

Rays of The Harmonist

GAUḌĪYA VEDĀNTA PUBLICATIONS

No. 16 ❁ KĀRTTIKA 2006



Govinda-Dāmodara-Mādhaveti
Part II

INSIDE:

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- Vijayate Śrī Kṛṣṇa-saṅkīrtanam
- Remembering Śrīla Prabhupāda
- Mahāprabhu's Dance at Ratha-yātrā



Jaya Gaura!

*anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam
hariḥ purāṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hrdaya-kandare sphuratu vaḥ śacī-nandanah*

May the son of Śrīmatī Śacī-devī, Śrī Gaurahari, forever manifest spontaneously within the innermost core of your heart. Adorned with the radiant splendour of molten gold, He has descended (*avatīrṇaḥ*) in the Age of Kali by His causeless mercy to bestow upon the world that which has not been given for a long time—the beauty of His own brilliantly radiant *ujjala-prema-rasa bhakti*, service in the highest mellow of amorous love.

Vidagdha-mādhava (1.2)

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Dedicated to

ĀCĀRYA KEŚARĪ OM VIṢṆUPĀDA AṢṬOTTARA-ŚATA

*Śrī Śrīmad Bhakti Prajñāna
Keśava Gosvāmī Mahārāja*

Founder-Ācārya
of Śrī Gauḍīya Vedānta Samiti

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

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Tridaṇḍi Svāmī
om viṣṇupāda aṣṭottara-śata
Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja



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STATEMENT OF PURPOSES

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

Editorial

By the unconditional compassion of Śrī Śrī Guru Gaurāṅga Gāndharvikā Giridhārī Rādhā-Vinoda Bihārījī, another issue of *Rays of The Harmonist* is herein presented. As our *maṅgalācaraṇa*, we pray for Their auspicious blessing to perform *kīrtana* of Śrī Caitanya-vāṇī (*śuddha bhaktisiddhānta vāṇī*) that has emanated from the lotus mouth of Śrī Guru.

Human nature is variegated, and so are differences of opinion. Śrī Bhagavān, however, is one without a second (*ekam evādvītyam*); His opinion is one, and furthermore it is absolute. It thus follows that the *mahājanas*, who have taken shelter of His lotus feet, also share one unified opinion. In the *Mahābhārata*, Yudhiṣṭhira Mahārāja declared, “*mahājano yena gataḥ sa panthāḥ* – one must follow the path of the *mahājana* in every respect.” Both *mahājana* and *panthāḥ* are in the singular case, which shows the path revealed by the *mahājanas* to be one, not many.

The apparent contradictions in the opinions of the *mahājanas* are harmonised in the hearts of those fortunate souls who are *niṣkapata*, free from duplicity in seeking the truth. The *mahājanas* follow only one path.

To the extent that a man’s consciousness is contaminated with sin, his firm faith in the statements of the scriptures and *sad-guru* (*mahājana*) vanishes. It is Śrī Bhagavān alone who manifests as *śāstra* and as the *mahājana*, both of which are eternal. Their statements are all *tri-kāla-satya*, true in the past, present and future.

In *Śrīmad-Bhāgavatam* (10.33.39), Śrīla Śukadeva Gosvāmī, one of the twelve *mahājanas*, has stated: “*vikriḍitaṁ vraja-vadhūbhir idam ca viṣṇoḥ* – To rid the heart of the disease of mundane lust, one must faithfully hear *rāsa-līlā* from an exalted Vaiṣṇava.”

On the other hand, in *Bhakti-rasāmṛta-sindhu* (1.2.239), Śrīla Rūpa Gosvāmī, another *mahājana*, warns us: “*smerāṁ bhaṅgi-traya-paricitāṁ sāci-viṣṭṛṇa-dṛṣṭiṁ* – the sweet form of Śrī Hari steals the minds of all living entities as He stands at Keśi-ghāṭa on Yamunā’s shore. “Dear friend, don’t let your glance fall in that direction if you are attached to any friends in this world.”

The first of these two verses of the *mahājanas* gives a mandatory order, and the second gives a prohibition. Although they appear contradictory, they actually express one opinion. Not only that, they are in beautiful harmony with each other. The second verse utilises *parokṣavāda* (describing a situation as something else in order to disguise its real nature). Its inner meaning is that one must immediately go to Keśi-ghāṭa to behold Kṛṣṇa’s beautiful form there; then all attachment to this world will disappear. Foolish people, deluded by *māyā*, fail to understand and harmonise the inherent views of the *mahājanas* and *śāstra*, which are eternal.

The *Rays of The Harmonist* specifically follows the great statement of Śrīla Narottama dāsa Ṭhākura: “*mahājanera yei patha, tāte haba anurata, pūrvapara kariyā vicāra* – I will be deeply attached to the path shown by the *mahājanas*, which reveals the harmony of their initial (*pūrvā*) and their final (*parā*) instructions.” *Śāstra* also states, “*para viddhi balavāna* – the final instruction of the *mahājana* is his most significant instruction.”

Although *kīrtana* is the topmost limb of *bhakti*, if it is performed with the desire to satisfy one’s own senses and not with the desire to satisfy Kṛṣṇa’s senses, it will not be performed in pursuance of the *mano bhīṣṭa* of Śrī Gurudeva, who is coming in the *paramparā*. Thus it cannot be classified as *śuddha-bhakti*.

Our *sādhana* is to cooperatively perform the *kīrtana* of *śrī-rūpa-raghunātha vāṇī*. *Parāṁ-vijayate śrī-kṛṣṇa-saṅkīrtanam* – let there be supreme victory of the congregational chanting of the holy names of Śrī Kṛṣṇa in that mood. This is the final instruction of the *mahājana*, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, the personal associate of the compassionate *avatāra* of Kali, Śrīman Mahāprabhu. Mahāprabhu has displayed the power of *prema-nāma-saṅkīrtana*, which can awaken *kṛṣṇa-prema* in all and thus control Kṛṣṇa, by chanting Kṛṣṇa’s sweet names in Vraja: *govinda-dāmodara-mādhaveti*.



The spirit of this editorial was adopted from the Editorial to *Gauḍīya*, Year 5, Issue 1



Śrī Govinda-

Verses 21–45
by Śrī Bilvamaṅgala Ṭhākura

*sukham śayānam nilaye ca viṣṇum
devarṣi-mukhyā munayaḥ prapannāḥ
tenācyute tan-mayatām vrajanti
govinda-dāmodara-mādhaveti* (21)

viṣṇum – of Lord Viṣṇu (Śrī Kṛṣṇa); *śayānam* – rested; *sukham* – happily; *nilaye* – in the house of Nanda; *munayaḥ* – the sages; *devarṣi-mukhyāḥ* – headed by Nārada; *prapannāḥ* – took His shelter; *tena* – thereby; *ca* – and; *vrajanti* – they became; *tan-mayatām* – one in quality with Him; *acyute* – the infallible Lord; *iti* – thus (sang); *govinda-dāmodara-mādhava* – Govinda, Dāmodara, Mādhava.

Upon taking *darśana* of Viṣṇu (Śrī Kṛṣṇa), who was sleeping happily in the house of Nanda, the sages headed by Devarṣi Nārada took complete shelter of His lotus feet. Thus they became fully absorbed in Acyuta as they sang “O Govinda, Dāmodara, Mādhava.”



*vihāya nidram aruṇodaye ca
vidhāya kṛtyāni ca vipra-mukhyāḥ
vedāvasāne prapaṭhanti nityam
govinda-dāmodara-mādhaveti* (22)

vihāya – give up; *nidram* – sleep; *aruṇa-udaye* – upon the rising of the reddish sun; *ca* – and; *vipra-mukhyāḥ* – the foremost learned *brāhmaṇas*;

nityam – always; *veda-avasāne* – while reciting the Vedas; *vidhāya* – after performing; *kṛtyāni* – their daily duties; *ca* – also; *prapaṭhanti* – loudly chant; *iti* – thus; *govinda-dāmodara-mādhava* – Govinda, Dāmodara, Mādhava.

Giving up their sleep upon the rising of the reddish sun, the foremost of learned *brāhmaṇas* always recite Vedas after performing their morning duties. Thus they loudly chant “O Govinda, Dāmodara, Mādhava.”



*vṛndāvane gopa-gaṇās ca gopya
vilokya govinda-viyoga-khinnām
rādhām jaguḥ sāśru-vilocanābhyām
govinda-dāmodara-mādhaveti* (23)

vṛndāvane – in Vṛndāvana; *gopa-gaṇāḥ* – the *gopas*; *ca* – and; *gopyaḥ* – *gopīs*; *vilokya* – seeing; *rādhām* – Śrī Rādhā; *govinda-viyoga-khinnām* – morose because of separation from Govinda; *jaguḥ* – sang; *sa-aśru-vilocanābhyām* – with tears in their eyes; *iti* – thus; *govinda-dāmodara-mādhava* – Govinda, Dāmodara, Mādhava.

In Śrī Vṛndāvana, the *gopas* and *gopīs*, seeing Śrī Rādhā morose from Her separation from Govinda, sang with tears in their eyes “Govinda, Dāmodara, Mādhava.”

Dāmodara Stotram



*prabhāta-sañcāra-gatā tu gāvas
tad rakṣaṇārtham tanayam yaśodā
prābodhayat pāṇi-talena mandam
govinda-dāmodara-mādhaveti (24)*

prabhāta – at dawn; *gāvaḥ* – the cows; *sañcāra-gatāḥ* – began to wander; *tu* – indeed; *tad-rakṣaṇa-artham* – in order to protect them; *yaśodā* – Yaśodā Maiyā; *prābodhayat* – woke; *tanayam* – her son; *mandam* – gently stroking Him; *pāṇi-talena* – with the palm of her hand; *iti* – thus (she sang); *govinda-dāmodara-mādhava* – Govinda, Dāmodara, Mādhava.

At dawn the cows began to wander away. In order to protect them, Yaśodā Maiyā woke her son. Gently stroking Him with the palm of her hand, she sang, “Govinda, Dāmodara, Mādhava.”



*pravāla-śobhā iva dīrgha-keśā
vātāmbu-parṇāśana-pūta-dehāḥ
mule tarūṇām munayaḥ paṭhanti
govinda-dāmodara-mādhaveti (25)*

munayaḥ – the sages; *dīrgha-keśāḥ* – whose hair has grown long; *pravāla-śobhāḥ iva* – and as beautiful as new leaves; *pūta-dehāḥ* – whose bodies have become pure; *aśana* – consuming; *parṇa* – leaves; *ambu* – water; *vāta* – air; *mūle* – at the

root; *tarūṇām* – of the trees; *paṭhanti* – chant; *iti* – thus; *govinda-dāmodara-mādhava* – Govinda, Dāmodara, Mādhava.

The sages’ hair, having grown very long, has become as beautiful as freshly sprouted leaves. Their bodies have become pure by consuming only leaves, water and air, and as they sit at the roots of trees they chant “Govinda, Dāmodara, Mādhava.”



*evam bruvāṇā virahāturā bhṛśam
vraja-striyaḥ kṛṣṇa-viśakta-mānasāḥ
visṛjya lajjām ruruduḥ sma susvaram
govinda-dāmodara-mādhaveti (26)*

evam bruvāṇāḥ – speaking thus; *vraja-striyaḥ* – the ladies of Vraja; *kṛṣṇa-viśakta-mānasāḥ* – whose hearts were strongly attached to Śrī Kṛṣṇa; *viraha-aturāḥ* – suffering in separation; *bhṛśam* – very much; with sweet voices; *ruruduḥ sma* – cried loudly;

iti – thus; *govinda-dāmodara-mādhava* – Govinda, Dāmodara, Mādhava.

The damsels of Vraja, whose hearts are deeply attached to Kṛṣṇa, were suffering very much from their imminent separation from Him. [As Akrūra began to drive the chariot], they abandoned all shame and with sweet voices, wept as they cried “O Govinda, O Dāmodara, O Mādhava.”



*gopī kadācit maṇi-piñjara-stham
śukam vaco vācayitum pravṛttā
ānanda-kaṇḍa vraja-candra kṛṣṇa
govinda-dāmodara-mādhaveti* (27)

kadācit – one time; *gopī* – one *gopī*; *pravṛttā* – engaged; *vācayitum* – training; *śukam* – male parrot; *maṇi-piñjara-stham* – situated in jewelled cage; *vacaḥ* – the statement; *iti* – thus; *ānanda-kaṇḍa* – O origin of all bliss; *vraja-candra* – O moon of Vraja; *kṛṣṇa* – O Kṛṣṇa; *govinda-dāmodara-mādhava* – Govinda, Dāmodara, Mādhava.

One time a *gopī* [Śrī Rādhā] began to train Her male parrot, who was perched in his jewelled cage, to say,
“O origin of all bliss, O moon of Vraja,
Kṛṣṇa, Govinda, Dāmodara,
Mādhava.”



*go-vatsa-bālaiḥ śīṣu-kāka-pakṣam
badhantam ambhoja-dalāyatākṣam
uvāca mātā cibukam grhītvā
govinda-dāmodara-mādhaveti* (28)

ambhoja-dala-ayata-akṣam – (Śrī Kṛṣṇa) whose eyes are wide like lotus petals; *badhantam* – bound; *śīṣu-kāka-pakṣam* – the hair on his friend's head; *go-vatsa-bālaiḥ* – the tail of a calf; *uvāca mātā* – Mother Yaśodā said; *grhītvā* – holding; *cibukam* – chin; *iti* – thus; *govinda-dāmodara-mādhava* – Govinda, Dāmodara, Mādhava.

