



Rays of
The Harmonist



Vol. I No. I

English titles by
Śrīla Bhaktivedānta Nārāyaṇa Mahārāja:

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Front cover:

*om viṣṇupāda Śrī Śrīla Bhaktisiddhānta Sarasvatī
Gosvāmī Prabhupāda. tridanda-sannyāsa grahaṇa-līlā
(acceptance of renounced order of life) . 29th March 1918.*

Back cover:

Śrī Navadvīpa Yoga-Pīṭha.

Illustration from *Śrī Śrī Gauḍīya-Vaiṣṇava-Abhidhāna.*

Hare Kṛṣṇa
Hare Kṛṣṇa
Kṛṣṇa Kṛṣṇa
Hare Hare

Hare Rāma
Hare Rāma
Rāma Rāma
Hare Hare

Rays of
The Harmonist

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Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmi Mahārāja.
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Our purpose is to spread rays of illumination from the spirit of the Gauḍīya Vaiṣṇavas, as desired by Śrīla Bhaktivedānta Nārāyaṇa Mahārāja. Our heritage is the *Harmonist*, or *Śrī Sajjanatoṣaṇī* journal, founded by Śrīla Bhaktivinoda Ṭhākura, later edited by Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda. May the present day Vaiṣṇavas bestow their divine grace upon our attempts to please them.

Front cover:

*om viṣṇupāda Śrī Śrīla Bhaktisiddhānta Sarasvatī
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Quote...

In this short article, the intrinsic nature of *śuddha-bhakti* has been explained. Having carefully reviewed all the instructions of our predecessor *ācāryas*, in summary form we are presenting their heartfelt sentiments in the following verse:

*pūrṇa cidātmake kṛṣṇe jīvasyāṇu cidātmanah
upādhi-rahitā ceṣṭā bhaktiḥ svabhāvikā mata*

"Śrī Kṛṣṇa is the complete, all-pervading consciousness who always possesses all potencies, and the *jīva* is the infinitesimal conscious entity who is likened to a single particle of light situated within a ray of the unlimited spiritual sun."

The natural and unadulterated endeavour of the infinitesimal conscious entity towards the complete consciousness is called *bhakti*. The *jīva*'s persistence towards *anyābhilāṣa* (acting to fulfil desires other than the desire to please Śrī Kṛṣṇa), *jñāna* and *karma* is called "acquiring material designation".

We should understand that the natural inherent endeavour of the *jīva* can only mean the favourable cultivation of activities to please Śrī Kṛṣṇa.

*Quote from Bhakti-tattva-viveka by Śrīla Bhaktivinoda
Ṭhākura. (new translation by Prema-vilāsa Dāsa)*

"The
Vaiṣṇava Forum
is open
for submissions
from our readers.
These are the pages
for quotes, poetry,
open letters and
philosophical
discussions."



*vande gurūn īśa-bhaktān īśam īśāvatārakān
tat prakāśāms ca tac-chaktiḥ kṛṣṇa-caitanya saṁjñakam*

*vāñchā kalpatarubyaś ca kṛpā-sindhubhya eva ca
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ*

*devī duḥkha kula-sāgarodare dūyamānam ati durgataṁ janān
tvat kṛpā pravala naukayādbhutaṁ prāpaya sva-pāda-pankajālayam*

*tava kathāmṛtaṁ tapta-jīvanām kavibhir īditaṁ kalmaṣāpaham
śravaṇa-maṅgalaṁ śrīmad-ātataṁ bhuvi gṛnanti ye bhūridā janah*

*śrī kṛṣṇa caitanya prabhu nityānanda
śrī advaita gadādhara śrīvāsādi gaura-bhakta-vṛnda*

*hare kṛṣṇa, hare kṛṣṇa, kṛṣṇa kṛṣṇa, hare hare,
hare rama, hare rama, rama rama, hare hare*



Śrī Vaiṣṇava-Vandanā

Śrī Devakīnandana Dāsa Ṭhākura

*vṛndāvana-vāsī yata vaiṣṇavera gaṇa
prathame vandanā kari sabāra caraṇa*

To all of the Vṛndāvana Vaiṣṇavas
I first offer glorifications at their feet;

*nīlācala-vāsī yata vaiṣṇavera gaṇa
bhūmite paḍiyā vandoṅ sabāra caraṇa*

To all of Mahāprabhu's Nīlācala associates
I prostrate with obeisances at their feet;

*navadvīpa-vāsī yata mahāprabhura bhakta
sabāra caraṇa vandoṅ haiyā anurakta*

To all of Mahāprabhu's Navadvīpa *bhaktas*
I pray for loving attachment at their feet;

*mahāprabhura bhakta yata gauḍa-deśe sthiti
sabāra caraṇa vandoṅ kariyā praṇati*

To all of Mahāprabhu's Bengal *bhaktas*
I pray at their feet and offer *praṇāmas*;

*ye-deśe ye-deśe baise gaurāṅgera gaṇa
urddhva-bāhu kari vandoṅ sabāra caraṇa*

In whichever country Gauḍāṅga's *bhaktas* reside
I raise my arms in victory and pray at their feet;

*haiyāchena haibena prabhura yata dāsa
sabāra caraṇa vandoṅ dante kari' ghāsa*

To all of Mahāprabhu's servants that were or will be
I submit at their feet with straw between teeth;

*brahmāṇḍa tārite śakti dhare jane jane
e veda-purāṇe guṇa gāya yebā śune*

All have the power to deliver an entire universe—
The Vedas and Purāṇas sing of their qualities.

*mahāprabhura gaṇa saba patita pāvana
tāi lobhe mui pāpī lainu śaraṇa*

Mahāprabhu's *bhaktas* can purify all fallen persons.
Such greed makes even sinners like me surrender!

*vandanā karite mui kata śakti dhari
tamo-buddhi-doṣe mui dambha mātra kari*

I cannot truly glorify their immense potency,
Due to my faults of sheer pride and ignorance;

*tathāpi mūkerā bhāgya manera ullāsa
doṣa kṣami' mo-adhame kara nija dāsa*

Still, dumb to express their qualities, I am ecstatic—
Forgive my offenses! Make me your own servant!

*sarva-vāñchā siddhi haya yama-bandha chuṭe
jagate durlabha haiyā prema-dhana luṭe*

All desires are realized on the wheel of birth-death,
But the rarest wealth in the world is *prema*—

*manera vāsanā pūrṇa acirāte haya
devakīnandana dāsa ei lobhe kaya*

Then all desires of the heart are fulfilled at once!
Devakīnandana Dāsa prays for this kind of greed.

vṛndāvana-vāsī—Vṛndāvana Vaiṣṇavas; *yata*—all; *vaiṣṇavera gaṇa*—of the Vaiṣṇavas; *prathame*—first; *vandanā*—glorifications; *kari*—offer; *sabāra caraṇa*—feet of all; *bhūmite paḍiyā*—falling on the ground; *vandoṅ*—I offer respectful obeisances; *haiyā*—taking place; *anurakta*—loving attachment; *sthiti*—located in; *kariyā praṇati*—offering *praṇāmas*, obeisances; *urddhva-bahu*—arms upraised in victory; *haiyāchena haibena*—have been in the past or will be in the future; *dante*—between teeth; *ghāsa*—straw; *brahmāṇḍa*—universe; *tārite śakti dhare*—empowered to deliver; *jane jane*—each person; *yebā śune*—whoever hears; *saba*—all; *tāi*—such type; *lobhe*—of greed, *ruci*; *mui*—I; *kata śakti dhari*—having immense potency; *tamo-buddhi-doṣe*—fault of ignorance; *dambha mātra*—sheer pride; *tathāpi*—still; *mūkerā bhāgya*—dumb to express one's qualities; *manera ullāsa*—ecstatic; *doṣa kṣami' mo-adhame*—forgive my offenses; *kara nija dāsa*—make me your own servant, initiate me; *sarva-vāñchā*—all desires; *siddhi haya*—realized; *yama-bandha*—bondage of birth and death; *chuṭe*—freedom from; *jagate*—in the world; *haiyā luṭe*—getting wealth by any means; *manera vāsanā*—heart's desires; *pūrṇa haya*—are fulfilled; *acirāte*—at once; *devakīnandana dāsa*—Śrī Devakīnandana Dāsa, disciple of Śrī Puruṣottama, an eternal associate of Nityānanda Prabhu; *ei lobhe kaya*—prays for this kind of greed. [Śrī Devakīnandana Dāsa is renowned in the Vaiṣṇava community for this *bhajana*.]

Śrī Viraha Āṣṭakam

Śrī Śrīmad A.C. Bhaktivedānta Swāmī Mahārāja

First published in 1959

1

Cutting through the web of illusion,
the overflowing ocean of mercy
Śrī Nityānanda Rāma
ordained that the flood of love of God
bestowed by Him
be distributed throughout the world.
Unfortunately, those persons
to whom the noble responsibility was given
to spread this divine God-consciousness
were tragically stricken
by the disease of caste-consciousness,
and in their hands
which were always busy
performing formal ritualistic ceremonies,
the exalted title ‘Goswāmī’
became merely another family surname,
and the channel of divine current became blocked.

Therefore you personally came,
O beloved master Śrīla Prabhupāda,
to demolish the dam of *māyā*
and re-release the eager floodtide of *prema-bhakti*.
By your potency the divine tidal wave
of Mahāprabhu’s all-encompassing grace
once again inundated the entire world,
falling upon even such wretched
and fallen souls as myself.
Taking the order of Śrī Caitanyadeva
as your very life’s breath,
you sent your dedicated servitors door to door
to deliver the whole of humankind.
Under your infallible direction
the message of Godhead was preached
from the shorefronts of the ocean
to the peaks of the Himālayas.

But now you,
who suffered so upon seeing the suffering
of misguided humanity, are gone,
and the world once again appears dark and empty.
O Śrīla Prabhupāda,
I am feeling lost and alone in your absence
on this day upon which
you departed from our vision.

2

The intense eagerness to benefit all humankind
which was felt by Śrī Advaita Ācārya
and which thus brought Śrī Gaurāṅgadeva
into this world
was similarly felt by Śrīla Bhaktivinoda Ṭhākura—
and therefore, O beloved master Śrīla Prabhupāda,
you who are the most intimate associate
of that beautiful golden Lord
graciously made your divine advent as well.
“A human birth in the land of India
is intended to be utilized
for the purpose of becoming perfect
in God-realization
And then compassionately
sharing that realization with others.”*
—Revealing India’s spiritual glories
you preached this ‘*mahā-mantra*’
for the illumination of the Earth’s ten directions.

In your absence, however,
the world has once again
become plunged into darkness,
and the flowing current from your ocean of mercy
has again been stopped.
Devoid of your ambrosial dispensation
of Śrī Caitanya’s message,
confusion reigns in human society,
and all the Vaiṣṇavas
are feeling the pangs of separation
from your lotus feet.
The *jīvas* have reshackled themselves
with the heavy chains of ignorance and delusion,
and as they swim about
in the vast ocean of material existence
in a frenzied attempt to reach the shore of peace,
...they perish.
This lance of misery pierces my heart
as it similarly afflicted you, Śrīla Prabhupāda,
who suffered so upon seeing the suffering
of the misguided humanity.
I am indeed feeling lost and alone
on this day upon which you departed from our
vision.

* Corresponds to *Caitanya-caritāmṛta* (ādi-līlā 9.41) :

*bharata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari’ kara para-upakāra.*

3

Your lotus lips continuously ushered forth
the sweetest nectar in the form of your instructions
regarding the Holy Name of Lord Kṛṣṇa.
You made the path of spiritual progress
so easy and delightful to follow
with your teaching that ‘Utility is the Principle’—
That anything useful and practical
could be constructively engaged
in the service of the Lord
without personal attachment,
and that the sincere practice
of such devotional service
with a genuine spirit of detachment
could transform every house into a *mandira*
and every common household into a holy *saṅga*.
You lovingly cautioned that the transcendent
activities of the Supreme Lord
should never be imitated—even within one’s mind.
You ‘nectarized’ the ears of all persons,
filling their hearts with sublime attachment
to singing, dancing, and worshiping the Lord
in accordance with the standards
established by the previous *ācāryas*.
You magnanimously offered everyone
the divine qualifications
to distribute the pure Holy Name
for the deliverance of the whole world.

But alas, in your absence,
nescience has now once again
stealthily crept onto the scene,
creating a most disturbing complication:
Those who are conspicuously
unqualified have taken to the practice
of performing solitary *bhajana*
in strict accordance with the dictates
of their own minds
and exclusive devotion
to their own impassioned senses.
Garbed in fraudulent attire
and lavishly adorned with feigned emotions,
Such persons have, by their selfish strategy,
woefully left their blemishing effect
upon the body of society.

O Śrīla Prabhupāda,
You suffered much
upon seeing the regrettable plight
of misguided humanity.
I am feeling especially lost and alone in separation
from your lotus feet
on this day of your departure
from our vision.

4

“Lord Kṛṣṇa’s associates in Vraja have real *life*,
And therefore they are preaching.”
—Persons interested in genuine ‘wealth’
and mystical perfection
will doubtlessly find all such things in your words.
“The chanting of the Lord’s Holy Name
is the greatest of all religions.”
—By preaching this message
and thereby preserving this eternal truth,
You, O beloved Gurudeva,
have attained the greatest eternal fame.
One who rejects this truth
regarding *harināma-saṅkīrtana*
will find truth nowhere throughout the three worlds;
and one who accepts the Holy Name
from your divine lips
becomes qualified to make disciples
throughout the three worlds
and rescue all such conditioned souls
from their suffering condition.

But in your absence, Śrīla Prabhupāda,
the ‘resolute determination’
explained by Śrīla Viśvanātha Cakravartī Ṭhākura*
has become broken by the forces of darkness,
and those who were not fixed in devotional service
have divided your holy Gauḍīya Mission
into many separated branches.
It appears that the essence of your teachings
did not enter very deeply into their ears,
and that the tigress of desire for material prestige
has regrettably claimed a great many victims.
Indeed, I am wondering where I, too,
will receive the strength

*Refers to *Bhagavad-Gītā* verses 2.41 and 2.44: *Vyavasāyātmikā buddhir, ekeha kuru nandana/ bahu-śākhā hy anantaś ca, buddhayo ‘vyavasāyinām*—Those who are resolute in self-purpose have intelligence which is singularly focused in this endeavor (for perfection in devotional service), O descendant of the Kurus; whereas the intellect of those who are irresolute branches off into unlimited different desires and ideas.”

Bhogaiśvarya-prasaktānām, tayāpahrta cetasām/ vyavasāyātmikā buddhiḥ, samādhau na vidhīyate—“Within persons whose minds have been stolen away by attachment to power and sense-enjoyment, the resolute determination to gain divine insight into the transcendental state of devotional meditation is not bestowed.”

to remain steady in my *bhajana*
in separation from your lotus feet.
O Śrīla Prabhupāda,
the depth of your compassion was such
that the suffering of the misguided humanity
was a cause of much suffering for *you*;
and I am accutely feeling lost and alone
on this day of your departure from our vision.

5

Persons afflicted by the jaundice of ignorance
cannot taste the ambrosial sweetness
of the heart-transforming names
of Hare, Kṛṣṇa, and Rāma,
and therefore they do not chant
the holy *mahā-mantra*,
whose thirty-two syllables
are like resplendent pearl-like droplets
which constitute the elixir of immortality—
the very medicine for curing the disease
of such persons.
One of your closest disciples
whose cup you lovingly filled to the brim
with the deathless nectar of your instructions
has ungratefully thrown away that chalice,
And his regrettable preference for infectious poison
has resulted in an epidemic of *sahajiyāism*.
It seems that the prize valiantly acquired
by the triumphant lion has at present
been unscrupulously stolen by a jackal.
The oppressive forces of nescience
have reduced everyone to tears,
and it appears that each of the young lions
is ‘again becoming a mouse.’

O Śrīla Prabhupāda,
where are your pure teachings to be found
at this dark hour?
Standing as we are
on the shore of the ocean of spiritual devastation,
only your lifesaving glance of causeless mercy
can save us from certain death.
Only by your infallible grace
can we perceive a way to somehow retrace
our steps: To return to a life of divine remembrance
of the Holy Name in great happiness
and implicit faith in your ‘Vaikuntha message.’
O blessed master,
please awaken some good intelligence
in this insignificant servant of yours,

increasing the fullness of his faith
in your sublime message
day by day.
You compassionately took the suffering
of misguided humanity
upon your own holy head,
and I am feeling severe pangs of separation
from your lotus feet on this day
upon which you disappeared from our
vision.

6

“Let there be congregational singing and dancing
in praise of the Supreme Lord
among the association of the Lord’s devotees.”
Where can one find such sweetness
and magnanimity
as could be compared with Mahāprabhu’s method
of attaining spiritual perfection?
If we could but perform *harināma-saṅkīrtana*
with complete faith
in the words of the spiritual master,
genuine love of Godhead
would make its divine appearance.
Without true love of God,
our intellects are merely intricate networks
of delusion.
Because no one has obtained that *prema-bhakti*,
A great catastrophe has resulted:
The Vaiṣṇavas have given up preaching
in favor of solitary worship,
and a vast and perilous jungle of impersonalism
has grown tall and spread over the surface
of the world.
Because so many devotees have given up
their devotional service,
the name Patita Pāvana—‘Savior of the fallen’—
has itself fallen into disrepute.

O Śrīla Prabhupāda,
What are we to do at this most inauspicious time?
The beautiful garden of *kṛṣṇa-bhakti*
which you personally planted and tended
with your own lotuslike hands
has apparently been looted and destroyed.
Please awaken some good intelligence
in this insignificant servant of yours,
increasing the fullness of his faith in your sublime
teachings day by day.

Continued on page 31.

The Movement of Unalloyed Devotion

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

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(Śrī Sajjanatoṣanī)

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The *Sajjanatoṣanī* was founded by Bhaktivinode Ṭhākura as the journal of the present movement of pure devotion initiated by himself as a follower of Śrī Rūpa Goswāmī, the associate of Lord Caitanya, who was made by Him as the original *ācārya* of the principle of loving devotion. The movement has spread widely since the foundation of *Sajjanatoṣanī*. A very large number of sincere souls of this country have attained the life of loving service to the Lord. The assumption of the English garb by the journal is the result of the extension of the movement, and is prophetic of the tendency of further and world-wide expansion. The name *Harmonist*, which has been adopted by the English *Sajjanatoṣhanī* may appear at first sight to be also more cosmopolitan than the older Sanskrit title which literally means "a female who pleases the Lord's own." The *Harmonist* aims at promoting concord. But the English title is not really different in its significance from the original title of the periodical. Harmony is to be found in spiritual service to the Lord alone. The *Harmonist* has dedicated herself to the service of those, who are themselves loyal servants of the original Source of all harmony. In contradiction to the service of the servants of the Lord the *vox populi* and prospects of worldly enjoyment, the *Harmonist* pins her faith in the *Vox Dei* and prospects of spiritual living based thereon. She strives to please not everybody indiscriminately, but only the servants of the Lord. Unless the general populace prefer to obey the servants of the Lord rather than following their own erring inclination for worldly aggrandizement, there can be no real harmony in this world. To try to please the servants of the Lord is the same as, nay, even higher than trying to please the Lord. The *Harmonist* is prepared to serve the demon only if the demon himself obeys the Lord and not otherwise. By trying to please those who do not serve the Lord, the prevailing confusion will be further confounded.

