā - etad vāṁ darśitam
rūpaṁ prāg janma smaraṇāya me | nānyathā mad bhavaṁ jñānaṁ
martya-liṅgena jāyate ||” ity uktam | yathā arjunaṁ prati “paśya
me rūpaṁ aiśvaram” ity uktvā aiśvaryaṁ darśitam | vraje 'pi
brahmāṇaṁ prati mañju-mahima-darśane paraḥ sahasra-catur-
bhujatvādikam apīti ||*

¹ This pastime is described in *Śrīmad-Bhāgavatam*, Tenth Canto, Chapter 13.

To exclusively manifest the sentiment of being the supreme controller of existence (*īśvara-bhāva*) while disregarding the human-like mood of *nara-līlā* is called *aiśvarya*.

When revealing His magnificence, Kṛṣṇa said to His parents Śrī Vasudeva and Devakī (*Śrīmad-Bhāgavatam* 10.3.44), “O Father, O Mother, I have shown you My four-armed form just to remind you of your previous birth. Otherwise, if you had only observed My human-like characteristics, you would not have understood Me.” In the same way, He told Arjuna (*Bhāgavad-gītā* 9.5), “Behold My magnificent form!” and revealed His *aiśvarya*. In Śrī Vṛndāvana also, even while displaying the glories of His charming beauty, He showed Brahmā thousands upon thousands of His four-armed forms.

Text 5

atha bhakta niṣṭham aiśvarya-jñānam. ataeva “yuvām na naḥ sutau sāksāt pradhāna-puruṣeśvarau” ity ādi vasudevokteḥ “sakheti matvā prasabham yad uktam” ity arjunokteś ca īśvaro ’yam ity anusandhāne ’pi ḥṛt-kampa-janaka-sambhrama-gandhasya anudgamāt sviya bhāvasyāti-sthairyam eva yad utpādayati tan mādhyajñānam | yathā - “vandinas tam upadeva gaṇā ye, gīta-vādyā-valibhiḥ paribabruḥ ||” iti “vandyamāna-caraṇaḥ pathi vṛddhaiḥ ||” iti ca yugala-gītokteḥ, goṣṭham prati gavānayana-samaye brahmendra-nāradādibhiḥ kṛtasya kṛṣṇa-stuti-gīta-vādyam pūjopahāra-pradāna-pūrvaka-caraṇa-vandanasya dṛṣṭatve ’pi śrīdāma-subalādinām sakhyā-bhāvasyāśaithilyam | tasya tasya śrutatve ’pi vrajābalānām madhura-bhāvasyāśaithilyam | tathaiva vraja-rāja-kṛta-tad-āśvāsana-vākyair vrajeśvarya api nāsti vātsalya-śaithilya gandho ’pi praty uta dhanyāivāham yasyāyam mama putraḥ parameśvara iti manasy abhinandane putra-bhāvasya dārḍhyam eva | yathā prākṛtyā api mātuh putrasya pṛthviśvaratve sati tat-putra-prabhāvaḥ sphīta evāvabhāti | evam dhanyā eva vyaṁ yeṣāṁ sakhā ca parameśvara iti yāsāṁ preyāṁ parameśvara iti sakhānām

Part One, Second Illumination

preyasīnām ca sva sva-bhāva dārḍhyam eva jñeyam | kim ca saṁyoge sati aiśvarya-jñānam na samyag avabhāsate, saṁyogasya śaityāt candrātapa-tulyatvāt virahe tv aiśvarya-jñānam saṁyag avabhāsate | virahasyauṣṇayā sūryātapa-tulyatvāt | tad api hṛt-kampa-sambhramādarāya bhāvān naiśvarya-jñānam | yad uktam—“mṛgayur iva kapīndram vivyadhe lubdha-dharmā striyam akṛta-virūpām strī-jitaḥ kāmāyānām | balim api balimatvāveṣṭayad dhvāṅkṣavad yas tad alam asita-sakhyair dustyajas tat kathārtha” iti | atra vrajaukasām govardhana-dhāraṇāt pūrvaṁ kṛṣṇa īśvara iti jñānam nāsīt | govardhana-dhāraṇa varuṇa-loka gamanānantaram tu kṛṣṇo ’yam īśvara eveti jñāne ’py ukta prakāreṇa śuddham mādhyaya-jñānam eva pūrṇam | varuṇa-vākyenoddhava-vākyena ca sākṣād īśvara-jñāne ’pi “yuvām na naḥ sutāv iti” vasudeva vākyavat vrajeśvarasya “na me putraḥ kṛṣṇa” iti manasy api manāg api noktiḥ śrūyate iti tasmād vraja-sthānām sarvathaiva śuddham eva mādhyaya-jñānam pūrṇam pura-sthānām tu aiśvarya-jñāna-miśram mādhyaya-jñānam pūrṇam ||

Now a description of devotees who are steadfast in *aiśvarya-jñāna* will be presented. Śrī Vasudeva told Śrī Kṛṣṇa and Śrī Baladeva, “You are not my sons. You are directly the Supreme Personalities of Godhead.” Arjuna also, after seeing Kṛṣṇa’s universal form, said, “O Kṛṣṇa, please forgive me for whatever I may have said earlier out of carelessness or affection, not realizing Your glories” (*Bhagavad-gītā* 11.41).

The statements of these devotees reveal that their respective parental and fraternal moods diminished upon seeing Śrī Kṛṣṇa’s divine opulence. This is called *aiśvarya-jñāna*. Inversely, even after knowing [meaning ‘after hearing’]² that Śrī Kṛṣṇa is the Supreme Lord Himself, not the slightest

² In footnotes 2, 3, 4, 5, 6, 7, 8, 9, 12, and 14 of this chapter, summaries of Śrīla Nārāyaṇa Gosvāmī Mahārāja’s additional explanations of the esoteric truths (*tattva*) in this book are presented. The exact date and place of his explanations in full are given in endnote 1.

Here, Śrīla Nārāyaṇa Gosvāmī Mahārāja has stated that ‘to know’ or ‘to have knowledge of’ (*jñāna*) means ‘to have heard from others,’ such as Paurṇamāsī and Gargācārya. It does not mean, ‘I know,’ or ‘I have realization.’

scent of any heart-wrenching awe and reverence is produced, but instead the mood of one's established relationship with Śrī Kṛṣṇa remains firm, then that awareness is called *mādhurya-jñāna*.

The *Yugala-gīta* (*Śrīmad-Bhāgavatam*, Tenth Canto, Chapter Thirty-five) states, [The *gopīs* tell Mother Yaśodā,] “Gandharvas and other sub-demigods devoted to the Śrutis surrounded Śrī Kṛṣṇa on all four sides and worshiped Him with hymns, flowers, and other paraphernalia,” and, “Lord Brahmā and others offered obeisances at His lotus feet as He herded the cows along the path.” These statements show that the cowherd boys headed by Śrīdāma and Subala saw Brahmā, Indra, Nārada, and other demigods offer prayers with songs and musical instruments, and worship with all paraphernalia and obeisances at Kṛṣṇa's lotus feet as He returned from the forest. Nevertheless, their mood of natural friendship with Kṛṣṇa was not even slightly diminished.

Upon hearing of this from the cowherd boys, the Vraja maidens were seen to exhibit an unshakable fixation in their amorous feelings (*madhura-bhāva*) for the Lord. In the same way, there was not the slightest weakening of Vrajeśvarī Śrīmatī Yaśodā's maternal mood when she heard the words that Vrajarāja Nanda Bābā spoke to pacify the Vrajavāsīs. Rather, due to the manifestation of maternal pride, her maternal love for Kṛṣṇa only strengthened, and she felt. “I am blessed that my son is the Supreme Lord Himself.”³ These words indicate that the surge of maternal pride in the heart

³ Śrīla Nārāyaṇa Gosvāmī Mahārāja has explained that after Kṛṣṇa lifted Govardhana Hill, the elderly *gopas* of Vraja talked with Nanda Bābā about Kṛṣṇa possibly being a demigod, God, or someone like God, and that perhaps he should refrain from chastising Him. Nanda Bābā chuckled and replied that because Kṛṣṇa always lies, steals, becomes angry, and creates mischief, it is impossible for Him to be so. He told them, “If my son is God, I offer my obeisances to Him; nevertheless, I will chastise Him.” His actual meaning, however, is “Kṛṣṇa is not God. He is my son.” Hearing her husband's words, Mother Yaśodā also laughed at the idea that Kṛṣṇa could be anyone other than her begotten son.

of Yaśodā strengthened her *vātsalya-bhāva* in the same way that an ordinary mother whose son becomes the ruler of the world immediately feels even more motherly love for him.⁴

The *sakhās* said, “We, too, are blessed that our friend is the Supreme Lord,” and the *vraja-gopīs* said, “We are blessed that our beloved is the Supreme Lord.”⁵ From these statements we can understand that even after the knowledge that Kṛṣṇa is the Supreme Personality of Godhead came to their attention (*īśvara-jñāna*)⁶, the individual moods of the Vrajavāsīs became strengthened rather than diminished.⁷

⁴ Śrīla Nārāyaṇa Gosvāmī Mahārāja explains that the residents of Vraja, even the grass and creepers, never believe that Kṛṣṇa is the Supreme Lord. To them, He is simply a friend, a son, or a beloved, and assertions of His Godhood by others are met with sarcasm and humor: “Yes, you are right. Be right. Very good! If He is the Supreme Lord, then it is my desire that all become devoted to Him.” And thus the conversation about His Godhood ends.

⁵ Śrīla Nārāyaṇa Gosvāmī Mahārāja has explained that Śrīla Viśvanātha Cakravartī Ṭhākura’s words and heart are not understood by the general reader. They are realized and then explained by pure Vaiṣṇavas by dint of their own unalloyed *bhakti* practices. Śrīla Cakravartī Ṭhākura is quoting the version of the *gopīs* here, not the version of Brahmā or Śiva. According to the *gopīs*, the *sakhās* words are spoken in jest.

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī has also discussed this incident in his *Govinda-līlāmṛta*. He writes that after the playful *gopas* saw the demigods bowing down to Kṛṣṇa and glorifying Him as the Supreme Lord, as the lifter of Govardhana Hill, as the killer of demons, and so on, they came before Kṛṣṇa, laughing and mimicking the demigods’ behavior with Him. They considered the demigods bewildered to have glorified their friend in such a way, for they saw that it was due to Nanda Mahārāja’s worship of Lord Viṣṇu that Lord Viṣṇu had invested His power in Him.

⁶ The word *īśvara-jñāna* can be understood in two ways: (1) one’s own realization that Kṛṣṇa is God and (2) hearing that He is God from others, but not believing it. Here, it means they did not believe it.

⁷ Threatening Kṛṣṇa with a stick, Nanda Bābā may say with affectionate sarcasm, “Oh, I have heard that You are the Supreme Lord; I will worship You.” In fact, his inner meaning is the opposite: “I know that You are just an unruly child.”

In Śrīla Viśvanātha Cakravartī Ṭhākura’s commentary on *Śrīmad-Bhāgavatam*, he explains that when Uddhava informed Nanda Bābā that Kṛṣṇa is God, again Nanda Bābā responded with words of sarcasm. Similarly, at the time of the solar eclipse, when Kṛṣṇa met the *gopīs* at Kurukṣetra, their praises of His Godhood were spoken in pure jest. And in *Gopī-gīta*, Verse 9, the words spoken by the *gopīs* in Śrīmatī Rādhikā’s party were also full of irony.

When the Vrajavāsīs meet with the Lord, *aiśvarya-jñāna* does not manifest in them. Meeting is like the cool rays of the moon, but separation is like the scorching rays of the sun. Due to the burning pain of separation, *aiśvarya-jñāna* sometimes momentarily manifests. Even then, because of the absence of reverence, the heart does not palpitate and feelings of awe are not aroused; hence, this cannot really be accepted as *aiśvarya-jñāna*.

For example, in *Bhramara-gīta* (*Śrīmad-Bhāgavatam*, Tenth Canto, Chapter Fourty-seven) the *gopīs* say, “In His incarnation as Rāma, as if an ordinary hunter, He pierced from a hidden place the monkey king Bāli with arrows. Generally, a hunter kills animals out of excessive greed for flesh, but Rāma killed Bāli without reason. Thus, He is even crueler than a hunter. Furthermore, being subjugated by a woman (His wife Sītā), He cut off the lusty Śūrpaṅakhā’s nose and ears. In His incarnation as Vāmana, like a crow [who snatches a fragment of food and then kicks away the basket from where he took it] He accepted Mahārāja Bali’s worship and then bound him with the noose of Varuṇadeva. Therefore, we do not want any kind of friendship with that black-complexioned person. But still, we continue to talk about Him, as it is extremely difficult for us to give this up.”

This verse from *Bhramara-gīta* (10.47.17) reflects the distinct moods of the Vraja maidens, who did not nurture any special awe and reverence for Śrī Kṛṣṇa, even after knowing [hearing] of His opulence. Before Kṛṣṇa lifted Govardhana Hill, the Vrajavāsīs had no *aiśvarya-bhāva* and never thought, “Our Kṛṣṇa is the Supreme Lord.” And although they were confronted with evidence that Kṛṣṇa is the Supreme Lord after He lifted Govardhana, and even when He returned from Varuṇaloka,⁸ the Vrajavāsīs’ hearts were filled only with feelings of pure *mādhurya-jñāna*, just as before.

⁸ When Nanda Bābā saw Varuṇadeva and his associates worshipping Kṛṣṇa, he was astonished and considered they offered such respect simply because Kṛṣṇa was a wonderful child.

Śrī Vasudeva said to Kṛṣṇa and Baladeva, “Neither of You are my sons.” In contrast, although knowledge of Kṛṣṇa’s divine opulence arose in Nanda Bābā’s heart after he heard from Varuṇadeva and Uddhava, Nanda Bābā never had the sentiment that “Kṛṣṇa is not my son,” nor is it mentioned anywhere that he ever spoke in this way to anyone.⁹ Thus we can see that the Vrajavāsīs were always completely full of spotlessly pure *mādhurya-jñāna*. In contrast, the *mādhurya-jñāna* of the associates of Dvārakā was mixed with awareness of the Lord’s *aiśvarya*.

Text 6

nanu pure vasudeva-nandanah kṛṣṇo 'yam aham īśvara eva iti nara-līlatve 'pi jānātyeva yathā tathaiiva nanda-nandanah kṛṣṇam svam īśvaratvena vraje jānāti na vā? yadi jānāti tadā dāma-bandhanādi-līlāyām māṭṛ-bhīti-hetukāśru-pātādikam na ghaṭate | tadādikam anukaraṇam eveti vyākhyā tu manda-matīnām eva na tv abhijñā-bhaktānām | tathāvyākhyān asyābhijñā-sammatatve “gopy ādade tvayi kṛtāgasi dāma yāvad yā te daśāśru-kalilāñjana-sambhramākṣam | vaktraṁ nilīya bhaya-bhāvanayā sthitasya sa mām vimohayati bhīr api yad bibheti ||” ity uktavatyām kuntyām moho naiva varṇyeta | tathā hi bhīr api yad bibheti ity uktyaiva kuntyā atraiśvarya-jñānam vyakti-bhūtaṁ bhaya-bhāvanayā sthitasya ity antarbhayasya ca tayā satyatvam evābhimatam | anukaraṇa-mātratve jñāte tasyā moho na sambhaved iti jñeyam | yadi ca svam īśvaratvena na jānāti tadā tasya nitya jñānānanda ghanasya nitya jñānāvaraṇam kena kṛtam iti? - atrocyate | yathā saṁsāra-bandhe nipātya duḥkham evānubhāvayitum māyāvṛttir avidyā jīvanām jñānam āvṛṇoti, yathā ca mahā-madhura-śrī-kṛṣṇa-līla-sukham anubhāvayitum guṇātītānām

⁹ Take the example of a piece of straw placed in a large pot of boiling milk. That straw remains visible on the surface only for a second before totally disappearing into the milk. One will not be able find it. *Aiśvarya*, likened to the straw in that milk, is concealed by the fathomless ocean of *mādhurya* in Vraja. One has no way of knowing that it is there.