When Śrī Kṛṣṇa, whose eyes are wide like lotus petals, bound His cowherd friend's topknot to the tail of a calf, Yaśodā Maiyā held Kṛṣṇa's chin and said, “O Govinda, Dāmodara, Mādhava, what are You doing?”



*prabhāta-kāle vara-vallavaughā
go-rakṣaṇārtham dhṛta-vetra-daṇḍāḥ
ākārayām āsur anantam ādyaṁ
govinda-dāmodara-mādhaveti* (29)

prabhāta-kāle – at dawn; *oghāḥ* – a multitude; *vara-vallava* – of excellent cowherd boys; *dhṛta-vetra-daṇḍāḥ* – holding staffs; *go-rakṣaṇa-artham* – with the purpose of protecting the cows; *ākārayām āsur* – called upon; *anantam* – the unlimited;

ādyam – primeval Lord; *iti* – thus; *govinda-dāmodara-mādhava* – Govinda, Dāmodara, Mādhava.

At dawn a host of excellent cowherds carrying cane staffs came out of their homes and called to the limitless and primeval Lord, “Govinda, Dāmodara, Mādhava, let’s go cowherding.”



*jalāsāye kālīya-mardanāya
yadā kadambād apatan murāriḥ
gopāṅganās cukruśur etya gopā
govinda-dāmodara-mādhaveti* (30)

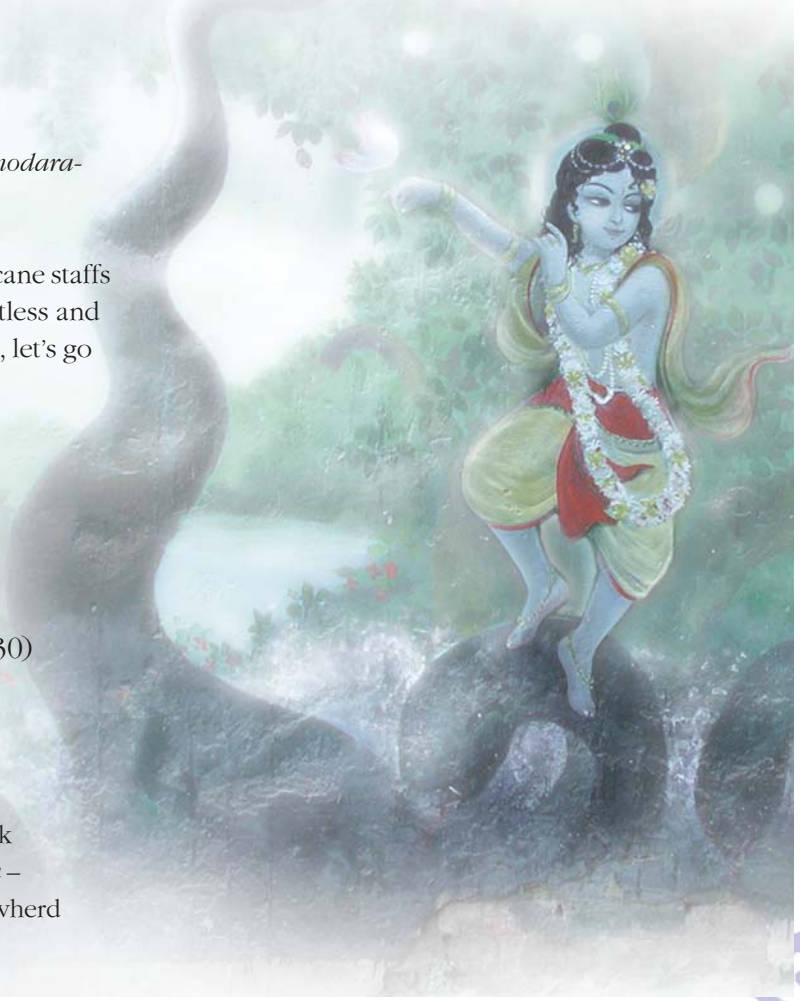
yadā – when; *murāriḥ* – the slayer of the Mura demon; *apata* – jumped; *kadambāt* – from the *kadamba* tree; *jala-āsāye* – into the lake; *kālīya-mardanāya* – to subdue the black snake Kālīya; *gopāḥ* – the cowherd men; *etya* – arrived; *gopa-aṅganāḥ* – the wives of the cowherd men; *cukruśuḥ* – loudly cried out; *iti* – thus; *govinda-dāmodara-mādhava* – Govinda, Dāmodara, Mādhava.

When Murāri jumped from the *kadamba* tree into the poisonous lake to subdue the black serpent Kālīya, the *gopas* arrived there along with their wives and together they loudly lamented, “Govinda, Dāmodara, Mādhava.”



*akṛūram āsādya yadā mukundaś
cāpotsavārtham mathurām praviṣṭaḥ
tadā sa paurair jayatīty abhāṣi
govinda-dāmodara-mādhaveti* (31)

yadā – when; *mukundaḥ* – whose face is effulgent like the *kunda* flower; *āsādya* – accompanied by; *akṛūram* – Akrūra; *praviṣṭaḥ* – entered; *mathurām* – the city of Mathurā; *cāpa-utsava-artham* – with the purpose of attending the festival of the sacrificial bow; *tadā* – then; *saḥ* – He; *jayati* – all glory to You; *pauraiḥ* – the citizens; *abhāṣi* – said; *iti* – thus; *govinda-dāmodara-mādhava* – Govinda, Dāmodara, Mādhava.



When Mukunda, accompanied by Akrūra, entered Mathurā to attend the festival of the sacrificial bow, He was glorified by all of the city folk who exclaimed, “Govinda, Dāmodara, Mādhava.”



*kaṁsasya dūtena yadaiva nītau
vṛndāvanāntād vasudeva-sūnū
ruroda gopī bhavanasya madhye
govinda-dāmodara-mādhaveti* (32)

yadā – when; *dūtena* – by the emissary; *kaṁsasya* – of Kaṁsa; *eva* – certainly; *nītau* – were brought; *vasudeva-sūnū* – the two sons of Vasudeva; *vṛndāvana-antāt* – from the outskirts of Vṛndāvana; *gopī* – cowherd girl; *ruroda* – wept; *bhavanasya madhye* – within Her home; *iti* – thus; *govinda-dāmodara-mādhava* – Govinda, Dāmodara, Mādhava.

When Akrūra, the emissary of Kaṁsa, brought Śrī Kṛṣṇa and Balarāma, the two sons of Vasudeva, to Mathurā from the outskirts of Vṛndāvana, one *gopī* [Śrī Rādhikā] wept within Her home, “O Govinda, O Dāmodara, O Mādhava.”



*sarovare kālīya-nāga-baddham
śiśum yaśodā-tanayam niśamya
cakrur luṭhantyaḥ pathi gopa-bālā
govinda-dāmodara-mādhaveti* (33)

gopa-bālāḥ – (when) the cowherd boys; *niśamya* – heard; *śiśum* – the child; *yaśodā-tanayam* – the son of Yaśodā; *baddham* – bound; *kālīya-nāga* – by the snake Kālīya; *sarovare* – in the lake; *cakrur luṭhantyaḥ* – they rolled about; *pathi* – on the path; *iti* – (cried) thus; *govinda-dāmodara-mādhava* – Govinda, Dāmodara, Mādhava.

When the cowherd boys heard that Yaśodā’s little son was being held captive in Kālīya’s coils within the poisonous lake, they rolled about on the path crying, “Govinda, Dāmodara, Mādhava.”



*akrūrayāne yadu-vaṁṣa-nātham
saṁgacchamānam mathurām nirīkṣya
ūcur vīyogāt kīla gopa-bālā
govinda-dāmodara-mādhaveti* (34)

gopa-bālāḥ – the daughters of the cowherd men; *nirīkṣya* – beholding; *yadu-vaṁṣa-nātham* – the Lord of the Yadu dynasty; *akrūra-yāne* – on Akrūra’s chariot; *kīla* – actually; *saṁgacchamānam* – going with him; *mathurām* – to the city of Mathurā; *ūcuḥ* – uttered; *vīyogāt* – out of separation; *iti* –

thus; *govinda-dāmodara-mādhava* – Govinda, Dāmodara, Mādhava.

When the daughters of the cowherd men beheld the Lord of the Yadus, who was seated on Akrūra’s chariot, actually departing for Mathurā, they all uttered in intense separation, “O Govinda, Dāmodara, Mādhava. Where are you going, leaving us behind?”



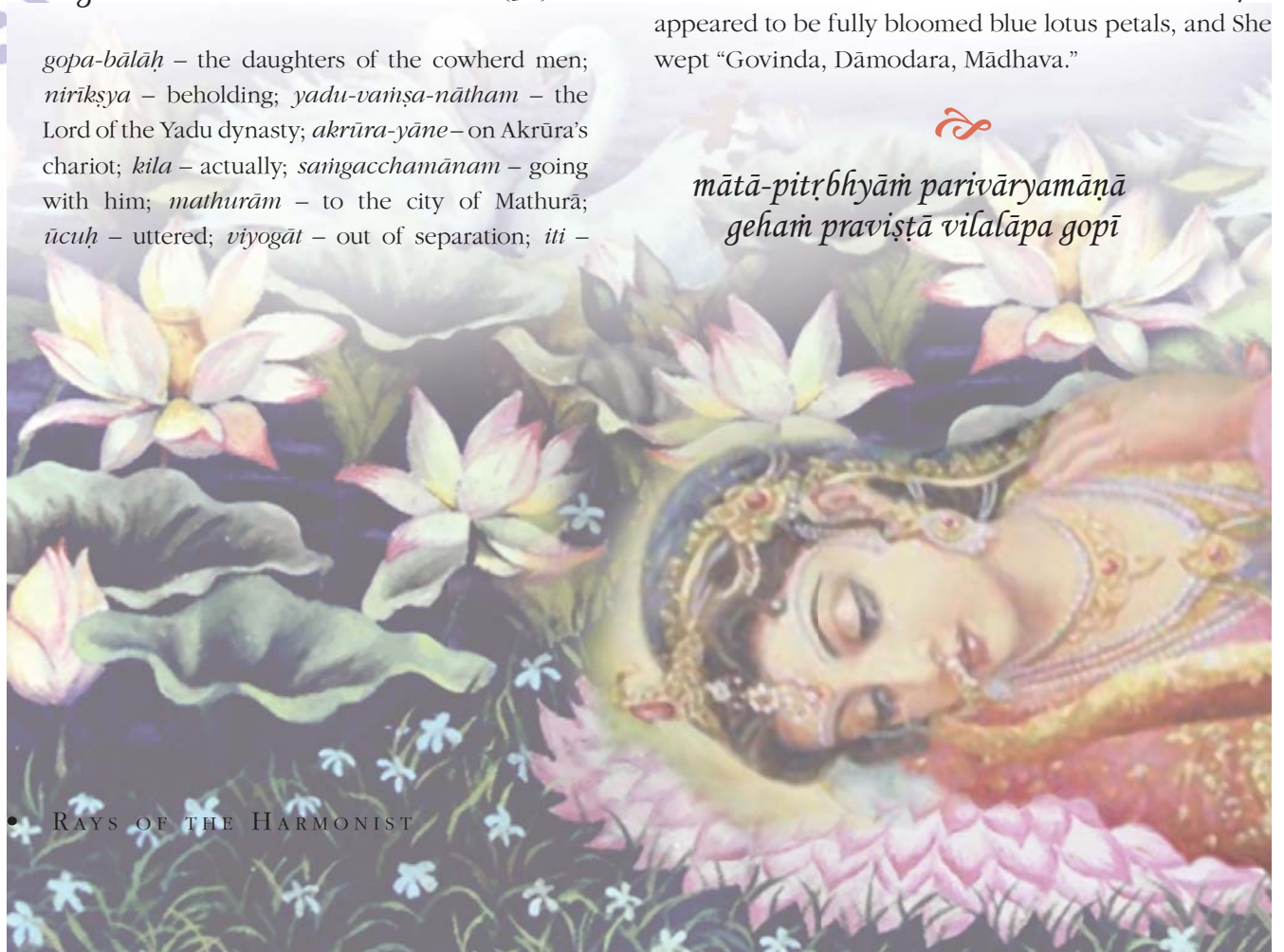
*caḅrande gopī nalinī-vanānte
kṛṣṇena hīnā kuṣume śayāna
praphulla-nīlotpala-locanābhyaṁ
govinda-dāmodara-mādhaveti* (35)

hīnā – when forsaken; *kṛṣṇena* – by Kṛṣṇa; *gopī* – a cowherd girl; *śayāne* – laying in; *kuṣume* – in flowers; *nalinī-vana-ante* – near a forest of lotuses; *locanābhyaṁ* – with Her eyes; *praphulla* – fully blossomed; *nīla-utpala* – blue lotus; *caḅrande* – in tears; *iti* – thus; *govinda-dāmodara-mādhava* – Govinda, Dāmodara, Mādhava.