The method adopted by the *Harmonist* for the promotion of concord has nothing in common with the methods adopted by the humanists who rely only on themselves and their fellow-beings for attainment of their purpose. The miseries experienced as a result of the discords of this world are generally supposed to be due to ignorance of the laws of nature and the significance of the moral order. By providing ethical instruction and opportunities for the practice of social and humanitarian virtues, and by the diffusion of knowledge of the laws of nature, for the efficient performance of virtuous work, the humanist hopes to make all persons attain the peace of the conscience. The plan and object of the *Harmonist* does not believe that instincts of fallen souls can supply the real basis for rearing the structure of universal peace and happiness. The fallen souls naturally covet the things of this world for their own selfish enjoyment. As the attempt to derive fulfillment from such things is, however, doomed to perpetual failure, peace of conscience must necessarily be sought elsewhere. Man must discard the guidance of his limited and misleading understanding and seek for enlightenment from above in a spirit of real humility. The practical way to attain spiritual enlightenment is to serve the servants of the Lord. The fallen soul must submit to receiving knowledge of his real self and of his relation to the Supreme Soul from those who are themselves enlightened. The limited understanding must not be allowed to shut out the unlimited. When once the higher knowledge really makes His appearance, the limited understanding will automatically realize the nature and method of spiritual activities in the light that comes from the Source of all light. By trying to adjust our duties in the light of the will-o-the-wisp of our distorted conscience, we are only guided by foolishness which we are pleased to call by the name of free individual judgement. The real freedom is an eternal quality of the spotless soul, who has no affinity with or hankering for his own selfish enjoyment. Neither is the soul in his natural condition of enlightened freedom disposed to the self-destructive vanity of stoic passivity. The free soul's unremitting and sole concern is to serve the Transcendental Truth which is obscured in his fallen state by the fog created by the vanity of the stoic manner to which the soul subjects himself by his own free choice

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The Harmonist's Humble Voice

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

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As numerical considerations are often found to conduce to an absence of unity, the principles of unity and diversity are often thought to be contradictory; but Harmony can cement the gulf in counting them in one category. The manifested world indeed appears to exhibit a threefold division as the observer, the observation made through the deeply ingrained conditions legislated by time and space, and the observed objects. The *Harmonist* has no other ambition than to bring peace among individuals, to remove temporal discrepancies, and to eliminate such spatial limitations. She is not an advocate of untiring engagement in worldly activities, nor does she exhort the renunciation of material prosperity. She does not encourage the idea of annihilating oneself in absolute nondifferentiation from the Totality, nor does she recommend that one identify oneself with the indivisible Whole. The schools of elevation within the plane of mortality and mere salvation from mortality have not taught anything worthy of the *Harmonist's* incorporating her own identity, either with the acquisitionists or with the proponents of a merging into nonexistence. It would be a sheer mistake if the *Harmonist* were classified in the same category, with the seekers of either insentient or sentient pleasures. She does not claim to assist the reader in either gaining anything or losing anything, via the persuasion of any misguided thought, current among the sojourners of the sensual atmosphere.

In one's reading the words of the *Harmonist*, one may, discern a particular characteristic within her message which is not to be found in any secular publication. The *Harmonist* deals with a subject easily accessible to one and all, whereas the common run of periodicals has shown no ardent sympathy for the same. She deals with a subject which is the paramount necessity of one and all, although the general populace are not so very mindful, as they think they are at present not in need of it. Unaware of the Transcendence, the agnostics might show an indifference towards the direction of the *Harmonist's* movement; the critics

and skeptics might throw doubts in the path of her advancements and the atheists might emphatically stand against her. Yet the Harmonist's all-loving mood will not be disturbed in the least.

The pantheist may try to include her in an effort to claim a broader perspective for himself, but her particular theistic mood will appear to him to be a limited one. By his inculcating a neuter phase of theism, the pantheist evinces his predilection of classifying Godhead among the neuter products of creation. Yet this assignation can never accommodate Him, who by the nature of His office, cannot merely form a part of the sentient and insentient creations of which He Himself is the very fountainhead. We are confident that if Godhead be conceived as a neuter figure by a sentient and inferentially superior agent, such designation can never be met with acceptance by the intelligent section of the populace. However much the practice of idolatry nowadays has engendered a wrong conception of Godhead, it should not therefore be assumed that the neuter conception is the supreme aspect of the eternally manifested Godhead.

In the kingdom of animated beings, the value assigned to the neuter aspect of Godhead by the pantheist is not appreciated much, and thus he ventures to proceed further in his understanding of the Source of such neuter manifestation. A masculine conception then comes within his purview, whom he calls the object of worship of the theists. If, however, the feminine counterpart is ignored, then such inattention to the reciprocal relationship inherent therewith must surely restrict one's attempt at finding out the Absolute Truth. The worshiper of a masculine form of Godhead can never properly serve Him unless such a knower or server designates himself. If the devotee of a masculine form wants to serve his Master, considering a masculine form of his own self, his assumption of service subtly includes his unexpressed ideas of mastery over other individuals who might in turn offer their services for his upkeep. The masculine aspect of the object of worship cannot have a full play, unless the reciprocal feminine servitor comes within the visual range of He, who is her consort. Rational worshipers will then find that the eternal serviceholder has got an eternal form by which she can serve her Beloved. The *Harmonist* will then find an

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Supreme Harmony, Simple Transaction

Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Mahāprabhu Śrī Caitanyadeva took two things from each of the four Vaiṣṇava *sampradāyas*: From Rāmānujācārya He adopted the principles of *Vaiṣṇava-sevā* as greater than direct service to the Lord, and *saraṅgati* as being necessarily devoid of any tinge of *karma* and *jñāna*; from the Madhva school, acceptance of eternal difference between the *jīva* and the Lord, and of the Kṛṣṇa *vigraha* being absolutely real; from Nimbārka, the *dwaitādwaita siddhānta* of oneness with distinction, which is similar to the simultaneous difference-in-nondifference of *bhedābheda*, and some exemplary standards of *arcanām*; and from the Viṣṇuswāmī school He took the *rāga-marga* with its simple and human approach to *sevā* which He accepted as superior to the *vidhi-marga*, and the mood of dependence on grace from the higher quarter. There are certain things which are common to every *sampradāya*; yet if we examine the details, then we may say that two things from each *sampradāya* were taken by Mahāprabhu in establishing His own school. He especially appreciated Madhvācārya’s assertion that Bhagavān and the *jīva* are categorically different, that in no condition can they be one, and his proving from the scriptures that devotion is eternal—because if the servant could become one with the Lord, then devotion would not be eternal. Therefore Madhvācārya’s strong attitude has been fully accepted by the Gauḍīya Vaiṣṇavas, and in *Caitanya-caritamṛta* we further find that when Mahāprabhu went to visit Uḍupī, while engaged in some discussion there, He also took exception in regard to placing much emphasis on *mukti* and performing the ordinary practices of the *smarta-smṛti*, because the *Bhāgavatam* has firmly established *jñāna-śunya bhakti* (knowledge-free devotion) as something which is always transcendental and not to be taken into the jurisdiction of our intellects as if we are the subjects.

As we consider Mahāprabhu to be the highest entity who has come down here as *ācārya* to give us everything necessary for our devotion, we shall have to accept His decisions, and in the comparative study of other Vaiṣṇava *ācāryas* we shall approach from His angle of perspective and thus keep our

position strong. Between the Gauḍīya Vaiṣṇava school and that of Rāmānuja, what is common and what is different? What are the differences between our school and Madhva’s, and what do we have in common with them? What do we have in common with Nimbārka’s school, and how do we differ? And in regard to the Viṣṇuswāmī school, the same questions arise. If we can clearly understand all of the similarities and differences from Mahāprabhu’s standpoint, then we are bona fide followers of Mahāprabhu.

We have got our Vedānta. Baladeva Vidyābhuṣana has done *Gītā* and *Bhāgavatam* commentary, and we should be guided accordingly by his presentation. We shall find our ‘paternal property’ there, what is ours by inheritance from the higher domain. All sections abide by the rules of the *Bhāgavatam*, *Gītā*, and *Vedānta*, but the *sampradāya* commentators like Jīva Goswāmī, Sanatāna Goswāmī, and Baladeva Vidyābhuṣana have drawn the lines of demarkation for the Gauḍīya Vaiṣṇavas: “They think like that, and we think like this; and we feel that this is superior in this particular respect for such and such reasons.” We must understand that those documents are there, and accordingly we must consult the documents and take possession of our rightful property, and no encroachment should be permitted.

We should have considerate respect for all of the other *sampradāyas*. For example, in a Hindu family when a newly married girl comes, she has to deal with her husband with wholesale surrender, and she also has to see with reverence the husband’s father, the husband’s brother, the husband’s mother and sister; but she will do her duty with respective regard and not deal with all persons in exactly the same way. So like this, we should give regard to Madhvācārya, Rāmānujācārya, and the other *ācāryas* with proper consideration, but not so much as we do to Mahāprabhu and His direct followers, because we are one in our interest with them. Yet because something is agreed between us and others, we shall accept them respectively, including Śaṅkarācārya. We will side with Śaṅkarācārya when he is fighting

the atheists, just as Mahārāja Yudhiṣṭhira said that “When there is a fight with persons from outside of our family, we are 105 brothers; but when the fight is within our family, then we are only five brothers, and the 100 sons of Dhṛtarāṣṭra are our adversaries.” So according to our interest the division will come, and this sort of differentiation is to be maintained always, even in Vraja! Different groups are to be found there as well, so we must not be afraid of division and classification. We should give proper respect to those who should be given that much, but our cent percent reverence and obedience goes to our own master, who is the highest in our own *rasa*.

Either by the direct or indirect method we may approach a cause, but the direct approach is more healthy and helpful: *ānukūlyena kṛṣṇānuśīlanam*. *Pratikūlyena kṛṣṇānuśīlanam* is also possible; that is cultivation from the indirect side, but that is not very desirable. By examination of the indirect side, the approach to Kṛṣṇa in a favorable way can be seen to be far more desirable and positive. But the indirect side is not less important in the *līlā*, it is a necessary part. Indirect: Devakī is indirect toward Yaśodā. Yaśodā is always afraid of Devakī and Vasudeva: “What? They’ll come to claim our child as their own? How can it be?” And Rādhārāṇī’s camp thinks that Candrāvalī’s group are anti-parties. So in all *rasas* there is harmony in discord. It is the necessity of the nature of *līlā*. Bifurcation. Thesis, antithesis, and synthesis. Synthesis means there are many antitheses. Harmony means many. Plurality must be there. In the Upaniṣads it is said that *neho nanāṣṭi kiñcana*—“There is no plurality,” but this means no *nānā*, not many, in the sense that all are harmonized into one common interest. ‘Not many’ means not many different independent interests; but rather that all are meeting for a common cause. Some thinkers sacrifice the wholesale diversity and say that there is only the one, but Mahāprabhu said that this is not the proper acceptance of the revealed truth. Both plurality and unity should have recognition, not only one; because if there is actually no plurality in the strictly literal sense, then what would be the necessity of saying so? Who would the one be telling that “There is no plurality,” and for what reason? Therefore the truth is self-evident: the plurality is there, yet still there is One who is connecting and controlling them. One and many, both existing simultaneously—this is the conclusion of Mahāprabhu. It is not that misunderstanding, misconception, local conception, and provinciality are nonexistent, as asserted by the opposition schools; but rather that the relative is co-existent with the absolute. Mahāprabhu

did not subscribe to the negation of a particular thing, but rather to the adjustment of everything with the Whole. This is *cid-vilāsa*, the play of the sweet Absolute. Gaura Haribol!

Opposition is also service. In *mādhura-rasa* also. Opposition may be *seeming* opposition, and this is known as *bamya-bhāva*. Of course, that is a very much higher topic. Rādhārāṇī’s nature is *bamya-bhāva*: whatever is offered from the side of Kṛṣṇa, She will flatly refuse that, and that increases excitement in Kṛṣṇa. It is a peculiar thing. *Nirantara bama*: the highest type of *nayikā*, heroine, will possess that sort of attitude of always opposing the hero; that is said to be the highest quality. So opposition is also a particular service to the cause. In harmony it has got its place. Otherwise, what is the necessity of harmony? Harmony means to control opposite forces. The greatest opposition forces can be harmonized by He who is the greatest expert in harmonizing, and He must also necessarily be the most powerful. In the highest truth of the Absolute there is room for the accommodation of anything and everything; otherwise, if something is outside of the absolute, then it is not absolute.

When I was a boy of fourteen, I heard from one of my teachers: *satyaṁ bhūyat prīyaṁ bhūyat, na bhūyat satyaṁ aprīyaṁ / prīyaṁ ca nānā tvaṁ bhūyat, eṣo dharma sanātana*. He quoted it from the Upaniṣads. It says: *satyaṁ bhūyat*—“Always speak the truth.” Then, *prīyaṁ bhūyat*: “Always speak what is pleasing.” Then: *na bhūyat satyaṁ aprīyaṁ*, “Never speak such truth which is unpleasant,” yet *prīyaṁ ca nānā tvaṁ bhūyat*—“at the same time, do not speak a pleasing thing which is untrue.” *Eṣo dharma sanātana*: “This is eternally the proper conduct.” At first I was puzzled: “What is this? *Satyaṁ bhūyat*—that is alright; and *prīyaṁ bhūyat* is also alright, not objectionable; but *na bhūyat satyaṁ aprīyaṁ*, ‘never say such truth which is unpleasant’—how can *that* be tolerated? Whether it is pleasant or unpleasant, the truth must be spoken; why should it have any opposition?” But before long I came to realize that truth also has necessity of modification. For instance, when Kṛṣṇa asked to Mahārāja Yudhiṣṭhira “Say Aśvatthāmā is dead,” Yudhiṣṭhira was hesitating. But Kṛṣṇa ordered that it be done, so from the higher standpoint our own particular conception of truth may not have such great value. A general law in a particular plane may lose its generalness in the

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Maṅgalārati

Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja

(prabhātī sura—morning melody)

maṅgala śrī guru-gaura maṅgala mūrati
maṅgala śrī rādha-kṛṣṇa yugala pīriti

All glories to the auspicious *mūrtis* of Śrī Guru-Gaura!
Glories to the auspicious *pīriti* of Śrī Rādhā-Kṛṣṇa!

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

All glories to *niśānta-līlā* which awakens all-auspiciousness!
Glories to *maṅgalārati* which awakens the devotees' hearts!

tomāra nidrāya jīva nidrita dharāya
tava jāgaraṇe viśva jāgarita haya

While You sleep, the *jīvas* lie deep in their sleeping,
Upon Your awakening, the whole world awakens!

śubha dr̥ṣṭi kara ebe (prabhu) jagatera prati
jāguka hṛdaye mora sumāṅgalā-rati

Cast Your first benign glance now on the world to see,
Awaken in my heart that auspiciousness of Your *rati*!

mayura-śukādi sārī kata pīkarāja
maṅgala jāgara-hetu kariche virāja

How many peacocks and parrots, *śuka* and *sārī*, cuckoos,
And auspicious morning melodies are coming to grace us!

sumadhura dhvani kare yata śākhī-gaṇa
maṅgala śravaṇe bāje madhura kūjana

The sweetest *dhvani* resounds through the trees,
Auspicious sounds mixed with sweet-chirping birds;

kusumita sarovare kamala-hillola
maṅgala saurabha vahe pavana kallola

Blossomed lotuses billow and wave in the *sarovara*,
Carrying auspicious aromas of pure delight and joy;

jhāñjara kām̐sara ghañṭā śaṅkha karatāla
maṅgala mṛdaṅga bāje parama rasāla

Large cymbals, gong, bell, conch, karatāls,
And auspicious mṛdaṅgas play the supreme mellows!

maṅgala ārati kare bhakatera gaṇa
abhāgā keśava kare nāma-saṅkīrtana
(śrī keśavera dāsa kare nāma-saṅkīrtana)

Devotees perform this auspicious *maṅgalārati* as
Lowly Keśava prays to join them to sing the holy names!
(Śrī Keśava's disciples pray to join him in *nāma-saṅkīrtana*!)

“śrī kṛṣṇa caitanya prabhu nityānanda
śrīadvaita gadādhara śrīvāsādi gaura-bhakta-vṛnda
hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare”

maṅgala—auspicious; *mūrati*—divine forms; *yugala pīriti*—divine *pīriti* or conjugal love; *niśānta-līlā*—end of night pastimes; *udaye*—awakening; *jāge*—awakens; *bhakata-hṛdaye*—in the hearts of devotees; *śubha-dr̥ṣṭi*—first benign glance (when two lovers first look at each other); *kara*—do; *ebe (prabhu)*—now (Lord!); *jagatera prati*—upon the world; *jāguka*—awaken; *hṛdaye mora*—in my heart; *sumāṅgalā*—very auspicious; *rati*—deep attachment with love; *mayura*—peacocks; *śukādi*—male parrot and others; *sārī*—female parrot; *kata*—how many; *pīka-rāja*—regal cuckoo; *jāgara-hetu*—wakening songs; *kariche virāja*—gracefully coming; *sumadhura dhvani*—sweetest sound or *dhvani* (principal suggestive sound or *vastu* along with its ornaments or *alaṅkāra* and its mellow or *rasa*); *yata śākhī-gaṇa*—the trees (suggestive *dhvani* here of *sakhīs* or female friends); *bāje*—plays and mixes; *madhura kūjana*—sweet-chirping call of birds; *kusumita*—blossomed; *sarovare*—in a *sarovara* or pond (seven famous *sarovaras* in Vraja—*mānasa*, *kusuma*, *candra*, *nārāyaṇa*, *prema*, *pāvana* and *mana-sarovara*); *kamala-hillola*—billows or waves of lotuses; *saurabha*—aroma; *vahe*—carry; *pavana kallola*—upsurging waves of pure joy; *parama rasāla*—supreme mellow, *madhura rasa*; *abhāgā*—low and destitute, *akiñcana*; *keśava*—Śrīla Bhakti Prajñāna Keśava Gosvāmī; *kare nāma-saṅkīrtana*—performs *nāma-saṅkīrtana* or the congregational chanting of the holy names; (*śrī keśavera dāsa kare nāma-saṅkīrtana*)—Śrīla Keśava's disciples pray to join him in *nāma-saṅkīrtana*. [Added to the song in the mood of humility by devotees] .

Bhakta Bhāgavata Śrī Śrīla Kṛṣṇadāsa Bābājī Mahārāja

Śrīla Bhakti Promode Pūrī Gosvāmī Mahārāja

Śrīla Kṛṣṇadāsa Bābājī Mahārāja's appearance place was East Bengal. He took birth in a highly educated and respectable lineage of *vaidyas* or physicians. After receiving his B.A. from a Dacca school, he took shelter at the lotus feet of *paramārādhyā* Prabhupāda. His *guru-daṭṭa* or initiated name, was Śrī Svadhikārānanda Dāsa Brahmācārī. In the Maṭha we soon noticed his deep, spontaneous attachment for doing *nāma-bhajana* non-stop day and night. His power of memory was unprecedented. He used to recite and repeat so many prayers that it astounded us to hear them. He would loudly recite so many prayers by memory with so much feeling and lamentation. *Śrī Kṛṣṇa-karṇāmṛta*, *Śrīmad-Bhāgavatam's Rāsa-pañcādhyāya*, *Brahmāra stava*, *Stavāvalī*, many prayers from *Stavamālā*, *Virudhāvalī*, *Vilāpa-kusumāñjalī* and so many others were recited. He used to every morning daily chant a *lakṣa* of names. Pūjyapāda Tridaṇḍī Gosvāmī Śrīmad Bhakti Hṛdaya Bon Mahārāja called him '*nāma-siddha*'. His Saṅskrit pronunciation was very beautiful and so clear, and his tone of voice so sweet. He also played beautifully on the mṛdaṅga.