śrī-kṛṣṇa-parivārāṇām vrajeśvaryādīnām jñānam cic-chakti-vṛttir
 yogamāyaivāvṛṇoti, tathaiva śrī kṛṣṇam ānanda-svarūpam apy
 ānandātīsayam anubhāvayitum cic-chakti-sāra-vṛttiḥ premaiva
 tasya jñānam āvṛṇoti | premṇas tu tat svarūpa-śaktitvāt tena
 tasya vyāpter na doṣaḥ | yathā hy avidyā sva-vṛtṭyā mamatayā
 jīvaṁ duḥkhayitum eva badhnāti, yathā daṇḍanīya janasya
 gātra-bandhanam rajju-nigaḍḍadinā mānanīya-janasyāpi gātra-
 bandhanam anargha-sugandha-sūksma-kañcukoṣṇiṣādinā, ity
 avidyādhīno jīvo duḥkhī, premādhīnaḥ kṛṣṇo 'ti sukhi | kṛṣṇasya
 premāvaraṇa-svarūpaḥ sukha-viśeṣa-bhoga eva mantavyaḥ, yathā
 bhṛṅgasya kamala-koṣāvaraṇa-rūpaḥ | ataevoktaṁ “nāpaiṣi
 nātha hṛdayāmburuhāt svapuṁsām” iti praṇaya-rasanayā
 dhṛtānghri-padme iti ca | kiṁ ca yathāivāvidyayā svatāratamyē
 jñānāvaraṇa-tāratamyāt jīvasya pañca-vidha-kleśa-tāratamyam
 vidhīyate, tathaiva premṇāpi sva-tāratamyena jñānaiśvaryādy-
 āvaraṇa-tāratamyāt sva-viśayāśrayayor ananta-prakāram
 sukha-tāratamyam vidhīyate iti | tatra kevala premā śrī yaśodādi
 niṣṭhaḥ sva viśayāśrayau mamatā rasanayā nibadhya paraspara-
 vaśībhūtau vidhāya jñānaiśvary-ādikam āvṛtya yathādhikam
 sukhayati na tathā devakyādi-niṣṭho jñānaiśvarya miśra iti |
 tasmāt tāsām vrajeśvaryādīnām sannidhau tad vātsalyādi-prema-
 mugdhaḥ śrī kṛṣṇaḥ svam īsvaratvena naiva jānāti | yat tu nānā-
 dānava-dāvā-nalādy-utpātāgama-kāle tasya sārva-jñām dṛṣṭam tat
 khalu tat tat premī parijana-pālana-prayojanikayā lilā-śaktyaiva
 sphūritam jñeyam | kiṁ ca maugdhya samaye 'pi tasya sādha-
 bhakta-paricaryādi-grahaṇe sārva-jñyam acintya-śakti-siddham
 iti prāk pratipāditam | tad evaṁ vidhi-mārga-rāga-mārgayor
 viveka aiśvarya mādhuryayor viveka aiśvarya-jñāna mādhurya-
 jñānayor vivekaś ca darśitaḥ | svakīyā-parakīyātvayor vivekas tu
 ujjala-nīlamanī vyākhyāyām vistārīta eva |

tatra vidhi-mārgeṇa rādhā-kṛṣṇayor bhajane mahā-vaikuṅṭha-
 stha-goloke khalv avivikta-svakīyā-parakīyā-bhāvam aiśvarya-
 jñānam prāpnoti | madhura-bhāva-lobhitve sati vidhi-mārgeṇa
 bhajane dvārakāyām śrī-rādhā-satyabhāmayor aikyāt satyabhāmā-
 parikaratvena svakīyā-bhāvam aiśvarya-jñāna-miśra-mādhurya-

jñānaṁ prāpnoti | rāga-mārgeṇa bhajane vraja-bhūmau śrī-rādhā-parikaratvena parakīyā-bhāvaṁ śuddha-mādhurya-jñānaṁ prāpnoti | yadyapi śrī rādhikā śrī kṛṣṇasya svarūpa-bhūtā hlādinī śaktiḥ, tasyā api śrī kṛṣṇaḥ eva tad api tayor līlā sahityayor evopāśyatvaṁ na tu līlā rahitayoḥ, līlāyāṁ tu tayor vraja-bhūmau kvāpy āṛṣa-śāstre dāmpatyāṁ na pratipāditam iti śrī rādhā hi prakāṣṭāprakāṣṭa-prakāśayoḥ parakīyaiva iti sarvārtha niṣkarṣa-saṅkṣepaḥ ||

Here a question may be raised: Vasudeva-nandana Śrī Kṛṣṇa performed human-like pastimes in Dvārakā with the awareness that “I am the Supreme Lord.” Did Nanda-nandana Śrī Kṛṣṇa have this same perception in His Vṛndāvana pastimes or not? If one says, “Yes, He knew it,” then at the time of being bound by Mother Yaśodā in *dāma-bandhana-līlā*¹⁰, tears would not have flowed from His eyes out of fear of her.

It is not befitting for learned devotees to suggest that His fear and tears of fright were simply a show. Only less intelligent people will say this. If the learned devotees were to accept this explanation, then Kuntī-devī would not have said in *Śrīmad-Bhāgavatam* (1.8.31), “O Kṛṣṇa, when You broke the yogurt pot, Mother Yaśodā decided to punish You so that You would not create such mischief again in the future. When out of anger she started to bind You with a rope, Your eyes became agitated out of fear, and tears, mixed with *kajjala*, flowed down Your cheeks and drenched Your chest. At that time, frightened of Your mother, although fear personified is himself afraid of You, You lowered Your head and hid Your face behind her. Remembrance of You in such a condition leaves me bewildered.”

Through these statements, Kuntī-devī has expressed *aiśvarya-jñāna*, as is indicated by the phrase ‘fear personified is himself afraid of You.’ Her words ‘frightened of Your mother’ signify that the fear in the heart of Kṛṣṇa was not artificial; it was genuinely felt by Him. This is the conclusive

¹⁰ The pastime of Mother Yaśodā binding Kṛṣṇa to a grinding mortar is narrated in *Śrīmad-Bhāgavatam*, Tenth Canto, Chapter Nine.

opinion of Kuntī-devī. If she had thought that Kṛṣṇa was pretending to be afraid, she would not have been puzzled. Yet, if we say that He did not know He is the Supreme Lord, then the question arises as to what it is that covers the eternal knowledge of Kṛṣṇa, who is the personification of unending bliss and knowledge.

We see that ignorance (*avidyā*), as the function of the illusory potency (*māyā*), throws all living entities into the bondage of the material world and veils the knowledge of their constitutional position to make them experience only suffering. In the same way, the embodiment of the function of the spiritual potency (*cit-śakti*) – that is, the pastime potency (*līlā-śakti*) Yogamāyā – covers the knowledge of Śrī Kṛṣṇa’s associates such as Mother Yaśodā, who are beyond the three modes of nature. This enables them to taste the mellows of the happiness of Śrī Kṛṣṇa’s supremely sweet pastimes.

Similarly, the essence of *cit-śakti*, namely *prema*, also covers Śrī Kṛṣṇa’s own knowledge of His nature – that He is the very personification of divine pleasure itself (*ānanda-svarūpa*) – to enable Him to relish a greater abundance of ecstasy. *Prema* is also Kṛṣṇa’s internal, intrinsic potency (*svarūpa-śakti*). Therefore there is no fault in its covering His identity (*svarūpa*).

Ignorance binds the living entities by its tendency to create attachment, and thereby inflicts agony upon them. Criminals are bound by ropes and chains, causing them to experience suffering, whereas respectable people find great satisfaction in adorning themselves with pleasing, costly, fragrant, fine, soft clothes – like *kurtās* and turbans – which also constitute a type of bondage. Similarly, the conditioned souls, bound by ignorance, experience only misery in the state of bondage, whereas Kṛṣṇa becomes happy under the control of *prema*. Kṛṣṇa savors great joy in being bound by love, just as the bumblebee feels happy in being enclosed in the whorl of a lotus flower. Therefore it is said, “O Lord, You do not

leave the lotus-like hearts of Your devotees,” and, “Devotees have bound Your lotus feet with ropes of love.”

In this world, the extent to which one’s knowledge is covered depends on the degree of one’s ignorance, and accordingly, one will experience five kinds of misery (*kleśa*)¹¹. Similarly, various degrees of *prema* suppress the knowledge and opulence of both the object (*viṣaya*) and receptacle (*āśraya*) of *prema*, enabling them to taste the happiness of unlimited varieties of *rasa* according to the level of their love. Thus, the love of Mother Yaśodā and other Vrajavāsīs (the *āśraya* of *prema*) binds their *viṣaya*, Kṛṣṇa, with the ropes of possessiveness (*mamatā*), and vice versa. By their mutual love, *viṣaya* and *āśraya* bring one another under control, thus showering an excess of joy upon both. On the other hand, the *prema* that is mixed with awareness of the Lord’s great opulence found in Vasudeva, Devakī, and other residents of Mathurā and Dvārakā is not capable of bestowing such happiness upon Śrī Kṛṣṇa and His devotees.

Śrī Kṛṣṇa is so captivated by the parental love of Vrajēsvarī Yaśodā and the other older *gopīs* that He is not aware that He is the Supreme Lord. When disturbances from demons and forest fires occur, whatever omniscience is seen in Śrī Kṛṣṇa is only to protect His dearest devotees. One should understand that His pastime-potency (*līlā-śakti*) causes Him to momentarily display His omniscience. Furthermore, whatever omniscience is present at the time of Kṛṣṇa’s *mugdhatā* is simply to allow Him to accept the service rendered by *sādhakas*. This omniscience, also, is instilled in Him by His inconceivable potency, as previously established.

In this way I have expounded a philosophical deliberation on *vidhī-mārga* and *rāga-mārga*, the Lord’s aspects of *aiśvarya* and *mādhurya*, and His devotees’ awareness of these aspects

¹¹ The five types of *kleśa* are: *avidyā* (ignorance), *asmitā* (false ego), *rāga* (attachment), *dveṣa* (hatred), and *abhiniveśa* (absorption in bodily enjoyment).

(*aiśvarya-jñāna* and *mādhurya-jñāna*). I have also presented an elaborate analysis of the distinctions between *svakīya-bhāva* and *parakīya-bhāva* in *Ānanda-candrikā*, my commentary on Rūpa Gosvāmīpāda's *Ujjvala-nīlamanī* [a summary of which is given in Part Two].

By performing *bhajana* of Rādhā and Kṛṣṇa in *vidhi-mārga*, one attains *aiśvarya-jñāna*, which does not differentiate between the moods of marital and paramour love in Goloka, and which is situated within the realm of Mahā-Vaikuṅṭha. If by being covetous of *madhura-rasa* one performs *bhajana* in *vidhi-mārga*, then, as Śrī Rādhā and Satyabhāmā are one, the *sādhaka* becomes an associate of Satyabhāmā in Dvārakā in the mood of marital love, attaining *mādhurya-jñāna* mixed with *aiśvarya-jñāna*. By being covetous of *madhura-rasa* and performing *bhajana* by *rāga-mārga*, one becomes an associate of Śrīmatī Rādhikā in Vraja in the mood of paramour love and attains pure *mādhurya-jñāna*.

Although Śrīmatī Rādhikā is Śrī Kṛṣṇa's own pleasure potency, and Kṛṣṇa is also Rādhikā's very own *svakīya-jana*, Her own property, it is nonetheless one's perpetual duty to serve the Divine Couple, Rādhā-Kṛṣṇa Yugala, along with Their pastimes, and not Kṛṣṇa alone without His pastimes.

None of the scriptures written by the sages has determined that Rādhā and Kṛṣṇa of Vraja are married. Therefore Śrīmatī Rādhikā, in both Her manifest and unmanifest pastimes (*prakṛta-* and *aprakṛta-lilās*), is attributed with having the mood of a paramour, not that of a wife. In this way the essence of all topics has been briefly presented here in this text.

Text 7

*atha rāgānugā bhakti-majjanasyānartha nivr̥tti niṣṭhā-rucy-
āsakty-antarām prema-bhūmikārūḍhasya sāksāt svābhīṣṭa-
prāpti-prakāraḥ pradarśyate | yathojjvala nīlamanāu “tad-
bhāva-baddha-rāgā ye janās te sādhanē ratāḥ | tad yogyam*

Part One, Second Illumination

anurāgaughaṁ prāpyot-kaṇṭhānusārataḥ | ta ekaśo 'thavā
dvi-trāḥ kāle kāle vraje 'bhavan" iti | anurāgaughaṁ rāgānugā
bhajanautkaṇṭhyaṁ na tv anurāga-sthāyinaṁ sādḥaka-dehe
'nurāgotpatty-asambhavāt | vraje 'bhavann iti avatāra-samaye
nitya-priyādyā yathā āvirbhavanti tathaiva gopikā-garbhe
sādḥana-siddhā apy āvirbhavanti | tataś ca nitya-siddhādi-
gopīnām mahā-bhāva-vatīnām saṅga-mahimnā darśana-śravaṇa-
kīrtanādibhiḥ sneha-māna-praṇaya-rāgānurāga-mahābhāvā
apī tatra gopikā-dehe utpadyante | pūrva-janmani sādḥaka-
dehe teṣāṁ utpattyasambhavāt | ataeva vraje kṛṣṇa preyaśinām
asādḥāraṇāni lakṣaṇāni | yad uktam - "gopīnām paramānanda
āsīd govinda-darśane | kṣaṇam yuga-śatam iva yāsām yena vinā
bhaved" iti | "truṭir yugāyate tvām apaśyatām" ityādi ca | kṣanasya
yuga-śatāyamānatvaṁ mahābhāva-lakṣaṇam |

nanu prema-bhūmikārūḍhasya sādḥakasya deha-bhaṅge saty
evāprakaṭa-prakāśe gopī-garbhāj janmanā vinā eva gopikā-deha-
prāptau satyām tatraiva nitya-siddha-gopikā-saṅgodbhūtānām
snehādīnām bhāvānām prāptiḥ syād ity evam kim na brūṣe?
maivam | gopī-garbhāj janmanā vinā iyaṁ sakhī kasyāḥ putrī kasya
vadhūḥ kasya strī ity ādi nara-līlatā vyavahāro na sidhyet | tarhy
aprakaṭa-prakāśa eva janmāstīti cen naivaṁ, prapañcāgocarasya
vṛndāvanīya-prakāśasya sādḥakānām prāpañcika-lokānām
ca praveśadarśanena siddhānām eva praveśa-darśanena
jñāpitāt kevala-siddha-bhūmitvāt snehādayo bhāvās tatra sva-
sva-sādḥanair apī tūrṇam na phalanti, ato yogamāyayā jāta-
premāṇo bhaktās te prapañca-gocare vṛndāvana-prakāśe eva
śrī-kṛṣṇāvatāra-samaye nīyante tatrotpatty-anantaram śrī
kṛṣṇāṅga-saṅgāt pūrvam eva tat tad bhāva siddhy-artham | tatra
sādḥaka-bhaktānām karmī prabhṛtinām siddha-bhaktānām
ca praveśa-darśanenavānu-bhūyate sādḥaka-bhūmitvaṁ
siddha-bhūmitvaṁ ca | nanu tarhy etāv antam kālam taiḥ
paramotkaṇṭhair bhaktaiḥ kva sthātavyam? tatrocyaṭe | sādḥaka-
deha-bhaṅga-samaye eva tasmai premavate bhaktāya cira-
samaya-vidhṛta-sākṣāt-sevābhilāṣa-mahotkaṇṭhāya bhagavatā

kṛpayaiḥ sa-parikarasya svasya darśanam tad-abhilaṣaṇīya sevādikaṁ cālabdha-snehādi prema-bhedāyāpi sakṛd dīyate eva yathā nāradāyaiva | cid-ānandamayī gopikā tanuś ca dīyate | saiva tanur yogamāyayā vṛndāvanīya-prakaṭa-prakāśe kṛṣṇa-parivāra-prādurbhāva-samaye gopī-garbhād udbhāvyate | nātra kāla-vilamba-gandho 'pi | prakṛta-lilāyā api vicchedābhāvāt | yasminn eva brahmāṇḍe tadānīm vṛndāvanīya-lilānām prakṛtya tatraivāsyām eva vraja-bhūmau, ataḥ sādḥaka-premi-bhakta-deha-bhaṅga-sama-kāle 'pi sa-parikara śrī-kṛṣṇa-prādurbhāvaḥ sadaivāsti, iti bho bho mahānurāgi sotkaṅṭha-bhaktā mā bhaiṣṭa susthīras tiṣṭhata svasty evāsti bhavadbhya iti ||

It will now be described how a *rāgānuga* devotee directly attains the desired goal by gradually advancing through the devotional stages of *anartha-nivṛtti* (the elimination of impediments), *niṣṭhā* (resolute determination), *ruci* (strong taste), *āsakti* (deep attachment), and finally ascension to the realm of *prema* (divine love).¹² *Ujjvala-nīlamanī* (3.49) states:

¹² The revelation of the *rāgānuga sādḥaka*'s eternal spiritual identity begins to manifest at the stage of *āsakti*. Still, *rāgānuga-sādḥana* in its immature state may begin at the stage of *śraddhā*, or faith, before the stage of *anartha-nivṛtti*. Here, *śraddhā* refers to that very rare *śraddhā* imbued with intense longing, which arises out of hearing about the unparalleled sweetness of Kṛṣṇa's pastimes (*bhagavad-lilā-mādhurya-lobhamayī-śraddhā*). This type of faith is the qualification for *rāgānuga-bhakti*. This is in contrast with faith that is devoid of intense longing and is governed by the principles of the scriptures (*śāstra-avadhāraṇā-mayī-śraddhā*), which is the qualification for *vaidhī-bhakti*.