Left alone by Kṛṣṇa, one *gopī* [Śrī Rādhā] laid crying on a bed of flowers near the lotus flower forest. Her eyes appeared to be fully bloomed blue lotus petals, and She wept “Govinda, Dāmodara, Mādhava.”



*mātā-pitr̥bhyāṁ parivāryamāṇā
geham praviṣṭā vilālāpa gopī*



*āgatya mām pālaya viśvanātha
govinda-dāmodara-mādhaveti* (36)

gopī – cowherd girl; *parivāryamāṇā* – completely checked; *praviṣṭā* – trapped inside; *geham* – her home; *mātā-pitr̥bhyām* – by her mother and father; *vilalāpa* – lamented; *viśvanātha* – O Master of the universe; *āgatya* – come; *pālaya* – protect; *mām* – me; *iti* – thus; *govinda-dāmodara-mādhava* – Govinda, Dāmodara, Mādhava.

One *gopī*, completely trapped inside her home by her mother and father, lamented, “O Viśvanātha, master of the universe, come save me! O Govinda, Dāmodara, Mādhava.”



*vṛndāvana-stham harim āśu buddhvā
gopī gatā kvāpi vanam niśāyām
tatrāpy adṛṣṭvātibhayād avocat
govinda-dāmodara-mādhaveti* (37)

niśāyām – at night; *gopī* – cowherd girl; *buddhvā* – having ascertained; *harim* – Hari; *vṛndāvana-stham* – situated in Vṛndāvana; *kvāpi* – some; *vanam* – in the forest; *gatā* – went; *tatra* – there; *āśu* – at once; *api* – however; *adṛṣṭvā* – not seeing (Him); *avocat* – she called out; *atibhayāt* – out of great fear; *iti* – thus; *govinda-dāmodara-mādhava* – Govinda, Dāmodara, Mādhava.

When, in the middle of the night, one *gopī* came to know that Śrī Hari was in the midst of the Vṛndāvana forest, she went there at once. But when she could not find Him, she fearfully cried out, “Govinda, Dāmodara, Mādhava.”



*sukham śayānā nilaye nije 'pi
nāmāni viṣṇoḥ pravadanti martyāḥ
te niścitam tan-mayatām vrajanti
govinda-dāmodara-mādhaveti* (38)

martyāḥ – mortal; *pravadanti* – proclaim; *nāmāni* – the names; *viṣṇoḥ* – of Viṣṇu; *api* – although; *sukham* – happily; *śayānāḥ* – residing; *nije* – in



their own; *nilaye* – in dwellings; *te* – they; *niścitam* – certainly; *vrajanti* – become; *tan-mayatām* – absorption in Him; *iti* – thus; *govinda-dāmodara-mādhava* – Govinda, Dāmodara, Mādhava.

When those who are bound by the laws of birth and death call the names of Viṣṇu, even while happily residing in their own homes, they certainly become absorbed in Him. Thus they chant “Govinda, Dāmodara, Mādhava.”



*sā nīrajākṣim avalokya rādhām
ruroda govinda-viyoga-khinnām
sakhī praphullotpala-locanābhyām
govinda-dāmodara-mādhaveti* (39)

sakhī – confidante; *avalokya* – seeing; *nīrajākṣim* – the lotus-eyed; *rādhām* – Rādhārāṇī;

khinnām – sorrowful; *govinda-viyoga* – due to separation from Govinda; *sā* – that; *ruroda* – wept; *locanābhyām* – from her eyes; *praphulla-utpala* – which resembled blossoming blue lotuses; *iti* – thus; *govinda-dāmodara-mādhava* – O Govinda, Dāmodara, Mādhava.

As one *sakhī* beheld the lotus-eyed Śrīmatī Rādhikā's sorrow due to separation from Govinda, she began to weep. Tears fell profusely from her eyes, which resembled blossoming blue lotuses, and she sang, "O Govinda, Dāmodara, Mādhava."



*jihve rasa-jñe madhura-priyā tvam
satyaṁ hitaṁ tvāṁ paramaṁ vadāmi
āvarṇayethā madhurākṣarāṇi
govinda-dāmodara-mādhaveti* (40)

jihve – O tongue; *rasa-jñe* – conversant with the nature of different tastes (*rasas*) and; *madhura-priyā* – you like what is sweet; *tvam* – you; *vadāmi* – I am speaking; *paramam* – the supreme; *satyam* – the

truth; *hitam tvām* – for your benefit; *āvarṇayethā* – recite; *madhura-akṣarāṇi* – sweet syllables; *iti* – thus; *govinda-dāmodara-mādhava* – Govinda, Dāmodara, Mādhava.

O my tongue, you are familiar with all varieties of tastes and you are partial to what is sweet. Now I am speaking the highest truth for your benefit, "Just absorb yourself in chanting and relishing these exquisitely sweet names: Govinda, Dāmodara, Mādhava."



*ātyantika-vyādhi-haram janānām
cikitsakam veda-vido vadanti
saṁsāra-tāpa-traya-nāśa-bijam
govinda-dāmodara-mādhaveti* (41)

ātyantika – completely; *haram* – remove; *vyādhi* – all disease; *janānām* – of the people; *veda-vidah* – those conversant with Vedic wisdom; *vadanti* – declare; *cikitsakam* – the medicine; *nāśa* – destroys; *bijam* – the seed; *saṁsāra-tāpa-traya* – of the three-fold miseries of this world of repeated birth and death (miseries caused by oneself, by others,



and by nature); *iti* – thus; *govinda-dāmodara-mādhava* – chanting of Govinda, Dāmodara, Mādhava.

To completely remove all the diseases of the people, those conversant with Vedic wisdom declare: “The medicine which destroys the very seed of your bondage to this world of birth, death and the threefold miseries of life is this: ‘Govinda, Dāmodara, Mādhava.’”



*tātājñayā gacchati rāmacandre
sa-lakṣmaṇe ’raṇya-caye sa-sīte
cakranda rāmasya nijā janitrī
govinda-dāmodara-mādhaveti* (42)

rāmacandre – when Lord Rāmacandra; *tāta-ajñayā* – by the order of His father; *gacchati* – went; *arāṇya-caye* – to the forest; *sa-lakṣmaṇe* – together with His brother Lakṣmaṇa; *sa-sīte* – and with Sītā-devī; *nijā janitrī* – His own mother; *cakranda* – wept; *rāmasya* – for Rāma; *iti* – thus; *govinda-dāmodara-mādhava* – Govinda, Dāmodara, Mādhava.

When, following the order of His father, Bhagavān Rāmacandra went to the forest together with His brother Lakṣmaṇa and His wife Sītā-devī, His mother, Kauśalyā-devī wept for Him crying, “Govinda, Dāmodara, Mādhava.”



*ekākīnī daṇḍaka-kānanāntāt
sā nīyamānā daśa-kāndhareṇa
sītā tadākrandad-ananya-nāthā
govinda-dāmodara-mādhaveti* (43)

sītā – Sītā-devī; *ekākīnī* – being all alone; *nīyamānā* – was being taken away; *daṇḍaka-kānanāntāt* – from the forest named Daṇḍaka; *daśa-kāndhareṇa* – the ten-headed one (Rāvaṇa); *tadā* – then; *sā* – She; *krandan* – wept; *iti* – thus; *govinda-dāmodara-mādhava* – O Govinda, Dāmodara, Mādhava; *ananya-nāthā* – having no other shelter.

When Sītā-devī, who had been left alone within the forest named Daṇḍakāraṇya, was abducted by the ten-headed

Rāvaṇa, She wept “Govinda, Dāmodara, Mādhava” having no other shelter.



*rāmād viyuktā janakātmaajā sā
vicintayantī hr̥di rāma-rūpam
ruroda sītā raghunātha pāhi
govinda-dāmodara-mādhaveti* (44)

sītā – Sītā; *janaka-ātmaajā* – the daughter of Janaka Mahārāja; *vīyuktā* – was separated; *rāmāt* – from Śrī Rāmacandra; *hr̥di* – in Her heart; *sā* – She; *vicintayantī* – contemplated; *rāma-rūpam* – the form of Rāma; *ruroda* – She wept; *raghunātha* – O Lord of the Raghu dynasty; *pāhi* – save me; *iti* – thus; *govinda-dāmodara-mādhava* – Govinda, Dāmodara, Mādhava!

When Sītā, the daughter of Janaka Mahārāja, was separated from Śrī Rāmacandra, within Her Heart She meditated upon His form and wept, “O Lord of the Raghu dynasty, save me! O Govinda, Dāmodara, Mādhava!”



*prasīda viṣṇo raghu-vaiśa-nātha
surāsurāṇām sukṣha-duḥkṣha-heto
ruroda sītā tu samudra-madhye
govinda-dāmodara-mādhaveti* (45)

sītā – Sītā; *tu samudra-madhye* – in the midst of the ocean; *ruroda* – wept; *viṣṇo* – O all-pervasive Lord; *raghu vaiśa-nātha* – Lord of the dynasty of Raghu; *heto* – O source; *sukṣha-duḥkṣha* – of happiness and distress; *raghusura-asurāṇām* – for the gods and demons; *iti* – thus; *govinda-dāmodara-mādhava* – Govinda, Dāmodara, Mādhava; *prasīda* – be pleased.

As Sītā-devī was being taken to Laṅkā by Rāvaṇa over the ocean, She cried out, “O Viṣṇu, O Raghupate, O source of happiness and distress for both the gods and demons, O Govinda, Dāmodara, Mādhava, be pleased upon Me and protect Me.”



Translated from *Śrī Gauḍīya-stotra-ratnam*

The desire for *sādhū-saṅga* and the inclination to serve Kṛṣṇa (*kṛṣṇa-anuśīlana*) appear in the *jīva* by the influence of *sukṛti*

The *jīva*'s aversion to Bhagavān is the result of his desire for sense-enjoyment; consequently, he wanders throughout this world with the hope of attaining happiness. As long as his desire for worldly happiness does not wane, an inclination to serve Bhagavān cannot possibly arise in him. However, with the accumulation of abundant *sukṛti*, or spiritual merit, his desire for worldly enjoyment slackens. This is the result of Bhagavān's gradual mercy upon him. It is then that the desire for *sādhū-saṅga*, the association of saintly persons, arises within him naturally.

Śraddhā, or transcendental faith, arises by discussing topics about Kṛṣṇa in *sādhū-saṅga*. With the *jīva*'s increasing effort to engage in the cultivation of activities related to Kṛṣṇa, a greed to attain Bhagavān appears within him. At that time, one should accept the shelter of the lotus feet of a *guru* whose character is spotless and who has full knowledge of philosophical truths. One should learn the art of *bhajana* from such a *guru*. Only by the strength of his *bhajana* does the *jīva* attain the complete mercy of Bhagavān.

To attain the mercy of Bhagavān is the sole purpose of *sādhana*

In the *jīva*'s condition of being completely captivated by *māyā*, he must accept the activities of *sādhana* as indispensable in order to become eligible to attain the mercy of Bhagavān. Śrīman Mahāprabhu has Himself said, "*sādhana vina jīvera sādhyā vastu keha nāhi pāya* – a *jīva* who does not perform *sādhana* does not attain his goal, or *sādhyā*." Although a person may have attained a little *śraddhā*, if he is lazy about performing the activities of *sādhana* and simply sits back and hopes to attain Kṛṣṇa's mercy, he will not receive any real benefit. His life will simply pass by uselessly.

Kṛṣṇa is the embodiment of mercy, and in bestowing His boundless compassion upon the *jīvas*, He has manifested the Vedic scriptures. Furthermore, He descends in every *yuga* and preaches the specific *dharma*, or spiritual means for deliverance, for that *yuga*. In this way, He endeavours to make all *jīvas* understand those Vedic scriptures and become favourably inclined

Appearing in English for the first time

toward Him. Particularly in Kali-yuga, His mercy is available without restriction. Those who do not become inclined to perform *sādhana* to attain Kṛṣṇa, despite having such an opportunity, simply have no hope of ever attaining auspiciousness.

The specific result one attains at the stage of perfection is a function of the quality of one's *sādhana*

Śrī Kṛṣṇa-candra is supremely independent. If He so desires, He can give His *darśana* to the *jīva*. That said, if a person's heart lacks eagerness to perform even a little *sādhana* to attain Him, then that person's yearning for Kṛṣṇa cannot be genuine. Rather, it is simply a semblance of real hankering. Such a person would not in fact be satisfied even by the direct *darśana* of Bhagavān, but would return to this world from Vaikuṅṭha to fulfil his hankering for the worthless happiness of this world.

The process of *sādhana* is nothing but the art of increasing one's thirst to attain Bhagavān. A person receives the mercy of Kṛṣṇa in proportion to the intensity of this thirst, which develops by performing *sādhana* marked by care and eagerness. When such *sādhana* is fully matured, Kṛṣṇa manifests Himself to that person. He cannot withhold Himself.

The conditioned *jīva* will never achieve success if he relinquishes the activities of *sādhana*; he must embrace them with great care. He will approach perfection to the extent that he performs *sādhana* with honour.

What is *sādhana*?