His proper Vaiṣṇava humility and renunciation was fit to be modeled after. And in his very pure character he was never noticed to display any type of anger, envy or hate. When some anger seemed to become apparent as he was calling out 'Hare Kṛṣṇa', he would laugh. *kṛṣṇa-bhakte kṛṣṇa-guṇa sakali sañcari*—in this way, his character illuminated all good qualities. The sum total of all good qualities were bestowed on him by Bhaktidevī's mercy, indeed, the sum total of all the demigods' good qualities resided in him. From his holy mouth always issued *harināma* clearly. All the maṭhas and the Vaiṣṇavas nearby loved him. Śrī Caitanya Gauḍīya Maṭha's Founder and President-Ācārya *nityā-līlā praviṣṭa* Tridaṇḍī Gosvāmī Śrīmad Bhakti Dayita Mādhava Mahārāja liked him especially. Bābājī Mahārāja and his magnetic affection would appear at various maṭhas and various *utsavas*, and he used to happily join in on *parikramās*.

He had a *bhajana kuṭīra* at the divine *līlā* place of Nandagrāma and also at Śrī Dhāma Vṛndāvana's Śrī Caitanya Gauḍīya Maṭha. In Śrī Dhāma Māyāpura at *paramārādhyā* Prabhupāda's original maṭh, in a small

corner of the three-storeyed Bhakti Vijaya Bhavana is also one of his very dear solitary *bhajana* places. Besides this, he would tour the whole of India, going to all our maṭhas and at each maṭh he would be seen setting up a solitary *bhajana* place. *dekho bhāi nāma vinā dina nāhi yāya* (Just attend to this, brothers! Don't let a moment go without the Name!)—these *mahājana*'s words were his model and ideal. He would not waste his time with needless words. He had no enemy; even today his talk is remembered, so much so that its appreciative want is felt from his heart having overflowed with intense and profound feelings. At the time of *parikramā* many times he would join in; deeply absorbed the whole night he would be seen sitting, chanting, singing the name with no lack of *ślokas*. Along the whole path his mṛdaṅga resounded with his chanting without the slightest tinge of fatigue, all the time smiling. So many affluent persons with their wealth would give so many things, but he would not use even a single thing on himself. Only for *Bhagavat-sevā* articles or *Vaiṣṇava-sevā* articles would he distribute them for. He wore only a small cloth, always staying just above the knee. His bedding, bodily clothing and so on were extremely ordinary. In intense cold he would also accept very general clothing unflinchingly and satisfied at heart. His heart always remained absorbed in thoughts of Bhagavān, never exhibiting any superficial signs. He was never seen to be eager or longing for mundane greed, adoration, or for any *pratiṣṭha* at any time. Śrīman Mahāprabhu's own words of the *ṭṛṇād api śloka* was his embodied ideal. Alas! The reasons for his becoming an impeccable model of a *nāma-bhajanānandī* and for the unfortunate life of those who want to try to enjoy this earthly abode, with its road to hell and back, for so long—it's not understandable!

In almost every place in Śrī Vraja maṇḍala and Śrī Gauḍa maṇḍala and also in many places of Śrī Kṣetra maṇḍala, besides nearly all of our maṭhas, he distributed *kīrtanīyaḥ sadā hariḥ* and *mahā-mantra* signs, in Hindi and in Bengali, everywhere manifesting his sweet, omnipresent awakenings with these placards. In many places of Vraja amongst so many stone slabs he preached all these words.

Śrī Dhāma Navadvīpa's Śrī Caitanya Sārasvata Maṭha's Founder-Ācārya, the supremely worshipable Tridaṇḍī Svāmī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Gosvāmī Mahārāja wrote *Śrī Śrī Prabhupāda-padma*

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The Fainting of Rāmānanda Rāya

(From The Embankment of Separation)

Śrīla Gour Govinda Swāmī Mahārāja

Gaurāṅga Mahāprabhu is the combined form of Rasarāja and Mahābhava. But by what means are they combined together? This is a very confidential *tattva*.

*hrdaye dharaye ye caitanya-nityānanda
e-saba siddhānta sei pāibe ānanda*

"Anyone who has captured Lord Caitanya Mahāprabhu and Lord Nityānanda Prabhu in his heart will become blissful by hearing all these transcendental conclusions." (Cc. Ādi 4.233)

Such *premī-bhaktas*, who carry Caitanya-Nityānanda in their hearts, *know this siddhānta*. They can relish it. Locana Dāsa Ṭhākura has sung, *āvadha karuṇa-sindhu kātīyā muhāna*. This Gaura-*tattva* is like an ocean. That ocean was blocked up by a very strong dam. But those *premī-bhaktas* cut down that dam. The the flow of that ocean gushed out. Without the mercy of such *premī-bhaktas* we cannot understand this very deep *tattva*.

*e saba siddhānta haya āmrera pallava
bhakta-gaṇa-kolikera sarvadā vallabha*

"This *siddhānta*, this *prema-tattva*, is like the newly grown twigs of a mango tree; very soft and reddish. They are always pleasing to the *premī-bhaktas*, who in this way resemble cuckoo birds." (Cc. Ādi 4.234)

*abhakta-uṣṭrera ithe nā haya praveṣa
tabe citte haya mora ānanda-viśeṣa*

"But those who are *abhaktas*, non-devotees, are like camels. They can not enter into these topics." (Cc. Ādi 4.235)

*ataeva bhakta-gaṇe kari namaskāra
niḥśaṅke kahiye, tāra hauk camatkāra*

"Paying my obeisances at the lotus feet of such *premī-bhaktas*, I will try my best to explain this *tattva*." (Cc. Ādi 4.237)

*bhaja gaurāṅga kaha gaurāṅga
laha gaurāṅgera nāma re
yei jana gaurāṅga bhaje sei haya āmara prāṇa re*

"Such *premī-bhaktas*, who are always engaged in Gaurāṅga *bhajan*, are my life and soul."

So who are those *premī-bhaktas*? They are the eternal associates of Gaura: Śrī Rāmānanda, Śrī Rūpa, Śrī Raghunātha and *rasācāryas* like Śrīvāsa, Śrīpad Prabhodānanda Sarasvatī and Śrīpād Kavikarṇapūra. All these *premī-bhaktas* have relished this nectarean *prema-tattva* and they have expressed it. If we follow in the footsteps of such *premī-bhaktas*, *sakhī-mañjarīs*, who are our gurus, we can get their mercy. Then we will be able to relish this *prema-tattva*. Those, who have received the mercy of Caitanya-Nityānanda, especially of Nityānanda Prabhu, they will be able to swim in this *gaura-rasa-mahāsindhu*, the great ocean formed with the mellow of Gaura. Only the will we be able to will we be able to swim in this *gaura-rasa-mahāsindhu*. Otherwise one cannot even approach the shore of that ocean. You will be far, far away from it; what to speak of entering into that ocean and swimming.

Struck With Wonder

This is a very big topic. I am confused. I have tried to enter into this big ocean and I do not know which way to go. This way or that way? It is such a big topic. Why did Rāmānanda faint?

*pahile dekhilun tomara sannyāsi-svarūpa
ebe tomā dekhi muṇi śyāma-gopa-rūpa*

*tomara sammukhe dekhi kāñcana-pañcālikā
tānra gaurakāntye tomāra sarva aṅga ḍhākā*

Rāmānanda Rāya told Lord Śrī Caitanya Mahāprabhu: "At first I saw you appear like a *sannyāsi*, but now I am seeing you as Śyāmasundara, a blackish cowherd boy. Now what do I see? I see you appearing like a golden doll, and Your whole Śyāma body appears covered by a golden lustre." (Cc. Madhya 8.268,269)

Kṛṣṇa is inside. therefore it is said *antar kṛṣṇa bahir gaura*, that Śyāma form is inside, covered up with the effulgence of that golden doll. That is Gaura. And this is what Rāmānanda Rāya saw. Rāmānanda Rāya knows Śyāma because he is Viśakhā *sakhī* in Vraja-līlā. He also knows *kāñcana-pañcālikā*, that golden doll. That is Rādhārāṇī. So he knows both because in Vraja-līlā he is Viśakhā *sakhī*, and these two are very dear to him. So

why did he faint when Gaura showed him this? That is the question. He is acquainted with Them, otherwise how can he say,

*rādhikāra bhāva-kānti kari' aṅgikāra
nija-rasa āsvādite kariyācha avatāra*

"My dear Lord, I can understand that you have assumed the ecstasy and bodily complexion of Śrīmatī Rādhārāṇī. By accepting this, You are tasting your own personal transcendental humour and have therefore appeared as Śrī Caitanya Mahāprabhu." (Cc. Madhya 8.279)

Rāmānanda says this, so it is not unknown to him. There is no reason to faint. Then why did he faint?

*dekhi' rāmānanda hailā ānande mūrchite
dharite nā pāre deha, paḍilā bhūmite*

"Upon seeing this form, Rāmānanda Rāya almost lost consciousness in transcendental bliss. Unable to remain standing, he fell to the ground." (Cc. 8.285)

He fell to the ground. Why? What is that wonder? He knows all these things. It is not unknown to him. If someone does not know he may be struck with wonder. But Rāya Rāmānanda knows, so why did he faint?

Most Acute

The *ācāryas* have explained it in this way. It is a question of *viraha* and *milana*, separation and union. There are three types of union. There are three types of separation and they are all discussed in Rūpa Goswāmī's *Ujjvala-nīlamanī*. Similarly as there are three types of separation, there are also three types of union, *milana*. The three types of separation are *bhavī*, *bhūta* and *bhavan*. First we will explain what is *bhavī-viraha*, what is *bhūta-viraha* and what is *bhavan-viraha*. With concentrated attention one should hear about such topics and try to understand them. If Mahāprabhu will shower His mercy upon us it will be possible.

Akrūra has come to Vrajabhūmi to take away Kṛṣṇa. He has not yet taken Kṛṣṇa away, though it must take place. When the *gopīs* think of this, they feel some pangs of separation. This is *bhavī-viraha*. It has not taken place, but Akrūra has arrived and must take Kṛṣṇa away. This is known as *bhavī-viraha*.

The what is *bhavan-viraha*? The *gopīs* are looking on, seeing Akrūra taking away their Prāṇa-kānta, the most beloved of their heart, before their very eyes. Akrūra is taking away their life. All the *gopīs* came and threw themselves before the wheels of the chariot. "Our life is

going out. How can we survive? Let the wheels of the chariot roll on our bodies. Let our bodies be crushed. Let us leave these bodies." They are rolling on the ground now. This is known as *bhavan-viraha*. The pangs of separation during this *bhavan-viraha* are most acute. So *bhavī*, *bhūta* and *bhavan*—acute, more acute and most acute.

Expert Thief

As there are three types of *viraha*, similarly there are three types of *milana*, union. What are they? *Bhavī-milana*, *bhūta-milana* and *bhavan-milana*. We will try to explain it.

In Nidhuvana, Vṛndāvana forest, Rādhā and Kṛṣṇa meet together. Kṛṣṇa is there and Rādhā has come to meet Him. That is *bhavī-milana*. They have not yet united, but they are meeting together. Kṛṣṇa is there, Rādhā is there. This is *bhavī-milana*. Their union will come later. Then when combined together, Rādhā and Kṛṣṇa become one body, Śrī Gaurāṅga, that is known as *bhūta-milana*. And Viśākhā *sakhī* has seen this. She is in Nidhuvana. So it is unknown to Rāya Rāmānanda. But what is it that he has not seen? He has seen *bhavī-milana* and *bhūta-milana*, but he has not seen *bhavan-milana*. So now that was shown to him and therefore he fainted. It is not such an easy thing to understand. We have to go deeper into this ocean.

This *bhavan-milana* is wonderful. Now Rāya Rāmānanda sees the *bhavan-milana*. Previously, as Viśākhā *sakhī*, he had not seen how Nandanandana Rasarāja Kṛṣṇa is entering into the heart of Vārṣabhānavī-devi Rādhārāṇī. Kṛṣṇa was thinking, "That *mahābhāva* is there in the core of Her heart and I have to get it, otherwise my desires will never be fulfilled. But how to get it?"

Kṛṣṇa is very expert in stealing. In *Stava-mālā* Rūpa Goswāmī has mentioned, *kutukī rasa-stomaṁ hṛtvā*. That Kṛṣṇa, who is very expert in stealing, entered into the heart of Rādhārāṇī and stole it. How? By putting Rādhārāṇī into the fire of separation. Her heart is like wax. When you make a seal, you put the wax into fire. It melts, then you put the stamp on it. The Saṅskrit word is *jatu*, wax. So Kṛṣṇa, because He is very expert in stealing affairs, puts Rādhārāṇī into the fire of separation. When Rādhārāṇī felt the fire of separation in Her heart, that wax melted and Kṛṣṇa entered. As long as it was hard how could He enter?

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To Love God

Śrīla Bhaktivinoda Ṭhākura

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It was Christ Jesus who first said “Love God with all thy heart, with all thy mind, with all thy soul, and with all thy strength, and love man as thy brother.” This is an absolute truth indeed; but different men put different interpretations to this noble expression. The expressions of all great men are nice but somewhat mysterious. When understood they bring the truth nearest to the heart, otherwise they remain mere letters that ‘kill’. The reason of the mystery is that men, advanced in their approach to the Deity, are in the habit of receiving revelations which are but mysteries to those that are behind them. The stages of progress are very much the same as the circles of spiritualism which, though not true themselves, explain a great deal about the gradual development of the soul.

We have understood some spiritualists to maintain that matter when sublimated converts itself to spirit. This theory is indeed against any inward conviction. Matter is matter, and spirit is spirit; one of them cannot form the other. Spirit is certainly of a superior existence; though we cannot fully understand in our present state of material imprisonment, what relation Spirit does exactly bear to matter, space and time. Metaphysics apart, we decide that the human soul rises higher and higher and can understand things of which we have no idea at present. Subject to this important rule, Christ Jesus of Nazareth received and uttered the words quoted above. To readers who are a little above the scale of ordinary men, these expressions of Jesus teach that man should love God with all his heart (meaning the affections of the heart perceivable in all children as opposed to hate), with all his mind, (meaning the intellect which knows as opposed to ignorance of good things), with all his soul (meaning that principle of the human constitution which worships the Almighty and feels its own immortality), and with all his strength (meaning all active work). To the inspired, however, more things and better and more sublime meanings appear beneath these holy words of the

inspired Jesus. He teaches man to love God and not to know, infer, hate, or think of God. He tells us that man in his absolute state is not the intellect or the body but is the pure soul itself.

The essence of the soul is wisdom and its action is love absolute. The absolute condition of man is his absolute relation to the Deity in pure love. Love then alone is the religion of the soul and consequently of the whole man. The pupil asks here, “What have I to do with the heart?—My heart loves ‘to see the sun smile, to eat the sweetest dish and to see a dance.’” Jesus profoundly replies “Yes, you must love God with all thy heart, your heart now runs to things other than God, but you must, as you train a bad horse, make your feelings run to the loving God.” This is one of the four principles of worship or what they call in Vaiṣṇava literature, *śānta rasa*.

Then the pupil says, “My Lord, the intellect takes me elsewhere from God, that is, it wants to take me to positivism; please instruct me what am I to do?” “Yes,” replies Jesus, “You must love God with all your mind, that is, when you perceive, conceive, remember, imagine and reason, you must not allow yourself to be a dry thinker but must love. Love alone can soften the dryness of the intellect, you must develop the intellect on all good and holy things by means of love of truth, spiritual beauty and harmony.” This is the second phase of Vaiṣṇava development which passes by the name *dāśya rasa*.

The pupil then inquires whether development of the affections and the intellect is quite enough for him. Then says the Lord “You must love God with thy soul also, that is, you must perceive yourself in spiritual communication with the Deity and receive holy revelations in your sublimest hours of worship.” This is called the *sākhya rasa* of the Vaiṣṇavas—the soul approaching the Deity in holy and fearless service. The disciple apprehends that he will be lost in such a position and will be unable to act. Then the Saviour tells him these words, “You must love God with all thy strength or will—you are wrong in concluding that you will loose your active existence—you will get it the more. Work *for* God and work *to* God, proceeding from no interested views but from a holy free will (which is alone the strength of man) and identifying with pure love, it will fully engross your attention.” This is a description of *bhakti* in

Continued on page 34.

Śrīla Bhaktivinoda Thākura's
Śrī Navadvīpa Dhāma
Māhātmya

Introduction by Tīrthapāda Dāsa

Dhāma-seva, Nāma-sevā, Kāma-sevā

The word *Dhāma* is part and parcel of revelation, of the divine, transcendental vocabulary, and thus defies exact interpretations. In the spiritual plane it is replete with connotations, more often though, in its general sense, Dhāma is translated as simply “holy abode”. Bhaktivinoda Thākura points out in *Tattva Viveka* (understanding the Absolute Truth) that “Worldly language itself is influenced by the relativity of nature, and therefore these languages are incapable of independence. It is not that we go to the Holy Dhāma for enjoyment like other places for vacation. Pilgrimages to the Dhāma are for gathering spiritual credit, not time for R&R or rest and recuperation from the war for economic gain, sense gratification, and liberation. This type of enjoyment means exploitation, and the Dhāma does not facilitate such an enjoying spirit.

We are all, knowingly or unknowingly, servants of the Dhāma; all of us are hankering to get back home, back to the Dhāma. This is not a retroactive longing for a place we were once fully conscious of; it is an *awakening* to the reality of subjective evolution. We must go *forward* to get back to the Dhāma, to our original home. It is original because the Dhāma allows no previous origin beyond it, and it is home because it is capable of completely satisfying our hearts and souls. Thus we must learn the art of approaching the Absolute Truth and give up our fears and worries that such a place will be washed away by the sands of relentless, relative time. Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda says in “Testimony of Love”:

“The Sanskrit word Dhāma has different lexiconic meanings, but in the sense in which it is understood by the wise or seers it means: that region where there is no scope of any desire for injury, of envy, and of mortality, and which is self-effulgent, spiritual and blissful. The service of the Dhāma (Dhāma-sevā) will lead us, as a matter of course, to the service of the Holy Name (Nāma-sevā) and the Holy Desire (Kāma-sevā) of Kṛṣṇa. Relation with Śrī Dhāma being established, the means of the service of the Holy Name soon brings one to the goal of the service of Kṛṣṇa’s desire, and this is the goal of life. Relation with the worldly abode, and hankering after the ordinary worldly life, soon cease for one who realizes his relation

with Śrī Dhāma.”