In this text, Śrīla Viśvanātha Cakravartī Ṭhākura is describing *sādḥakas* who have sufficient *saṁskāras* from their past lives mixed with the *saṁskāras* of *rasika-vaiṣṇava* association in this life, or at least sufficient *saṁskāras* from their past lives (as discussed in Text 6). Such *rāgānuga-bhaktas* will thus advance very quickly through the stages of *bhakti*.

Although they were eternally perfect associates of the Lord, our *govāmīs* played the role of *rāgānuga-sādḥakas* passing through the various stages of *bhakti*. In this way they exemplified how a *sādḥaka* overcomes obstacles on the path of *bhakti*, which are caused by *anarthas*.

An example is Śrīla Raghunātha dāsa Gosvāmī's learning in his childhood how to chant *harināma* from Śrīla Haridāsa Ṭhākura and learning from Yadunandana Ācārya that he is Kṛṣṇa's eternal servant, but not yet receiving greed. He met with obstacles even after he met Śrī Caitanya Mahāprabhu for the first time, and even when he met the Lord in Purī.

Part One, Second Illumination

*tad-bhāva-baddha-rāgā ye
janās te sādhanē ratāḥ
tad-yogyam anurāgaughaṁ
prāpyotkanṭhānusārataḥ
tā ekaśo 'thavā dvi-trāḥ
kāle kāle vraje 'bhavan*

Those who were especially attracted to the moods of the Vrajavāsīs performed *sādhana-bhajana* by way of *rāga-mārga*. Eventually they attained a wealth of suitable fervor required for worship in spontaneous love, and in due time, according to their eagerness, they took birth in Vraja-bhūmi, either alone or in groups of two or three.

The word *anurāgaugha* in the verse above indicates appropriate eagerness for performing *rāgānuga-bhajana*. It does not refer to the intense attachment (*anurāga*) comprising one's permanent devotional sentiment (*sthāyibhāva*), because there

Later in his 'development,' he manifested the symptoms of a *siddha*, such as getting indigestion from taking too much of Śrīmatī Rādhikā's sweet rice *prasādam*, when he had only taken it in his meditation.

Śrīla Rūpa Gosvāmī, also, played the role of a *sādhaka*, and he mercifully demonstrated the danger of offending a Vaiṣṇava, even when one has the qualification to perform internal *bhajana*. He laughed as he meditated on a pastime of Rādhā and Kṛṣṇa just as a crippled Kāñja-kṛṣṇa dāsa was passing by. Kāñja-kṛṣṇa dāsa was offended, thinking that Rūpa Gosvāmī was laughing at him, and Śrīla Rūpa Gosvāmī's meditation broke. Rūpa Gosvāmī immediately understood that he had offended a Vaiṣṇava.

Similarly, Śrīla Sanātana Gosvāmī, in his role, had to face so many obstacles when leaving the service of the Mughal emperor of Bengal.

Regarding the practice of *rāgānuga*- and *vaidhī-bhakti*, Śrīla Jīva Gosvāmī states in *Bhakti-sandarbha* (311):

*ajāta-tādṛśa-rucinā tu sad-viśeṣa-ādara-mātrādṛtā rāgānugā api vaidhī
samvalitaiva anuṣṭheya. tathā loka-saṅgrahārtham pratiṣṭhitaena jāta-tādṛśa-
rucinā ca. atra miśratve ca yathā yogyam rāgānugayaiki-kṛtyaiva vaidhī kartavyā.*

If a *sādhaka*, though not yet having attained taste for executing the limbs of *bhakti*, has regard for *rāgānuga-bhakti*, he may then perform *vaidhī-bhakti* mixed with the practices of *rāgānuga-bhakti* for which he is eligible. An advanced *rāgānuga-sādhaka* should also mix his practice with the practices of *vaidhī-bhakti* in order to set an example for the welfare of society.

is no likelihood of this manifesting in the physical body of the *sādhaka*. The phrase ‘took birth in Vraja’ means that the perfected *sādhakas* took birth from the wombs of *gopīs*, just as the eternally perfect (*nitya-siddha*) *gopīs* appeared at the time of Kṛṣṇa’s descent. After that, the *gopīs* who had attained perfection through performing *sādhana* (*sādhana-siddha-gopīs*) gradually developed *sneha*, *māna*, *praṇaya*, *rāga*, *anurāga*, *bhāva*, and *mahābhāva*, the highest stage of *prema*, by the influence of associating with – that is, by seeing directly, hearing about, and glorifying – the *nitya-siddha-gopīs*, who are endowed with that *mahābhāva*. These moods could not possibly have arisen in the *sādhaka*’s previous material body.

Śrīmad-Bhāgavatam (10.31.15) describes the extraordinary characteristics of Śrī Kṛṣṇa’s beloved damsels of Vraja in this way: the *gopīs* attained supreme pleasure by directly seeing Śrī Govinda, and they experienced just a moment’s separation from Him to be like the passing of hundreds of *yugas*¹³. The maidens of Vraja have stated, “We consider even the blink of an eye to pass like a millennium.” The *gopīs*’ experience of a moment lasting for eons is a symptom of *mahābhāva*.

Here one may ask, “Can it be said that upon leaving his present body, a *sādhaka* who has attained *prema* directly receives the form of a *gopī* in the unmanifest (*aprakāṣa*) Vraja without taking birth from the womb of a *gopī*, and then, through the association of the eternally perfect *gopīs*, she attains the different moods of *sneha* and so on?” The answer is, “No, we cannot say this, because it cannot be reconciled with the human-like relationships that exist there. Without taking birth from the womb of a *gopī*, one cannot answer questions like, ‘Whose daughter is this *sakhī*?’ and, ‘Whose daughter-in-law and whose wife is she?’”

¹³ *Yuga* - One of the world’s four ages: Satya, Tretā, Dvāpara, and Kali. The duration of each *yuga* is said to be respectively 1,728,000; 1,296,000; 864,000; and 432,000 years.

A further question arises: “What is the harm if one says that they directly take birth in the Vraja located in the spiritual world?” The answer is, “No, it cannot happen like this.” *Sādhakas*, who are from this material world, cannot enter Vṛndāvana’s special manifestation, which is wholly beyond their reach and scope. Since it is *siddha-bhūmi*, solely a place of perfection, only those who are *siddha*, or perfect, can enter there.

It is not possible to attain the elevated moods of *sneha* and so on, through the performance of *sādhana*. Therefore, before directly associating with Śrī Kṛṣṇa, Yogamāyā takes the devotee who has attained *prema*¹⁴ to a manifest Vṛndāvana that is perceivable in the material universe. One takes birth there at the time of Śrī Kṛṣṇa’s appearance so that these moods (*sneha* and so on) can be perfected. It is seen that practicing devotees, fruitive workers (*karmīs*), and perfect devotees all enter the Vṛndāvana that is visible in the material world. Therefore, this Vṛndāvana-dhāma is experienced both as a land of *sādhana*, or practice, and a land of *siddha*, or perfection.

After leaving the *sādhaka* body and attaining *prema*, where do these most fervent devotees stay before attaining the *gopī* form? The answer is that after quitting the *sādhaka* body, the devotees endowed with *prema*, who for a long time have enthusiastically aspired for the direct service of the Lord, mercifully receive *darśana* of Śrī Kṛṣṇa along with His associates. This occurs even before they attain *sneha* and all the other moods savored in the Lord’s sportive amorous play (*prema-vilāsa*). Kṛṣṇa grants them their desired service one time (just as He directly appeared before Nārada in Nārada’s previous birth), and bestows upon them their transcendently blissful *gopī* form. That very *gopī* form, by the sway of Yogamāyā, emerges from the womb of a *gopī* in the manifest

¹⁴ It is not possible for this mortal body to contain the ecstatic transformations of *prema*, even if Kṛṣṇa were to mercifully bestow this. The body would die. This body can take the *sādhaka* only to the stage of maturity in *bhāva-bhakti*.

(*prakaṭa*) Vṛndāvana, where Kṛṣṇa descends with His eternal associates.

There will not be the slightest delay in this, because the manifest pastimes (*prakaṭa-līlā*) continue to take place without any interruption in one or another of the innumerable universes. Thus, the devotees endowed with *prema* take birth from the womb of a *gopī* in that universe in which the Vṛndāvana pastimes are being enacted. When a *sādhaka* who has attained the full maturity of his practices leaves his body and experiences the manifestation of *prema*, Kṛṣṇa always appears before that devotee, accompanied by His associates. Therefore, O greatly eager *anurāgī* devotees, do not fear. Rest assured; all is auspicious for you.

Śrī Candrikā-cakora-vṛtti

Upon approaching the stage of *prema* from *svarūpa-siddhi*, one cannot attain the perfection of his transcendental identity without taking birth from the womb of a *gopī* in *prakaṭa* Vraja. The Purāṇas relate that once, Mahādeva, lord of the demigods, nurtured an intense yearning to witness the *rāsa* dance. When he reached Śrīdhāma Vṛndāvana, the *gopīs* stopped him on the border of Vraja, telling him that no one can enter without the permission of Yogamāyā Paurṇamāsī. After hearing this from the *gopīs*, Mahādeva worshiped Śrī Paurṇamāsī with severe austerities in order to please her.

Being satisfied with his worship, Yogamāyā appeared and asked him what boon he wanted. He expressed his wish to witness the *rāsa-līlā*. Holding his hand, Yogamāyā dipped him in Brahma-kuṇḍa. Śaṅkara immediately assumed the form of an extremely beautiful cowherd girl. Paurṇamāsī instructed the new adolescent *gopī* to watch the *rāsa-līlā* from one of the groves situated in the northeast corner of the *rāsa* dance arena. When the *rāsa* dance began that night, this new *gopī* watched the festivity from the appointed place. However, Śrī Kṛṣṇa and the *gopīs* did not experience their special joy in

that night's pastime and wondered why they were not feeling elated. They suspected that an unqualified person must have somehow entered the arena. After searching in all directions, they came to suspect the new *gopī*, whom they found hiding inside the grove.

The *gopīs* asked her, "Today we are seeing you for the first time. Whose daughter are you? What is your husband's name? From which village do you come?" But the new *gopī*, unable to answer these questions, simply stared at them. The Vraja maidens were certain that she was an unqualified outsider, although afterward, on another occasion, Śrī Kṛṣṇa and the *gopīs* allowed her to witness the *rāsa* dance from a distance upon the request of Paurṇamāsī.

As Mahādeva did not take birth from the womb of a *gopī*, he was unable to perfect his mood as an adolescent cowherd girl. Therefore it is imperative to take birth as a cowherd maiden from the womb of one of the *gopīs* of Vraja and marry a cowherd boy in order to perfect one's identity. This activity takes place through the assistance of Yogamāyā. After this, upon attaining complete perfection through the association of the eternally perfect associates, one renders direct service to Śrī Kṛṣṇa in the unmanifest Vraja.

Text 8

*līlā-vilāsine bhakti-
mañjarī-lolupāline
maugdhya-sarvajñya-nidhaye
gokulānanda te namaḥ*

*dadāmi buddhi-yogaṁ taṁ yena mām upayānti te || ity avocaḥ
prabho tasmād evāham arthaye | gopī-kucālaṅkṛtasya tava
gopendra-nandana | dāsyam yathā bhaved evaṁ buddhi-yogaṁ
prayaccha me | ye tu rāgānugā bhaktiḥ sarvāthaiva sarvadaiva
śāstra-vidhim atikrāntā eva iti bruvate "ye śāstra-vidhim utsṛjya*

yajante śraddhayānvitaḥ” iti “vidhihīnam asṛṣṭānnam” ity
ādi gītokter garhām arhanto muhur utpātam anubhūtavanto
'nubhavanto 'nubhaviṣyanti cety alam ativistārena | hanta
rāgānugā vartma durdarśam vibudhair api | paricinvās tu sudhiyo
bhaktāś candrikayānaya ||

O Gokulānanda, O enjoyer of amorous pastimes (*līlā-vilāsī*), You are like a honeybee attracted by and always relishing the beautiful, fragrant, budding flowers of devotion, wherever they are found. You are the deep mine of *mugdhatā* and *sarvajñatā* personified. I offer obeisances unto You.

O Lord, You have personally confirmed, “I give My devotees the intelligence by which they can attain Me.” Thus, I pray to You, O son of Nanda Mahārāja, please bestow upon me that intelligence by which I can render service to You when You are decorated by the breasts of the *gopīs*.

Three groups of persons are reprehensible: (1) those who say that *rāgānuga-bhakti* is always beyond all the different rules and regulations of the scriptures; (2) those who perform *arcana* with faith but abandon all rules (as stated in *Bhagavad-gītā* (17.1), *ye śāstra-vidhim utsṛjya*); and (3) those who perform sacrifices in disregard of the injunctions of the scriptures (as stated in *Bhagavad-gītā* (17.13), *vidhi-hīnam asṛṣṭānnam*). Because they disregard the scriptures, such persons have repeatedly experienced, are experiencing, and in the future will experience many disturbances. It is pointless to discuss this any further.

How astonishing! This *rāgānuga-mārga* is very difficult to detect, even for the demigods. May deeply intelligent devotees come to know of it through this moonbeam, this *candrikā*.

**THUS ENDS
THE SECOND ILLUMINATION**

PART TWO

IN CONNECTION WITH
SVAKĪYA – PARAKĪYA

We are presenting here the essence of Śrīla Jīva Gosvāmī's and Śrīla Viśvanātha Cakravartī Ṭhākura's views on the Lord's marital love (*svakīya*) and paramour love (*parakīya*), as imparted in their commentaries on verse 2.21 of *Śrī Ujjvala-nīlamanī*. Both of these great devotees have very skillfully given their respective visions of the same ultimate Absolute Truth, from the viewpoint of established truth and the Lord's pastimes, and based on logic and proof from the scriptures.