Śrīla Rūpa Gosvāmī has stated:

nitya-siddhasya bhāvasya prākṛtyaṁ hṛdi sādhyatā

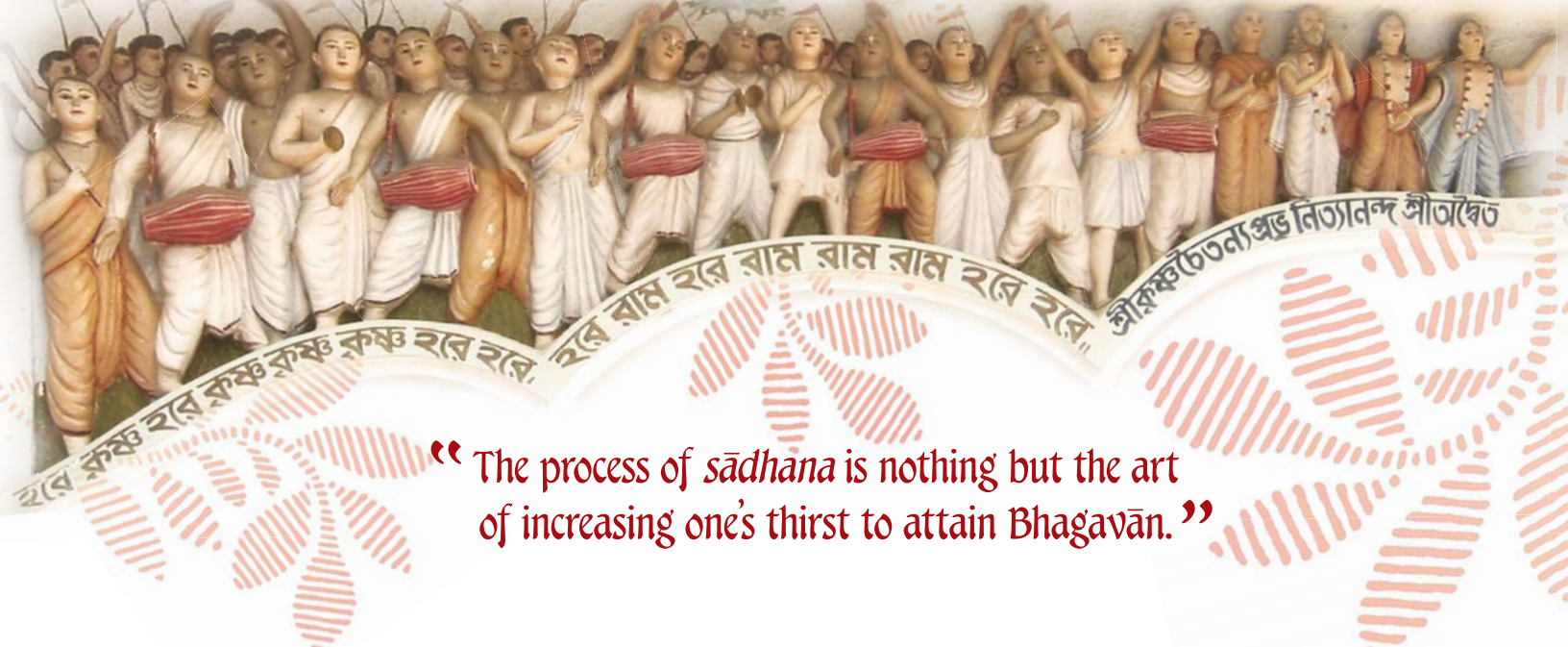
Sādhana is the process of awakening the eternal dormant propensity within one's heart to love Kṛṣṇa. (*Bhakti-rasāmṛta-sindhu* 1.2.2)

The *jīva*'s eternal constitutional nature is to be a servant of Bhagavān; and his eternal occupation is *bhagavat-prema*, to render loving service to Bhagavān. In the *jīva*'s conditioned state, his eternally perfect love is observed in the form of his love for sense objects.



Sādhana

by Śrīla Bhaktivinoda Thākura



“The process of *sādhana* is nothing but the art of increasing one’s thirst to attain Bhagavān.”

Sādhana is the process that revokes that love from the sense objects and causes this eternal love to appear in the heart.

The *śāstras* delineate the various limbs of *sādhana*. Śrīla Rūpa Gosvāmī has divided these into sixty-four divisions in his book *Bhakti-rasāmṛta-sindhu*. *Śrīmad-Bhāgavatam* divides them into nine forms, namely, *śravaṇam*, *kīrtanam*, *smaraṇam*, etc. The essence of all *sādhana*, especially in Kali-yuga, is *harināma* – to chant the holy names of Kṛṣṇa.

Śrī nāma-saṅkīrtana is the highest sādhana, and the various other limbs of sādhana are its assistants

When the best of scholars, Vāsudeva Sārvabhauma, wished to know what is the highest *sādhana*, Śrīman Mahāprabhu replied that *harināma-saṅkīrtana* is topmost. This is described in *Śrī Caitanya-caritāmṛta* (*Madhya-līlā* 6.241):

*bhakti-sādhana-śreṣṭha śunite haila mana
prabhu upadeśa kaīla nāma-saṅkīrtana*

Śrī Mahāprabhu also spoke the following words to Śrī Sanātana Gosvāmī:

*bhajanera madhye śreṣṭha nava-vidhā bhakti
'kṛṣṇa-prema', 'kṛṣṇa' dite dhare mahā-śakti
tāra madhye sarva-śreṣṭha nāma-saṅkīrtana
niraparādhe nāma laile pāya prema-dhana*

Among the various methods of performing *bhajana*, the best is to execute the nine prescribed processes

of *bhakti*. These processes carry the outstanding potency to bestow both *kṛṣṇa-prema* and Kṛṣṇa. Among the nine processes of *bhakti*, chanting the holy names is foremost. If one chants without committing any offences, one easily receives the treasure of pure love for Kṛṣṇa. (*Śrī Caitanya-caritāmṛta*, *Antya-līlā* 4.70–71)

In this Kali-yuga, there is no other refuge for the *jīva* than chanting the names of Hari. Indeed, *harināma* is the only *sādhana*, and the other limbs of *sādhana* are accepted as its assistants.

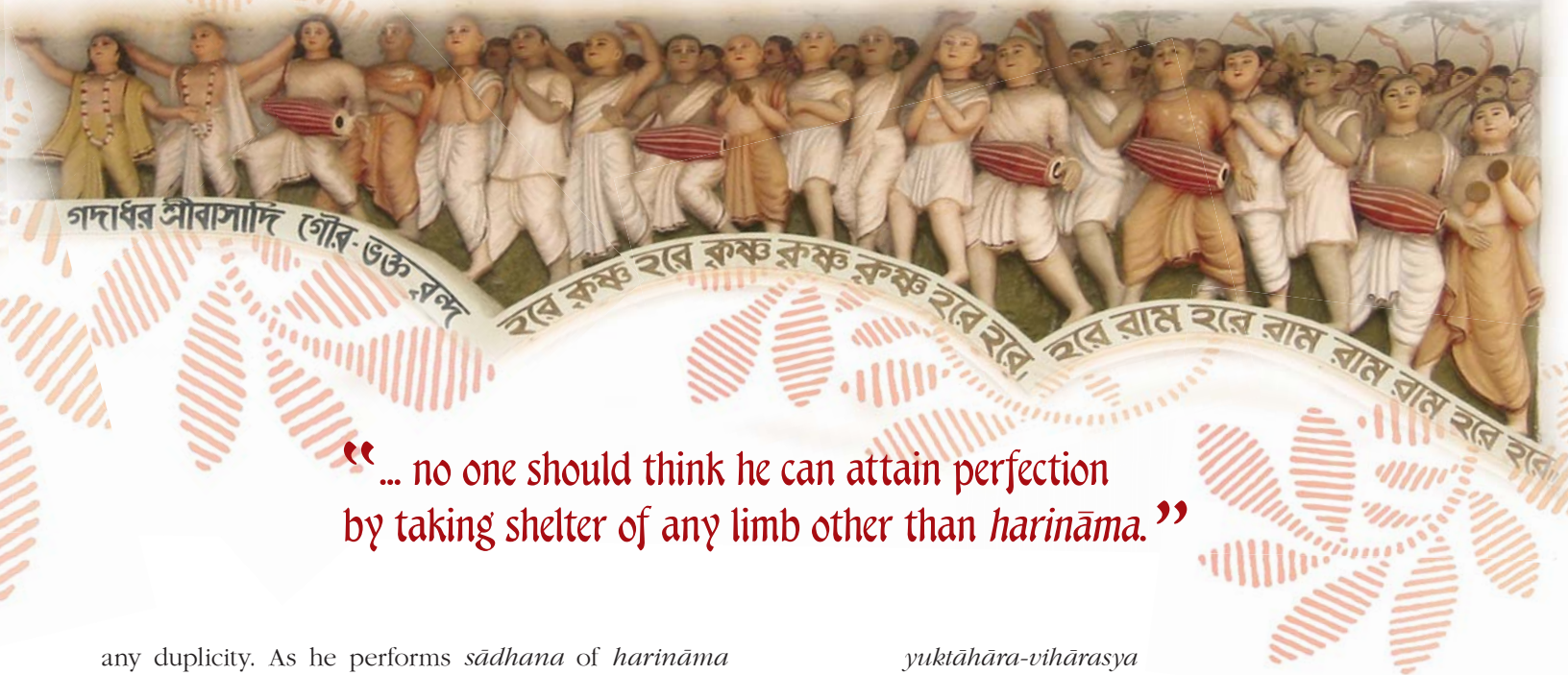
In *śāstra* we find the statement “‘*eka*’ *aṅga sādhe*, *keha sādhe* ‘*bahu*’ *aṅga* – some practise a single limb, whereas others practise many.” However, no one should think he can attain perfection by taking shelter of any limb other than *harināma*. When a *sādhaka* understands *harināma* to be the topmost *sādhana* and takes one-pointed shelter of *nāma*, he can also perform the other limbs of *sādhana*. *Śāstra* clearly declares:

*harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā*

To attain one’s spiritual goal in Kali-yuga, there is no other way, there is no other way, there is no other way than to chant the holy name, chant the holy name, chant the holy name.

Śrī nāma is both the practice and the goal

Whoever is the recipient of Śrīman Mahāprabhu’s mercy will single-mindedly take shelter of *harināma* without



“... no one should think he can attain perfection by taking shelter of any limb other than *harināma*.”

any duplicity. As he performs *sādhana* of *harināma* and gradually attains perfection, he will come to realise *nāma* in the form of his *sādhya*, or goal. This is because Kṛṣṇa's name is both the goal and the means to attain it. There is no difference between Kṛṣṇa's name (*nāma*) and Kṛṣṇa Himself, the possessor of the name (*nāmī*).

Instructions to the *sādhaka* on the practice of chanting

It is necessary to deliberate a little on the subject of the practice, or *sādhana*, of *śrī nāma*. *Sādhana* is performed with the senses. Therefore, it is essential that the *sādhaka* firmly and expertly engage his senses in the activities of *sādhana*. One can perform the practices of *sādhana* in a charming way if one keeps the body healthy. This can be achieved by regulating one's eating (*yukta-āhāra*) and recreation (*yukta-vihāra*). In other words, if a person tortures his body by being falsely renounced, then all his senses become disabled. Consequently, instead of the *sādhaka* performing *sādhana*, he forfeits his life. In this regard, Bhagavān says in the *Bhagavad-gītā* (6.16–17):

*nāty-aśnatas tu yogo 'sti
na caikāntam anaśnataḥ
na cāti-svapna-śīlasya
jāgrato naiva cārjuna*

O Arjuna, *yoga* cannot be perfected by one who eats too much or too little, or who sleeps too much or too little.

*yuktāhāra-vihārasya
yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya
yogo bhavati duḥkha-hā*

For one who is moderate in eating and recreation, balanced in work, and regulated in sleeping and wakefulness, his practice of *yoga* destroys all material miseries.

The meaning here is that one who eats too much or hardly eats at all, who sleeps a lot or does not sleep enough, is never able to use his body and senses to perform the activities of *sādhana*. If a person does not allow his body to become unhealthy or his senses inactive – by regulating all his endeavours including his eating, recreation, sleeping and waking – then his *sādhana* will be executed exquisitely and it will destroy all his miseries.

The implication is that one must engage one's internal sense, the mind, in remembering and meditating upon *śrī nāma*, by protecting it from the four *amarthas*, or impediments to spiritual progress. These impediments are misconceptions about reality (*svarūpa-bhramā*), the hankering for temporary objects (*asat-tṛṣṇā*), weakness of the heart in adopting the process of *bhakti* (*hṛdaya-daurbalya*) and offences (*aparādha*). Moreover, one's external senses should be protected from becoming habituated to activities that are unfavourable to one's *bhajana*, such as over-eating, over-sleeping and endeavouring for sense objects. Instead, they should be incessantly engaged in the *sādhana* of *nāma-kīrtana*. The capacity to do so is indeed the expertise of a *sādhaka*.

“Sometimes one may think: “Let me do what is unfavourable for my *sādhana* today, and from tomorrow I will take special care to avoid this.” But one who manifests such weakness of heart will never attain auspiciousness.”



The foundation of *sādhana*: determination to accept what is favourable for *bhakti* and to reject what is unfavourable

It is necessary for a *sādhaka* to be both vigilant and resolute in accepting what is favourable for his *bhakti* and rejecting what is unfavourable. Often various unfavourable things come into the life of a *jīva* in this material world, and if he does not carefully and decisively reject them, they will hinder his *sādhana* and delay him in attaining his cherished goal.