Also in *Bhagavad Gītā* (8.21) it is stated “That divine home is unmanifest and infallible, and it is the supreme destination. When one goes there, he never comes back; that Dhāma or divine home is My supreme abode.” Out of His mercy alone Lord Kṛṣṇa, the supreme object of worship, descends along with His Dhāma and associates. He descends as Śrī Kṛṣṇa Caitanya Mahāprabhu, Rādhā-Kṛṣṇa combined, to propagate the cultivation of *bhakti*. As Kṛṣṇa His Dhāma is Vṛndāvana, and as Śrī Caitanya His Dhāma is Navadvīpa. But just as Kṛṣṇa comes in His covered avatari of Śrī Caitanya, Navadvīpa is covered Vṛndāvana. This is perceived by the uncovering of Navadvīpa and its surrounding holy places that parallel Vṛndāvana Dhāma by the associates of Mahāprabhu and devotees such as Śrīla Bhaktivinoda Thākura. By Śrīla Bhaktivinoda’s great efforts and research into the *śāstras*, the actual site of Śrī Caitanya Mahāprabhu’s birthplace was firmly established. Before then the controversial site was not so well founded. In *Śrī Navadvīpa Dhāma Māhātmya*, we hear Bhaktivinoda Thākura tell the remarkable tale of Pṛthu Kuṇḍa, and we hear that the actual site of Navadvīpa Dhāma was known even in the Satya-yuga, more than 2,000,000 years ago! But that actual site was not revealed completely until the time of Śrī Caitanya in the Kali-yuga. The various tales drawn out from scriptures intimate the transitory and eternal nature of the Dhāma, and that the unveiling of the Dhāma is part of the divine pastimes exhibited by Kṛṣṇa and His devotees.

Historically, from different records and newspapers it is also verifiable that the Navadvīpa of old was not the same as the Navadvīpa of today. By the Navadvīpa of old we mean the Navadvīpa when King Laksmāna Sena ruled in the latter part of the 11th century and during the appearance in the 15th century of Śrī Caitanya Mahāprabhu. The father of Laksmāna Sena, Vijaya Sena, seemed to have founded the town of Navadvīpa in 1063 and made Navadvīpa or “Nadia” the capital of Bengal. In the *Bhakti-Ratnākara* Narahari Cakravartī gives his interpretation of Navadvīpa as meaning “The Town of Nine Islands”, comparing it to the nine-petalled lotus flower of *bhakti*, with its nine processes of devotional activities. The mainstream of the *Bhagirāthī* divides them into two groups of islands with four eastern islands and five western islands. The four eastern islands cover the entire area of “Old Navadvīpa”.

All the areas that Mahāprabhu passed en route with His nocturnal *kīrtana* upon the Chand Kazi are recorded in *Śrī Caitanya Bhāgavat* and are on the eastern side of the Ganges. The present town of Navadvīpa is on the western side of the Ganges. So if the site of Old Navadvīpa is on

the eastern bank, the present town is actually the old town of Kulia.

Some portions of the town even today still persist in calling it Kuliar-ganj. And although Kulia previewed the new name of Navadvīpa since the foundation of the town, it was often called by the name of Kulia on into the middle of the 18th century. After Śrīnivāsa Ṭhākura, Narottāma Dāsa Ṭhākura and his followers circumambulated the islands, taking Śrī Caitanya Mahāprabhu's house as the center, then the significance of the town of Navadvīpa fell into virtual anonymity until 1892 when Śrīla Bhaktivinoda Ṭhākura founded the Navadvīpa Dhāma Pracharini Sabha for the restoration, maintenance, and development of Old Navadvīpa. He also established the worship of Śrī Caitanya and Viṣṇuprīya Devī at Śrī Māyāpur which he, along with Jagannātha Dāsa Bābājī Mahārāja, the senior leader of the Gauḍīya Vaiṣṇavas at that time, identified as the birthsite of Śrī Caitanya. Śrī Navadvīpa Dhāma, "City of Nine Islands", is divided like this by the rapidly shifting Ganges:

On the eastern bank:

- 1) Antardvīpa: "Central Island"; modern Atopara; Śrī Māyāpura is here; corresponds to *ātmā-nivedana* or complete self-surrender.
- 2) Simantadvīpa: "Island of Hairline Parture"; modern Simulia; corresponds to *śravaṇa* or hearing.
- 3) Godrumadvīpa: "Island of Desire Tree and Surabhi Cow"; modern Gadigacha; corresponds to *kīrtana* or chanting.
- 4) Madhyadvīpā: "Middle Island"; modern Majadia; corresponds to *smaranam* or remembering.

On the western bank:

- 5) Koladvīpa: "Island of the Boar"; modern Kulia or the modern town of Navadvīpa; corresponds to *padā-sevana* or serving the Lord's feet.
- 6) Ritadvīpa: "Island of Seasons"; modern Ratupura and Champahatti; corresponds to *arcana* or worshipping the the Deity.
- 7) Jahnudvīpa: "Island of the Knee"; modern Jannapura; nearby it is Vidyanagar where Vasudeva Sarvabhauma Bhattacharya established his famous Academy; corresponds to *vandanā* or offering prayers.
- 8) Modadrumadvīpa: "Island of Fragrant Trees"; modern Mamagachi; it is the birthplace of Vṛndāvana Dāsa Ṭhākura, the author of Śrī Caitanya Bhagavat; close to the birthplace is the shrine of Śrī Madana Gopala installed by Śrī Vasudeva Datta; the shrine contains a Deity installed by Saranga Murārī Ṭhākura; this island corresponds to *dāsya* or serving as a faithful servant of

the Lord.

- 9) Rudradvīp: "Island of Rudras"; modern Radupara; corresponds to the devotional practice of *sākhya* or befriending the Lord.

Koladvīpa

Chapter Eleven, Verses 8-10.

Displaying His mercy, Lord Varāha soon gave
Vasudeva sight of His divine form as a boar;
Various Jewels adorned His body.,
Enhancing His feet, neck, nose, mouth and eyes,
His body appeared like a mountain;
Seeing Him, the *brāhmaṇa's* heart became moved
With repeated gratitude for such a fortunate event.

Falling upon the ground, the *brāhmaṇa* began
Offering prayers at the feet of the Lord;
He wept with intense anxiety and his throat
Became choked with emotion;
Seeing the devotion of the *brāhmaṇa*,
Lord Varāha said to Vasudeva affectionately,
"O, Vasudeva, you are My devotee,
And by your loving service
You have made Me extremely satisfied;
In this Navadvīpa Dhāma I will advent
and reveal My pastimes in Kali-yuga,
Please hear this imperative message:

There is nothing equal to Navadvīpa Dhāma
In all the three worlds;
It is my most intimate place, thoroughly concealed;
Just as at Brahmavarta all holy places exist,
All exist here as confirmed by scripture;
Here, where Brāhma appeared to perform sacrifices,
I killed Hiranyaksa, piercing him with My tusks."

"O, Jīva" Nityānanda Prabhu continued,
"In the eternal,
fully manifested pastimes of Vṛndavana,
This is known to devotees as Giri-Govardhana,
Or literally, "the hill of precious cowdung."



Śrī Navadvīpāṣṭakam

Śrīla Rūpa Gosvāmī

śrī gauḍa-deśe suradīrghi-kāyā-, sīre' ti-ramye pura-puṇya-mayyāḥ
lasantamānanda-bhareṇa nityam, taṁ śrī navadvīpam ahaṁ smarāmi

I meditate on Śrī Navadvīpa Dhāma, the charming land of Gaurāṅga, beside the divine reservoir Ganga, eternally pure and filled with illuminating bliss.

yasmai paravyoma vadanti kecit, keccic goloka itīrayanti
vadanti vṛndāvanam eva taj-jñās, taṁ śrī navadvīpam ahaṁ smarāmi

I meditate on Śrī Navadvīpa Dhāma, in which some say is Vaikuṅṭha, while others describe is the transcendental realm of Goloka; but those who have realized the truth know it as Śrī Vṛndāvana Dhāma.

yaḥ sarva-dikṣu sphuritaḥ suśītai-, rñāndrumaiḥ sūpavanaiḥ parītaḥ
śrī gaura-madhyāhla-vihāra-rūpai-, staṁ śrī navadvīpam ahaṁ smarāmi

I meditate on Śrī Navadvīpa Dhāma, where all directions are gentle, cooling breezes and various shade trees manifested where Lord Gaura performed His *līlā*.

śrī svarṇadī yatra vihāra-bhūmiḥ, suvarṇa-sopāna-nibaddha-tīrā
vyāpnormibhir-gaura-vagāha-rūpai-, staṁ śrī navadvīpam ahaṁ smarāmi

I meditate on Śrī Navadvīpa Dhāma, where the Ganges flows to banks with golden stairs and where Lord Gaura would enjoy transcendental pastimes.

mahātyanantāni gṛhāṇi yatra, sphuranti haimāni manoharāṇi
pratyālayaṁ yaṁ śrayate sadā śrī-, staṁ śrī navadvīpam ahaṁ smarāmi

I meditate on Śrī Navadvīpa Dhāma, where limitless golden palaces charmingly house the goddess of fortune.

vidyā-dayā kṣānti-mukhaiḥ samstai, sadbhir-guṇair yatra janaḥ prapaṇṇā
samstūyamānā ṛṣi-deva-siddhai-, taṁ śrī navadvīpam ahaṁ smarāmi

I meditate on Śrī Navadvīpa Dhāma, where the people are endowed with knowledge, compassion, tolerance, sacrifice and the six opulences, and are glorified by the *ṛṣīs*, demigods and Siddhas.

yasmāntare miśra-purandarasya, sānanda-sāmyaika padaṁ nivāsaḥ
śrī gaura-janmādika-līla yādyā-, staṁ śrī navadvīpam ahaṁ smarāmi

I meditate on Śrī Navadvīpa Dhāma, where in the center lies the ever blissful home of Jagannātha Mīśra enriched with radiant pastimes of Lord Gaura.

gauro bhraman yatra hariḥ svabhaktaiḥ, saṁkīrtana-prema-bhareṇa sarvam
nimajjayaty ullasad-unmadābyai, taṁ śrī navadvīpam ahaṁ smarāmi

I meditate on Śrī Navadvīpa Dhāma, where my golden Lord Hari is wandering with His devotees, chanting the holy names of Kṛṣṇa with great love, immersing everyone in the ocean of *prema-bhakti*.

etan navadvīpa-vicīnta-nādyam, padyāṣṭakam prīta-manāḥ paṭhed yaḥ
śrīmacchacinandana-pāda-padme, sudūrlabham prema smāpruyāt saḥ

That person who deeply meditates on and regularly recites this *aṣṭakam* on Śrī Navadvīpa Dhāma achieves that very rare jewel of *prema* and the lotus feet of my Śrī Śācinandana.

Śrīla Jīva Gosvāmī's Disappearance Day 1992

Śrīla Bhaktivedānta Narāyāna Mahārāja

In the lives of Vaiṣṇavas there is no consideration of their caste or creed. Sanātana Gosvāmī wrote somewhere concerning himself, “By keeping bad association I have become a Muslim, a *mleccha*, and a bigger sinner than Jagāi and Madhāi.” He used these humble words to describe himself. Vaiṣṇavas don't lie; they are called *parama-satya* or supremely truthful. Because Sanātana Gosvāmī wrote this about himself, some people may believe that truly he was a fallen *mleccha* and an untouchable. They may think, “Sanātana Gosvāmī cannot lie, so it must be true.” What Sanātana Gosvāmī has written here, is it correct or incorrect? He has only written in this way in order to instruct the conditioned *jīvas*. In material existence the most detestable person is he who maintains pride in his bodily conception of life. I am this body, I am a brāhmaṇa, I am a kṣatriya, I am a merchant, I am beautiful, I am very qualified, I am pure, I am a scholar—for those who identify themselves in this way, this angle of vision is evidence of their lowliness. Whoever has this mentality is very fallen. So Sanātana Gosvāmī wrote as he did in complete sincerity, and in his behaviour this was also evident. He would not enter the Jagannātha Mandira in Purī, thinking, “If I touch the dust which lies on the path leading into the temple, then that dust will touch the devotees as they go inside and they will be contaminated.” So he never entered the temple. He stayed far away at the *bhajana-kutira* of Haridāsa Ṭhākura and from a distance offered *daṇḍavat praṇāma* to the *cakra* atop the temple's dome.

Some people believed that Sanātana Gosvāmī was of a low caste and a fallen Muslim. Therefore Jīva Gosvāmī wrote in his *Laghu-vaiṣṇava-toṣaṇī* commentary on the *Śrīmad-Bhāgavatam* that Sanātana Gosvāmī was a high standard *bharadvāja-gotra* from Karnataka. So he was actually a brāhmaṇa, but what relation does this have to the soul? It is only a mundane identification. It may have some value from the material perspective, but it has no spiritual meaning. If Nārada Muṇi took birth in a low caste family, what difference does it make? But mundane people give this consideration more importance, and

for this reason Jīva Gosvāmī wrote about Sanātana Gosvāmī's high birth. He wrote that Sanātana Gosvāmī was a great scholar and, having come from what was practically a royal lineage, was like a king. In that lineage of wealthy brāhmaṇas was a gentleman named Sarvajña who had two sons named Harihara and Rūpeśvara. Harihara was expert in weapons and Rūpeśvara was expert in knowledge of the scriptures. When Sarvajña died, Harihara employed his military expertise, seized the country and exiled his brother Rūpeśvara. Rūpeśvara's son was Padmanābha, and Padmanābha's fifth son was Mukunda. Mukunda resided in Naihātī near Chinchura in West Bengal, and his son was named Kumāradeva. Kumāradeva had five sons: two older boys, then came Santosh, Amara, and Vallabha who later became Sanātana, Rūpa, and Anupama. All of them were big scholars straight from childhood. It is not mentioned anywhere that either Rūpa or Sanātana ever married; only Anupama married and his son later was Jīva Gosvāmī. All three were employed by the Muslim ruler. Sanātana was the prime minister, Rūpa was the private secretary, and Anupama was the treasurer. All three of them met Caitanya Mahāprabhu when He came to Rāmakeli where they lived.

Jīva was the only son of the three brothers, so he received abundant affection. Rūpa was always especially affectionate towards Jīva and treated him as if he were his own son. When Jīva was very young Rūpa took him to Mahāprabhu and Mahāprabhu blessed Jīva by placing His hand on Jīva's head. During childhood Jīva studied, and soon he learned all logic, Saṅskṛit grammar, and theistic philosophy from the books in his father's home. Before Rūpa and Anupama left household life to retire in Vṛndāvana, they divided all the family's wealth and property. Half of it they donated here and there, one-quarter of it they gave to the members of their household, and one-quarter of it they deposited with a merchant. It was kept there in case Sanātana Gosvāmī needed it to bribe his way out of jail. Both the giving and taking of bribes is bad, but if required for *bhakti*, even a detestable activity is good. Stealing and lying and so forth are immoral, but even a soul as great as Vasudeva told a lie. He took Kṛṣṇa to Gokula and later told Kāmsa that his wife had given birth to a daughter. So Sanātana Gosvāmī eventually used that money to bribe his way out of jail. At the time of dividing the family's wealth, a sufficient amount was left for Jīva

to continue his studies. All three brothers realised he was the only son in their dynasty, so they nurtured him with great affection and also made sure he had whatever material facility he required.

Jīva had a very soft nature, and as he grew older gradually began worshipping deities of Rādhā-Kṛṣṇa. Making garlands for Them and offering pūjā to Them in different ways, he would become immersed in meditation. He never played games with other children. When he became a little older, perhaps fourteen years, Jīva went to Navadvīpa. By then Mahāprabhu had returned to the spiritual world, and all the residents of Navadvīpa had left and gone elsewhere. Everywhere they looked brought painful remembrance of Mahāprabhu. They saw the ghāta where He bathed, the house where His mother lived, and so on. Because Navadvīpa now brought them all great sadness, Śrīvāsa Paṇḍita, Advaita Ācārya and everyone else left and Navadvīpa became deserted. A few days earlier Nityānanda Prabhu had arrived at Śrīvāsa aṅgana from Khardaha. When Jīva Gosvāmī arrived there, Nityānanda Prabhu was very pleased to meet such a beautiful young boy. Nityānanda Prabhu placed His feet on Jīva's head and said, "I came here just to meet with you; otherwise I would have stayed in Khardaha." Next He showed Jīva all the places of Mahāprabhu's pastimes in Navadvīpa. Then He showed Jīva great mercy by ordering him to go stay with Rūpa and Sanātana in Vṛndāvana.

On the way to Vṛndāvana he stopped in Varaṇāsī where he met a disciple of Sarvabhauma Bhaṭṭācārya named Madhusūdana Vacaspati. Madhusūdana Vacaspati was teaching Vedānta there, but not the commentary of Śaṅkarācārya which was famous at that time. Mahāprabhu had refuted that commentary when Sarvabhauma Bhaṭṭācārya tried to teach it to Him. Later Mahāprabhu instructed Rūpa and Sanātana at Prayāga and Varaṇāsī on the real purport of Vedānta.

Madhusūdana Vacaspati was a great scholar, and having studied and understood everything which Mahāprabhu had taught Rūpa and Sanātana, was teaching it there. Knowing that many years later Mahāprabhu would be going to Vṛndāvana and that He would therefore have to stop in Varaṇāsī on the way, Sarvabhauma Bhaṭṭācārya thought that they should make Varaṇāsī a suitable holy place for Mahāprabhu. For this reason he had previously placed his disciple Madhusūdana Vacaspati there. So

Jīva Gosvāmī would have already been informed of Madhusūdana Vacaspati's presence there by Nityānanda Prabhu or someone else; otherwise, how would he have known of him? Jīva Gosvāmī went to his home and learned all *bhaktivedānta* from him. He also learned Śaṅkarācārya's commentary, because without learning it, he would have been unable to refute it. After studying all of this and fully understanding it, he proceeded to Vṛndāvana.

There Sanātana Gosvāmī placed him in the care of Rūpa Gosvāmī and he stayed nearby Rūpa Gosvāmī's hut at the Rādhā-Dāmodara Mandira. Rūpa Gosvāmī would read everything he was writing to Jīva Gosvāmī. One day while they were in the midst of reading together, an effulgent elderly brāhmaṇa arrived there. We know from his age and his scholarship that this must have been Vallabhācārya, and he knew Rūpa Gosvāmī from the time when Mahāprabhu was in Prayāga. He was approximately the same age as Advaita Ācārya, so Rūpa Gosvāmī would have been the appropriate age to have been his son or even younger. He said, "Rūpa, what are you writing these days?"

Hesitating a little, Rūpa Gosvāmī replied, "I am writing a book entitled *Bhakti-rasāmṛta-sindhu*." Then Vallabhācārya picked up the book and turning the pages, said, "Very good, I will look through it and correct any errors."

At that time Jīva Gosvāmī was fanning Rūpa Gosvāmī with a leaf from the tāla tree. In previous times disciples received the fortunate opportunity to render services like this to their gurus. In modern times gurus don't require this type of service from their disciples. Soon they may even come out with a machine that will massage the guru's feet; then there will be no need for disciples to render that service either. Perhaps they will even invent a contraption that will cook for the guru, and in this way disciples will no longer render these intimate services to the guru. Eventually the relationship between guru and disciple will simply not be the same; we see it happening somewhat already. So Jīva Gosvāmī was fanning Rūpa Gosvāmī, but when he heard Vallabhācārya say this, he could not tolerate it and went to do something else. After some time he took a water pot and went to the river to fetch some water. There he met Vallabhācārya who was just finishing his midday bath. Jīva Gosvāmī said, "Gosaī, you said before that you would proofread the *Bhakti-rasāmṛta-sindhu* which Rūpa Gosvāmī is

writing. If you have found any errors, precisely where are they?"