The Conceptions of Śrīla Jīva Gosvāmī

(1) According to the standards of mundane society, the characteristics that are attributed to an ordinary paramour (*upapati*) are in no way applicable to Śrī Kṛṣṇa. There is no *parakīya-bhāva* in the Lord's eternal pastimes. However, through *māyā*, for the nourishment of some special *rasa*, there is only a belief in paramour love in the Lord's manifest pastimes. A similar illusion is also demonstrated in the pastime of Brahmā's bewilderment described in the Tenth Canto of *Śrīmad-Bhāgavatam*.

(2) In the devotional mellow of amorous love (*śṛṅgāra-rasa*), the love of a paramour gives rise to conflicting mellows (*rasābhāsa*). *Śṛṅgāra-rasa* has been described as supremely pure:

*śṛṅgo hi manmathodbhedaḥ
tad-āgamana-hetukaḥ
uttama-prakṛti-prāyo
rāsaḥ śṛṅgāra isyate*

Sāhitya-darpaṇa (3.188)

In his explanation of the phrase *uttama-prakṛti-prāyaḥ*, Śrīla Jīva Gosvāmī has quoted the words *śṛṅgāraḥ śucir ujjvalaḥ* from the prominent Sanskrit dictionary, *Amara-kośa*, which states that the three words *śṛṅgāra*, *śuci*, and *ujjvala* are all synonymous. Therefore, the use of the word *śuci* (pure) signifies that there is never any possibility of the immorality of paramour love in the sacred and pure love (*ujjvala-rasa*) shared between Śrī Kṛṣṇa and the *gopīs*. In contrast, in *Trikāṇḍaśeṣa* [another Sanskrit dictionary], the word *jāra* is defined as an illicit lover.

(3) The scripture known as the *Nāṭya-alaṅkāra* also describes a paramour as despicable. The *Sāhitya-darpaṇa* states:

upanāyaka-saṁsthāyām
muni-guru-patnī-gatāyām ca
bahu-nāyaka-viṣayāyām ratau ca
tathā 'nubhava-niṣṭhāyām

The amorous desire that a woman has for her paramour or for many lovers, that a man has for the wife of a sage or spiritual master, or that which exists between a man and woman who are not faithful to each other, is considered improper in *śṛṅgāra-rasa*.

(4) Śrī Kṛṣṇa personally pointed out the fault of extramarital love:

asvargyam ayaśasyaṁ ca
phalgu kṛcchraṁ bhayāvaham
jugupsitaṁ ca sarvatra
hy aupapatyaṁ kula-striyāḥ

Śrīmad-Bhāgavatam (10.29.26)

For a woman from a respectable family, adulterous service to a paramour is always condemned. Such behavior spoils her passage to the other world, bars

Part Two

her from entering the heavenly planets, and brings her disgrace in this world as well. Such sinful conduct is not only extremely low-class and fleeting in nature, but even in the present, is also only a source of suffering, leading directly to a hellish existence.

(5) Parikṣit Mahārāja, also, has said (*Śrīmad-Bhāgavatam* 10.33.28), “*āpta-kāmo yadu-patiḥ kṛtavān vai jugupsitam* - with what motive did the self-satisfied leader of the Yadus, Śrī Kṛṣṇa, perform this reprehensible activity?”

(6) These statements describing the fault of an adulterer must be understood for lovers other than Kṛṣṇa. It is not possible for Kṛṣṇa to possess these flaws, as He has descended for the purpose of tasting the transcendental amorous mellow (*madhura-rasa*).

(7) Kṛṣṇa has a special, eternal marital relationship (*nitya-dāmpatyamaya*) with the *gopīs*. In verse 37 of *Brahma-saṁhitā*, *ānanda-cinmaya-rasa-pratibhāvitābhis tābhir ya eva nija-rūpatayā kalābhīḥ*, the word *nija-rūpatayā* means ‘*sva-dāratvenaiva na tu prakāṣa-lilāvāt para-dāratva-vyavahāreṇety arthaḥ* - in the eternal, unmanifest pastimes, the *gopīs*, who are filled with transcendental blissful *rasa*, do not nourish the pastimes in the paramour mood in the same way they nourish them in the manifest pastimes.’ In the unmanifest pastimes, the *gopīs*, as the foremost goddesses of fortune, have no sentiment other than that of being Kṛṣṇa’s eternally wedded wives. Therefore, in the Lord’s pastimes that are manifested in the material world, the *gopīs*’ mood of being the wives of men other than Kṛṣṇa is manifested by *māyā*.

(8) The scriptures state that Kṛṣṇa is the *pati* (husband) of the *gopīs*. The *Gautamiya-tantra* (2.23) describes that Nandanandana Śrī Kṛṣṇa is the husband of the *gopīs* who achieved perfection after many births:

Rāga-vartma-candrikā

*aneka janma siddhānām
gopīnām patir eva vā
nanda-nandana ity uktas
trailokyānanda-varadhanaḥ*

Śrī Kṛṣṇa, the son of Nanda Mahārāja, increases the bliss of the three worlds. He is the *pati* and protector of those *gopīs* who attained perfection after many births.

Śrīmad-Bhāgavatam (10.33.35) also affirms that Śrī Kṛṣṇa is the *pati* of the *gopīs*, of the *gopīs*' husbands, and of all embodied beings:

*gopīnām tat-patīnām ca
sarveṣām eva dehinām
yo 'ntaś carati so 'dhyakṣaḥ
krīḍaneneha deha-bhāk*

He who lives as the overseeing witness within the *gopīs* and their husbands, and indeed within all embodied beings, assumes forms in this world for the purpose of enjoying transcendental pastimes.

(9) The *Gopāla-tāpanī Upaniṣad* (23) confirms that Śrī Kṛṣṇa is *svāmī*, the husband, of the *gopīs* – *sa vo hi svāmī bhavati*.

(10) *Parakīya-bhāva* is not possible for the goddesses of fortune. Śrī Kṛṣṇa's intimate beloveds (*vallabhās*) are actually goddesses of fortune. They are regarded as such in *Brahma-saṁhitā* (29), where it is stated, “*lakṣmī-sahasra-śata-sambhrama-sevya-mānam* – in Goloka Vṛndāvana, Govinda is served by millions of goddesses of fortune in the form of *gopīs*.” Śrī Kṛṣṇa has also addressed Śrīmatī Rādhikā as *akhilaloka-lakṣmī*, the fountainhead of all goddesses of fortune that are situated throughout all the worlds. Kṛṣṇa is described as *upapati* only because He appears to be like a paramour in the manifest pastimes.

(11) Scriptures that delineate *rasa* (*rasa-śāstras*) consider the following aspects of loving affairs to be superexcellent: (i) *bahuvāraṇatā* - repeatedly forbidding the advances of the lover (thereby intensifying his desire); (ii) *pracchanna-kāmukatā* - keeping amorous desires hidden; and (iii) *durlabhatā* - facing impediments in meeting with the beloved. This is applicable only in relation to mundane *rasa-śāstra*.

(12) Although the above-mentioned three aspects are not present in *samartha-rati* (the love of the *gopīs*, which is capable of controlling Kṛṣṇa), still *śṛṅgāra-rasa* is sufficiently nourished, so much so that even *mādanākhyā-mahābhāva* is observed in its highest degree. Therefore, there is no necessity whatsoever of *parakīya-bhāva*. Although it seems that *parakīya-bhāva* exists in the Lord's manifest pastimes, it is simply an invention of *māyā*.

In conclusion, Śrīla Jīva Gosvāmī has written:

*svecchayā likhitam kiñcit
kiñcid atra parecchayā
yat pūrvāpara-sambandham
tat-pūrvam aparaṁ param*

On this subject I have composed some parts according to my own desire and some parts according to the desire of others. Those parts [referring to *parakīya*] that are related to the previous and following sections have been written out of my wish, and whatever is not consistent with these portions has been written out of the desire of others. It should be understood in this way.

The Line of Thought of Śrīla Viśvanātha Cakravartī Ṭhākura

Śrīla Cakravartīpāda maintains that Śrīla Jīva Gosvāmī is one of the prominent *rūpānuga* Vaiṣṇavas, and therefore, it is

not possible for him to give an explanation in favor of *svakīya*, marital love. Whatever he has explained supporting *svakīya*, he has done simply to satisfy others. Therefore, concluding his explanation, Jīva Gosvāmī himself has agreed, “*likhitam kiñcid atra parecchayā* - I have written this to satisfy the desires of others.” To allow unqualified persons of different inclinations to understand that the Lord’s inconceivable pastimes with the *vraja-gopīs* are completely immaculate, he has presented his commentary in support of *svakīya* so that they, too, can come forward to meditate on these pastimes with unwavering faith. For the surrendered, intimate devotees of Śrīman Mahāprabhu, however, this explanation can never be acceptable, because it is not fully consistent with the topics found elsewhere throughout Śrīla Jīva Gosvāmī’s writings.

(1) “The paramour mood is opposed to the principles of religious life (*dharma*) and leads to hellish life.” This statement refers only to worldly lovers. But how can there be even the slightest doubt regarding Śrī Kṛṣṇa, the crown jewel ruler of religiosity and irreligiosity? The meeting of mundane romantic partners is touched by immorality, but Śrī Kṛṣṇa, the topmost performer of pastimes (*līlā-puruṣottama*), who creates and destroys the innumerable universes simply by a movement of His eyebrow, and the *gopīs*, who as the embodiments of the pleasure-giving potency (*hlādinī-śakti*) are the most prominent among all His immeasurable potencies, can never be touched by this fault.

Thus, Śrīla Rūpa Gosvāmī has written in *Nāṭaka-candrikā*, “It should be understood that whatever scholars have described as inferior about extramarital affairs between a married woman and her paramour applies only to mundane lovers, not to Śrī Kṛṣṇa and the *gopīs*.” This is also the opinion of Śrī Kavi Karṇapūra in his *Alaṅkāra-kaustubha*. This *upapati-bhāva* for the transcendently perfect Śrī Kṛṣṇa and *parakīya-bhāva* for the *gopīs* are not defects (*dūṣaṇa*); rather, they are their ornaments (*bhūṣaṇa*).

(2) Śrī Kṛṣṇa's manifest pastimes are not illusory. In reality, there is no distinction between the manifest and unmanifest pastimes. Śrīla Jīva Gosvāmī's thought in regard to Verse 43 of *Brahma-saṁhitā* is worth considering and following. When, to show mercy to the living entities, Śrī Kṛṣṇa manifests His incomparably sweet pastimes in the material world, this is called *prakaṣa-līlā*, manifest pastimes. When these pastimes disappear from the eyes of the living entities in the material realm, it is called *aprakaṣa-līlā*, the unmanifest pastimes. In *Laghu-bhāgavatāmṛta* (1.244) Śrīla Rūpa Gosvāmī states:

*anādim eva janmādi
līlām eva tathādbhutām
hetunā kenacit kṛṣṇaḥ
prāduṣkuryāt kadācana*

Even though Kṛṣṇa is unborn, His birth and other pastimes are supremely wonderful. For various reasons, He manifests such greatly astonishing, transcendental pastimes in the material world.

(3) It is illogical to think that there is an eternal husband-wife relationship in the unmanifest pastimes and an illusory paramour love in the manifest pastimes, because paramour love is splendidly manifest throughout the *rāsa* dance, the crown jewel of all Kṛṣṇa's pastimes, from beginning to end. It is totally inappropriate to consider this pastime illusory. In each and every chapter of *Rāsa-pañcādhyāyī*, the five chapters of the Tenth Canto of *Śrīmad-Bhāgavatam* that describe the *rāsa-līlā*, there are many proofs supporting extramarital love and paramourship.

Śrī Śukadeva Gosvāmī has clearly established the male and female paramour moods (*upapati-* and *paraḍha-bhāvas*, respectively) by quoting the following verses spoken directly by Śrī Kṛṣṇa and by the *gopīs*: *tā vāryamānāḥ patibhiḥ* (10.29.8), *bhrātaraḥ patayaś ca vaḥ* (10.29.20), *yat-paty-apatya-suhrḍām*

anuvṛttir aṅga (10.29.32), *tad-guṇān eva gāyantyō nātmāgārāṇi sasmaruḥ* (10.30.43), *pati-sutānvaya-bhāṭṭ-bāndhavān* (10.31.16), *evaṁ mad-arthojjhita-loka-veda-svānām* (10.32.21), *kṛtvā tāvantam ātmānām yāvatīr gopa-yoṣitaḥ* (10.33.19), *manyamānāḥ sva-pārśva-sthān svān svān dārān vrajaukasah* (10.33.37), and so on.¹

(4) If the *rāsa* dance were illusory, a product of *māyā*, then how would we be able to prove the superiority of the *gopīs* over the goddesses of fortune? On the basis of the *rāsa-līlā*, *Śrīmad-Bhāgavatam* (10.47.60) affirms that the *gopīs* are greater than the goddesses of fortune - “*nāyaṁ śriyō ’ṅga u nitānta-rateḥ prasādaḥ* - the *gopīs* received that supremely rare mercy of Śrī Kṛṣṇa, which even the goddess of fortune Lakṣmī could never attain.” If the *rāsa* dance were illusory, then the greatness of the *gopīs* would be unfounded and false.

(5) The *rāsa-līlā* has not been described by anyone anywhere as an affair between married couples.

(6) If we reject those sections of the Tenth Canto that validate paramour love, considering them erroneous, then we cannot derive any benefit from the *rāsa-līlā*. In this context, Śrī Kṛṣṇa has personally said (*Śrīmad-Bhāgavatam* 10.32.22), “*na pārāye ’ham niravadya-samyujām* - Your meeting with Me is most pure and faultless in all respects. I am unable to repay you for your saintly behavior.” If the *rāsa* dance is illusory, then the proof provided by this portion of the verse that substantiates the super-excellence of the *gopīs’ prema* is rendered baseless and insubstantial.

(7) In this same verse, the phrase *yā mābhajan durjara-geha-ṣṛṅkhalāḥ* also offers evidence supporting paramour love. Cutting the indestructible shackles of household life, the Vraja damsels served Śrī Kṛṣṇa with single-pointed attention. Expressing His inability to repay them for their loving service and sacrifice, Śrī Kṛṣṇa was rendered eternally indebted to

¹ Please see endnote 2 for the verses in full.

them. He was thus controlled by their love. This is the eternal and highest truth. If *rāsa-līlā* is illusory, then this actual fact would also be false.

(8) It would be illogical to say that Kṛṣṇa is deceitful and that, as a shrewd trick, He expressed His indebtedness to the *gopīs* only to flatter them. If their selfless dedication to Him were only illusory and transient, why then did Uddhava, the exalted scholar and crown jewel of exclusive devotees, point out this quality of theirs as the pinnacle of devotion? Why did he yearn to take birth as a creeper or blade of grass in Vṛndāvana in order to be bathed in the *gopīs'* footdust? *Āsām aho caraṇa-reṇu-juṣām ahaṁ syām, vṛndāvane kim api gulma-latauśadhīnām* (Śrīmad-Bhāgavatam 10.47.61). Is it not proved by this verse that the *gopīs'* *prema* is superior to that of the queens of Dvārakā? This *prema* is unequalled and superexcellent, because the *gopīs* demonstrate intense, undivided spontaneous love (*anurāga*) for Kṛṣṇa, having forsaken their family relations and even their virtuous conduct. If one thinks this sacrifice of the *gopīs* to be an act of the illusory *māyā*, then the cause of the excellence of their *prema* would also have to be unreal. Thus, in turn, the statement of the one-pointed devotee Śrī Uddhava would be proved false as well. Would the proponent of such an opinion not be guilty of the fault of refusing to accept the words of trustworthy authorities?