Sometimes one may think: “Let me do what is unfavourable for my *sādhana* today, and from tomorrow I will take special care to avoid this.” But one who manifests such weakness of heart (*hrdaya-daurbalya*) will never attain auspiciousness. As soon as a *sādhaka* perceives something to be an obstacle to his *bhajana*, he should give it up immediately and embrace the mercy of Śrīman Mahāprabhu. Determination is indeed the foundation of *sādhana*. If a person lacks determination, he cannot progress even a single step in his *sādhana*.

The *sādhaka*'s foremost assistant is *sādhu-saṅga*

The *sādhu* is the *sādhaka*'s primary benefactor. The heart of the *baddha-jīva* is so captured by *anarthas*, that he cannot single-handedly remove them, despite his arduous attempts to do so. For one who remains in *sādhu-saṅga*, however, *anarthas* have no chance of manifesting. Śrīla Narottama Ṭhākura Mahāśaya has rightly said:

*kivā vā karite pare, kāma-krodha sādhakera
yadi haya sādhujanāra saṅga*

What can lust and anger do to a *sādhaka* if he is in the association of *sādhus*?

Sādhu-saṅga is absolutely essential for one who wants to properly perform the activities of *sādhana*. Śrīman Mahāprabhu has said:

*kṛṣṇa-bhakti-janma-mūla haya 'sādhu-saṅga'
kṛṣṇa-prema janme, teṅho punaḥ mukhya aṅga*

The underlying cause of the birth of *bhakti* to Śrī Kṛṣṇa is *sādhu-saṅga*. Even after *kṛṣṇa-prema* awakens in the heart, *sādhu-saṅga* remains the foremost principle. (Śrī *Caitanya-caritāmṛta*, *Madhya-līlā* 22.83)

*mahat-kṛpā vinā kona karme 'bhakti' naya
kṛṣṇa-bhakti dūre rahu, saṁsāra nahe kṣaya*

Unless a person is blessed by an exalted saint, none of the activities he performs can be considered to be *bhakti*. What to say of attaining *kṛṣṇa-bhakti*, it is impossible for him even to extricate himself from material existence. (Śrī *Caitanya-caritāmṛta*, *Madhya-līlā* 22.51)

Incessantly accept the shelter of śrī nāma and pray for the mercy of śrī nāma

If one can chant the holy name in the association of a pure devotee who is attached to chanting, all his offences will be dispelled and *nāma-tattva* will quickly manifest in his heart. Our prayer at the lotus feet of Śrīman Mahāprabhu is that by incessantly chanting the holy name in the association of a *śuddha-bhakta* we may soon experience the sweetness (*rasa*) of *śrī nāma*. We pray for nothing other than the mercy of *śrī nāma*.

 Translated from *Śrī Gauḍīya Patrikā*, Year 8, Issue 7

Vijayate Śrī Kṛṣṇa-saṅkīrtanam

Appearing in English for the first time

A lecture delivered by

Śrī Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda
in 1932 on the eve of Gaura-pūrṇimā, in Śrīdhāma Māyāpura

*ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpanam
śreyaḥ-kairava-candrikā-vitaranam vidyā-vadhū-jīvanam
ānandāmbudhi-varḍhanam prati-padam pūrṇāmṛtāsvādanam
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam*



The seven tongues of the fire of saṅkīrtana

Let there be supreme victory for the chanting of the holy name of Śrī Kṛṣṇa, which cleanses the mirror of the heart and completely extinguishes the blazing forest fire of material existence. Śrī *kṛṣṇa-saṅkīrtana* diffuses the moon rays of *bhāva*, which cause the white lotus of good fortune for the *jīvas* to bloom. The holy name is the life and soul of transcendental knowledge, which is herein compared to a wife. It continuously expands the ocean of transcendental bliss, enabling one to taste complete nectar at every step, and thoroughly cleanses and cools everything, internal and external, including one's body, heart, self (*ātmā*) and nature. (Śrī *Śikṣāṣṭakam* 1)

The Vedic scriptures describe fire as having seven tongues, each of a different colour according to its intensity. The colours of these tongues are blackish (*karālī*), deep smoky purple (*dhumina*), white (*śveta*), red (*lohitā*), a mix of blue and red (*nīla-lohitā*), golden (*suvarṇa*) and reddish pink like a lotus (*padmarāgā*).¹ In the same way Śrī Gaurasundara has sung the glories of the fire of *saṅkīrtana*, which also has seven tongues. They are *ceto-darpaṇa-mārjana* and so forth. Unless the fire of *saṅkīrtana* is kindled and blazes, one's material existence will not be destroyed at the root, and salvation's highest goal, *prema*, will never be achieved.

Śrī Gaurasundara describes the fire of *saṅkīrtana*'s seven tongues using seven similes. He likens (1) the heart to a mirror, (2) material existence to a great forest-fire, (3) spiritual welfare to moonlight, or the brightness of the moon, (4) knowledge to a bride, (5) bliss to the

¹ From *Muṇḍaka Upaniṣad* (1.2.4)

ocean, (6) *prema* to ambrosia and (7) the attainment of service to Śrī Kṛṣṇa to a bath in which one fully immerses oneself. The adverb *prati-padam* (at every step) is used before each of these seven adjectives, which describe *saṅkīrtana*.

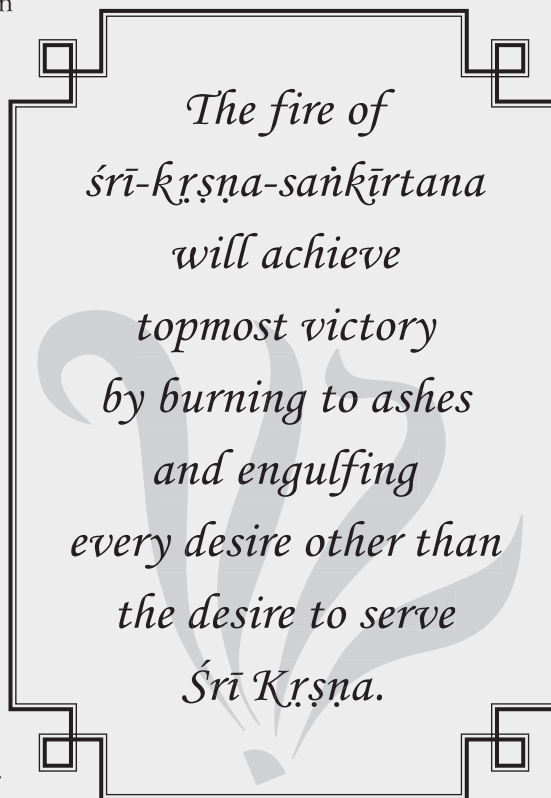
The fire of *śrī-kṛṣṇa-saṅkīrtana* will achieve topmost victory by burning to ashes and engulfing every desire other than the desire to serve Śrī Kṛṣṇa. This includes all possible desire for the results of fruitive activities, of developing speculative knowledge and mystic powers,

of strictly observing vows and of performing austerities. Anyone of good intelligence (*sumedha*) in the past, present or future can realise the most exalted victory of *śrī kṛṣṇa-caitanya-saṅkīrtana*, no matter where in this world he is born. Less intelligent persons engage in other practices to attain other goals. Those who are intelligent engage in the *yajña* of *saṅkīrtana* to worship with love that great personality of fair complexion whose radiance is the colour of molten gold.

Śrīmad-Bhāgavatam glorifies Śrī Gaurasundara, the source of all incarnations, whose identity is concealed, in verses like *kṛṣṇa-varṇam tviṣākṛṣṇam; dhyeyam sadā paribhava-ghnam abhīṣṭa-doham*

and *tyaktvā su-dustyaja-surepsita-rājya-lakṣmīm* (Śrīmad-Bhāgavatam 11.5.32–34). May the fire of the *saṅkīrtana-yajña*, which is adorned with seven tongues and kindled by highly intelligent persons, continuously remain alight in Śrī Caitanya Maṭha.

Śrī *kṛṣṇa-caitanya-saṅkīrtana* automatically achieves everything that is accomplished by performing intense meditation (*mahā-dhyāna*) in Satya-yuga, magnificent sacrifice (*mahā-yajña*) in Tretā-yuga and opulent deity worship (*mahā-arcana*) in Dvāpara-yuga. In Satya-yuga, when religion stood on all four legs (austerity, cleanliness, mercy and truthfulness), only meditation was performed. In Tretā-yuga, when religion stood



on three legs (cleanliness, mercy and truthfulness) only sacrifice was performed. In Dvāpara-yuga, when religion stood on but two legs (mercy and truthfulness), only deity worship was performed. But in Kali-yuga [when religion stands on only one leg, truthfulness] the source of all incarnations, Śrī Gaurasundara, appears and delivers the people by manifesting *saṅkīrtana*. He thus gives a person the opportunity to simultaneously perform intense meditation, magnificent sacrifice and opulent worship of the deity.

One cannot serve the combined form of Śrī Rādhā-Govinda (i.e. Mahāprabhu) by any means other than *saṅkīrtana*. Nor can one serve Śrī Rādhā-Govinda simply by performing *arcana*. They can be served only by *mahā-arcana*, that is, *saṅkīrtana*.

In the same way, the *gopīs* cannot be satisfied by the *yogīs*' practice of meditation. Meditation is appropriate in relation to a distant entity, who is hidden and beyond reach; it is inappropriate in relation to a person who has been easily and completely made one's own, and whom one holds in constant embrace.

citta kāḍhi' tomā haite, viṣaye cāhi lāgāite,
yatna kari, nāri kāḍhibāre
tāre dhyāna śikṣā karāha, loka hāsānā māra,
sthānāsthāna nā kara vicāre
nahe gopī yogeśvara, pada-kamala tomāra,
dhyāna kari' pāibe santoṣa
tomāra vākya-paripāṭi, tāra madhye kuṭināṭi,
śuni' gopīra āro bāḍhe roṣa

Śrī Caitanya Mahāprabhu [in the mood of Śrīmatī Rādhārāṇī] continued, "I would like to withdraw My consciousness from You and absorb it in worldly affairs, but although I try, I am never successful. Rather, I am naturally inclined toward You and only You. You are killing Me by Your ludicrous instructions to meditate upon You. It is not very good that you even consider Me a candidate for such instructions."
(Śrī Caitanya-caritāmṛta, Madhya-līlā 13.140-1)

Distinction between the teachings of Śrī Rāmānuja Ācārya and Śrīman Mahāprabhu

The *gopīs* are not interested in even the slightest semblance of the reverence of meditation, the reverence of sacrifice, or the reverence of deity worship. Śrī Rāmānuja Ācārya implemented a plan to benefit the many people



"Śrī Gaurasundara appears and delivers the people by manifesting saṅkīrtana."

averse to *arcana* who are afflicted by *anarthas*, by propagating in this world *arcana* in a mood of awe and reverence. He is thus acknowledged as an illustrious Vaiṣṇava *ācārya* who trampled the mad elephant of *māyāvāda* philosophy with unprecedented swiftness; even so, he was unable to realise the sweetness of *śrī kṛṣṇa-prema*, which can be attained merely through *saṅkīrtana*.

One day in this very Śrīdhāma Māyāpura, Śrī Jayadeva Gosvāmī, the poet of the assembly of the kings

in the Sena dynasty, performed the *maṅgalācaraṇa* (auspicious invocation) of *Śrī Gīta-govinda* by singing the Gauracandrikā (the moonlight that hints at the appearance of Śrī Gaurasundara, who is compared to the moon).

The deep purport of the verse “meghair meduram ambaram”

Śrī Jayadeva Sarasvatī has sung his invocation, which indicates the appearance of Śrī Gaurasundara, in the following mood:

*meghair meduram ambaram vana-bhuvaḥ
śyāmās tamāla-drumair
naktam bhīrur ayaṁ tvam eva tad imam
rādhe grham prāpaya
ittham nanda-nideśataś calitayoḥ
praty-adhva-kuñja-drumam
rādhā-mādhavayor jayanti
yamunā-kūle rahaḥ-kelayaḥ*

“O Rādhā, the sky is densely covered with dark clouds, and the forest has become dark due to the cluster of blackish *tamāla* trees. On this night Kṛṣṇa, who is naturally timid, cannot walk alone, so take Him home with you.” Upon hearing this order from Nanda Mahārāja, Vṛṣabhānu-nandinī accompanied Hari and proceeded to the bower of trees beside the forest path. May the secret amorous pastimes performed on the bank of the Yamunā by the Divine Loving Couple, Śrī Rādhā-Mādhava, be ever victorious. (*Śrī Gīta-govinda* 1.1)

Śrī Pūjārī Gosvāmī’s commentary on this verse does not illustrate the full picture. Śrī Jayadeva Gosvāmī has revealed this Gauracandrikā, the moonlight of Gauracandra, in the hearts of highly realised Vaiṣṇavas by simultaneously indicating the appearance of Śrī Rādhā-Mādhava in one chamber of the great Yogapīṭha of Śrīdhāma Māyāpura, and Their combined appearance as the independent form of Śrī Gaura-śāśadhara (Śrī Gaurasundara) in another chamber.