Vallabhācārya replied, "What will you understand, child? Have you studied Sanskrit grammar?"

"Yes, a little."

"Then what will you possibly understand?"

"But please just show me any errors you have detected." When Vallabhācārya showed him an apparent error, a fierce debate commenced between them. Eventually Jīva Gosvāmī established the point in such a way that Vallabhācārya could not refute it and he could not give any answer.

When Vallabhācārya returned to the hut, he asked Rūpa Gosvāmī, "Who was that boy who was fanning you? He is very intelligent and extremely learned in the scriptures."

Very humbly and with folded hands Rūpa Gosvāmī replied, "He is the son of my younger brother and also my disciple. He does not know how to behave."

"No, he is a genius and in the future he will be very famous."

Soon afterwards Vallabhācārya left and Rūpa Gosvāmī thought that there was a problem. When Jīva Gosvāmī arrived with the water, Rūpa Gosvāmī said to him, "You don't have even enough tolerance that you started quarrelling with an elderly, scholarly brāhmaṇa who came to proofread something for my own good? Your nature is not entirely correct; go away from here."

Jīva Gosvāmī could never disobey his order. If one disobeys his guru, he will never be able to enter into spiritual life. If someone says, "Gurudeva, don't you know me? Don't you know how I am living and what I am doing?" So what is this? Where is such a person's faith in their guru? The guru knows all and he should be seen as nondifferent from Bhagavān. Even a *madhyama-adhikārī* guru can "take a disciple's pulse" and tell him many things. Once a man went to see an ordinary doctor. Just by seeing how thin the man was, the doctor concluded that his digestion was disturbed. So this doctor closed his eyes and pretended to feel the man's pulse. Then he said, "Your digestion is not working well—is that right?" The man nodded in agreement. "You have some gas pains here?" The man replied, "Yes." And upon hearing the doctor describe other symptoms, the man thought, "Oh, this doctor knows everything."

In the same way the *madhyama-adhikārī* guru is like a doctor. Merely by looking at someone's face

he can tell what the shortcomings are in that person's spiritual life. Then what to speak of what a guru who is more elevated than that can see and know? He can "take our pulse" and tell us everything about ourselves. Don't ever think that the guru is an ordinary person like myself and that he doesn't know the feelings within my heart. Just by looking at one's face he can tell everything. By examining even one of our thoughts or statements he can see everything. It is like checking a pot of rice to see if it is finished cooking. If the one grain we check is cooked, then the entire pot is cooked, and if that one grain is not cooked, then the entire pot of rice is not cooked. So don't ever ascribe mundane intelligence to the guru, even if he is a *madhyama-adhikārī*. When even those who follow the path of karma accept their guru as being nondifferent from Bhagavān, we won't accept the guru in the field of bhakti as the knower of all? Certainly we will; otherwise we will not become perfected in spiritual life.

In his *Bhakti-sandarbha*, Jīva Gosvāmī writes that many times someone will first accept a particular guru just because many others are accepting him. When the disciple becomes a little more learned and hears from that guru more and more, then he may realise that he has accepted a mundane guru and not a genuine spiritual guru. What should he do then? Giving his previous guru respect which is appropriate for his position, he will seek out and accept a genuine spiritual guru. If he doesn't accept such a spiritual guru, he will never advance in spiritual life. Jīva Gosvāmī has explained everything related to all these different levels of guru in his *Bhakti-sandarbha*.

So being obliged to obey his guru, Jīva Gosvāmī left Vṛndāvana and went to live in a cave infested with crocodiles in a village named Bhayagaon. Even up until recently many crocodiles were living there, but now are none are left. Jīva Gosvāmī remained in the cave doing *bhajana* and crying, feeling bereft of his guru's affection. He stopped eating and taking water, and within a short time he became emaciated. After some days, Sanātana Gosvāmī came to that village as he was wandering around Vraja. The local people said to him, "Bābā, we always considered you to be a great *bhajanānandī*, but a young boy who is even more of a *bhajanānandī* than you has come to our village. Day and night he calls out the names of Rādhā-Kṛṣṇa and weeps. We take him food but he won't eat it, and he never sleeps either. Day and night he remains immersed in *bhajana*; we have never seen anything like it."

Sanātana Gosvāmī could understand that this was Jīva. The local people led him to Jīva, and upon meeting they both began weeping. Then Sanātana Gosvāmī took him back to Rūpa Gosvāmī. Sanātana Gosvāmī said to Rūpa Gosvāmī "What is the duty of Vaiṣṇavas? Being

compassionate to others. Yet you renounced this young disciple of yours who is adorned with many extraordinary qualities? You should be merciful to Jīva, but instead you banished him. This was a mistake and you should correct it. I am ordering you to quickly call him back.” Hearing this Rūpa Gosvāmī began crying for Jīva; he loved him so much. Then Sanātana Gosvāmī brought Jīva there and placed him in the lap of Rūpa Gosvāmī. Reunited, both guru and disciple wept. After this Rūpa Gosvāmī arranged for Jīva to be treated by the best doctors from Mathurā and gradually Jīva became strong again. Then Rūpa Gosvāmī began giving whatever he wrote to Jīva for him to proofread.

Around that time Gopāla-bhaṭṭa Gosvāmī compiled a book from what Mahāprabhu taught Rūpa Gosvāmī at Prayaga and Sanātana Gosvāmī at Varāṇasī concerning *sambandha*, *abhidheya*, and *prayojana-tattva*. What relationship do the *jīvas* residing in this world have with Bhagavān? How long do we have a relationship with the things of this world? We are making a household, how long will it last? We are getting married, for how long? We are making an arrangement for all our assets to be turned over to our sons, for how long? This is all ignorance of *sambandha-jñāna*. Only our relationship with Kṛṣṇa is eternal. We will change in each successive birth but that fact will never change. The constitutional position of the *jīva* is eternal servant of Kṛṣṇa. This has been told in the Vedānta, the Bhāgavatam, and all the scriptures. The duty of the *jīva* is *abhidheya* and it culminates in *prayojana* or the ultimate objective which is *kṛṣṇa-prema*. By my saying *kṛṣṇa-prema* here, don’t think that our objective is Kṛṣṇa; rather it is the *prema* that one feels for Kṛṣṇa that is our *prayojana*. There are five types of *prema* for Kṛṣṇa: *śānta*, *dāsyā*, *sākhya*, *vātsalya*, and *mādhurya*. Amongst these, it is *mādhurya-rasa* which is the main objective for all *jīvas*. This Caitanya Mahāprabhu told in both places as He explained *vaidhī-bhakti* to Sanātana Gosvāmī and *rāgānugā-bhakti* to Rūpa Gosvāmī.

Later Gopāla Bhaṭṭa Gosvāmī heard everything directly from Rūpa and Sanātana; he considered them to be his *śikṣā-gurus*. Then, going through the writings of ancient Vaiṣṇava ācāryas such as Madhva and Rāmānuja, Gopāla Bhaṭṭa Gosvāmī also selected different points in relation to *sambandha*, *abhidheya*, and *prayojana* and compiled everything in a notebook. Later Jīva Gosvāmī learned all of this *tattva* from Gopāla Bhaṭṭa Gosvāmī. All the Six Gosvāmīs were such great scholars. Next Jīva Gosvāmī divided all this knowledge into the three categories of *sambandha*, *abhidheya*, and *prayojana*. Then he took the volume which contained all the information on *sambandha* and enlarged it. He also

took from the conceptions given in *Bhakti-rasāmṛta-sindhu*, *Ujvala-nilamaṇi*, *Bṛhad-bhāgavatāmṛta*, and the other books by Rūpa and Sanātana Gosvāmīs and composed the first *sandarbhā*. The word *sandarbhā* means a chest of valuable jewels. Of the six *sandarbhās* the first four—*Tattva-sandarbhā*, *Bhāgavat-sandarbhā*, *Paramātma-sandarbhā*, and *Kṛṣṇa-sandarbhā*—all expound *sambandha-jñāna*. What is the *jīva*, what is the illusory energy, what is the objective of the *jīva*—all of this is explained in the first four *sandarbhās*.

In the *Tattva-sandarbhā*, the conception of *pramāṇa* and *prameya* is given. What is the meaning of *pramāṇa*? In any issue whose words we will accept as being authoritative? Suppose a young boy comes here and says that a fire has broken out at Holy Gate and everything is burnt. Then an elderly gentleman comes and says that a small fire started in a tea shop there. The shop was burnt a little before they extinguished it, and really, it was nothing. Whose words will we accept as authoritative? The man’s words, because he is older and more mature than the boy.

This conception of *pramāṇa* relates to many things. Someone may say, “This world is real, we are human beings, and the fact that we are *brāhmaṇas* is *satya* or real. This is my house, this is my father, this is my ancestors’ property and now I am the master of it. I will give up my very life before I relinquish even one inch of this land.” And over all this false identification and proprietorship there is so much fighting and quarrelling going on. Another man will say, “These things are all temporary, so don’t bother fighting over them. Instead do something for your *ātmā* and for Bhagavān, they are permanent.” Which of these two opinions will we accept? Analysing the relationships between Bhagavān, the *jīva*, and material existence, Jīva Gosvāmī has given the authoritative concept and explained where we should place our faith amongst opposing arguments. He wrote that the Vedas are the sole authority, and that any other so-called authority is really not an authority at all. That which we perceive with our limited senses and mind may be defective, but the words of the Vedas cannot be defective.

Stool is stool, whether it be the stool of a dog, a donkey, a pig, or a man. No matter how exalted a man may be, his stool will still smell. Actually the foulest smelling stool of all is that of humans, because we eat all sorts of manufactured foods and rich foods such as *rabari*, whereas most animals subsist on grass and other natural elements. But the

Vedas say that although it is stool, the stool of cows is very valuable and pure. If anyone is contaminated, they can touch it and be considered pure. Cow urine is also pure, as is the conchshell which ordinarily would be considered impure. Whatever impurity which may exist can be purified with cowdung. This is written in the Vedas, and the Vedas were composed by Bhagavān Himself, not by any ordinary man. They emanated from the breathing of He who created this world, and whatever has come from Bhagavān is the *pramāṇa* or authority. The Vedas emanated from His breathing and the *Bhagavad-gītā* is His word. Between them which will we accept as the most authoritative?

The *Gītā*, because His words are *śabda-pramāṇa*.

In his *Bhāgavat-sandarbha* Jīva Gosvāmī has written that there are not two separate things in this world; everything we see has the same source:

*ekam eva paramat tattvat- svābhāvīkācintyantaśaktyā
sarva-
daivasvarūpa-tad
rūpa-vaibhava-jīva-pramaṇa-
rūpeṇa caturddhāvatiśhate
sūryāntara-maṇḍala-sthita-teja iva maṇḍala,
tad vahīrgata-tad raśmī, tat praticchavi-rūpeṇa*

The absolute truth is one. He is naturally endowed with inconceivable potency. By the power of this potency He exists within four forms: *svarūpa* (His original form), *tad-rūpa-vaibhāva* (all *vaibhāva-tattva* incarnations beginning with Baladeva Prabhu), *jīva* (the living entity) and *pradhāna* (the illusory energy). He is compared to the sun which also exists in four forms: its original form, the *sūrya-maṇḍala* or wherever the light of the sun falls, its rays, and where the sun does not shine, which is compared to *māyā*.

Where there is no *bhāgavat-prakāśa* or illumination of Bhagavān and where there is no knowledge of *bhāgavat-tattva*, there is *māyā*. We are *jīvas*, and there are two types: conditioned and liberated. Forgetting his inherent nature, the conditioned soul is bound within material existence. There he chases after temporary and fleeting pleasures, and considering the objects of his pleasure to be his own, he is deceived. The liberated souls perpetually serve Bhagavān. By practicing *bhāgavat-bhakti*, the conditioned souls can achieve the eternal association of Bhagavān and experience *prema* which is his primary objective. Jīva Gosvāmī examined all of this *tattva*.

Originally there was a book entitled *Brahma-sandarbha*. Jīva Gosvāmī took parts from it and wrote his own *Bhāgavat-sandarbha* in which he analysed *brahma-tattva* and refuted the opinions of Śāṅkarācārya. The *jīva* is not *brahma*. If *brahma* is the absolute truth which is full in knowledge as they say, then how did it separate into billions of living entities and become bound within material existence? Śāṅkarācārya says that it was covered over by *māyā*, so from where did this separate entity they call *māyā* come from? If there is no separate entity known as *māyā* and all is the one *brahma*, where could this other object known as ignorance have come from? Refuting all of Śāṅkarācārya's concepts, Jīva Gosvāmī proved that Kṛṣṇa is *Parabrahma*, the source of *brahma*.

He also analysed *paramātma-tattva*, and in the *Kṛṣṇa-sandarbha* he explained how Kṛṣṇa alone is Svayam Bhagavān. He explained how Kṛṣṇa is *sarva-śaktimān*, how He is an ocean of *rasa*, how from Him the *jīvas* and all else emerge, and how the *jīvas* can achieve His eternal association. He refuted the concept that Kṛṣṇa is an incarnation of Nārāyaṇa. Using evidence from the Vedas, Upaniṣads, and Purāṇas he established that Kṛṣṇa is Svayam Bhagavān and all other incarnations are His partial expansions. On the basis of scriptural evidence he strengthened Mahāprabhu's conception which had been established in the literatures of Rūpa Gosvāmī and Sanātana Gosvāmī. In doing so, he established our *sampradāya* upon a firm philosophical foundation. He protected the flowing river of *rasa* by placing large rocks of *siddhānta* on both its banks. In that way no contaminated water of misconceptions could ever enter it.

In his *Bhakti-sandarbha* he explained many subtle aspects of *bhakti*. He delineated the sixty-four types of *bhakti*, and he expertly explained *guru-tattva*. He also explained *guru-pādāśraya*, the process of taking exclusive shelter of the guru—how it should be done, what are its rules and regulations and so on. The guru will consider the prospective disciple, the disciple will consider the guru, and then a circumstance will never arise, within the disciple's entire life, where he will have to abandon his guru. One should not accept a guru whimsically, because there will not be a chance to change it. One should accept a guru in whom he will never lose faith; otherwise there will be a problem. One should make sure that he only accepts a *sad-guru* who is detached from sense

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Śrī Śikṣāṣṭakam

Śloka Five

What is the 'svarūpa' of the sādḥaka?

*ayi nanda-tanūja kiṅkaram
patitaṁ maṁ viṣame bhavāmbudhau
kṛpayā tava pāda-pankajā-
sthita-dhūli-sadṛśam vicintaya*

ayi nandanaju—O Nandanandana; *viṣame-bhava ambudau*—in the dreadful ocean of material existence; *patitaṁ kiṅkaram maṁ kṛpayā*—merciful upon me, your eternal servant fallen in; *tava pāda-pankaja-sthita-dhulī-sadṛśam*—like a particle of dust affixed to Your lotus feet, in other words as your eternally purchased servant; *vicintaya*—please consider.

Translation

“O Nandanandana! Please be merciful upon me, your eternal servant, who has fallen in the dreadful ocean of material existence as a result of my fruitive actions. Like a particle of dust affixed to Your lotus feet, kindly accept me forever as your purchased servant.”

Śrī Sanmodana Bhāṣyam

by Bhaktivinoda Ṭhākura

Is it proper for the *sādḥaka* who has taken up the process of *harināma-saṅkīrtana* to reflect upon the miseries of material existence? To solve this doubt, Śrī Gaurasundara has given us this verse *ayi nanda tanuja*.

“O Nandanandana! In reality, I am Your eternal servant, *nitya-kinkara*. But somehow I have fallen into this dreadful ocean of material existence as a result of my own misdeeds. Lust (*kāma*), anger (*krodha*), envy (*matsaratā*), and other contaminations are like crocodiles with ferocious mouths standing erect, ready to swallow me up. Drifting here and there in the waves of wicked hopes and misplaced anxieties, I am severely oppressed. The powerful blasts of wind in the form of bad association cause still greater anxiety. In such a condition, I have no shelter other than You.”

“Karma, *jñāna*, *yoga*, austerity, and so on are like bunches of straw that are seen floating here and

there. But has anyone succeeded in crossing the ocean of material existence by taking shelter of them? Sometimes persons drowning in the ocean of material existence grab hold of these bunches of straw and pull them down along with them.

“Now there is no refuge other than Your mercy. Your holy name alone is the only sturdy boat taking shelter of which the *jīva* can easily cross the ocean of material existence. Considering all this, I have taken shelter of the very firm boat of Your holy name by the causeless mercy of the lotus feet of Śrī Guru. You are very affectionate to the surrendered souls. Please forgive all my faults because I am without any other shelter, and consider me as a particle of dust at Your lotus feet, for then I shall never be separate from Your lotus feet.”

This is the purport of the Fifth Sloka. It is to be understood from this that the *bhakti-sādḥaka* must completely renounce the desire for material enjoyment and liberation.

Śrī Caitanya-caritāmṛta (*Antya-līlā* 20.33-35):

*tomāra nitya dāsa mui tomā pāsāriyā
padīyachoṅ bhavārnave māyā baddha hañā
kṛpā kari' kara more pāda-dhūli sama
tomāra sevaka karoṅ tomāra sevāna
punah ati utkaṅṭha dainya haila udgama
kṛṣṇa ṭhañi māge prema-nāma-saṅkīrtana*

“O Prabhu! I am Your eternal servant. Due to great misfortune, I have abandoned You. Being bound by *māyā*, I am drowning in the bottomless ocean of material existence. Kindly accept me as a particle of dust at Your lotus feet. I shall become Your servant and eternally engage in Your service.

“Speaking in this way, great longing welled up within the heart of Śrī Caitanya Mahāprabhu. In a very humble mood, He again began to pray to Śrī Kṛṣṇa to awaken love for *nāma-saṅkīrtana*.”

Śikṣāṣṭakam: Song 5 (*Gītāvalī*):

*anādi karama phale padi' bhavārnave jale
tarivāre nā dekhi upāya
e visaya halāhale divāniśi hiyā jvale
mana kabhu sukha nāhi pāya
āṣa-pāśa śata-śata kleśa deya avirata
pravṛtti urmmira tāhe khelā
kāma krodha ādi chaya bāṭa
pade deya bhaya*

avasana haila asī bela
 jñāna karma thāga dui more pratāriyā lai
 avaśeṣe phele sindhu jale
 e hena samaye bandhu tūmi kṛṣṇa kṛpa-sindhu
 kṛpā kari' tola more bale
 patita kiṅkare dhari pāda padma dhūli kari
 deha bhaktivinoda āsrāya
 āmi tava-nitya dāsa bhuliyā māyāra pāśa
 baddha ha'ye āchi dayamaya

“O Parama Karuṇāmaya Kṛṣṇa! I am drowning in the bottomless ocean of material existence as a consequence of my beginningless fruitive activities. I can see no means of crossing this ocean. My heart is being scorched with the deadly poison of sense gratification. My mind is greatly perturbed. I am continuously troubled, being bound by the stringent ropes of unlimited lusty desires. I am being tossed here and there, struck by the violent crashing of the waves of material nature. On the one hand, my life duration is dwindling and death is approaching. On the other hand, lust, anger, illusion, envy, greed, and madness are like six thieves which have pounced upon me. Karma and jñāna are like two swindlers who have cheated me and thrown me into a bottomless ocean.”