(9) The meaning of the ten- and eighteen-syllable *gopāla-mantras* is also full of the paramour mood. This secret is not hidden from those who know the extraordinary power of transcendental sound.

(10) A glimpse of the paramour mood is seen in the different meditations and *mantras* for worshipping Śrī Kṛṣṇa.

(11) *Sādhakas* in the fully mature stage of meditation directly perceive the moods of the manifest pastimes. Therefore, these pastimes are not transitory or illusory. *Bhagavad-gītā* (4.9)

mentions that the birth and activities of the Supreme Lord are all transcendental – *janma karma ca me divyam evaṁ yo veti tattvataḥ*. The respected Śrī Rāmānujācārya, in his commentary on this verse, establishes the eternality of the birth and activities of the Lord and His associates.

Śrī Madhusūdana Sarasvatī also explains that the word *divya* means *aprākṛta*, beyond the material realm. The *Puruṣa-bodhanī Śruti* (the Upaniṣad that is explained in the disciplic succession of Pippalāda Ṛṣi) states that the Lord’s pastimes are eternal – *eko devo nitya-līlānurakto bhakta-vyāpī bhakta-hṛdayādyāntarātmā*. In his sacred text entitled *Vidvan-maṇḍalana*, Śrī Viṭṭhalanātha affirms the timelessness of the Lord’s birth and activities.

The *Bṛhad-vāmana Purāṇa* also testifies to the perpetual nature of the manifest pastimes. The Lord says, “By accepting Me as your paramour, all of you will develop boundlessly deep feelings of love and affection for Me. Thus, every aspect of your lives will be filled with success.”

(12) The names of Śrī Bhagavān are eternal. For each of His pastimes, a specific name is designated. If His pastimes are transitory, then His names like Rāsa-bihārī and so on would also have to be impermanent. If this were so, the essence of *bhajana* would also become false. To consider the Lord’s holy name to be temporary is actually an offense, *nāma-aparādha*.

(13) In *Bhagavat-sandarbha*, Śrīla Jīva Gosvāmī has personally established that the Lord’s name, birth, activities, and so on are eternal. He also proves that the pastimes pertaining to the Lord’s form, incarnation, birth, activities, and associates are unlimited, timeless manifestations of His internal potency (*svarūpa-śakti*). If all of these are eternal according to Śrīla Jīva Gosvāmī’s views, then how can the Lord’s pastimes that are full of paramour love be considered illusory?

(14) It is not mentioned anywhere in the scriptures that the Vraja maidens were married to Kṛṣṇa with the *brāhmaṇas*

and the sacrificial fire present as witnesses. Would Śrī Śukadeva Gosvāmī agree with anyone saying this? When Parikṣit Mahārāja raised a question, expressing doubt about the paramour mood of Śrī Kṛṣṇa, who is the establisher of religious principles and whose every desire is fulfilled (*āptakāma*), Śrī Śukadeva Gosvāmī could have clearly stated that these *gopīs* were the married wives of Kṛṣṇa, not of anyone else. Why then did he try to make Parikṣit Mahārāja understand the subject through the presentation of arduous philosophical conclusions?

There is another point to be considered here. If Śrī Kṛṣṇa had married in Vraja, the wedding would have taken place before His sacred thread ceremony was performed in Mathurā. Would this not be against *ārya-sāstra*, the scripture governing the conduct of civilized society?

(15) We see that the word *pati* is mentioned in a few places. Although it often denotes ‘husband,’ its use here does not refer to a married man. Rather, it should be understood as *gati*, meaning, “You are my everything, You are my ultimate shelter.” It is incorrect to say that *pati* refers only to a married man, the husband of a female lover (*nāyikā*). For example, in the chapter in *Ujjvala-nīlamaṇi* describing various types of *nāyikās*, the term *svādhina-bhartṛkā*, meaning ‘a woman who controls her *pati*,’ is used in relation to paramour love. Furthermore, although the *śāstras* may refer to Kṛṣṇa as the *pati* of the *nāyikās* in some places, it is described elsewhere that He has no marital relationships with those *nāyikās*. If Śrī Kṛṣṇa were their married husband, then the topic “*para-dārābhimarṣaṇa* - to enjoy with another’s wife” (*Śrīmad-Bhāgavatam* 10.33.27) would not arise. *Śrīmad-Bhāgavatam* also mentions the Vraja maidens’ husbands. Moreover, it is also stated that the *gopīs* never had union with their husbands at any time (*Ujjvala-nīlamaṇi* 3.32) - *na jātu vraja-devīnām patibhiḥ saha saṅgamaḥ*.

(16) In the statement *sa vo hi svāmī bhavati* from *Gopāla-tāpanī*, the word *svāmī* indicates *aiśvarya*, not marriage. This is authenticated in Pāṇini's grammar (5.2.126), which says *svāmīnn aiśvarya*. However, some texts cite the following application: "*loke hi yasya hi yaḥ svāmī bhavati, sa tasya bhoktā bhavatībhiḥ* - in this world, *svāmī* is he who maintains and supports others (like a king or any magnanimous benefactor) and who is the enjoyer of all." Therefore, the word *svāmī* does not always refer to a husband.

(17) All relationships in Vraja are transcendental. Wherever Śrīla Jīva Gosvāmī has used the word *māyā* in relation to *parakīya-bhāva*, it should be understood as *Yogamāyā*. Therefore, Śrīmatī Rādhikā's acceptance of Abhimanyu as Her husband should be seen as a transcendental arrangement. As one inseparable link in the chain of the Lord's pastimes, this relationship is also not illusory; *Yogamāyā* is behind it.

(18) Śrīmatī Rādhikā is the embodiment of Śrī Kṛṣṇa's *hladinī-śakti*, His pleasure potency; of this, there is no doubt. The object of our adoration is the Divine Couple Rādhā-Kṛṣṇa, along with Their special pastimes. To worship Rādhā-Kṛṣṇa devoid of Their pastimes is outside our line of thought and our concept of *bhajana*.

(19) One may question why the Vraja maidens are seen to endure bad reputation, mental agony, and torment inflicted by their mothers-in-law and sisters-in-law, who prohibit them from meeting with Kṛṣṇa, whereas this is not so for Satyabhāmā, Rukmiṇī, and the other queens of Dvārakā. One might thus conclude that, compared to Rukmiṇī, the *gopīs'* position is inferior. However, just as apparently mundane distress is witnessed in the *gopīs*, who are filled with the most elevated form of divine love known as *mahābhāva*, they are also seen to experience happiness to a much higher degree than others.

(20) The *gopīs*' relationship with Kṛṣṇa is the result of their inconceivable *anurāga* for Him. To establish this bond with Him, the cowherd maidens had to give up their family members, thus cutting themselves off from the path of respectability. However, they experienced all resultant anguish and unhappiness as the highest pleasure. Can we find any other example of such an elevated expression of love?

The worshipful Śrīla Jīva Gosvāmī also desired the unique and supra-mundane *anurāga* of the *gopīs*, who are filled with *mahābhāva*; there is no doubt about this. Therefore, the supremely merciful Śrīla Jīva Gosvāmī has written the verse *svecchayā likhitam kiñcit* [see page 83], indicating that the paramour relationship is also his coveted goal.

If the marriages of the young girls of Vraja had occurred and been witnessed by a spiritual master, the sacrificial flame, and *brāhmaṇas*, then all the discussions in *Ujjvala-nīlamanī* from beginning to end would be overturned. Therefore, Jīva Gosvāmī's statement denoting a husband-wife relationship has been written to satisfy the desires of others - *parecchā*.

Verses in the *Ṛg Veda* (1.12.66, 1.17.117, 1.20.134, 6.55.4-5, 9.38.4, 10.162.5) and other *mantras* from the Śruti mention the word *jāra*, a paramour, the lover of an unmarried girl. The *Chāndogya Upaniṣad* (1.66.4, 1.17.117, 118) and Ānandagiri's commentary on *Śaṅkara-bhāṣya* (2.13.2) also approve of the paramour mood as Vāmadevya's method of worship by *sāmopāsana* (as presented in the *Sāma Veda*). In the commentary of Pāṇini (3.3.20 Sūtra, 743 Vārttika), we see the origin of the word *jāra* in the phrase *jarayantīti jārāḥ*.

Opinions of Other Vaiṣṇavas

Parakīya-bhāva is the prime specialty in both the objective and practice of the Śrī Gauḍīya Vaiṣṇavas. Prior to them, no Vaiṣṇava preceptor had presented this principle. A hint of *parakīya-bhāva* is seen in *Śrī Kṛṣṇa-karṇāmṛta* (verses 9,

51, 53, 76-77, 87, 90), and in *Śrīmad-Bhāgavatam* (verses 10.29.22, 10.29.25-26, 10.33.27, 10.33.35)², in the commentary on Bhopadeva Ṛṣi's *Muktāphala* (5.14), and in the collections of poems of Śrī Caṇḍidāsa and Vidyāpati. In Śrī Jayadeva Gosvāmī's writings, we definitely find an indication of *parakīya-bhāva*, although it is not explicitly mentioned. *Gīta-govinda* (12.13) mentions the word *pati* - *patyur manaḥ kilitam*. However, from other references in *Gīta-govinda*, it does not seem that Śrīmatī Rādhikā is the married wife of Śrī Kṛṣṇa. For example, “*dehi pada-pallavam udāram* - Please give Your magnanimous feet, which are soft like the buds of lotus flowers” (10.8). Also, in Part One, in the discussion of the *rāsa* dance that takes place in springtime, Śrīmatī Rādhikā is seen from a distance and Her jealous anger (*māna*) is difficult to pacify. Further, it is said (2.18), *sukham utkaṅṭhitam gopavadhu-kathitam vitanotu salilam*. Here, the word *gopa-vadhu* means ‘wife of a cowherd.’

Prior to the Gauḍīya Vaiṣṇava *ācāryas*, no Vaiṣṇava *ācārya* had given instructions on performing *bhajana* in the mood of *parakīya-bhāva*. Many persons are under the impression that Śrī Jīva Gosvāmī favored the concept of *svakīya-vāda*, but this suspicion is unfounded. Śrī Rūpa, Śrī Sanātana, Śrī Raghunātha dāsa, Śrī Kavi Karṇapūra, and other *gosvāmīs* have described Śrī Rādhā-Kṛṣṇa's pastimes in terms of *parakīya-bhāva*. However, Śrī Jīva Gosvāmī saw that those qualified to appreciate *parakīya-rasa* or to perform *bhajana* in the paramour mood are very rare. He has, therefore, discussed *mantramayī-upāsana* (worship by the means of *mantra*, meditating on a single pastime described in a single verse) in *Śrī Kṛṣṇa-sandarbha* (153). In their books, Śrī Rūpa-Raghunātha and other *gosvāmīs* have described *svārasikī-upāsana*, service performed within a

² Śrīla Nārāyaṇa Gosvāmī Mahārāja often quotes these verses from *Śrīmad-Bhāgavatam* as evidence of the superiority of *parakīya*, and to establish the philosophical conclusions of the Gauḍīya Vaiṣṇava line of thought. Please see endnote 3 for these verses in full.

continuous flow of pastimes that appear spontaneously within one's *bhajana*.

This *svārasikī-upāsanā* is indeed Śrīman Mahāprabhu's innermost cherished desire (*mano 'bhīṣṭa*). Nowhere in their writings have the *gosvāmīs* emphasized *mantramayī-upāsanā*. Both *svārasikī-bhajana* and *bhajana* performed in the paramour mood are discussed in Śrīla Sanātana Gosvāmī's *Śrī Bṛhad-bhāgavatāmṛta* (1.7.82, 154–5 and 2.5.84–5), in both the core text and its commentary. The example of *bhajana* given in the second part of *Bṛhad-bhāgavatāmṛta* is simply presenting the process of *svārasikī-bhajana* step by step. Moreover, the method of *bhajana* performed in the mood of a *sakhā* or a *priya-narma-sakhā* is also of the *svārasikī* method, not the *mantramayī* method. Even the *mantras* themselves have been explained as being *svārasikī*. The following description is written in *Bṛhad-bhāgavatāmṛta* (2.1.77):

*gopārbha-vargaiḥ sakhibhir vane sa gā
vaṁśī-mukho rakṣati vanya-bhūṣaṇaḥ
gopāṅganā-varga vilāsa-lampaṭo
dharmaṁ satāṁ laṅghayatītaro yathā*

Decorated with forest flowers, my worshipful Lord holds a flute to His mouth, and along with His *sakhās*, takes the cows out to graze. Because He is a great debauchee, He always enjoys pastimes with the *gopīs* that violate the religious principles of the pious.

In *mantramayī-upāsanā*, the meeting of Śrī Rādhā-Kṛṣṇa in one place is described, but paramour love requires the presence of impediments and so forth. It is a more complex drama that cannot be captured in a single scene. Thus, *mantramayī-upāsanā* is not sufficient to capture the mood of *parakīya-bhāva*.

Śrīla Jīva Gosvāmī and Śrīla Viśvanātha Cakravartī Ṭhākura, in their commentaries on *Ujjvala-nīlamanī*, have presented detailed deliberations on *svakīya* and *parakīya*. Both conclusions

are appropriate in their respective places, the only difference being their angle of vision. Śrīla Jīva Gosvāmī has favored *svakīya* from the perspective of *tattva* (established philosophical truth), whereas Śrīla Viśvanātha Cakravartī Ṭhākura has supported *parakīya-bhāva* from the viewpoint of *rasa* (mellows, or taste of relationships found in the Lord's pastimes).

Just as in the material world there are innumerable universes, and in the divine realm there are countless Vaikuṅṭhas, similarly, in Śrī Kṛṣṇa's abode of Goloka Vraja there are infinite chambers (*prakoṣṭhas*). Although this is not overtly described anywhere, there are certainly hints in the writings of the *gosvāmīs*. Kṛṣṇa's mood differs according to His diverse manifestations. While there is meeting in one manifestation, there is separation in another. In meeting there is the bliss of union, and in separation, the pangs of *viraha*. Such experiences cannot be denied.

In *Gopāla-campū* (1.1.22), Śrīla Jīva Gosvāmīpāda describes the *prakaṣa-prakāśa* (Kṛṣṇa's pastimes appearing within this world) and *aprakaṣa-prakāśa* (Kṛṣṇa's pastimes appearing in Goloka situated in the divine realm) as non-different manifestations of the unlimited pastimes of Goloka. Just as innumerable types of pastimes occur in the playful amorous sporting of *mādanākhyā-mahābhāva*, similarly there is no objection to pastimes of *svakīya* occurring eternally, pastimes of *parakīya* occurring eternally and also pastimes of simultaneous *svakīya* and *parakīya* occurring eternally within the different chambers (*prakoṣṭhas*). However, after considering them all from a neutral standpoint, one must surely accept the superiority of *parakīya*.

Śrīla Bhaktivinoda Ṭhākura on Svakīya and Parakīya

Śrīla Bhaktivinoda Ṭhākura has given a beautiful, detailed elucidation of this subject matter in his commentary on the verse *ānanda-cinmaya-rasa-pratibhāvitābhis* (*Brahma-saṁhitā* 37). We are presenting it here for the benefit of the *sādhakas*.

Our honorable preceptor Śrīla Jīva Gosvāmīpāda has explained in his commentary on this verse of *Brahma-saṁhitā*, in his commentary on *Śrī Ujjvala-nīlamanī*, in *Kṛṣṇa-sandarbhā*, and in other places as well, that Kṛṣṇa's manifest pastimes are arranged by Yogamāyā. Because of their connection with the illusory realm, they appear to have assimilated some mundane features that cannot exist in the intrinsic fundamental reality (*svarūpa-tattva*). Examples of such pastimes include [Kṛṣṇa's] killing of demons, associating with the wives of others, taking birth, and so on. It is an established truth that the *gopīs* are extensions of Kṛṣṇa's personal intrinsic potency. Hence, since they are unquestionably His own consorts, how can there be any possibility of their being the wives of anyone else? Still, we see that in the manifest pastimes, the *gopīs* do appear to be the wives of others. But this is only an implicit conviction created by Yogamāyā.