The path to the spiritual sky had become thoroughly obscured by the dense clouds of various ideologies. Consequently, the sweet and pleasant beauty of the Vṛndāvana forest seemed gloomy to the people of this world.

Kṛṣṇa appeared towards the end of Dvāpara-yuga and, making Himself the object of devotion, personally spoke such words as “*mām ekam śaraṇam vraja* – unconditionally surrender to Me” and “*aham hi sarva-yajñānām bhoktā ca prabhur eva ca* – I alone am the enjoyer and master of all sacrifices”. But as the darkness and intoxication of atheism became prominent, the multitude of souls, who were driven by demonic intelligence, thought that the autocrat Puruṣottama, the Supreme Personality of Godhead Śrī Kṛṣṇa, had spoken these words out of egoism and pride. Thus they deviated from the path of spiritual welfare.

No one in the present age would care to listen to Śrī Kṛṣṇa’s words if He simply appeared again in the same form. It was essential that He appear combined with Śrī Vṛṣabhānu-nandinī, and thereby avoid the perception of the public that He is timid. Realising this, Śrī Jayadeva Gosvāmī says, *grham prāpaya*. Thus, *grham* means *gaura grham mahā-yogapīṭham prāpaya*, that is, “Proceed to the house of Gaura at Mahā-yogapīṭha in the combined form of Rādhā-Mādhava.” In other words, “Proceed to *nanda-grhā*, that is, the home of Śrī Jagannātha Miśra at the great Yogapīṭha in Śrīdhāma Māyāpura.”

Another name of Nanda is Vasudeva. In the Fourth Canto of *Śrīmad-Bhāgavatam* (4.3.23) it is stated, “*sattvam viśuddham vasudeva-śabdītam* – The pure consciousness in which Kṛṣṇa is revealed is called *vasudeva*”. Although this verse would at first seem to adopt the perspective of divine majesty, it in fact indicates that Vāsudeva (Śrī Kṛṣṇa) only appears on the platform of *viśuddha-sattva*, pure consciousness.

Let the celebrations on the eve of the appearance of the combined form of Śrī Rādhā-Mādhava be accomplished by means of *saṅkīrtana*, the congregational chanting of the holy names. Let all other conceptions be reduced to ashes in the fire of *saṅkīrtana*. May the consciousness of all living beings become fuel in the fire of love for Kṛṣṇa (*kṛṣṇa kāmāgni*), in the fire of service to His holy names (*kṛṣṇa nāmāgni*) and in the fire of service to His divine abode (*kṛṣṇa dhāmāgni*).

Gaṅgā-devī has achieved oneness with Śrī Yamunā by the influence of the appearance of Gaurasundara, who is non-different from Vrajendra-nandana. Upon her banks, may the secret amorous pastimes of Rādhā and Mādhava combined – that is, the *saṅkīrtana-rāsa* – be victorious!

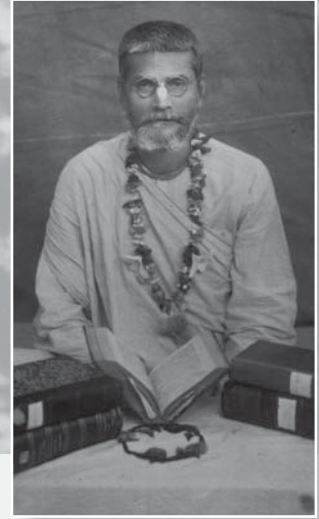


Translated from *Śrī Gauḍīya Patrikā*, Year 24, Issue 3

Translated into English for the first time

Remembering Śrīla Prabhupāda in Separation on His Appearance Day

by Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja



Praying for mercy on the occasion of Vyāsa-pūjā

*tāte kṛṣṇa bhaje, kare gurur sevana
māyā-jāla chūṭe, pāya kṛṣṇera caraṇa*

Only by simultaneously performing *guru-seva* and *kṛṣṇa-bhajana* does a bound *jīva* become liberated from the web of *māyā* and attain the lotus feet of Śrī Kṛṣṇa. (Śrī *Caitanya-caritāmṛta*, *Madhya-līlā* 22.25)

These words from *Śrī Caitanya-caritāmṛta* are echoed in the following statement: “By performing Śrī Vyāsa-pūjā, one simultaneously serves *guru* and Kṛṣṇa.”¹ Hence, the regulation to perform Vyāsa-pūjā on the appearance day of *jagad-guru* Śrīla Prabhupāda, who is most worshipable, is established according to the teachings of the Gauḍīya *ācāryas*.

¹ From the Vyāsa-pūjā offering of a disciple of Śrīla Prabhupāda, published in the weekly *Gauḍīya*, Year 4, Issue 26, p. 590

On this occasion of Vyāsa-pūjā, I have been ordered to serve this spiritual magazine, which is like one of Śrīla Gurudeva's bodily limbs. I fully realise my complete incapacity to do so, and am therefore calculating my misfortune. Those who are *guru-dāsa*, honourable servants of Śrī Guru, are my sole well-wishers, able to deliver me from this calamity. To remain under their guidance is the pinnacle of service to Śrī Guru. I therefore offer my sincere prostrated obeisances at the lotus feet of all of the servitors of Śrīla Gurudeva.

Regarding them to be my fellow godbrothers and dealing with them in a mood of *sakhya*, or friendship, I have differed with them. But now, after Śrīla Prabhupāda's disappearance, I realise in the core of my heart just what I have done, and am thus condemning my life. O servitors of Śrī Guru, it is you who are the true worshippers of Vyāsa-pūjā. Please bestow your merciful glance upon me. Please do not neglect me upon seeing my worthlessness, but kindly engage me in *dāsyā*, or servitude, through glorification of Śrī Guru and Gaurāṅga. This is my heartfelt prayer at your lotus feet.

The svarūpa, or embodiment, of Śrīla Gurudeva

Following in the footsteps of Śrī Vyāsa and Vaiyāsaki (Śrī Śukadeva), the servitors of Śrī Guru have informed me about Śrī Gurudeva through scriptural statements such as the following: "*gaura jana saṅga kara gaurāṅga baliyā* – associate with the followers of Gaura, knowing them to be non-different from Gaurāṅga"; "*ācāryam māṁ vijānīyāt* – know the *ācārya* to be My own self"; and "*sākṣād-dharitvena samasta śāstraiḥ* – all scriptures concur that Śrī Guru is Hari Himself". At the same time, however, the servitors of Śrī Guru have instructed me to consider him as the dearest associate of Hari – *kinto prabhoryaḥ priya eva tasya*.

In *Śrī Caitanya-caritāmṛta (Ādi-līlā 1.45)*, Śrīla Kavirāja Gosvāmī has also elucidated the position of *guru* by saying, "*guru kṛṣṇa-rūpa hana śāstrera pramāṇe* – all *śāstras* corroborate that Śrī Guru is non-different from Kṛṣṇa." He continues, "*guru-rūpe kṛṣṇa kṛpā karena bhakta-gaṇe* – in the form of *guru*, Śrī Kṛṣṇa bestows mercy upon His devotees."

Accordingly, the statements of the *mahājanas* and the examples provided in the scriptures establish clearly that Śrī Guru is the *svarūpa*, or embodiment, of Bhagavān. In the same way, I acknowledge the servitors of Śrī Guru



If my mentality
of considering Śrī Guru to be
a mere mortal has not vanished
after hearing the *kīrtana*
of transcendental instructions
from your lotus mouths,
then my performance of
the limbs of *bhakti* executed
through the other senses
is futile also.



as non-different from Bhagavān also, and consider them my *śikṣā-gurus*. In *Śrī Caitanya-caritāmṛta (Ādi-līlā 1.47)*, Śrīla Kavirāja Gosvāmī has said, "*śikṣā-guruke ta' jāni kṛṣṇera svarūpa* – one should know the *śikṣā-guru* to be the *svarūpa*, or embodiment, of Śrī Kṛṣṇa."

O eternal servitors of Śrī Guru, the sole reason you have appeared in this material world is to deliver those like me, the lowest of mankind, who have fallen in the mire of sin. Although I have heard your transcendental teachings about the supramundane nature of Śrīla Gurudeva, my conception of him as a mortal being has not dimmed even slightly. Delusion and malice is the root cause of this.

Vāñī-kīrtana – Śrīla Prabhupāda's innermost desire

Vāñī, or sound, is received through one sensory organ only – the ears. In other words, the other four senses are impotent to receive it. It is impossible to approach an object that lies beyond the senses, through the medium of the senses. Indeed, we attain auspiciousness to the extent we are able to limit the involvement of the senses. This is precisely why *śravaṇa* (hearing) and *kīrtana* (chanting) are considered superior to the other limbs of *bhakti*.





Śrīla Prabhupāda (middle) with the author (to his right).



You have allowed me
to understand
that the sole
ontological reason
for Śrīla Prabhupāda's
appearance was
to preach the
conceptions of the
bhāgavat-paramparā.



If my mentality of considering Śrī Guru to be a mere mortal has not vanished after hearing the *kīrtana* of transcendental instructions from your lotus mouths, then my performance of the limbs of *bhakti* executed through the other senses is futile also. What doubt can there be about this? In the present age, every limb of *bhakti* needs to be performed in conjunction with *kīrtana*. Although limbs of *bhakti* other than *śravaṇa* and *kīrtana* exist, they do not bestow the highest result without *kīrtana*. Therefore, by the boundless mercy of you all, I have been able to understand that *kīrtana* is independent and the topmost *sādhana*.

Only *bhakti* characterised by *śravaṇa* and *kīrtana* constitutes preaching and is *bhāgvata-mata*, the *mano'bhīṣṭa* of Śrī Caitanya; whereas *bhakti* that involves the construction of *maṭhas* and temples, service to the deities (*arcana*) and so on, is *pāñcarātrika-mata* (the system of formal deity worship). You have allowed me to understand that the sole ontological reason for Śrīla Prabhupāda's appearance was to preach the conceptions of the *bhāgavat-paramparā*.

Kīrtana is the sole fruit of *kīrtana*. *Kīrtana* alone is *sevā*, and *kīrtana* is also *prema*. Śrīla Jīva Gosvāmī has written in his *Krama-sandarbhā*: “*yadyapyanyā bhaktiḥ kalauḥ kartavya tada kīrtanākhyā bhakti-*

samyogenaiva ityuktam – In Kali-yuga, the limbs of *bhakti* other than *kīrtana* are also to be performed, but only in conjunction with *kīrtana*.”

Śrīla Prabhupāda has himself said, “Let there be representatives of the *pāñcarātrika* process. Let the temples be constructed and the deities worshipped. But those who belong to the better class, the higher class, engage in preaching activities. To propagate *vaikuṅṭha-nāma* everywhere is the most cherished desire of Mahāprabhu. ... Our preaching process should be like this. Let pamphlets be printed profusely; it does not matter whether or not the *maṭhas* and temples are erected.”

Even in his final instructions, Śrīla Prabhupāda specifically cautioned us: “We have not come to this world as masons to deal with stone or wood. We are the peons of Śrī Caitanyadeva's message.” Let people practise any one or several of the limbs of *bhakti* independently of *kīrtana*: we shall practise only *kīrtanākhyā-bhakti*, as instructed by Śrīla Prabhupāda.

One must “present one's ears” to hear the vāṇī

Because I maintained the conception that Śrīla Prabhupāda was an ordinary human being, none of his

words ever entered my ears. Therefore, he would often say, “First prepare your ears (develop transcendental *śraddhā*). By doing so, you will attain the qualification to hear the *siddhānta* of the *Bhāgavata*.”

Now I realise in the core of my heart the essence of this instruction. Although I remained by Śrīla Prabhupāda for about eighteen years (till 1937), his teachings on what is ultimately beneficial and what is temporarily pleasing (*śreyah* and *preyah*), on following and mere imitation (*anusaraṇa* and *anukaraṇa*), on what is real and what is fake (*asala* and *nakala*), on ontology and morphology, on spirituality and proper conduct (*pāramārthika* and *vyavahārika*), and on associating with a transcendental personality’s form and teachings (*vapu* and *vāṇī*), as embodied by the *Gauḍīya* magazine, did not enter my ears, nor could I realise the difference between these categories.

Therefore, I pray to the servitors of Śrī Guru to help me first “present my ears”. Until I ready my ears for this purpose, I will be the subject of the statement “*upadeśo hi murkhānam prakopaya na śāntaye* – Instructions given to fools serve only to anger them, not pacify them.”

The transcendental body of Śrīla Prabhupāda

Due to my misfortune, I never became qualified to perceive the body of Śrīla Prabhupāda as a transcendental, eternal deity full of knowledge and bliss – although you all educated me on this repeatedly. Upon noting my mundane conception of him, Śrīla Prabhupāda would, from time to time, sweetly and knowingly enact being ill. Endowed with wicked intelligence, I would approach to serve him, trying to touch his body with my material hands, etc.; but remaining autonomous, he would at once present his illusory form (*māyā-deha*) and captivate my demoniac propensity [to ‘serve’ him for my own interest].

In reality the transcendental body of Śrīla Prabhupāda cannot be diseased or possess any abnormality – but at that time I could not understand this even slightly. How can I, a complete sense enjoyer (*kāmi*) and a *yogī*, like Rāvaṇa, touch anything other than *māyā* – in other words, the illusory *Sītā*? Where is the qualification to touch *Sītā*, the embodiment of the transcendental potency (*cit-śakti*), who is Lakṣmī residing on the lap of Śrī Rāma?