“O Karuṇā-sindho! At such a time of formidable distress, You are my only friend. O Kṛṣṇa! Kindly deliver me. I am Your eternal servant. I have forgotten You and have thus become tightly bound by Your illusory energy. Please accept this fallen servant, Bhaktivinoda, and fix me as a particle of dust at Your lotus feet.”

Vivṛti

by *Bhaktisiddhānta Sarasvatī Gosvāmī*
Prabhupāda

Śrī Nandanandana is the worshipable object for all *jīvas*. Every *jīva* is by nature a servant of Kṛṣṇa. Servitorship to Śrī Kṛṣṇa (*kṛṣṇa-dāsyā*) is inherent within the *śuddha-svarūpa* of every *jīva*. The *jīva*, having become indifferent to the sense of servitorship toward Śrī Kṛṣṇa, is drowning again and again in the insurmountable and fearful ocean of material existence. On this account, he is tormented by the threefold miseries of material life. In this situation, the *jīva's* only support is the mercy of the Lord. If Śrī Kṛṣṇa, out of His causeless mercy, accepts the *jīva* as a particle of dust at His lotus feet, then the *jīva's* covered identity and

eternal disposition of servitorship to Śrī Kṛṣṇa, can become manifest once again. The attempt to attain the lotus feet of Śrī Kṛṣṇa by one's own endeavour is called *aroha-pantha*. Kṛṣṇa cannot be obtained by this method. Only upon surrendering unto Śrī Kṛṣṇa can the *jīva* obtain the service of the Lord by His will and mercy. Endowed with such firm faith, one should engage in the process of *sādhana* and *bhajana*. The words *pāda-dhūli*, or dust particle, indicate the *jīva's* eternal identity as an infinitesimal part and parcel of *Bhagavān* (*vibhinnāmśa*). As long as the *jīva* is not situated in his *svarūpa*, *anarthas* are inevitable. In such a condition, ascertainment of the ultimate goal remains ambiguous. *Śuddha harināma-saṅkīrtana* begins upon the awakening of *sambhanda-jñāna*, and only by such *śuddha nāma-saṅkīrtana* is *prema* obtained. When, by continuous chanting of *śuddha nāma, rati* (which is a combination of the *samvit* and *hladini* potencies of the Lord's *svarūpa-śakti*) toward the lotus feet of Bhagavān is awakened in the heart of the *jīva*, he is then known as a *jata-rati-bhakta* (a devotee in whom *rati* or *bhāva* has manifested). There is a difference between the *nāma-saṅkīrtana* of an *ajata-rati-sādhaka* (one in whom *rati* is not manifest) and a *jata-rati-bhāvuka-bhakta*. To deceitfully present oneself as a *jata-rati-bhakta* before having reached such a stage is completely improper. After *anartha-nivṛtti*, one becomes situated in *naivantarya*, or uninterrupted steadiness in the practice of *sādhana* (*śravaṇa, kīrtana*, and so forth). Next, one attains *svecchā-pūrvikā*, which means meditation on the pastimes of the Lord by one's own will. This is an advanced stage of remembrance of the Lord which comes in the stage of *āsakti*. This is followed by the condition known as *svarāsikī* when the pastimes of the Lord automatically manifest in one's heart as an uninterrupted flow (this comes in the stage of *bhāva* after *śuddha-sattva* manifests in the heart). At last one comes to the stage of *kṛṣṇa-prema*.

Śrī Bhajana Rahasya Verses

Śrīla Bhaktivinoda Ṭhakura

When *bhāva* manifests in the heart of the *sādhaka*, then *dāsyā-rati* is easily awakened. The *dāsyā-rati* mentioned here is general. It refers to the natural inborn inclination to serve Kṛṣṇa. Without the manifestation of *bhāva*, one's service to Kṛṣṇa is

superficial. But when *śuddha-sattva* manifests in the heart, then one naturally wants to serve Kṛṣṇa with full expression of the heart. This is supported in *Śrīmad-Bhāgavatam* (6.11.24):

*aham hare tava pādaika-mūla-
dāsanudāso bhavitāsmi bhūyaḥ
manaḥ smaretāsu-pater guṇāms te
gṛṇita vāk karma karotu kāyaḥ*

“O Lord Hari! Will I again be able to become a servant of Your servants who have taken exclusive shelter at Your lotus feet? I pray that my heart may always remain engaged in remembering Your transcendental glories, my words in describing Your qualities, and my body in varieties of service to You, who are the Lord of my life.”

Śrīla Bhaktivinoda Ṭhākura then says:

*chinu tava nitya-dāsa, gale bāndhi māyā-pāsa,
samsāre pāinu ṅāṅa-klesa*

*eva punaḥ kari āśa, haṅa tava dāser dāsa,
bhaji’ pai tava bhakti-leśa*

*prāṇeśvara! tava guṇa, smaruk mana punaḥ
punaḥ, tava nāma jihvā karuk gāna*

*karadvaya tava karma, kariyā labhuk śarma,
tava pade sampinu parāṇa*

“I am your eternal servant, but due to my own misfortune, I have forgotten You. Consequently, *māyā* has captured me and, binding me in her chains, she has cast me down into this material atmosphere. I have been wandering here and there in this material existence and rotating through thousands and millions of different species of life. I am being crushed by varieties of different miseries. Now in the association of the Vaiṣṇavas, my intelligence has been aroused, now the only aspiration in my heart is that I may become a servant of the servant of Your servants. I may then engage in Your *bhajana* and obtain a particle of *bhakti*.”

“O Prāṇeśvara! Let my mind be constantly engaged in remembering Your transcendental glories and attributes; let my tongue be always engaged in chanting Your holy name, form, qualities, and pastimes; let my two hands be

engaged in various types of service to You. I shall thus taste the bliss of service to You. My entire being is offered at Your lotus feet.”

By his constitutional nature, the *jīva* is meant to be enjoyed (*bhogyā*), whereas Kṛṣṇa is the Supreme enjoyer (*bhokta*). Therefore, by continuous practice of *bhajana*, an ardent desire will arise in the heart to become a maidservant of Śrīmatī Rādhikā who is the embodiment of transcendental bliss (*anandamayī*). At that time, *gopī-bhāva*, or the loving sentiment exhibited by the *gopīs*, awakens in his heart. This is confirmed in *Śrīmad-Bhāgavatam* (10.29.38):

*tan naḥ prasīda vṛjinārdana te ’nghri mūlam
prāpta visṛjya vasatīs-tvad-upāsanāsaḥ
tvat sundara-smita nirīkṣaṇa tīvra-kama-
taptātmanām puruṣa-bhūṣana dehi dāsyam*

The *gopīs* say, “With a desire to serve You, we have abandoned our families and household and come to Your lotus feet. You are very merciful. Kindly bestow upon us qualification to serve Your lotus feet. O Puruṣa-bhūṣana. Jewel among men! Our hearts are burning with desire. Please grant us the vision of Your sweet, smiling lotus face and accept us as Your maidservants.”

The necessity of taking shelter of the lotus feet of Śrīmatī Rādhikā is expressed in the following statement from Śrīla Rūpa Gosvāmī:

*anārādhya rādhāpadāmbhoja reṇu
manāśrītya vṛndāṭavim tat padānkam
asambhāṣya tad bhāva gambhīra cittān
kutaḥ śyāma-sindho rasasyāvagāhaḥ*

“If you have never worshipped the dust of the lotus feet of Śrīmatī Rādhikā or the land of Vraja which is marked with the impressions of Her lotus feet, or have not served the lotus feet of those devotees who taste the profound loving sentiments of Śrīmatī Rādhikā, how can you become immersed in the blackish ocean of nectar known as *śyāma-sindhu-rasa*?”

Attainment of the service of the lotus feet of Śrīmatī Rādhikā is the one and only goal of the *bhāvuka-bhaktas*. This is exhibited in the eighth verse of Vilāpa-kusumāñjali:

Continued on page 36.

Vilāpa-Kusumāñjali

Śrīla Bhaktivedānta Nārāyaṇa Mahārāja

Śloka 8

— An informal discussion, Oct 28th 1991—

(Śrīla Bhaktivedānta Nārāyaṇa Mahārāja) I want to discuss some points of Bhaktivinoda Ṭhākura on this subject. Can you explain what is the difference between a *sahajiyā* and a *śuddha rāgānuṅā bhakta*?

(Devotee) I can try. The *sahajiyā* imagines that he has a certain position as a Rādhā dāsī with name, dress and service before he has actually realized that and a true *rāgānuṅā bhakta* prays to aspire to that position, and actually has *lobha* (*ruci* or greed) where the *sahajiyā* does not have that greed.

(SNM) This is a book written by Śrīla Bhaktivinoda Ṭhākura. *Caitanya Mahāprabhu Śikṣāmṛtam*. He is telling about *rasa śikṣa* taken from *Bhakti-rasāmṛta-sindhu*. He is saying here that when those who don't know what is *apraṅkṛta rasa* and know only *viśaya rasa* hear the name of *mādhurya rasa* and some stories from here and there, they have two kinds of ideas. Firstly, some think that if we practice following the *sādhana* to obtain this particular *rasa*, *mādhurya rasa*, then we will fall down. The second class have faith but they think that nobody is qualified to have this.

A *sahajiyā* is one who has some *śraddhā*, but has not reached up to *rati bhāva*. *Rati* is *viśuddha sattva*, it comes not from the heart of the *sādhaka* but it comes down from a *rāgātmikā bhakta*. *Rati* is not in our hands, it is in the hands of devotees who are pure Kṛṣṇa *bhaktas*. Only they can give it. If a man has *śraddhā*, some *śraddhā* but not yet *rati*, and he wants to have this *rasa* and they try by wordly *vibhāva*, *sattvika* and *vyabhicārī* while having unripe *śraddhā*, they are *sahajiyā*.

(Devotee) Trying to use wordly emotions to attain *rati*...

(SNM) Not like this, but .. at the stage of *śraddhā* they want to create *rasa* by *vibhāva*, *sattvikā*, *anubhāva* and all these things. These can be practised only at the stage of *rati*, but they are trying to do so at *śraddhā*. They don't know and

they have no *sthāyībhāva* or *rati*. *Sthāyībhāva* is far away. Even *rati* in first stage they don't have, yet on that *śraddhā* they want to do all these things. Such a person is called *sahajiyā*. And they are bound to be *sahajiyā*. Bhaktivinoda Ṭhākura, Bhaktisiddhānta Sarasvatī Ṭhākura—they have prohibited this. In *Bhakti-rasāmṛta-sindhu* and *Ujjvala-nīlamanī* it is also prohibited. A man who is only at the stage of *śraddhā* and has not gone to that place, *rati*, should not imagine that “I am a *gopī*” or “I am a *mañjarī*” and do like this.

We should try to follow *Vilāpa Kusumāñjali* or any of the books of the Gosvāmīs, but not *directly*. To do that, our *śraddhā* should become *niṣṭhā*, *niṣṭhā* should become *ruci*, *ruci* should be *āsakti*, *asakti* should be turned into *bhāva*, *rati* and then we can have that. So we should only pray that we want this, we want this and try to develop our *bhakti*. We should not immediately try to immerse ourselves in that thing. Are you understanding something?

(Devotee) Do all *sahajiyās* manifest symptoms of *vibhāva* and *anubhāva* or are they sometimes appearing to be quite like other *sādhakas*? Is it always very much manifest?

(SNM) All *bābājīs* are not *sahajiyās*, but I think almost all are in this category. Bhaktisiddhānta Sarasvatī Ṭhākura has not recommended them because they will think bhogus things in the name of *bhakti* and *rasa*. So he has told all these things in this book.

(Devotee) Can I ask one question on that? I think that in *Harināma Cintāmaṇi* there is a description of a spiritual master who gives his disciple some practice of a particular *rasa* and then supposedly this disciple tries it and then he comes back to the guru and the guru says, “Do something else.” Do you understand? The guru gives the disciple his form, colour of his cloth, age and so forth. That seems to be before *bhāva*. Because it seems at *bhāva* when one's real *sthāyībhāva* comes, so ...

(SNM) But guru must see whether the greed is real or not, and whether the *śraddhā* has advanced to *āsakti*, then he gives. Or he sees that he is entering *rati*, then he will give. We see in *Jaiva Dharma*, on what stage that *bābājī* gave all these things *veśa* (dress), *nāma*, all these things. It was at the end. He teaches everything of *rasa* and when the *last* stage comes he discloses all these things, eleven items. Not in a very low stage. We should read *Jaiva Dharma* and we should strictly follow it. These

things were revealed, not in Navadvīpa but in Purī. Second Vaiṣṇava *saṅgha*.

Since you have very little time, we can read some *śloka*s and perhaps their meanings and discuss some especially important ones...

*duḥkha-kula-sāgarodare
dūyamānam ati-durgataṁ janam
tvam kṛpā-prabala-naukayādbhutaṁ
prāpaya sva-pada-pankajālayam*

‘O Devī, Śrīmatī Rādhikā, please save this unfortunate person drowning in an ocean of misery! Place him on the strong boat of Your mercy and carry him to the wonderful realm of Your lotus feet.’

(Vilāpa-kusamāñjali 8)

We have discussed that without *vipralamba* we can not enter into *rāgānugā bhakti*. There are two kinds of *bhakti* or *prema bhakti*, one is *sambhoga* and the other is *vipralambha*. Here in *rāgānugā bhakti*, especially in *rāgātmikā*, there are two kinds. One is *sādhako cit-bhāva* and the other *siddho cit-bhāva*. Raghunātha Dāsa Gosvāmī, or *Sad Gosvāmī*s are both of these. In *siddha-bhāva* he is Tulsi or Rati *mañjarī*, and in *sādhaka-bhāva* he is Raghunātha Dāsa Gosvāmī. When he is praying to Śrīmatī Rādhikā, we can take it that he is in *siddha-bhāva*. However when a person has much greed even in his *sādhaka śarīra*, or *sādhaka* body he can pray. So as a *sādhaka* we should pray like this, and if a person has *siddha-bhāva*, in *siddha svarūpa* and all these things, then they are able to pray in *siddha svarūpa* also. Here, for us it is in *sādhaka-bhāva*.

What is the *duḥkha-kula-sāgarodare*? He is feeling that I’m drowning in an ocean of misery. What is misery? That I’m not seeing Śrīmatī Rādhikā. Obstacles are preventing me. This is *duḥkha*. We know about these obstacles. We want to keep our mind always in Śrīmatī Rādhikā’s *sevā*, but we can not do. There are so many duties, so many duties. After that so many *rogas* (five types of diseases) and so many things. So many obstacles are there and always continuously remembering. We can not remove all these things. We want that we should remove and always be immersed in that *sevā* or *bhāvana*, but we can not do anything. This is *duḥkha*. A man may even be of somewhat higher quality, but yet he may not get such quality of *saṅga*, wherein he can hear or speak about these things. There will be no *āsakti* as described in Viśvanātha Cakravartī Ṭhākura’s book, *Mādhurya Kadambinī*, no

āsakti in *bhāva avastha*. So he is drowning in an ocean of miseries. *Dūyamānam ati-durgataṁ janam*. *Dūyamānam* means so much distress. A Fire is burning in his heart that, “I’m not realizing, not taking *darśana* of Śrīmatī Rādhikā or Vraja. We are in Vraja, but we are *not* in Vraja Vṛndāvana. We go to Rādhā Kuṇḍa, but we are *not* in Rādhā Kūṇḍa.” No greed. Nothing. So he is hankering.

(Devotee) But he has greed.

(SNM) He has greed. We have not. But I think that those who are *siddha*, they suffer more. They realize all these things. There will be some imitation of this in our hearts, but they have no imitation. Śrīmatī Rādhikā can weep for Kṛṣṇa. *Really*, She can weep. It is very hard for us to weep.

So here Raghunātha Dāsa Gosvāmī is experiencing *duḥkha* due to not serving Rādhikā and not seeing this thing. We can weep also because certainly now we are not entering, we have no chance at all in a dry way even to enter into this *rāgānugā bhajana*. Raghunātha Dāsa Gosvāmī is weeping and praying to Śrīmatī Rādhikā. “O Devi, I’m drowning in an ocean of unhappiness.”

It may be that a *sādhaka* may have *darśana* of Śrīmatī Rādhikā in *purva-rāga* (separation prior to meeting). Even while not seeing Rādhika, Rūpa *mañjarī*, Rati *mañjarī* or Kṛṣṇa, he can have *purva-rāga*. Now we are having *purva-rāga abhāsa*, and even if *rāgābhāsa* comes into our heart, we should know that we are so fortunate, but that *rāga* should be *śuddha*, not imitation.

(Devotee) Even that *abhāsa* is good.

(SNM) Very good. Just like in the early morning, when the sun is about to rise and the *andhakara* or darkness is going away. This is *abhāsa*.

(Devotee) Our suffering is that we are in total darkness.

(SNM) Darkness. Certainly. We are only crying that our *anarthas* and *aparādhās* should go away, and we should have some real greed. This is our problem.

*duyamānam ati-durgataṁ janam
tvam kṛpā-prabala-naukayādbhutaṁ*

In this world I see no hope at all. It is only by the mercy of Śrīmatī Rādhikā that we can see. Her

Continued on page 36.

Śrīmad Bhagavad-Gītā Daśa-Mūla

Śrīla Bhaktivinoda Thākura's
Ten Essential Principles of Gītā.

I. Pramāṇa—the Proof or Criteria for Determination

"vedyaṁ pavitram omkāra ṛk sāma yajura eva ca"
"tasmāc chāstram pramāṇam te kāryārya-vyavasthitau
jñātvā śāstra-vidhānoktam karma kartum ihārhasi"
(Bhagavad-Gītā 9.17,16.24)

"I am the object of knowledge, the purifier and the syllable *om*. I am also the Ṛk, Sāma and Yajura Vedas."

"Therefore, by *śāstric pramāṇa*, or scriptural proof, one can determine what is duty and what is not duty. Knowing *śāstra-vidhāna*, the rules and regulations of scripture, or *bhakti* to be the purport of all scriptures, one should lead an active devotional life."

II. Prameya—Principles of the Proof (2-10)

Sambandha—Eternal relationship with Supreme (2-8)

2) Kṛṣṇa-tattva

*mattah parataram nānyat kiñcid asti dhanañjaya
mayi sarvam idaṁ protaṁ sūtre maṇi-gaṇā iva*
(BG 7.7)

"O Dhanañjaya! There is no one equal to or greater than Me; everything rests on Me and can never exist independently, just as a cluster of pearls are strung on a thread."

3) Kṛṣṇa-śakti

*bhūmir āpo' nalo vāyuḥ khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me bhinnā prakṛtir aṣṭadhā*
*apareyam itas tv anyāṁ prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho yayedam dhāryate jagat
etad-yonīni bhūtāni sarvāṇity upadhāraya
ahaṁ kṛtsnasya jagataḥ prabhavaḥ pralayas tathā*
(BG 7.4-7.6)

"Earth, water, fire, air, ether, mind, intelligence and false ego—these eight belong to My *Mahā-māyā* or separated material energies."

"O Mighty-armed Arjuna! Besides this *aparā prakṛti*, there is the *parā prakṛti*, or superior energy, which also consists of the *taṣastha-jīva* potency, that is, all living entities within this material world."