There is a secret meaning in Śrīla Jīva Gosvāmī's explanation, which if brought to light will automatically dispel all types of doubt. The revered Śrīla Jīva Gosvāmī, the foremost follower of Śrīla Rūpa and Sanātana Gosvāmīs, is the *tattva-ācārya* of the Gauḍīya Vaiṣṇavas. Furthermore, he is Śrī Rādhā's confidential assistant in *kṛṣṇa-līlā*. There is no secret truth that is unknown to him. Those who do not understand his profound intentions raise arguments for and against his ideas by presenting their own concocted interpretations.

According to Śrī Rūpa and Śrī Sanātana's vision, there is no difference between the manifest and the unmanifest pastimes. The only distinction is that one manifestation is beyond the material domain and the other is seen within it. In the region beyond the mundane sphere, everything - the seer and the seen - is transcendently pure.

Extraordinarily fortunate people, on receiving the mercy of Śrī Kṛṣṇa, relinquish all material connections and enter the spiritual domain (*cit-jagat*). And, if it was by their performance of *sādhana* that they attained perfection in savoring

the astonishing varieties of *rasa*, then at that time they can see and delight in all the supremely pure pastimes of Goloka.

Others who attain perfection in *bhakti* and experience the nectar of spiritual *rasa* by Kṛṣṇa's mercy witness the pastimes of Goloka in Bhauma-Gokula (where Kṛṣṇa is manifesting his pastimes within any of the material universes).

There are some gradations of qualification in both categories of *sādhaka*. As long as one has not attained *vastu-siddhi*, the influence of *māyā* maintains some restriction in one's vision of the Goloka pastimes. Also, realization of one's *svarūpa* varies according to the level of one's attainment of *svarūpa-siddhi*. It must be accepted that a devotee's *darśana* of Goloka will vary according to the degree that he has realized his intrinsic form and nature.

People who are tightly bound by *māyā* have no spiritual vision. Some of them are trapped by the variegated charm of *māyā*, and some, having taken shelter of impersonal knowledge - the formless aspect of the Absolute, which is opposed to the reality of Bhagavān's personality - proceed toward the path of total destruction. Even after seeing the Lord's manifest pastimes, both types of bound people view such pastimes as mundane and having no connection with the unmanifest pastimes. Thus, there is gradation in one's *darśana* of Goloka, depending upon one's qualification.

There is a subtle point to note here. Just as Goloka is the completely pure, divine truth beyond the illusory realm, the Gokula that is manifest on this Earth is similarly always pure and uncontaminated, even though it appears in the material world by the Lord's spiritual potency, Yogamāyā. There is not even the slightest touch of material defect, degradation or imperfection in either the manifest or unmanifest pastimes.

Different people perceive the pastimes differently, depending on their qualification. Defect (contamination), foulness, designation, illusion, ignorance, impurity, falsity, loathness, and grossness are all perceived through the conditioned

living entities' intelligence, false ego, and eyes that have been dulled by the material nature. They do not belong to the object of their perception, Gokula. The more one is free from defects, the more one is granted vision of the transcendental truth. The truth is revealed in the scriptures, but the purity of realization for those who deliberate on these principles of established truth will depend upon their qualification.

According to the views of Śrī Rūpa and Sanātana, whatever pastimes are manifest in the Gokula in this world are also present in Goloka in their pure form, without a tinge of *māyā*. That is why the mood of transcendental paramourship is also certainly present in some form or another in Goloka, in its inconceivably pure state. All the manifestations created by Yogamāyā are immaculate. The transcendental mood that Yogamāyā creates of being the wife of someone other than Kṛṣṇa, or of being His paramour, is therefore based on pure absolute reality. But what is this pure absolute reality? This should be discussed.

Śrīla Rūpa Gosvāmī writes (*Ujjvala-nīlamaṇi* 1.10-11, 1.17, 1.21, 5.2):

*pūrvokta-dhīrodattādi
caturbhedasya tasya tu
patiś copapatiś ceti
prabhedāv iha viśrutau*

*tatra patiḥ -
uktaḥ pitaḥ sa kanyāyā yaḥ
pāṇi-grāhako bhavet*

*athopapatiḥ -
rāgenollaṅghayan dharmam
parakīyā-valārthinā
tadīya-prema-sarvasyam
būdairupapatiḥ smṛtaḥ*

Rāga-vartma-candrikā

*laghutvamatra yat proktaṁ
tattu prākṛta-nāyake
na kṛṣṇe rasa-niryāśvasva-
svādārthamavatāriṇi.*

*kiñca -
nasau nātye rase mukhye
yat paroḍhā nigadyate
tatu syāt prākṛt-kṣudra
nāyikād yanusārataḥ*

After deep deliberation on these verses of *Ujjvala-nīlamaṇi*, Śrīla Jīva Gosvāmī establishes that the transcendental paramour mood, like the pastime of Kṛṣṇa's birth, is a divine delusion created by Yogamāyā. "Tathāpi patiḥ pura-vanitānām dvitīyo vraja-vanitānām - it is understood that the mood of being married exists in Dvārakā, while the Vraja maidens possess the transcendental paramour mood." Śrīla Rūpa and Sanātana Gosvāmīs, according to their conclusions, have also accepted these pastimes of joyful, amorous delusion (*vibhrama-vilāsa*) as the contrivance of Yogamāyā. Śrīla Jīva Gosvāmī has established that there is no difference between the pastimes of Goloka and Gokula, so it must be accepted that the original principle of all pastimes is manifest in Gokula.

One who accepts the hand of a virgin girl according to the sacred rites of marriage is called a husband. And he who, being overcome by passion, violates conventional morality in order to win another's wife is called a paramour. The religious obligation binding one within matrimonial regulation does not exist in Goloka Vraja. Even the concept of husband-hood within the bounds of matrimony does not exist there. Therefore the *gopīs*, who are Kṛṣṇa's own potency, cannot be married to any other person and can never be the wives of other men. In that realm of Goloka, it is not possible for the *parakīya* and *svakīya* conditions to exist separately

from each other. In the manifest pastimes within the illusory realm, the strictures of marriage do exist, but Śrī Kṛṣṇa is beyond their jurisdiction. Therefore, the form of righteous prescription (*dharma*) found in the sweet realm of Vraja is a creation of Yogamāyā. Kṛṣṇa transgresses this *dharma* and enjoys the transcendental paramour mellow. Only a person whose vision is blocked by material conceptions will see this creation of Yogamāyā as a violation of the *dharma* of this world. In reality, there is no such degradation in Kṛṣṇa's pastimes.

The paramour mellow is the very essence of all *rasas*, so a denial of its presence in Goloka would minimize that realm. It is not possible that the highest delight in *rasa* could be absent from the topmost abode of Goloka. Śrī Kṛṣṇa, who is the source of all incarnations, relishes this *rasa* in one way in Goloka and in another way in Gokula. Thus, even though there appears to be a transgression of *dharma* according to material vision, this truth must also exist in some form in Goloka.

“*Ātmārāmo 'py arīramat (Śrīmad-Bhāgavatam 10.29.42) - Kṛṣṇa performed amorous pastimes, although He is self-satisfied (ātmārāma).*” “*Ātmany avaruddha-saurataḥ (Śrīmad-Bhāgavatam 10.33.25) - Śrī Kṛṣṇa, whose every desire comes to fruition, keeps in His heart the hāva, bhāva, and other anubhāvas arising from His amorous diversions.*” “*Reme rameśo vraja-sundarībhir yathārbhakaḥ sva-pratibimba-vibhramaḥ (Śrīmad-Bhāgavatam 10.33.16) - Bhagavān Śrī Kṛṣṇa, who gives pleasure to the supreme goddess of fortune Śrīmatī Rādhārāṇī, enjoyed with the beautiful Vraja maidens just as an innocent child plays with his reflection without experiencing arousal.*”

It is understood from these scriptural statements that Śrī Kṛṣṇa's constitutional nature is to be self-satisfied. In spiritual planets predominated by opulence, He manifests His own potency as Lakṣmī and consorts with her in the mellow of wedded conjugal love. There, with the sense of wedlock prevailing, *rasa* only goes up to the stage of servitorship

(*dāśya*). But in Goloka, Kṛṣṇa manifests millions of millions of *gopīs* and enjoys with them continuously, oblivious to any sentiments of wedded love.

In the *svakīya* conception, *rasa* does not remain extremely inaccessible, as in the *parakīya* mood, where the obstacles to meeting make union all the more precious. Hence, from time without beginning, the *gopīs* are naturally imbued with an innate conception of being other men's wives. Śrī Kṛṣṇa reciprocates with their mood and naturally assumes the identity of their paramour. Taking the help of His flute, which is His dearly beloved intimate companion, He thus accomplishes the *rāsa* dance and other pastimes.

Goloka, which is eternally perfect and free from illusion, is the abode of divine rapture. Thus, the flow of *rasa* in the conception of paramourship finds its perfection there. Even the parental mellow is not found in Vaikuṅṭha, due to the sense of awe and reverence there. However, in the fountainhead of ultimate sweetness, which is the Vraja situated in Goloka, there exists nothing but the original conception of this *rasa*. Nanda and Yaśodā are present there, but Śrī Kṛṣṇa's birth does not actually take place. In reality, parenthood does not exist in the absence of birth, so Nanda and Yaśodā have the self-conception (*abhimāna*) of being parents. This is substantiated in the verse *jayati jana-nivāso devakī-janma-vādaḥ* (*Śrīmad-Bhāgavatam* 10.90.48). This *abhimāna* is eternal for the sake of perfect *rasa*.

By the same logic, there is no fault or transgression of scriptural prohibitions in the amorous mellow, since the *bhāvas* of being the wife of another and of being a paramour are simply eternal self-conceptions. When the essential reality of Goloka appears in manifest Vraja, both of these conceptions (*svakīya* and *parakīya*) are seen in a tangible form by worldly vision. This is the only difference. In the mellow of parenthood, Nanda and Yaśodā's mood of being parents becomes apparent in a concrete way, through birth and other pastimes; and in

the amorous mellow, the idea of the Vraja maidens being the wives of others takes on a perceptible shape in the form of their marriages. In reality, there is no such thing as the *gopīs* having husbands, either in Gokula or in Goloka.

The scriptures therefore proclaim, “*na jātu vraja-devinām patibhiḥ saha saṅgamaḥ* - the *vraja-devīs* never had union with their husbands.” Thus, Śrīla Rūpa Gosvāmī, the master of the truths of *rasa*, has written, “*patiś copapatiś ceti prabhedāv iha viśrutau* - in the resplendent mellow of amorous love, there are two types of heroes: husband and paramour.” Śrīla Jīva Gosvāmī has written in his commentary on this verse, “*patiḥ puravanitānām dvitīyo vraja-vanitānām* - the hero of Dvārakā-purī’s young women is called a husband, and in Vraja, the hero Śrī Kṛṣṇa is the paramour of the young women there.”

This passage shows that Śrīla Jīva Gosvāmī has accepted that in Vaikuṅṭha and Dvārakā, Kṛṣṇa is a husband, and in Goloka-Gokula, He is the eternal paramour. The characteristics of a paramour are exhibited to their full extent in the Lord of Goloka-Gokula. Śrī Kṛṣṇa, though completely self-satisfied, transgresses His natural state of self-satisfaction. The cause for this transgression is His intense passion to meet with the Vraja damsels, who are others’ wives. The state of being another’s wife is nothing but the eternal self-conception (*abhimāna*) of the *gopīs*. Even though the *gopīs* do not factually have real husbands, their transcendental paramour mood is fulfilled just by having the sentiment of being the wives of others. Therefore, transgressing the rules of *dharma* out of their intense attachment and all other such symptoms are eternally present in the arena of the super-excellent amorous mellow. In the Vraja manifest in this universe, this *bhāva* is partially visible in a tangible form to people with mundane vision.

Therefore, the simultaneous divergence and non-distinction between *svakīya*- and *parakīya-bhāvas* in Goloka is inconceivable [by material intelligence]. It can be said that there is no difference between them, and it can also be

said that there is a difference. The essence of *parakīya-bhāva* is loving enjoyment outside of the sanction of wedlock, and the essence of *svakīya-bhāva* is abstention from unlawful connections. Therefore, Śrī Kṛṣṇa's loving enjoyment with His own personal potency (*svarūpa-śakti*) can also be understood as *svakīya* by this definition.³ Although these two, *parakīya* and *svakīya*, are one *rasa*, they exist eternally as its dual variations. Furthermore, although the form of *rasa* in Gokula is the same, mundane observers view it otherwise.

Śrī Govinda, the hero of Goloka, exhibits His qualities of being the *pati* of the *gopīs* as well as being their *upapati*. Both qualities shine forth brilliantly in their pristine splendor, beyond all piety and impiety. These same characteristics also exist in the hero of Gokula, but with some diversity created by the agency of Yogamāyā.

One may raise the following point: whatever Yogamāyā manifests is the absolute truth, so the sentiment of *parakīya-bhāva* would similarly have to be accepted as absolutely true. To dispel any doubt about this, it is said that conviction in the *parakīya* conception can exist in the relishing of *rasa*, and there is no fault in that, because it is not unfounded. However, whatever base convictions exist in mundane consciousness are faulty. They are not present in the pure, transcendental world.

Śrīla Jīva Gosvāmī has indeed given the correct, perfect philosophical conclusion, while the 'opposing' conclusions are also inconceivably true. Simply arguing in vain about the conclusions of *parakīya* and *svakīya* is a fruitless exhibition of word jugglery. There is no possibility of any type of skepticism rising in the hearts of those who make a thorough and impartial study of the commentaries by Śrīla Jīva Gosvāmī and the 'opposing party.'

Whatever is spoken by pure Vaiṣṇavas is true and utterly free from any bias or party spirit, but there is a mystery sur-

³ Taken literally, *sva* means 'one's own.'

rounding their apparent verbal disagreements. Those whose intelligence is materialistic and lacks the spirit of devotion cannot fathom the deep secrets of the loving controversies between pure Vaiṣṇavas, and thus they wrongly conceive of such great personalities as philosophical adversaries.

The great devotee Śrīla Cakravartīpāda has wholeheartedly and with the utmost reverence supported the opinion that Śrī Sanātana Gosvāmī has given in his *Vaiṣṇava-toṣanī* commentary on verse 10.33.35 of *Śrīmad-Bhāgavatam*: “*gopīnām tat-patīnām ca* - the *gopīs* and their husbands.”

When contemplating any opinion connected with the divine pastimes of Goloka and other transcendental realms, we should keep in mind the invaluable advice given by Śrīman Mahāprabhu and His followers, the Six Gosvāmīs. The Supreme Personality and Absolute Truth is never without form and attributes. Rather, He is full with variegated qualities and pleasurable engagements, which lie completely beyond the material plane.

The supremely relishable and splendid form of the mellows of transcendental service to Bhagavān, tasted through the four types of transcendently variegated ingredients - *vibhāva*, *anubhāva*, *sāttvika*, and *vyabhicārī*⁴ - is eternally present in Goloka and Vaikuṅṭha. By the agency of Yogamāyā, this very *rasa* of Goloka manifests in the material realm as *vraja-rasa* for the benefit of the devotees. One should know that all the *rasas* seen in this Gokula must surely be found also in Goloka in their radiantly pure state. That is why the wonderful varieties of hero and heroines (Kṛṣṇa and the *gopīs*), the diversity of *rasa* in them, and all the surroundings and paraphernalia of Gokula, including the land, rivers, mountain, residences, gateways, bowers, cows, and so on, collectively exist in the same form in Goloka.