I have heard of an occurrence in the life of Śrī Śaṅkarācārya that illustrates a similar power. When he



“First prepare
your ears (develop
transcendental *śraddhā*).
By doing so,
you will attain the
qualification
to hear the *siddhānta*
of the *Bhāgavata*.”



was defeated in debate by Ubhayabhārati, the wife of Maṇḍana Mīśra, he entered the body of a dead king, after putting his own body in a mountain cave in the safe custody of his servant Padmapāda.

In the same way, I could not realise anything about the transcendental nature of Śrīla Prabhupāda, having been cheated of his real mercy – and thus I have been deprived forever. Such is the result of not allowing his fully conscious words to enter my ears. This indeed is my extreme misfortune.

Disappearance pastime of the ācārya

Śrīla Prabhupāda observed that a wicked person like me, who egotistically considered himself to be his servant, had started brimming with such arrogance that at every step and every moment he was intent on usurping Śrīla Prabhupāda’s position, regarding himself to be equal to him. At that time, Śrīla Prabhupāda decided to teach a lesson to a sinful person like me, who is eternally conditioned and whose mentality is harder than stone, non-combustible like mica and dry like fire, by suddenly manifesting an extremely unbearable pastime that was harder than a thunderbolt and had even more burning power than fire.

In 1936, just before concealing his manifest pastimes, Śrīla Prabhupāda was residing at Puruṣottama Maṭha atop Caṭaka-parvata in his appearance place, Śrī Purī-dhāma. Observing my reluctance to follow his



Until I ready my ears
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murkhānam prakopaya na
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not pacify them.”



instructions, he said to me, “No one understands and accepts my message anymore. There is therefore no use for me to remain in this world; it is best that I leave.” At that time, I was unable to understand his compassionate intention and protested. And to my great misfortune, he unexpectedly struck me with this thunderbolt at dawn on Thursday, 1st January 1937.

Śrīla Prabhupāda saw me as a sense enjoyer and an *ahaṅgraha-upāsaka*, one who identifies himself with his object of worship. To bestow upon me the teaching of *bhakti-rasa* endowed with renunciation (*vairāgya-yuga bhakti-rasa*), he many times expressed his desire for me to accept the renounced order of life (*sannyāsa*); but because of my misfortune, I could not accept it at that time. Therefore, to teach me renunciation, which can destroy my mentality of identifying myself with the body and the attachment to anything related to the body, he enacted his disappearance pastime.

Towards the end of the first quarter of Śrī Gauḍīya-vedāntācārya Śrīla Baladeva Vidyābhūṣaṇa Prabhu’s *Siddhānta-ratna*, which is the foundation of his commentary on *Vedānta-sūtra*, he deliberates upon the topic of Rṣabhadeva’s leaving his body, as related in *Śrīmad-Bhāgavatam*. In doing so, he elucidates his statement on “*sāmpṛāya-vidhirapi prātīkyeva tāvataiva tadāveśa-parikṣayāt*” from *Śrīmad-Bhāgavatam* as follows: “*sāmpārāya-vidhir-dehat-yāgaprakārah tāvataiveti pratīkyena tādrśānām dehatyāgena śuśruṣūṇām (śiṣyāṇām) nṛṇām dehāveśa-tyāgādityarthah.*”

The purport is that although Śrī Rṣabhadeva was Bhagavān Himself, he still followed the behaviour of a *paramahansa* and performed pastimes, such as leaving his body, to enable his disciples and servitors to give up their attachment to their own body.

Words of consolation at the time of his departure

To console me, the dear most associates of *guru* have acquainted me with the statements of Śrī Śukadeva, the son of Vyāsa, in the thirty-first chapter of the Eleventh Canto of *Śrīmad-Bhāgavatam*, which recount Śrī Hari’s departure:

*rājan parasya tanu-bhrj-jananāpyayehā
māyā-vidāmbanam avehi yathā naṭasya
sṛṣṭvātmanedam anuviśya vihrtya cānte
samhrtya cātma-mahinoparataḥ sa āste*

O King, you should apprehend that a stage actor remains unchanged, even though while on stage before his audience he accepts various roles in which he enacts birth and death. Similarly, the acts of Kṛṣṇa, the Supersoul of all, in which He takes birth and disappears in the Yadu dynasty, may resemble the birth and death of embodied beings, but this is simply an act of His illusory potency. In reality the Supreme Personality, Bhagavān Himself, has created this universe and entered it as its Supersoul, to enact

His divine play. Again, at the time of destruction, He annihilates and winds up the entire creation within Himself, and then passively situates Himself in His own transcendental glory. (*Śrīmad-Bhāgavatam* 11.31.11)

The eternal form of the *ācāryadeva* is composed of knowledge and bliss, and remains constitutionally unchangeable – just like a dramatic performer [who appears to go through various transformations during his performance, but remains the same unaltered person]. On the stage of this world, the *ācāryadeva* merely acts out birth, death and so forth, all of which we can perceive using our knowledge-acquiring senses. The birth and death of an ordinary living entity is filled with pain and suffering, but the appearance and disappearance of the spiritual conscious form of the *atimartya ācārya*, who is beyond the control of the material nature, is full of joy. To astonish his audience, a magician may use a weapon to execute a person standing before him. An ignorant child cries upon seeing this, but those who know better understand that the killing is merely an illusion and do not lament for the person ‘slain’.

While the unbearable disappearance pastime of the *ācārya* is like a stage act, an ignorant person like me who does not comprehend this cannot be consoled. Thus, I

perceive his disappearance pastime, which is full of joy, to be extremely painful and heart-rending. Thus, while the servants of Śrī Guru are feeling true separation, I am lamenting like a *śūdra*.

I have heard from you all that *viraha*, separation, enhances the elegance of service; and when anything that stimulates remembrance of one’s object of worship appears on the path of one’s vision, it progressively makes one’s attachment for that object unflinching. Separation looks to enhance the highest pleasure of one’s worshipable object.

In the state of lamentation, however, the bound *jīva* becomes bewildered, and thus inactive: his energy and capacity disappear and he becomes afflicted by grief. Due to the absence of service, one cannot see in him any transformation akin to an enhancement of joy. Thus, I – like an ignorant fool, a *śūdra* – have become overwhelmed by lamentation. I am unable to discover any enthusiasm within. “*Hṛṣīkeṣa hṛṣikeśa-sevanam*” (“to serve the master of the senses with my senses”) has become a formidable task for me.

The ācārya’s affection toward his devotees

On the appearance day of Śrīla Prabhupāda, all that stirs in my mind is the account of his disappearance.

That is why I am experiencing grief at a time of joy. Seeing my misery, the embodiment of auspiciousness, Śrīla Prabhupāda, in order to inspire me, exhibits his appearance day each year soon after the day of his disappearance. With the hope of again having his *darśana* through you, his dear most associates, I have presented myself at your lotus feet. When one is deprived of meeting, the intense pain of separation is relieved only by death. Therefore, to console his devotees’ affliction caused by separation, Śrīla Prabhupāda has shown his mercy by manifesting his appearance pastime shortly after that of his disappearance. This is the distinctive quality of his tremendous compassion and *bhaktavatsalya*, which I am unable to properly express in words.



Śrī Rādhā-kuṇḍa manifested by Śrīla Prabhupāda at Śrīdhāma Māyāpura.



The ācārya's arrival in Śrī Dhāma

Śrīla Prabhupāda doubted that we would heed his instructions. Full of natural pride in his eternal identity, he adopted a grave and silent mood, intending to come to the bank of his ever-dear Śrī Rādhā-kuṇḍa. Understanding his inner intention, the Vaiṣṇavas, as Viṣṇudūtas, carried him on their heads and placed him in an especially well-decorated chariot that had many compartments (a metaphor for the special train that carried his body). As Śrīla Prabhupāda entered the largest and most exquisite compartment with his dearest servants, other servants followed, entering their respective chambers.

That Goloka chariot on the Earth planet had come for Śrīla Prabhupāda, Śrī Kṛṣṇa's dearest, and it now travelled at high speed and, without interruption, reached Śrī Kṛṣṇa-dhāma (a metaphor for Kṛṣṇanagara, near Navadvīpa) in the blink of an eye. The *ranakṣetra*, or battlefield (a metaphor for Ranaghata, the place of Śrīla Prabhupāda's maternal home where he had spent his early childhood), is where the battle between knowledge and realisation (*vidyā* and *vedanā*) took place. As the driver stopped here, Śrīla Prabhupāda, the *ācārya*, reminded me of his childhood pastime of acquiring

knowledge, even though he was inherently possessed of realised knowledge. Like Badhva Ṛṣi, he apprised me of many things, without actually speaking.²

At that time, I could not understand anything he was saying to me, due to my ignorance; but I fully realised that any attempt to hear the *vāṇī*, or divine instructions, from the personification of transcendental *vāṇī* using one's material ears is futile.

Travelling from Kṛṣṇa-dhāma, the embodiment of *śrī-vāṇī*, Śrīla Sarasvatī Prabhū, reached Gaura-dhāma – which is non-different from Kṛṣṇa-dhāma. There, at Śrī Svānanda-sukhada-kuṅja he met with Śrīla Bhaktivinoda Ṭhākura to inform him of his arrival. From there he went to the bank of Śrī Rādhā-kuṇḍa, which was manifested by the *ācārya* of Śrī Caitanya Maṭha on the premises of Candraśekhara Ācārya-bhavana at Śrīdhāma Māyāpura, where he met with Śrīla Gaurakiśora dāsa Bābāji Mahārāja.

Nearby, on the bank of the *kuṇḍa* in Sevā-kuṅja, he was decorated with flowers, garlands, sandalwood paste and various other ingredients collected by this degraded person. After this unfortunate person beautified his bodily lustre (*lāvaṇya*)³ Śrīla Prabhupāda situated himself in *samādhi* as the dear most associate of Śrī Rādhā Madana-mohana. To give me the eligibility to render service to the Divine Couple under his guidance, he took up residence there forever. I now pray to the servants of Gurudeva that they may mercifully bestow upon me a fraction of the qualification needed to serve Gurupādapadma in fulfilling his most cherished desire.

*namah om viṣṇu-pādāya kṛṣṇa-preśṭhāya bhūtale
śrīmate bhakti-siddhānta-sarasvatīti-nāmine
namaste gauravāṇī śrīmūrtaye dīna-tāriṇe
rūpānuga-virudhāpa siddhānta-dhvānta-hāriṇe*



Translated from the "Prabandhāvalī"

of Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja

² Vāskali, the disciple of Badhva Ṛṣi, inquired from his teacher three times about the nature of *brahma*. By maintaining silence, Badhva Ṛṣi satisfied his enquiry. Since *brahma* lies beyond material words, silence was the appropriate response to his question. Similarly, Śrīla Prabhupāda spoke to Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja through his silence – and reminded him the teaching that the material ears have no power at all to grasp the divine instructions of Śrī Guru.

³ This refers to the placing of salt around his body.

Centennial Year

OF ŚRĪ ŚRĪMAD BHAKTI ŚRĪRŪPA



of the Appearance

SIDDHĀNTĪ GOSVĀMĪ MAHĀRĀJA

An Introduction to Śrī Śrīmad Bhakti Śrīrūpa Siddhāntī Gosvāmī Mahārāja
by Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja



Śrī Śrīmad Bhakti Śrīrūpa Siddhāntī Gosvāmī Mahārāja appeared on the *śukla-pañcamī* in Kārttika, Monday, 12th October 1906, in a religious and well-to-do family in the Jhalokari village of the Variśāla district, which is now in Bangladesh. His parents named him Śiva Śaṅkara. From his very childhood it was observed that he had a natural inclination to glorify the name, form, qualities and pastimes of Śrī Bhagavān.

While studying at college, he heard the message of Śrīman Mahāprabhu from the lips of Śrī Śrīmad Bhakti Viveka Bhāratī Gosvāmī Mahārāja, one of the intimate associates of *jagad-guru aṣṭottara-śata* Śrī Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, and was highly impressed. He left his home and parents, and on Gaura-pūrṇimā day in 1924 he received *harināma* and *vaiṣṇavī-dīkṣā* from Śrīla Sarasvatī Ṭhākura Prabhupāda in Śrīdhāma Māyāpura. From that time on he was known as Śrī Siddha-svarūpa Brahamacārī.

After taking shelter at the lotus feet of Śrīla Prabhupāda, he studied various scriptures on *bhakti*, and under the guidance of the Vaiṣṇavas began to fearlessly preach the message of Śrī Caitanya Mahāprabhu. Observing his qualities Śrīla Prabhupāda gave him the titles “Upadeśaka” (instructor), “Mahā-upadeśaka” (exalted instructor) and “Vidya-vāgīśa” (one whose knowledge and speech is a representation of Sarasvatī, the goddess of transcendental knowledge).