"Of these two potencies, *parā* and *aparā prakṛtis*, know for certain that I am the cause of their creation, the sustenance and dissolution of the world as well."

4) Kṛṣṇa-rasa

*avyaktaṁ vyaktim āpannam
manyate mām abuddhayaḥ
param bhāvam ajānanto
mām āvyayam anuttamam*

*avajānanti mām mūḍhā mānuṣīm tanum āśritam
param bhāvam ajānanto mama bhūta-maheśvaram*
(BG 7.24, 9.11)

"The ignorant impersonalists think that I am first the unmanifest Brahman and then become manifest afterwards in the human form and personality. They do not know my supreme, transcendental, eternal form."

"Fools deride Me when I descend in the human form, not knowing My divine nature as the Supreme Lord of everything that exists."

5) Jīva-tattva — The Living Entities

mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ
(BG 15.7)

"The *jīvas* in this conditioned world are My eternal, fragmented parts."

6) Baddha-jīva — Conditioned Souls

*śarīram yad avāpnoti yac cāpy utkrāmatīśvaraḥ
grhītvaitāni samyāti vāyur gandhān ivāśayāt*

Continued on page 37.

Proper Sādhana and Proper Bhakti

Śrīla Bhaktivedānta Nārāyaṇa Mahārāja
Excerpt from his *Veṇu-Gītā*.

In *rāgānugā-bhajana* and in *vaidhī-bhakti*, *śravanam*, *kīrtanam* and *smaranam* are all going on. We can have salvation, *svarga* (heaven), and praise in this world and many other benefits by that *aupādhika-bhakti* (*bhakti* limited by material designations) but it will not be called *rāgānugā-sādhana-bhajana*. And when *bhāva-bhakti* comes, *bhāva-bhakti* will be performed for *prema-bhakti*, otherwise it won't be real *bhāva-bhakti*. When *sādhana* is performed for *bhāva*, then it is *sādhana-bhakti*: *kṛti sādhyā bhavet sādhyā-bhāvā*.

Sādhyā-bhāva means the *sādhana* which manifest *bhāva*. Then it is called *sādhana*. But when some state of *bhāva* is achieved by *sādhana*, it will not longer be called *sādhana* but *nitya-siddha-bhāva*. How can we call *sādhana* performed by a *sādhaka*, *nitya-siddha-bhāva*? If it is *nitya-siddha* in *gopī-bhāva*, by the association of a devotee who is practiced in that *bhāva* and by the practice of *sādhana* aimed in that direction, then that *bhāva* will enter the heart of a *sādhaka*.

But the seed of the particular *bhāva* must also be there. When that seed is nourished by the *nitya-siddha-bhāva* situated in the hearts of the Lord's eternal associates, then it manifests in the heart of the *sādhaka*. It is like the formation of pearls. Pearls do not appear everywhere, but when the *svāti-nakṣatra* constellation is in the sky, then pearls are formed from the raindrops that fall at that time. But to form the *bhāva* in our own hearts, we need more than the raindrops of association. If there is no seed for a particular *bhāva*, then that pearl will not form. For a plant to grow, both water and a seed are needed.

In *rāgānugā-sādhana* we will remember what the *gopīs* are doing, how they are performing *āratī* with their eyes and hearts, and how that is like the ghee lamp offered during *āratī* in the temple. We should remember the *āratī* of Lalitā, Viśakhā and all the other *gopīs*. *Āratī* will be *uddīpana* for us, a stimulus for love, just as when we see peacocks, we can remember the pastimes of *kuṅkuma* and all the *gopīs*.

When Lalitā is offering water in the *āratī*, she may be thinking that Rādhā and Kṛṣṇa have just awoken for *niśānta-līlā*. She is offering Them water to wash Their

faces. There are so many signs of amorous sports on the bodies of *Yugala-kīśora* which *Jaṭila* would be able to see, so *Lalitā* is washing these away, offering water and a cloth. This is *Śrīmatī Rādhikā's* desire, that all these things will be washed away before She goes home. *Śrīmatī Rādhikā* tells Kṛṣṇa that He should also wash Himself, and She and the *gopīs* point out where there are signs of Their sporting. A person performing *rāgānugā-bhajana* will have a heart full of these images and may see better ideas of how to serve. I cannot say what all these things are because they are the ideas of superior devotees.

Ragunātha dāsa Gosvāmī has explained the pastime of *Śrīmatī Rādhikā* bringing a *Pulindī* girl in *Dāna-Keli-Cintāmaṇi*. However, he has covered the pastime so no one can enter it. He has intimated about the valuable *maṇis* (jewels) and *māṇikas* (weights) but we are unable to ascertain what they are. *Viśvanātha Cakravartī* *Ṭhākura* wrote a commentary on this work, but he still did not disclose the inner meanings. He did not want to spoil it. It should be like that. The pastime should reveal itself in the heart of the listener by service to the guru in the *paramparā*. No one should attempt to immediately gain knowledge of all these things. Otherwise *kāma* (mundane lust) and *prema* will be mistaken to be the same and the proper understanding will be spoiled.

We should pray that these pastimes manifest in our hearts by the mercy of our guru and *guru-paramparā*. But we should think, "I am still waiting for that. If I had greed, then it would have been revealed. I want to have greed, but I don't have it." By hearing these pastimes, tears should come to our eyes and our hearts should melt. *Śrī Caitanaya Mahāprabhu* tasted the reality of this pastime in the *Gambhīrā*.

By hearing a verse like this *Veṇu-gīta* verse, greed can develop. It will develop, but at present it is not there in us. Only in the *Śrīmad-Bhāgavatam* has *Śukadeva Gosvāmī* revealed all these things. Those who have no greed can develop it by reading and practicing *sādhana*. Those who already possess greed can increase it by hearing these pastimes.

By hearing these pastimes, worldly lust can be destroyed, but we also have to have *śraddhā*, faith. Otherwise, lust will arise in us and we will see Kṛṣṇa's pastimes through the eyes of that worldly lust. We will not give His pastimes a chance to act. If someone has no taste for the holy name, or for *hari-kathā*, then he will not have the opportunity to hear these pastimes. *Śukadeva Gosvāmī* warns us not to disclose these pastimes to people who do not possess greed, or in other words, to worldly people. Those who are too much possessed by anger, lust or envy should not hear them.

Viraha Āṣṭakam

Continued from page 6.

you compassionately considered the suffering
of misguided humanity to be your own,
and I am indeed feeling afflicted by pangs of
separation from your lotus feet on this day
of your disappearance from our vision.

7

O beloved master,
Śrī Kṛṣṇa Caitanya is the very personification
of compassion,
and you are the very personification of His message
that the chanting of the Holy Name
is the singular infallible means
of crossing the turbulent ocean of material existence
and entering a life of joyous self-dedication
in the service of the Divine Couple.
Lord Gaurahari made the entire world the recipient
of His causeless grace,
and you are vigorously distributing that grace
to every town and village of the world.
You personally travelled all over India,
even in the South—
and you sent your devotees
to save the inhabitants of the Western countries
as well from their mothlike rush
headlong into the flames of self-destruction.

Mahāprābhū employed many clever tricks
to engage the conditioned souls
in devotional service,
and you were expert at understanding
all these things
and following closely in His holy footsteps.
You understood exactly what was required
to be preached in perfect accord with time,
place, circumstance, and audience:
And although the leaders of the sheeplike masses
devout in their worship of the idol
of mongrelized logic
could not understand;
though the blind lawyers, though having eyes,
could not see;
and though the many nonsensical groups
of deviators and imitators
could not appreciate—
the intelligent section of society
Could understand
the impeccable purity of your teachings,
clearly see the utter selflessness of your motives,

and earnestly appreciate your inexhaustible efforts
to defeat all elements
which were opposed to the Absolute Truth.
O Śrīla Prabhupāda,
you accepted much suffering on your own account
in order to relieve the suffering of humanity at large,
and I am indeed feeling pangs of separation
from your lotus feet on this day
of your disappearance from our vision.

8

Adored master,
you patiently reminded all of your disciples
time and time again
that devotional service to Lord Caitanya
is not performed exclusively in solitude.
You took great care to painstakingly explain
to all of us that just as the Lord
out of His causeless mercy
preached everywhere and delivered
Jagāi and Madhāi,
so does the exact same preaching work
need to be continued in the present day.
The world has now become filled
with countless Jagāis and Madhāis,
and it is clear to all
that the only means for their salvation
is the path shown by Caitanya-Nītai.

If you were to come again at this time,
Śrīla Prabhupāda,
and personally reestablish the proper understanding
of all these things in all the ten directions—
the joy of the people would know no bounds.
Hearing the deeply resonant sound of your voice
loudly proclaiming the victory
of Mahāprābhū's mission,
the demons and atheists would flee,
and the thirsty living entities
would drink the divine nectar-message
of Śrī Gauraṅgadeva
to their complete fulfillment.
The whole world would once again be set aright,
whereas in your absence,
nothing of value is to be found anywhere.

Brokenhearted, this Abhay makes his cry of appeal,
O Gurudeva, in the bitter throes of separation from
your lotus feet. You compassionately felt the
suffering of the jīvas to be your own,
And I am indeed feeling lost and alone
on this day of your disappearance from our vision.

The Movement of Unalloyed...

Continued from page 7.

The right to self-elected bondage to the hankerings of the flesh has been adopted from time immemorial as the basic principle of the political, social, and individual life of incarcerated humanity in his temporary sojourn throughout this earthly prisonhouse of correction.

The *Harmonist* pleads for a revision of this basic principle of life in the light of higher considerations. The light from the Source can alone guide us on the eternal path. Our tiny individual lights are not independent sources of illumination, but have to be continuously nourished, to be preserved by contact with the Source of light. The connection between the Source and the dependent light is severed by the vanity of having independent existence in the fallen state. It is therefore necessary to reestablish this interrupted connection, not by the knowledge accumulated by the inductive sciences which are themselves the product of the deceptive light of the soul in the state of rebellion against the fundamentals of his own constituent principles but by the knowledge that comes from the Fountainhead of all light who has His transcendental abode in the shining realms of the Spirit. The method of submissive listening to the tidings of the spiritual world, which transcend without ignoring this phenomenal universe, from the lips of emancipated souls who serve eternally and exclusively the real Truth is the only way of obtaining the grace of divine enlightenment. The *Harmonist* stands for this principle in theory and practice. She is in principle and practice the eternal and exclusive servant of the servants of the Lord, and her sole duty is to try to please only them and thereby continue the method and purpose of Thākura Bhaktivinoda, who is embodied in the *Sajjanatoṣaṇī*, the humble maid-in-waiting of the servants of the Lord. ❀

The Harmonist's Humble Voice

Continued from page 8.

opportunity to regulate the angle of vision of her friend, who proves to be an honest seeker of Absolute Truth. The *Harmonist* helps thereby to determine for her friend to shake off the foreign ideas which have been picked up from mundane association during the sojourn of different lives.

The Absolute Truth, being all-inclusive of the eternal harmonizing masculine form of Godhead,

together with His eternal ecstatic female associates and paraphernalias such as the insentient spiritual environments, cannot admit of any deviation from true knowledge in favor of the defective hallucination of erring observers, who are busy with their ephemeral and inadequate sensuous pleasures.

The mountainous height of earthly ethics might prove high to a dwarf treading on the plane of inductive reasoning. And the distance to the furthestmost star at its zenith—the position of the loftiest, most superexcellent and seemingly unethical features of the Personality of Absolute Knowledge—might appear shorter by comparison if the transcendental descriptions are assessed by those of meager thinking capacity among the fallible humanity. The *Harmonist* has, however, taken up the lofty task of imparting true theistic impressions of the Absolute in their comparative merits and she will continue to serve such spiritual dishes to her misguided, shortsighted friends who place their confidence in the senses only. Her prayer may be heard by the lending ears of theists who are honest seekers of Absolute Knowledge. ❀

Supreme Harmony...

Continued from page 10.

consideration of higher office. There is gradation of conception. Our conception of what is truth may be of a particular type, but the higher Truth can conceive or harmonize both truth and also falsehood. It comes out of that as a natural synthesis.

This type of all-harmonizing capacity which was exemplified by Mahāprabhu was also seen in Śukadeva Goswāmī. In the assembly of Śukadeva Goswāmī there were scholars of many different schools of philosophical thought present, but his representation was so universal and all-comprehensive that even Nārada and Vyāsa came to listen to that great divine discourse. *Śuka-mukhad amṛtadrava samyutam*: the truth which was distributed by Śukadeva had the color of universality. Looking at all the different schools of thought, many levels of truth can be seen; but the delivery of Śukadeva was of such character that it touched the salient points of all the different existing schools present at that time and connected them with Kṛṣṇa consciousness.

That was the speciality of the delivery of Śukadeva Gosvāmī, who is known to be always in connection with spirit and never in connection with this mundane world—so much so that a young naked girl does not feel any necessity of covering her body in his presence. Śukadeva passed by a lake where the local girls with their bodies naked were playing, yet they weren't the least bit concerned about him at all, because they knew that he had no attraction whatsoever toward this mundane world.

Śukadeva is internally captured: all of his sense experience is fully captured by the high center of spiritual existence to a most intense degree, so he's never allowed to come down to see things of relishing here on the mundane plane. He is deeply engaged there with the highest Center, where the eye does not see the phenomenal things, the ear does not hear the phenomenal sweet sounds. The touch also, not hankering after any softness of mundane things—all the senses intensely drawn to the higher Center. And he came to give delivery of the *kṛṣṇa-līlā*, which apparently seems to be most crooked, most narrow, and even demoralized, so much so that He will steal others' things and eat, enjoy others' wives, and also speak lies for selfish purposes. All of these things which are apparently so narrow and so self-centered are represented there, and yet that is to be distributed as the most universal thing. That most difficult task of representing such narrow selfishness as being of most universal value was done by Śukadeva Gosvāmī. The touch of his spiritual experience worked as nectar for so many different schools, so universal it was.

Tapāśvino dena parā yathāśvino, manaśvino mañtra vita sumāṅgalā / kenorabindati yado padān vinā, tasmāi śubhādra śravahenāmo namaḥ. Śukadeva told his audience: "All of you authorities of different departments are conscious of the fact that ultimately you have to connect with something supramental. You are not to independently give delivery of your goods, but rather you must connect with something else of some form or another, and what *is* that thing? Try to understand in this way, *nigama-kalpa-taror galitaṁ phalaṁ (SB 1.1.3)*, via the naturally ripe fruit of the Truth-tree of revelation. The natural fruit, which is in ripe condition, is *Śrīmad-Bhāgavatam*, and it is just in the stage of giving taste. Taste it."

Raso'pyasya paraṁ dṛṣtvā nivartante (BG 2.59) : Taste the *Bhāgavatam*, and all other tastes of your previous life will at once be resolved into ash. And what is the price of tasting this fruit of the *Bhāgavatam*? *Tatra laulyam*

api mūlyam ekalaṁ (CC. M 8.70): Nothing in this world can be conceived to be the real price of this thing, except...your *soul. You*. The only price is your own self. It will be converted into slavery. *Laulyam, lobha*, your inner attraction, *ruci*: your sincere want and hankering for service engagement in the realm of the highest harmony is the only price. "You want it?" "Yes, I want it." "Take it." —A sincere transaction with no businesslike crookedness or diplomacy. A simple transaction: "Do you want it from the core of your heart?" "Yes, I want that." "Then get it." *Tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate*: Crores of attempts to get it from other directions....all futile. Only your sincere demand—I want this—is what is necessary; nothing else. Because the interest of both parties are concerned there, that, "I am Yours." *Tasmāi diyam tato grahyam*: "I am Yours; I belong to no one else." And the Lord will also say in His turn, "I am yours." Both the parties will come to this transaction. You will say "I am Yours," and He will say, "Oh, you are Mine? I am yours." This sort of transaction will take place. ❀

Bhakta Bhāgavata...

Continued from page 12.

Stavakaḥ, Śrīmad Bhaktivinoda Viraha Daśakam, Śrī Śrīmad Gaura-Kiśora Namaskāra Daśakam, the seventy-*śloka Śrī Śrī Prema Dhāma Devam Eva Stotram*:

*kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa-nāma kīrtanam
rāma rāma gāna-ramya divya-chanda nartanam
yatra tatra kṛṣṇa-nāma dāna-loka nistaram
prema-dhāma devam eva naumi gaurasundaram*

"His pilgrimage to South India was actually for the purpose of rescuing the residents of that place. At roadsides, temples and holy sanctuaries He would chant in sweet tunes *kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa he!* Sometimes carried away by some indescribable divine exultation, He would sing *rāma rāma!* and dance sweetly in ecstatic rhythm. He would deliver one and all, irrespective of time, place or circumstance by magnanimously inducing them to chant the holy names of Kṛṣṇa. I sing with joy the unending glories of my golden Lord Gaurasundara, the divine abode of pure love."

This twenty-second *śloka* and our supremely worshipable Śrī Śrīla Prabhupāda's song, *duṣṭa mana! tumi kisera vaiṣṇava?* (O Wicked mind! What kind of

Vaiṣṇava are you?)—these songs and *sei duṭi kathā bhula nā sarvathā kara uccaiḥ-svare harināma raba* (These few words, never forget: always loudly vibrate the holy names!) These songs he would almost always sing. Śrīman Mahāprabhu’s and his dear *pārṣada* or eternal associate’s Gosvāmī’s *Nāma-Bhajanopadeśavalī*, he published and distributed without cost everywhere. His enthusiasm for preaching as well as his proper Vaiṣṇava behavior toward all these things was indomitable!

The supremely worshipable *mahātma* Śrī Śrīla Kṛṣṇadāsa Bābājī Mahārāja disappeared on the 4th of Madhusūdana, 496 Gaurābda, or the 12th of April, 1982, on a Monday, Kṛṣṇa-pañcamī (5th lunar day of waning moon), beside the renowned Pāvana Sarovara and Śrī Śrīla Sanātana Gosvāmī’s *bhajana kutīra* in Nandagrāma, at 9:00 p.m., as so many *vrajavāsī* Vaiṣṇavas gathered before Śrī Śrī Gaurāṅga-Gāndharvikā-Giridhārījīu’s lotus feet. The following day, Tuesday, at about 2:00 p.m. Śrīpāda Rāsabihārī Dāsa Bābājī Mahāśaya with the help of other *vrajavasīs* and *bābājīs* placed him in his holy *samādhi*. During His previous, divine Kārtika month, while performing Vrajamaṇḍala *parikramā*, while having *darśana* at his *bhajana kutīra* here he remarked again and again that “I will never go away from this place!” Nandagrāma is his eternal, dearest and favorite of *bhajana* places. It was Śrī Hari’s divine will and desire that he subsequently disappear here. By Kṛṣṇa’s mercy he gave us his fortunate *nāma-niṣṭha* Vaiṣṇava association, and it is our misfortune that we have lost that association—*svatantra kṛṣṇera icchā, haila saṅga baṅga*. (By the independent will of Kṛṣṇa, that association can be broken.)

The Fainting of Rāmānanda Rāya

Continued from page 14.