⁴ *Vibhāva* - causes for tasting *bhakti-rasa*; *anubhāva* - actions that display or reveal spiritual emotions situated within the heart; *sāttvika-bhāva* - symptoms of spiritual ecstasy arising exclusively from *viśuddha-sattva*; *vyabhicārī-bhāva* - transitory spiritual emotions.

Only the worldly beliefs of those who are imbued with mundane intelligence are missing in Goloka. Different visions of the variegated pastimes in Goloka are realized according to one's level of qualification. Thus, it is difficult for one to establish a fixed conclusion to determine which aspects of those varieties of visions are illusory and which are pure. Therefore, there is no need to argue and counter-argue about this matter, because it will not elevate one's qualification. The truth of Goloka is filled with inconceivable *bhāva*, and any attempt to investigate this inconceivable reality by the mind would prove as unproductive as threshing empty husks. Hence, one should disregard the method of empirical knowledge, and strive for realization through the practice of unalloyed devotion.

On the path of *bhakti*, it is crucial to renounce any subject matter that would ultimately give rise to an impersonal impression. The pure *parakīya-bhāva* described in the Goloka pastimes is free from all mundane conceptions and is very rarely attained. Devotees on the path of *rāgānuga-bhakti* should adopt this concept and perform *sādhana*. By doing so, they will realize this highly auspicious fundamental truth upon attaining perfection.

When persons of gross worldly intellect endeavor for *bhakti* in the *parakīya* mood, they generally end up engaging in immoral activity in the material sphere. Our *tattva-ācārya* Śrīla Jīva Gosvāmī took this into consideration and presented his line of thought out of great concern. The spirit of pure Vaiṣṇavism is to accept the essence of his statements. It is an offense to disregard the *ācārya* by attempting to establish another theory.

ENDNOTES

1 References of the footnotes 2, 3, 4, 5, 6, 7, 8, 9, 12, and 14 in Part One, Second Illumination:

- Footnote 2 *Darśana* of 13 October 2001, Purī, India
Footnote 3 *Darśana* in 1991, Mathurā, India
Footnote 4 Discourse of 28 January 2002, Holland
Footnote 5 *Darśana* of 13 October 2001, Purī, India
Footnote 6 *Darśana* of 13 October 2001, Purī, India
Footnote 7 *Darśana* of 13 October 2001, Purī, India
Footnote 8 *Darśana* of 8 November 2001, Vṛndāvana, India
Footnote 9 Excerpt from *Śrī Rāya Rāmānanda Saṁvada*, purport to verse 8.76. (This book is based on a series of discourses, delivered in August 2004, Purī, India.)
Footnote 12 *Darśanas* of 28 November 1991, and 3 June, 27 July, 29 July, 1994, Vṛndāvana, India; Texts 11 and 43 of *Vilāpa-kusumāñjali*
Footnote 14 Discourse of 24 May 1996, Bath, England

2 Verses referred to on page 86:

*tā vāryamāṇāḥ patibhiḥ
pitṛbhir bhrāṭṛ-bandhubhiḥ
govindāpahṛtātmāno
na nyavartanta mohitāḥ*

Śrīmad-Bhāgavatam (10.29.8)

Their brothers and other relatives tried to stop them,
but Kṛṣṇa had already stolen their hearts. Enchanted
by the sound of His flute, they refused to turn back.

Rāga-vartma-candrikā

*mātarahḥ pitarahḥ putrā
bhrātarahḥ patayaś ca vaḥ
vicinvanti hy apaśyanto
mā kṛḍhvaṁ bandhu-sādhvasam*

Śrīmad-Bhāgavatam (10.29.20)

Not finding you at home, your mothers, fathers, sons,
brothers, and husbands are certainly searching for you.
Don't cause anxiety for your family members.*

*yat paty-apatya-suhṛdām anuvṛttir aṅga
strīṇām sva-dharma iti dharmavidā tvayoktam
astv evam etad upadeśa-pade tvayīše
preṣṭho bhavāms tanu-bhṛtām kila bandhur ātmā*

Śrīmad-Bhāgavatam (10.29.32)

Our dear Kṛṣṇa, as an expert in religion You have
advised us that the proper religious duty for women
is to faithfully serve their husbands, children, and
other relatives. We agree that this principle is valid,
but actually this service should be rendered to You.
After all, O Lord, You are the dearest friend of all
embodied souls. You are their most intimate relative
and indeed their very Self.*

*tan-manaskās tad-alāpās
tad-viceṣṭās tad-ātmikāḥ
tad-guṇān eva gāyantyo
nātma-gārāṇi sasmaruḥ*

Śrīmad-Bhāgavatam (10.30.43)

Their minds absorbed in thoughts of Him, they
conversed about Him, acted out His pastimes, and felt
themselves filled with His presence. They completely
forgot about their homes as they loudly sang the glories
of Kṛṣṇa's transcendental qualities.*

Endnotes

*pati-sutānvaya-bhrāṭṛ-bāndhavān
ativilaṅghya te 'nty acyutāgatāḥ
gati-vidas tavodgīta-mohitāḥ
kitava yoṣitaḥ kas tyajen niśi*

Śrīmad-Bhāgavatam (10.31.16)

Dear Acyuta, You know very well why we have come here. Who but a cheater like You would abandon young women who come to see Him in the middle of the night, enchanted by the loud song of His flute? Just to see You, we have completely rejected our husbands, children, ancestors, brothers, and other relatives.*

*evaṁ mad-arthojjhita-loka-veda
svānām hi vo mayy anuvṛttaye 'balāḥ
mayāparokṣaṁ bhajatā tirohitaṁ
māsūyituṁ mārhatta tat priyaṁ priyāḥ*

Śrīmad-Bhāgavatam (10.32.21)

My dear girls, understanding that simply for My sake you had rejected the authority of worldly opinion, of the Vedas, and of your relatives, I acted as I did only to increase your attachment to Me. Even when I removed Myself from your sight by suddenly disappearing, I never stopped loving you. Therefore, My beloved *gopīs*, please do not harbor any bad feelings toward Me, your beloved.*

*kṛtvā tāvantam ātmānam
yāvatīr gopa-yoṣitaḥ
reme sa bhagavāms tābhir
ātmārāmo 'pi līlayā*

Śrīmad-Bhāgavatam (10.33.19)

Expanding Himself as many times as there were cowherd women to associate with, the Supreme Lord, though self-satisfied, playfully enjoyed in their company.*

Rāga-vartma-candrikā

*nāsūyan khalu kṛṣṇāya
mohitās tasya māyayā
manyamānāḥ sva-pārśva-sthān
svān svān dārān vrajaukasah*

Śrīmad-Bhāgavatam (10.33.37)

The cowherd men, bewildered by Kṛṣṇa's illusory potency, thought their wives had remained home at their sides. Thus they did not harbor any jealous feelings against Him.*

3 Verses referred to on page 92:

*tad yāta mā ciraṁ goṣṭham
śuśrūṣadhvam patīn satīḥ
krandanti vatsā bālās ca
tān pāyayata duhyata*

Śrīmad-Bhāgavatam (10.29.22)

So now go back to the cowherd village. Don't delay. O chaste ladies, serve your husbands and give milk to your crying babies and calves.*

*duḥśīlo durbhago vṛddho
jaḍo rogy adhano 'pi vā
patīḥ strībhir na hātavyo
lokepsubhir apātakī
asvargyam ayaśaśyaṁ ca
phalgu kṛcchraṁ bhayāvaham
jugupsitaṁ ca sarvatra
hy aupapatyaṁ kula-striyaḥ*

Śrīmad-Bhāgavatam (10.29.25-26)

Women who desire a good destination in the next life should never abandon a husband who has not fallen

Endnotes

from his religious standards, even if he is obnoxious, unfortunate, old, unintelligent, sickly or poor. For a woman from a respectable family, petty adulterous affairs are always condemned. They bar her from heaven, ruin her reputation, and bring her difficulty and fear.*

*sa katham dharma-setūnām
vaktā kartābhirakṣitā
pratīpam ācarad brahman
para-dārābhimarśanam*

Śrīmad-Bhāgavatam (10.33.27)

Indeed, He is the original speaker, follower, and guardian of moral laws. How, then, could He have violated them by touching other men's wives?*

*gopīnām tat-patīnām ca
sarveṣām eva dehinām
yo 'ntaś carati so 'dhyakṣaḥ
krīḍaneneha deha-bhāk*

Śrīmad-Bhāgavatam (10.33.35)

He who lives as the overseeing witness within the gopīs and their husbands, and indeed within all embodied living beings, assumes forms in this world to enjoy transcendental pastimes.*

* Verse translations marked with an asterisk (*) are by Śrīla Bhaktivedānta Svāmī Mahārāja.

GLOSSARY

A

ācārya - preceptor, one who teaches by example. One who accepts the confidential meanings of the scriptures and engages others in proper behavior, personally following that behavior himself.

aiśvarya-jñāna - awareness of the opulences and majesty of the Supreme Lord, Śrī Kṛṣṇa. When a devotee who is fixed in *aiśvarya-jñāna* hears that Śrī Kṛṣṇa is the Supreme Lord Himself or directly sees Śrī Kṛṣṇa's majestic exhibition, awe and reverence is produced and the mood of one's established relationship with Śrī Kṛṣṇa (as a friend, parent or beloved) diminishes. *Aiśvarya-jñāna* is present in full in the inhabitants of Vaikuṅṭha, partially in the inhabitants of Mathurā and Dvārakā (where it is mixed with *mādhurya-jñāna*), and completely absent in the inhabitants of Vraja.

anurāga - an intensified stage of *prema*; a stage in the development from *prema* up to *mahābhāva*. In *Ujjvala-nīlamaṇi* (14.146) *anurāga* has been defined as follows: "Although one regularly meets with the beloved and is well-acquainted with the beloved, the ever-fresh sentiment of intense attachment causes the beloved to be newly experienced at every moment as if one has never before had any experience of such a person. The attachment that inspires such a feeling is known as *anurāga*."

ārati - the ceremony of offering articles of worship to a Deity, such as incense, a lamp, flowers, and a fan, accompanied by the chanting of devotional hymns and bell-ringing.

arcana – Deity worship; one of the nine primary processes of devotional service.

āśraya-ālabhana – the receptacle of love for Kṛṣṇa, the *bhaktas* (devotees). This is an aspect of *vibhāva*, one of the five essential ingredients of *rasa* (see *vibhāva*). Although the word *āśraya* also conveys the same meaning as *āśraya-ālabhana*, it may often be used in the general sense of shelter or support. The word *āśraya-ālabhana*, however, is specifically used to indicate the receptacle of *prema* as one of the necessary ingredients of *rasa*. It is not used in any other sense.

B

bhagavad-dharma – spiritual virtue; religious life based on devotion unto the Supreme Lord, Śrī Kṛṣṇa.

bhajana – performance of spiritual practices, especially the process of hearing, chanting, and meditating upon the holy name, form, qualities, and pastimes of Śrī Kṛṣṇa.

bhakti – the primary meaning of the word *bhakti* is to render service; *bhakti* is the performance of activities which are meant to satisfy or please the Supreme Lord Śrī Kṛṣṇa, which are done in a favorable spirit saturated with love, which are devoid of all desires, other than the desire for the Lord's benefit and pleasure, and which are not covered by *karma* (fruitive activity), and *jñāna* (the cultivation of knowledge aimed at merging one's existence into that of the Lord).

bhāva – spiritual emotions or sentiments.

bhāva-bhakti – the initial stage of perfection in devotion. A stage of *bhakti* in which *śuddha-sattva*, the essence of the Lord's internal potency consisting of spiritual knowledge and bliss, is transmitted into the heart of the practicing devotee from the heart of the Lord's eternal associates.

It is like a ray of the sun of *prema* (pure love of God) and it softens the heart by various tastes. It is the first sprout of *prema*, and is also known as *rati*. In *bhāva-bhakti*, a soul can somewhat realize love for Kṛṣṇa as well as the

Glossary

way in which he can serve Him. After some time, divine absorption and love for Him manifests, and thus the soul attains the final stage called *prema*.

bhāvuka - a devotee established in a mood of ecstatic devotion for the Lord.

brāhmaṇa - (1) one who realizes *brahma* is to be known as a *brāhmaṇa*; (2) a priest or teacher; one of the four *varṇas*, or social divisions, in the Vedic social system (*varṇāśrama*).

C

caitya-guru - the Supersoul situated within the heart, who gives spiritual instruction and guidance.

cakora - a bird that subsists only upon moonlight.

cāmara - a fan made of the hair of a yak's tail, employed in *arcana* as one of the paraphernalia offered to the Deity.

D

darśana - seeing, meeting, visiting or beholding (especially in regard to the Deity, a sacred place or an exalted Vaiṣṇava).

dāsyā - love for the Lord that is expressed in the mood of a servant ; it is one of the five primary relationships with the Lord that are fully established in the stage of *prema*.

dhāma - a holy place of pilgrimage; the abode of the Lord where He appears and enacts His transcendental pastimes.

dharma - (1) from the verbal root *dhṛ* = to sustain; thus, *dharma* means 'that which sustains;' (2) religion in general; (3) the socio-religious duties prescribed in the scriptures for different classes of persons in the Vedic social system (*varṇāśrama*) that are meant to liberate one to the platform of *bhakti*.

E

Ekādaśī - the eleventh day of the waxing or waning moon; the day on which devotees fast from grains and beans and certain other foodstuffs, and increase their remembrance of Śrī Kṛṣṇa and His associates.

G

gāyatrī - secret *mantras* given to a disciple by the spiritual master at the time of second initiation.

gopa - (1) a cowherd boy who serves Kṛṣṇa in a mood of intimate friendship; (2) an elderly associate of Nanda Mahārāja who serves Kṛṣṇa in a mood of paternal affection.

gopī - (1) one of the young cowherd maidens of Vraja, headed by Śrīmatī Rādhikā, who serve Kṛṣṇa in a mood of amorous love; (2) an elderly associate of Mother Yaśodā, who serves Kṛṣṇa in a mood of parental affection.

gopī-bhāva - the mood of devotion for Śrī Kṛṣṇa possessed by the *gopīs*.

gopī-candana - yellowish clay used to make *tilaka*-markings upon one's body. This clay originates from the *vraja-gopīs'* foot-dust.

gosvāmī - (*go* - senses; *svāmī* - master of) one who is the master of his senses; a title for those in the renounced order of life. This often refers to the renowned followers of Caitanya Mahāprabhu who adopted the lifestyle of mendicants. Descendants of the relatives of such Gosvāmīs or of their servants often adopt this title merely on the basis of birth. In this way, the title Gosvāmī has evolved into use as a surname. Leading temple administrators are also sometimes referred to as Gosvāmīs

H

hari-kathā - narrations (*kathā*) of the holy names, form, qualities, and pastimes of Śrī Hari (Kṛṣṇa) and His associates.

harināma-saṅkīrtana - congregational chanting of the holy names of Śrī Kṛṣṇa.

J

jīva - the eternal, individual living entity, who in the conditioned state of material existence assumes a material body in any of the innumerable species of life.

Glossary

K

kadamba - a flowering tree with golden blossoms.

kṣatriya - an administrator or warrior; the second of the four *varṇas* (castes) in the *varṇāśrama* system.

kuñja - a secluded forest grove; a natural, shady retreat with a roof and walls formed by flowering trees, vines, creepers, and other climbing plants.

kurtā - a collarless shirt.