So first He melted it and then He entered deeper and deeper into the deepest region of the heart of Rādhārāṇī. That is what Rāya Rāmānanda had not seen before. But now he saw how Kṛṣṇa was entering. This is so wonderful that he fainted. "Oh...*bhavan-milana*." He had seen *bhavī-milana*, but he had not seen *bhavan-milana* and *bhūva-milana*. Therefore he said, "First I saw that you were a *sannyāsī*; then I saw *śyāma-gopa-rūpa*, a blackish cowherd boy. Then I saw a golden doll before You and Your whole Śyāma body is covered with the effulgence of that golden hue. I saw this." But he had not seen this *bhavan-milana*. How Kṛṣṇa is entering the core of the heart of Rādhārāṇī. But now he is seeing it directly before his eyes. Therefore he fainted. This is wonderful.

To Love God

Continued from page 15.

general. Then Jesus proceeds to tell us, “You must love man as thy brother.” From this is inferred the fourth phase of love which is a feeling that all men are brothers and God is their common Father. This is *vātsalya rasa* in its first stage of development.

Bhakti (love) is thus perceived in the very first development of man in the shape of heart, then in the shape of mind, then in the shape of soul and lastly in the shape of will. These shapes do not destroy each other but beautifully harmonize themselves into a pure construction of what we call the spiritual man or the *ekanta* of Vaiṣṇava literature. But there is another more sublime truth behind this fact which is revealed to a few that are prepared for it. We mean the spiritual conversion of the soul into a woman. It is in that sublime and lofty state in which the soul can taste the sweetness of an indissoluble marriage with God of Love. The fifth or the highest stage of Vaiṣṇava development is this, which we call *mādhurya rasa*, and on this alone the most beautiful portion of the Vaiṣṇava literature so ably expatiates. This phase of human life, mysterious as it is, is not attainable by all, nay, we should say, by any but ‘God’s own’. It is so very beyond the reach of common men that the rationalists and even the ordinary theists cannot understand it. Nay, they go so far as to sneer at it as something unnatural. Oh God! Reveal Thy most valuable truths to all so that Your own may not be numbered with the fanatics and the crazed and that the whole of mankind may be admitted as Your own.” ❀

Śrīla Jīva Gosvāmī...

Continued from page 23.

enjoyment, who is conversant with all *tattva* and *siddhānta*, who is *rasika*, who is spiritually realised and who is affectionate towards him. One should examine the guru carefully, even if this means waiting for as long as one year to examine him. The guru should not be attached to anything within all of material existence. The most common type of attachment is that for money. There are three things: *kanaka* (gold or wealth), *kāminī* (women) and *pratiṣṭhā* (fame). The word *kāminī* refers to both men’s attachment to women and women’s attachment to men. If we see a guru who is attached to these things, then

we should offer *praṇāma* to him but not accept initiation from him. Otherwise one will come to know of it later and ask him, “*Guruji*, what is the conception of Rūpa Gosvāmī?” The guru will reply, “I don’t know.” So why accept such a guru? One will ask, “What is *acintya-bhedābheda-tattva*? What is *prema*?”

He will say, “I don’t know these things. I just take *harināma*.”

“Then I will go to another guru.”

“If you go to another guru, all will be ruined for you.”

Then one will think, “How could I have accepted such a harsh, hateful guru?” and one’s faith will diminish. So one should examine the guru carefully. There is a saying in Hindi *pāni pījiye chānkar*, guru *kījiye jānkar*, which means ‘please, only drink water after filtering it,’ and ‘please, only accept a guru after getting to know him.’ One should extensively see and hear the guru first to ensure that he will be the correct guru for life. Otherwise our accepting a guru will be a sham like people who go to a particular temple and are initiated the same day. Someone comes for the first time and sees the great opulence, how the temple is worth millions of rupees, and that crowds of people come there daily. Then he thinks, “I will become a disciple here, that would be very nice.” Then after a few days of seeing and hearing what is happening there, he understands that it is all adverse to *bhakti*. Some of the Gosvāmīs who run the *maṇḍiras* in Vṛndāvana have great wealth and they regularly quarrel over it. Others steal the expensive ornaments which people donate to the Deities. What will happen to those who accept initiation from such gurus? Jīva Gosvāmī gave excellent descriptions of both the *dīkṣā-guru* and the *śikṣā-guru*. The guru is he who in his own life has established the conduct and line of thought which he preaches. By following the ideal he sets in his conduct, following his instructions, and chanting the mantras he gives, one will feel great gratification and his life be fully successful. Could anyone ever leave such a guru?

Jīva Gosvāmī also explained that all *bhakti* is not the same, just as all varieties of water are not one and the same. There is clean water, purified water, contaminated water, sewage water, and so forth. Just behind our *maṇḍira* here in Mathurā flows a river of sewage—so this is water, is it not? Are all types of water the same? Similarly there are different varieties of *bhakti*, but not knowing this these people in general accept the impure practice of devotion as *bhakti*. To rectify this Jīva

Gosvāmī described three varieties of *bhakti*: *āropa-siddha bhakti*, *saṅga-siddhā bhakti*, and *svarūpa-siddhā bhakti*. Some people take initiation from a guru but don’t associate with him. When you ask such a person who is his guru, he will proudly reply, “Jagad-guru such-and-such.”

“What are his instructions?”

“He gave me a mantra to chant—*kṛṣṇat śaraṇat mama*.”

“What else?”

“Nothing else.”

“How many *devatās* do you worship?”

“Oh, as many as there are in India.”

Ask another man, “Whose disciple are you?”

“I am a disciple of Śrīla Bhaktisiddhānta Sarasvatī Thākura.”

“What do you practice?”

“Oh, he gave me a *mantra* to chant but I can’t remember what it is.”

So did this person really become a disciple? He says he worships Rādhā-Kṛṣṇa, but he can’t remember the mantra. So what benefit will there be for him? So people in conditions like this accept that which is not *bhakti* to be *bhakti*. They respect all the *devatās* as being on the same level and don’t recognise the superiority of Rādhā-Kṛṣṇa. Some people consider their activities for the mundane welfare of society to be *bhakti*, and this is *āropa-siddhā bhakti*.

Jīva Gosvāmī examined all these issues in depth in his *sandarbhas*. Until one has read these books, he won’t be able to understand the true nature of *bhakti*. By regularly hearing the knowledge delineated in them and by associating with advanced Vaiṣṇavas, one’s *bhakti* will gradually become *uttamā-bhakti*. One by one he described at length the five types of *prema* (*śānta*, *dāsyā*, and so on), and especially he emphasised *gopī-prema* and explained the *sādhana* for achieving it. Much of this came in *Gopāla-campū*; it is a very philosophical book which is simply not of this world. He sat down right there in Goloka Vṛndāvana and wrote it, and then gave it to this world. He composed so many literatures, and we could spend this entire birth immersed in reading them. In practicing the *sādhana* prescribed by them, who knows how many lives we could spend. If we endeavour to enter into these books and if we examine both the personal conduct and conceptions of Jīva Gosvāmī and try to follow them ourselves, our spiritual lives will certainly be successful. May Jīva Gosvāmī be merciful upon us so we can learn all the instructions he gave so we can perform *bhajana* purely. ❧

Śrī Sikṣāṣṭakam

Continued from page 26.

*devī duḥkha kula-sāgarodare
dūyamānam ati-durgataṁ janam
tvat kṛpā-pravala-naukayādbhutaṁ
prāpaya svā-padapaṅkajālayam*

“O, Devī Rādhikā, You who are adept in amorous sports! I am drowning in an unlimited ocean of

horrible miseries. I am severely oppressed and shelterless. Kindly place me on the infallible boat of Your causeless mercy and guide me to the extraordinary shelter of Your lotus feet.”

Those devotees who have accepted the servitorship of Śrīmatī Rādhikā constantly engage in saṅkīrtana that is intently focused on Śrī Kṛṣṇa. This is stated in Śrī Śrī Rādhā-rasa-sudhā-nidhi (259):

*dhyāyams taṁ śikhi piccha mauli
maniṣam tannama saṅkīrtayan
nityam tac-carany ambujam paricaran
taṁ mantra varjyam japan
Śrī rādhā-pada dāsyam eva paramābhiṣṭam
hṛdā dhārayan
karhi syāṁ tad-anugraheṇa
paramādbhutanurāgotsavaḥ*

“By constant meditation upon Śrī Kṛṣṇa whose head is bedecked with a peacock feather, by chanting His sweet holy names, by serving His lotus feet, and by performing *japa* of His mantras, we anxiously aspire to obtain the service of the lotus feet of Śrī Rādhājī. By constantly thinking in this way and by Her causeless mercy, a deep spontaneous attachment, *anuraga*, will awaken toward Her lotus feet.”

Additional Comment

by Śrīla Bhaktivedānta Nārāyaṇa Mahārāja

Those who taste *rasa* are called *rasika*, and those who taste *bhāva* are called *bhāvuka*. The *gopīs* and Kṛṣṇa are both *rasika* and *bhāvuka*. When *viśuddha-sattva*, or in other words *bhāva* descends from the *gopīs* upon those who are in the stage of *sādhana* (*sādhanāvastha*), they attain *svarūpa-siddhi* (perception of their *sthayibhāva*), but they have not

yet attained their *siddha-deha*. At that stage they are known as *bhāvuka-bhaktas*.

When by further advancement, the *sthayibhāva* mixes with the elements of *vibhāva*, *anubhāva*, *sāttvika-bhāva* and *vyabhicāri-bhāva* and one is able to taste *bhakti-rasa*, instigated by hearing the pastimes of Śrī Kṛṣṇa, then one is called a *rasika*. Just like in *rasa-līlā*, Kṛṣṇa is dancing and all the *gopīs* are dancing. Kṛṣṇa is continuously taking cups of *rasa* and giving them to the *gopīs*—they are *rasika*, and those hearing all these things, who are drinking unlimited cups of that *rasa* within their hearts—they are also *rasika* and *bhāvuka*.

Those who meditate upon and remember the *bhāva* exchanged between Rādhā and Kṛṣṇa, or that which is found in the *gopīs*, the *sakhās*, or in *vātsalya*, are called *bhāvuka*. *Bhāva* is the spiritual emotion of the *ātmā*; it is not of this bodily heart. For example, Kṛṣṇa is addressing Śrīmatī Rādhikā: “Who are You? How have You come here (at Govardhana or Rādhā-kuṇḍa)? Why are You stealing all my flowers and breaking all my creepers which are very dear to me?” Then Śrīmatī stopped, turned toward Kṛṣṇa, and without saying a word, She glared at Him with an angry mood. What does this mean? Although She said nothing, Her look expressed everything. This is *bhāva*. What *bhāva*? “Are You are a thief, or am I a thief? You are a thief, so don’t accuse Me in this way.” She did not say this, but everything was expressed in Her gaze. ❀

Vilāpa-kusumāñjali

Continued from page 28.

mercy is like very good *nauka* or boat and it is *adbhutam*. *Adbhutam* means wonderful. It is so wonderful. In Śrīmad-Bhāgavatam it has been stated that the mercy of Kṛṣṇa is like a boat. If we need that boat, it will come to our *ghat*, and in mind if we have that boat we will see that we are across the ocean. The boat is on the far side and we are now also on that side. The boat did not come to our side, but yet we see that we are to cross *bhava sāgara*, the ocean of material misery.

So, Śrīmatī Rādhikā’s *kṛpā* is even more than that. Śrīmatī Rādhikā’s *kṛpā* is seen in *Bṛhad-Bhāgavatamṛtam* when Gopa-kumāra tells how he was practicing here, he had his *janma* in Vraja and Śrīmatī Rādhikā has sent one near and dear as Jayanta to Gopa-kumāra. If you are simple-hearted and you have very much *ruci* in *bhajana*, then Śrīmatī Rādhikā may send one of Her associates or even She Herself or Kṛṣṇa may come. This is all due to the *kṛpā* of Śrīmatī Rādhikā. *prapāya sva-pada-pankajālayam*. So I pray to You that by

Your mercy I can have service at Your lotus feet. I see no other way.

Raghunātha Dāsa Gosvāmī is saying here that what he knows about Śrīmatī Rādhikā he has heard from Rūpa mañjarī or Śrīla Rūpa Gosvāmī. However Rūpa Gosvāmī and Sanātana Gosvāmī have come to him only due to the mercy of Śrīmatī Rādhikā. So the root of the mercy is Rādhikā. Raghunātha Dāsa Gosvāmī is feeling that it is only by Śrīmatī Rādhikā's mercy he has got all these things.

Narottāma Dāsa Ṭhākura says:

*rādhikā-caraṇa-ṛenu bhūṣana kariyā tanu
anāyāse pabe giridharī*

“If one's body is decorated with the dust from Śrīmatī Rādhārāṇī's lotus feet, then it will be very easy for one to attain Lord Giridhari.”

Even by mind we can have the shelter of Śrīmatī Rādhikā. She is *antaryamī*, so She will know from within and have mercy upon us. How can we get Śrīmatī Rādhikā's mercy? She will arrange everything.

*śṛnvataṁ sva-kathā kṛṣṇaḥ
punya-śṛavana-kīrtanaḥ
hr̥dy antaḥ stho hy abhadraṁ
vidhunoti sur̥t satam*

(Śrī Kṛṣṇa who is the Paramātma and benefactor of the true devotee who has developed the urge to hear His messages which are inherently virtuous when properly heard and chanted, cleanses the heart of the devotee of inauspicious, undesirable things.) (SB 1.2.17)

Hari-kathā is also like Kṛṣṇa, *sac-cid-ananda* and full of mercy. If one hears *kṛṣṇa-kathā* and it enters and penetrates the heart it brings Kṛṣṇa there. Then whatever needs to be done, Kṛṣṇa personally arranges, or Śrīmatī Rādhikā arranges.

*rādhikā-caraṇa-ṛenu bhūṣana kariyā tanu
anāyāse pābe giridharī
rādhikā-caraṇāśraya yei kare mahāśaya
tāñre muñi yāo balihāri*

By decorating one's body with the dust from Śrīmatī Rādhikā's lotus feet, then it will be very easy to attain Giridhari. I congratulate such a *mahāśaya* who takes shelter of Śrīmatī Rādhikā's lotus feet and I say to him: “Bravo! Excellent!” (*Prema-bhakti-candrika*).

Narottama Dāsa Ṭhākura says that those who have taken the shelter of Śrīmatī Rādhikā's lotus feet, they are themselves *mahāśaya*. Śrīmatī Rādhikā's lotus feet are our *aśrāya*, a very good *aśrāya*, and those who have *lālāsā* (longing) for serving Her are *mahāśaya*.

*jaya jaya 'rādha' nāma vṛndāvana yāñra dhāma
kṛṣṇa-sukha-vilāsera nidhi
hena rādhā-guṇa-gana nā śunila mora kāṇa
vañcita karila more vidhi*

“All glories to She whose name is Rādhā! Whose home is Vṛndāvana, and who is Kṛṣṇa's treasury of blissful pastimes! Alas, destiny has so cheated my ears that I have not heard Rādhā's glorious qualities.”

*tāñra bhakta-saṅge sadā rasa-līlā-prema-kathā
yena kare se pāya ghanasyāma
ihāte vimukha yei tāñra kabhu siddhi nāi
nāhi yena suni tāra nāma*

“A person who in the devotees' company continuously hears and talks about the stories of pure love in the *rāsa-līlā* pastimes will attain Ghanaśyāma, who is dark blue like a monsoon cloud. A person averse to hearing these pastimes will never attain perfection. I refuse to hear the name of such an offender!”

I want to have the association only of these *bhaktas* who have a strong desire to serve Śrīmatī Rādhikā, for by their mercy, I will also have Her mercy...

*kṛṣṇa-nāma-gāṇe bhāi rādhikā-caraṇa pāi
rādhā-nāma-gāṇe kṛṣṇacandra
sañkṣepe kahinu kathā ghucāo manera vyathā
duḥkhamaya anya kathā-dvandva*

“O brothers, by chanting Kṛṣṇa's names, one obtains Rādhikā's feet, and by chanting Rādhā's names, one attracts the moonlike Kṛṣṇa. Briefly, I have told my story to give relief to my heart, any other talks are simply full of misery and create disharmony.”

Śrīmad Bhagavad-Gītā...

Continued from page 29.

*na mām duṣkṛtino mūdhāḥ prapadyante narādhamāḥ
māyayāpahṛta-jñānā āsuram bhāvam āśritāḥ
(BG 15.8, 7.15)*

“Those worldly-minded persons who are *mūdhās* or grossly foolish, *narādhamas* or lowest among mankind, *māyayāpahṛta-jñānā* or whose knowledge is stolen by illusion, and who are *āsuric* or demoniac by nature, do not surrender to Me.”

"As the *jīva* accepts a material body or departs from it, he carries his different conceptions from one body to another like the wind carrying the fragrance of flowers."

7) **Mukta-jīva** — Liberated Souls

*mām upetya punar janma duḥkhālayam aśāśvatam
nāpnuvanti mahātmāmānaḥ saṁsiddhiṁ paramām gatāḥ*

*daivī hy eṣā guṇamayī mama māyā duratyayā
mām eva ye prapadyante māyām etāṁ taranti te*
(BG 8.15, 7.14)

"After attaining Me, the *mahātmās* who are yogīs in devotion, never return to this temporary world full of misery, because they have attained eternal service to Me."

"This *daivī prakṛti*, or divine energy, consists of the three modes of material nature and is impossible to cross over; but those who surrender to Me easily cross beyond it."

8) **Māyā, Jīva** and **Īśvara's** mutual relationship

*mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthitaḥ
na ca mat-sthāni bhūtāni paśya me yogam aiśvaram
bhūta-bhṛṇ na ca bhūta-stho mamātma bhūta bhāvanaḥ*
(BG 9.4, 9.5)

"By Me, in My eternal unmanifest principle or *paramātma*, this whole universe is pervaded. All beings, sentient and insentient, exist in Me, but I do not exist in them because I am entirely different and independent of them."

"Yet everything that is created does not rest on Me. Behold My mystic and sovereign powers! Although I am the maintainer of all living entities, and I am everywhere, still My *paramātma* is the source of everything created."

9) **Abhidheya-tattva** — Principles of how a devotee worships

*mahātmānas tu mām pārtha daivīm prakṛtim āśritāḥ
bhajanty ananya-manaso jñātvā bhūtādīm avyayam
satatam kīrtayanto mām yatantaś ca drḍha-vratāḥ
namasyantaś ca mām bhaktyā nitya-yuktā upāsate*
(BG 9.13, 9.14)

"O Pārtha! The *mahātmās*, the great souls that are not deluded, worship Me as the original and inexhaustible source. They are fully engaged in *bhajana* or service with single-minded devotion."

"Always engaged in *kīrtana*, chanting my glories, firm in their *vratas* and vows, submitting themselves wholeheartedly, these *mahātmās* worship Me with eternal devotion."

10) **Prayojana-tattva** — The Ultimate Goal

*ananyās cintayanto mām ye janāḥ paryupāsate
teṣāṁ nityābhīyuktānāṁ yoga-kṣemaṁ vahāmy aham*

*samo'haṁ sarva-bhūteṣu na me dveṣyo' sti na priyaḥ
ye bhajanti tu mām bhaktyā mayi te teṣu cāpy aham*

(BG 9.22, 9.29)

"Those who worship Me with single-minded devotion, meditating constantly on My lotus feet and divine form, for them I carry what they lack and preserve what they have."

"I am equally disposed to everyone, from the highest to lowest, so I have neither enemy nor friend, being impartial. But whoever renders service with loving devotion ardently and sincerely, then I also love them."



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