M

madhura-rasa, or *mādhurya-rasa* - the mood of conjugal love; transcendental amorous love. It is one of the five primary relationships with Kṛṣṇa established in the stage of *bhāva* and *prema*. This mood is eternally present in the *gopīs* of Vraja.

mādhurya - sweetness; when the mood of human-like pastimes is not transgressed, even when divine opulence is exhibited, then it is called *mādhurya*.

mādhurya-jñāna - awareness of the sweetness of the Supreme Lord and absence of knowledge of His opulences and majesty. When a devotee who is fixed in *mādhurya-jñāna* hears that Śrī Kṛṣṇa is the Supreme Lord Himself or directly sees an exhibition of such godlike opulence, not the slightest scent of any heart-wrenching awe and reverence is produced. Instead the mood of one's established relationship with Śrī Kṛṣṇa (as a friend, parent or beloved) remains firm. *Mādhurya-jñāna* is partially present in the inhabitants of Mathurā and Dvārakā (where it is mixed with *aiśvarya-jñāna*), and it is present in full in the inhabitants of Vraja.

mahābhāva - the highest stage of *prema*, divine love. In *Ujjvala-nīlamaṇi* (14.154), *mahābhāva* is defined thus: "When *anurāga* reaches a special state of intensity, it is known as *bhāva* or *mahābhāva*."

Śrīla Bhaktivedānta Svāmī Mahārāja further explains in his purport to *Śrī Caitanya-caritāmṛta* (*Madhya-līlā* 6.13): "When *anurāga* reaches its highest limit and becomes

perceivable in the body, it is called *bhāva*. When the bodily symptoms are not very distinct, however, the emotional state is still called *anurāga*, not *bhāva*. When *bhāva* ecstasy is intensified, it is called *mahābhāva*. The symptoms of *mahābhāva* are visible only in the bodies of eternal associates like the *gopīs*.”*

mahājana - a great spiritual personality.

mahā-prasāda - literally means ‘great mercy;’ especially refers to the remnants of food offered to the Deity; may also refer to the remnants of other articles offered to the Deity, such as incense, flowers, garlands, and clothing.

māna - an intensified stage of *prema*, in which *sneha* (deep affection) reaches exultation, thus causing one to experience the sweetness of the beloved in ever-new varieties; when the heroine (*nāyikā*) assumes an outward demeanor of pique which turns into transcendental sulkiness and indignation arising out of jealous love. This sentiment prevents the lover and beloved from meeting freely, although they are together and are attracted to each other. *Māna* gives rise to transient emotions like anger, despondency, doubt, restlessness, pride, and jealousy.

mañjarī - (1) a bud of a flower; (2) a maidservant of Śrīmatī Rādhikā.

maṭha - a temple, with attached living quarters for *brahmacārīs* and *sannyāsīs*; a monastery; a preaching center.

māyāvāda - the doctrine of illusion advocated by the impersonalist followers of Śrī Śaṅkarācārya. Their theory holds that the Lord’s form, this material world, and the individual existence of the living entities are *māyā*, or false. This philosophy appears to accept the authority of Vedic texts, but interprets them in such a way as to advance an impersonal conception of the Absolute and deny the personal feature of Godhead. It is known as covered Buddhism, since Buddhism is overtly atheistic.

māyāvādī - a follower of the Māyāvada doctrine.

Glossary

N

nāyikā - a heroine, a female lover.

niṣṭhā - firm faith; steadiness in one's devotional practices.

It is the fifth stage in the development of the creeper of devotion. *Niṣṭhā* occurs after the elimination of the major portion of one's spiritual impediments.

nitya-līlā - eternal pastimes of Śrī Kṛṣṇa in Goloka Vṛndāvana.

nitya-siddha - eternally perfect devotees.

P

parikramā - circumambulation of holy places.

praṇaya - intimate love. In *Ujjvala-nīlamanī* (14.108), *praṇaya* has been defined thus: "When *māna* assumes a feature of unrestrained intimacy, known as *viśrambha*, learned authorities refer to it as *praṇaya*." The word *viśrambha* used in this verse means complete confidence, devoid of any restraint or formality. This confidence causes one to consider one's life, mind, intelligence, body, and possessions to be one in all respects with the life, mind, intelligence, and body of the beloved.

R

rāga - when spontaneous loving thirst to please the object of one's affection becomes so intense that in the absence of such service one is on the verge of giving up his life, it is known as *rāga*.

rasa - (1) the spiritual transformation of the heart which takes place when the perfectional state of love for Śrī Kṛṣṇa, known as *rati*, is converted into "liquid" emotions by combining with various types of transcendental ecstasies; (2) taste, flavor.

rāsa-līlā - Śrī Kṛṣṇa's dance with the *vraja-gopīs*, His most confidential servitors, which is part of their pure exchange of spiritual love.

rasika - one who relishes the mellows of devotion (*rasa*) within his heart.

rūpānuga - one who follows the mood and service of Śrī Rūpa Gosvāmī in order to receive the eternal service of Śrī Rādhā-Kṛṣṇa Yugala in Goloka-Vraja. Śrī Rūpa Gosvāmī is the most exalted servitor of Śrīmatī Rādhārāṇī and Lord Śrī Caitanya Mahāprabhu.

S

samādhi - (1) *Sama* means ‘the same’ and *dhi* means ‘intelligence.’ When the pure devotee takes *samādhi*, it means that upon departing from this world he enters the same level, position, and spiritual mood as the personal associates of his worshipful Deity. He is serving in that realm according to his own constitutional form (*svarūpa*), with equal qualities, intelligence, and beauty as those associates. (2) The tomb in which a pure devotee’s body is laid after his departure from the vision of the material world.

sādhaka - practitioner; one who follows a spiritual discipline to achieve the specific goal of *bhāva-bhakti*.

sādhu - a saint or saintly person; one who is perfect in *sādhana* (the practice of devotional service) and who engages others in *sādhana*.

sakhā - a male friend, companion or attendant.

sakhī - a female friend, companion or attendant.

sakhya-rasa - love or attachment for the Lord that is expressed in the mood of a friend; one of the five primary relationships with Kṛṣṇa that are established in the heart at the stage of *bhāva*, or *prema*.

śālagrāma-śilā - self-manifesting Deities of Lord Nārāyaṇa in the form of small, round black stones that are found in the Gandakī River in the Himalayas.

śānta-rasa - the mood of neutrality; one of the five primary relationships with the Lord that is fully established in the heart when one is in the stage of *prema*.

Glossary

sarva-śaktimān - all powerful; the Supreme Lord Śrī Kṛṣṇa who possesses all potencies.

siddhānta - conclusive truth; authoritative principle of scripture.

sneha - that stage in which *prema*, attaining a state of excellence, intensifies one's perception of the object of love and melts the heart. When *sneha* is enkindled in the heart, there is no quenching of the ever-new thirst for seeing the beloved.

“Only that *prema* which melts the heart to an abundant extent is called *sneha*. Due to the appearance of *sneha*, even slight contact with the beloved gives rise to a great profusion of tears. One never feels satiated in beholding the beloved; and although Śrī Kṛṣṇa is supremely competent, the devotee becomes apprehensive that some harm may come to Him” (*Śrī Śikṣāṣṭaka*, Verse Seven, *Śrī Sanmodana-bhāṣya* by Śrīla Bhaktivinoda Ṭhākura).

śṛṅgāra-rasa - another name for *mādhurya-rasa*, or *madhura-rasa*; the devotional sentiment in the mood of conjugal attraction.

sthāyibhāva - permanent emotion; one's eternal, fixed mode of service to Śrī Kṛṣṇa; the five *sthāyibhāvas* are *śānta* (tranquility), *dāśya* (service), *sākhyā* (friendship), *vātsalya* (parental affection), and *mādhurya* (conjugal love); one of the five ingredients of *rasa*.

svapaksa-gopī - a *gopī* who belongs to Śrīmatī Rādhikā's own party.

suhṛd-gopī - a *gopī* who is friendly to Śrīmatī Rādhikā's party and neutral to Her rival party.

T

taṭastha-gopī - a *gopī* who is neutral to Śrīmatī Rādhikā's party and friendly with Her rival party.

tilaka - clay markings worn on the forehead and other parts of the body by Vaiṣṇavas, signifying their devotion to Śrī Kṛṣṇa or Viṣṇu, and consecrating the body as the Lord's temple.

tulasī - a sacred plant whose leaves and blossoms are used by Vaiṣṇavas in the worship of Śrī Kṛṣṇa; a partial expansion of Vṛndā-devī; the wood is used for chanting beads and neck beads.

U

uddīpana - things that stimulate remembrance of Śrī Kṛṣṇa, such as his dress and ornaments, the spring season, the bank of the Yamunā River, peacocks, and so on.

V

vātsalya-rasa - love or attachment for the Lord expressed in the mood of a parent; one of the five primary relationships with Kṛṣṇa that are established in the stages of *bhāva*, or *prema*.

vibhava - the causes for tasting *bhakti-rasa*. These are of two types: (1) *ālambana*, the support (this refers to Kṛṣṇa and His devotees who possess in their hearts spiritual love known as *rati* which can be transformed into *rasa* by combination with the other four ingredients of *rasa*); and (2) *uddīpana*, the stimulus (objects connected to Kṛṣṇa which arouse one's spiritual love for Him and cause that love to be transformed into *rasa*).

vipakṣa-gopī - a *gopī* who belongs to Śrīmatī Rādhikā's rival party.

vraja-līlā - the Lord's pastimes that take place in the spiritual land of Vṛndāvana.

vyabhicārī-bhāvas - transitory ecstasies; one of the five essential ingredients of *rasa*; thirty-three internal spiritual emotions that emerge from the nectarean ocean of *sthāyībhāva*, swell, and then merge back into that ocean. These include emotions like despondency, jubilation, fear, and anxiety, as well as the concealment of emotions.

ENGLISH TITLES PUBLISHED BY

ŚRĪ ŚRĪMAD BHAKTIVEDĀNTA NĀRĀYAṆA GOSVĀMĪ MAHĀRĀJA

Arcana-dīpikā	Letters From America
Beyond Nīrvāṇa	Maharṣi Durvāsā and
Bhagavad-gītā	Śrī Durvāsā-āśrama
Bhajana-rahasya	Manaḥ-śikṣa
Bhakti-rasāmṛta-sindu-bindu	My Śikṣā-guru and Priya-bandhu
Bhakti-rasāyana	Navadvīpa-dhāma Māhātmya
Bhakti-tattva-viveka	Navadvīpa-dhāma Parikramā
Brahma-saṁhitā	Nectar of Govinda-līlā
Bṛhad-bhāgavatāmṛta (Vol. 2.1)	Origin of Ratha-yātrā
Butter Thief	Our Eternal Nature
Caitanya Mahāprabhu - The Original	Our Gurus: One in Siddhanta,
Form of Godhead	One at Heart
Camatkāra-candrikā - A Moonbeam	Pinnacle of Devotion
of Complete Astonishment	Prabandhāvalī
Controlled by Love	Prema-samputa
Dāmodara-līlā-mādhuri	Rādhā-kṛṣṇa-gaṇoddeśa-dīpikā
Dāmodarāṣṭakam	Rāga-vartma-candrikā
Discerning the True Sentiments	Rāya Rāmānanda Saṁvāda
of the Soul	Saṅkalpa-kalpadrumaḥ
Distinctive Contribution of	Secrets of the Undiscovered Self
Śrī Rūpa Gosvāmī	Secret Truths of the Bhāgavatam
Essence of All Advice	Shower of Love
Essence of Bhagavad-gītā	Śikṣāṣṭaka
Eternal Function of the Soul	Śiva-tattva
Fearless Prince	Ślokāmṛtam
Five Essential Essays	Ślokāmṛtam-bindu
Gauḍīya Gīti-Guccha	Soul of Book Distribution
Gauḍīya Vaiṣṇavism versus	Śrī Śrīmad Bhakti Prajñāna Keśava
Sahajiyāism	Gosvāmī - His Life and Teachings
Gaura-vāṇī Pracāriṇe	Their Lasting Relation
Gift of Śrī Caitanya Mahāprabhu	To Be Controlled by Love
Gīta-govinda	True Conception of Guru-tattva
Going Beyond Vaikuṇṭha	Ujjvala-nīlamanī-kiraṇa
Gopī-gīta	Upadeśāmṛta
Guru-devatātmā	Utkalikā-vallari
Happiness in a Fool's Paradise	Vaiṣṇava-siddhānta-mālā
Harināma Mahā-mantra	Veṇu-gīta
Harmony	Śrī Vraja-maṇḍala Parikramā
Hidden Path of Devotion	Walking with a Saint (2007, 2008,
Impressions of Bhakti	2009, 2010)
Jaiva-dharma	Way of Love
Journey of the Soul	Rays of the Harmonist (periodical)

WORLDWIDE CENTRES & CONTACTS

WORLD WIDE

www.purebhakti.com/contact-us/centers-mainmenu-6o.html

INDIA

Mathura: *Shri Keshavaji Gaudiya Math* - Jawahar Hata, U.P. 281001 (Opp. Dist. Hospital), Email: mathuramath@gmail.com • **New Delhi:** *Shri Raman-vihari Gaudiya Math* - Block B-3, Janakpuri, New Delhi 110058 (Near musical fountain park), Tel: 9810192540; *Karol Bagh Centre:* Rohini-nandana dasa, 9A/39 Channa Market, WEA, Karol Bagh, Tel: 9810398406, 9810636370, Email: purebhakti.kb@gmail.com • **Vrindavan:** *Shri Rupa-Sanatana Gaudiya Math* - Dan Gali, U.P. Tel: 09760952435; *Gopinath Bhavan* - Parikrama Marga (next to Imli-tala), Seva Kunja, Vrindavan 281121, U.P., Email: vasantidasi@gmail.com • **Puri:** *Jay Shri Damodar Gaudiya Math* - Sea Palace, Chakratirtha Road. Tel: 06752-223375 • **Bangalore:** *Shri Madan Mohan Gaudiya Math* - 245/1 29th Cross, Kaggadasa pura Balaji layout, Bangalore-93, Tel: 089044277754, Email: bvvaikhanas@gmail.com; *Shri Ranganath Gaudiya Math* - Hesaraghatta, Bangalore, Tel: 09379447895, 07829378386 • **Faridabad:** *Shri Radha Madhav Gaudiya Math* - 293, Sector-14, Hariyana, Tel: 09911283869 • **Navadvipa:** *Shri Shri Keshavaji Gaudiya Math* - Kolerdanga Lane, Nadiya, Bengal, Tel: 09153125442

AUSTRALIA

Garden Ashram - Akhileshvari dasi, Tel: 612 66795916, Email: akhileshvari.dasi@gmail.com • *Shri Gaura Narayan Gaudiya Math* - Brisbane, Queensland, Tel: +61 403 993 746, Email: bhaktibrisbane2010@gmail.com

CHINA / HONG KONG

15A, Hillview Court, 30 Hillwood Road, Tsim Sha Tsui, Kowloon, Tel: +85223774603

UNITED KINGDOM & IRELAND

Birmingham: *Shri Gour Govinda Gaudiya Math* - 9 Clarence Road, Handsworth, Birmingham, B21 0ED, U. K., Tel: (44) 121551-7729, Email: bvashram108@gmail.com • **London:** *Shri Gangamata Gaudiya Math* - 631 Forest Road, E17 4NE London, Tel: 02080578406, Email: gangamatas@hotmail.com • **Galway:** *Family Centre* - Tel: 353 85-1548200, Email: jagannathchild@gmail.com

USA

Gaudiya Vedanta Publications Offices - Tel: (800) 681-3040 ext. 108, Email: orders@bhaktiprojects.org • **Alachua:** *Shri Shri Radha-Govinda Mandir* - Tel: (1) 386-462-2682. Email: yourbvgi@gmail.com, Website: www.bvgi.org • **Houston:** *Shri Govindaji Gaudiya Math* - Tel: (1) 281-650-8689. Email: info@sggm.org, Website: www.sggm.org