Once he went to preach in Kiśoragañja in the Maimanasingha district of East Bengal (Bangladesh) with *pujyapāda* Śrī Śrīmad Bhakti Gabhastī Nemi Mahārāja. As he fearlessly lectured about the Absolute Truth to the large assembly, he mentioned that the preaching of Svāmī Vivekananda and Śrī Ravīndranātha Tagore never truly represented Indian culture. His words riled the

entire assembly, who proceeded to condemn the Gauḍīya Maṭha. Fearing that he had ruined their preaching, one of the *brahamcārīs* immediately sent news of the disturbance to Śrīla Prabhupāda, who was in Śrīdhāma Māyāpura at the time. But Śrīla Prabhupāda was overjoyed and commented, “Today, Siddha-svarūpa Brahamcārī’s preaching of my mission was more valuable than a collection of one *lākha* rupees.” Śrīla Prabhupāda immediately left Māyāpura and travelled to Kiśoragañja along with his associates.

The next few sessions of that assembly drew an even larger crowd as people gathered to hear what the Gauḍīya Maṭh had to say in its defence. In those assemblies Śrīla Prabhupāda presented scriptural evidence to confirm the accuracy of the statements of Śrī Siddha-svarūpa Brahamacārī. In this way, he established the conceptions of pure *bhakti* as propagated by the Gauḍīya Maṭha. His explanation satisfied the people there and they became favourably disposed to the Gauḍīya Maṭha.

In 1941 on the day of Vijayā-daśamī, Śrī Siddha-svarūpa Brahamacārī accepted *sannyāsa* and was given the name Śrī Bhakti Śrīrūpa Siddhāntī Mahārāja.


When Śrīla Prabhupāda entered his unmanifest pastimes, Śrī Śrīmad Bhakti Śrīrūpa Siddhāntī Mahārāja and his *śikṣā gurudeva*, Śrīmad Bhakti Viveka Bhāratī Mahārāja, founded a separate institution named “Śrī Sārasvata Gauḍīya Āsana and Mission”. The first branch of this institution was established in Kolkata, the second in Śrī Navadvīpa and the third in Śrī Jagannātha Purī. In 1947 Śrī Śrīmad Bhakti Viveka Bhāratī Mahārāja entered *apraṇāta-līlā* and Śrī Śrīmad Bhakti Śrīrūpa Siddhāntī Mahārāja became the president and *ācārya* of this Mission.

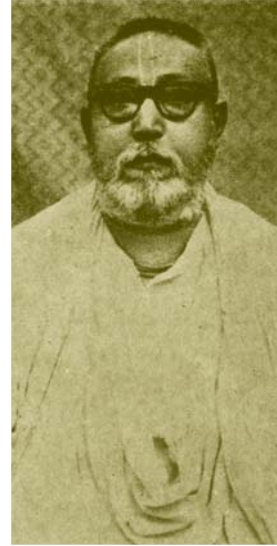
Śrī Śrīmad Bhakti Śrīrūpa Siddhāntī Mahārāja was deeply attached to transcendental knowledge and was responsible for publishing the following books: *Śrīmad Bhagavad-gītā* with the commentaries of Śrīla Baladeva Vidyābhūṣaṇa, along with his own simple and easy to understand *vṛttī*, or explanation of those commentaries; Śrīla Baladeva Vidyābhūṣaṇa's *Govinda-bhāṣya* and *Sūkṣma-tīkā* with translations. These are commentaries on Śrī Kṛṣṇa-dvaipāyana Vyāsa's *Vedānta-sūtra*, or *Brahma-sūtra*, published along with his own commentary entitled *Siddhānta-kaṇā*; the ten prominent Upaniṣads namely, *Īśa*, *Kena*, *Kaṭha*, *Śvetāśvatara*, *Muṇḍaka*, *Māṇḍūkya*, *Praśana*, *Taittirīya*, *Aitareya* and *Gopāla-tāpani*, along with commentaries that are in accordance with Gauḍīya conceptions; and Śrīla Viśvanātha Cakravartī Ṭhākura's *Śrī Bhagavatāmṛta-kaṇā*, *Śrī Bhaktirasāmṛta-sindhu-bindu* and *Śrī Ujjvala-nīlamanī-kiraṇa*.

Śrī Śrīmad Bhakti Śrīrūpa Siddhāntī Mahārāja had a very special relationship with my most worshipable Gurudeva, *aṣṭottara-śata* Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja. Upon joining the *maṭha* as a *brahmacārī*, he saw the high level of erudition of the *sannyāsīs* and other *brahmacārīs* living there. Thinking that he should also further his studies, he returned to his home and decided to continue his law studies and eventually practise in the court room. When Śrī Vinoda-bihārī Brahmācārī (my Gurudeva's name before taking *sannyāsa*) came to know this he went to Śrī Siddha-svarūpa Brahmācārī's home. He stayed there for a few days and convinced him to return to the *maṭha*.

My Gurudeva was always affectionate to him, regarding him as a younger brother, and he in turn had great respect and regard for my Gurudeva. When my Gurudeva entered *apraṇāta-līlā*, Śrī Śrīmad Bhakti Śrīrūpa Siddhāntī Mahārāja was residing in his *maṭha* in Śrīdhāma Navadvīpa. He immediately came to Śrī Devānanda Gauḍīya Maṭha and under his guidance only, we placed our Gurudeva in *samādhi*. He then mercifully assisted in making a legal constitution for Śrī Gauḍīya Vedānta Samiti. For these acts of kindness, the members of the Samiti will forever remain indebted to him.

During his final days, Śrī Śrīmad Bhakti Śrīrūpa Siddhāntī Mahārāja was residing in his Kolkata Maṭha, and it was there he entered *apraṇāta-līlā* on 17 September 1985.

Śrī Śrīmad Bhakti Śrīrūpa Siddhāntī Gosvāmī Mahārāja demonstrated exemplary *niṣṭhā* in fulfilling the *mano 'bhīṣṭa* of his Gurudeva. I pray at his lotus feet for his causeless mercy so that I can fulfil the *mano 'bhīṣṭa* of my own beloved Gurudeva with a similar determination. 



Reflecting Preaching

Excerpts from
A Glorification
Written for the
by ŚRĪ ŚRĪMAD

His Internal Bhajana

We notice two prominent aspects of Śrīla Prabhupāda's supramundane pastimes.

The first is his internal (*antaraṅga*) *bhajana*, which is comprehended only by those of his disciples whose *anarthas* have been eradicated. This principle is indicated in the following pastime. The damsels of Vraja, who were afflicted with pangs of separation from Kṛṣṇa, the embodiment of all nectarean *rasa*, met Him at Kurukṣetra. There, by attracting Him and bringing Him to their very own place, Śrī Rādhā-kuṇḍa, they tried to arrange His meeting with Śrī Rādhā during the midday pastimes. These pastimes take place on the pretext of performing Sūrya-pūjā, the internal, profound purpose of which cannot be understood by outsiders. In the same way, many unfortunate persons like myself, could not comprehend that on the surface of Śrīla Prabhupāda's pastime of teaching about *antaraṅga-bhajana* was another pastime, which was one of deception.¹

¹ Śrīla Prabhupāda's desire was to teach everyone about *antaraṅga-bhajana*, but not everyone was qualified for that. With the aim of freeing them from *anarthas* and qualifying them for such *bhajana*, he enacted the pastime of introducing many external

Translated into English for the first time

on Unique Aspects of Śrīla Prabhupāda's and Teachings

of the Transcendental Life and Precepts of Śrīla Prabhupāda
occasion of Śrīla Prabhupāda's Appearance Day, 26th February 1970

Bhakti Śrīrūpa Siddhāntī Gosvāmī Mahārāja

Among Śrīla Prabhupāda's instructions we find: "Our supreme engagement is to serve the Vrajavāsīs, who are distraught in separation from Kṛṣṇa after He has gone to Mathurā." Śrī Caitanya-caritāmṛta describes the mood manifested by Śrī Kṛṣṇa Caitanya Mahāprabhu, who nourished *vipralambha-rasa* upon seeing Jagannātha. At that time He was absorbed in the *bhāva* of Śrī Rādhā in Her pastimes of transcendental madness born of separation from Kṛṣṇa.

(*pāñcarātrika*) activities, such as constructing temples, performing deity worship, making exhibitions, collecting *bhikṣā* and farming. Noting only these external activities, *sahajiyās* who wanted to jump into *antaraṅga-bhajana* without the proper qualification, kept a distance from him. They thought, "If we go to Prabhupāda, he will simply engage us in these external activities instead." In this way they were deceived. But those who dedicated themselves to these 'external' services under his guidance eventually, by his mercy, became freed from *anarthas*, and thus became qualified to perform *antaraṅga-bhajana*.

Also, by his *hari-kathā*, Śrīla Prabhupāda mostly refuted impersonalism and *sahajiyism*, but this alone was not his real purpose. One who exclusively considers these external activities to be his real preaching is deceived. Śrīla Prabhupāda himself said that he has not come to this world to cut the jungles of misconceptions, but he had to plough the land of the hearts of the people so that the seed of pure devotion could be planted and watered and thus grow there without hindrance.

*ye kāle karena jagannātha daraśana
mane bhāvena, kurukṣetre pāiyāchi milana
ratha-yātrāya āge jabe karena nartana
tāñhā ei pada mātra karaye gāyana
"sei ta' parāṅga-nātha pāinu
jāhā lāgi madana-dahane jhuri' genu"
ei dhuyā gāne nāce dvitīya prahara
kṛṣṇa laiṅgā vraje jāi – ei bhāva antara
ei-bhāve nṛtya-madhya paḍe eka śloka
sei ślokerā artha keho nāhi bujhe loka
"yaḥ kaumāra-hara cetaḥ samutkañṭhate"*

When Śrī Caitanya Mahāprabhu took *darśana* of Lord Jagannātha, He would think, "I have been able to meet with Kṛṣṇa at Kurukṣetra."

When He danced before the chariot during Rathayātrā, He would simply sing this stanza:

"I have attained that very Lord of My life, for whom I was burning in the fire of Cupid."

He would sing this song and dance during the second part of the day, imbued with the ecstatic mood: "I am taking Kṛṣṇa back to Vraja."

In this way, while dancing He would recite one verse, the meaning of which no one could understand: "yaḥ kaumāra-hara ... cetaḥ samutkañṭhate."

Śrī Caitanya-caritāmṛta (Madhya-līlā 1.53–56)



In his *anubhāṣya* of these verses Śrī Śrīla Prabhupāda writes: “Absorbed in the *bhāva* of Śrīmatī Rādhārāṇī, and adorned with the mood of experiencing an extremely long separation from Kṛṣṇa, who has gone to Mathurā, Śrī Mahāprabhu has made it known that the cultivation of *vipralambha-rasa* (a mood of separation from Kṛṣṇa), which constantly nourishes *sambhoga* (meeting with Him), is the only *sādhana* of the *jīva*.

“The eighty-second chapter of *Śrīmad-Bhāgavatam*’s Tenth Canto describes how the *vraja-gopīs* residing in Gokula, who were anxious for Kṛṣṇa’s *darśana*, went to Kurukṣetra on the occasion of the solar eclipse (Syamanta-pañcaka) and manifested the moods of their hearts. The second occurrence of these moods was when Śrī Gaurasundara would take *darśana* of Jagannātha, the Lord of Nīlācala.

“In Kurukṣetra, the *gopīs* [by their very presence] removed Kṛṣṇa’s opulence and made an effort to bring Him to Gokula so He could relish its sweetness. Similarly, Gaurahari took Kṛṣṇa, in the form of Jagannātha-deva, from the Nīlācala temple (which is likened to Kurukṣetra) to Guṇḍicā (or Vṛndāvana, the place of His *parakīya-līlā*). Śrī Gaurasundara, in the mood of

Those who had
the fortune to witness
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Śrī Śrīla Prabhupāda’s
pastimes of feeling
separation
have been
exceedingly blessed.

Śrīmatī Vārṣabhānavī, sang the sentiments in Her heart in front of the chariot as it moved towards Vṛndāvana (the Guṇḍicā-mandira).”

Those who had the fortune to witness with their own eyes Śrī Śrīla Prabhupāda’s pastimes of feeling separation – while he was on the islands of Madhyadvīpa and Godrumadvīpa in Śrī Rādhā’s forest (Navadvīpa) having *sphūrti* of the midday pastimes at Rādhā-kuṇḍa; as the Sun-temple at Konārka stimulated within him the mood of Sūrya-pūjā; and at Sūrya-kuṇḍa, when he would go there at midday and exemplify absorption in the eternally perfect moods of the midday pastimes – have been exceedingly blessed.

His Mercy upon the Jīvas

The second aspect of Śrī Śrīla Prabhupāda’s pastimes was his endeavour to free the *jīvas* from their aversion to Kṛṣṇa and attract them to Him. The *jīvas* have invented, are inventing and will invent many paths on which to run towards *māyā* at an intense pace. And Śrīla Prabhupāda, as the non-different form of Baladeva, devised equally as many means to attract these *jīvas* to perform *bhajana* of Śrī Hari. This aspect is clearly revealed in his pastime of purifying the whole world.

Vraja-maṇḍala Revealed in Navadvīpa

Our Śrī Śrīla Prabhupāda instructed us: “Only by service to Śrī Gaurahari can one attain Vraja. Gaura is the combined form of Rādhā and Kṛṣṇa, and therefore, taking shelter at His lotus feet is identical to serving Kṛṣṇa. They are aspects of the same *tattva*. One need not consider superior and inferior aspects of a single substance. Gaurasundara’s compassion is supreme and Kṛṣṇacandra’s sweetness is beyond compare.”

Śrīla Prabhupāda, who is Śrī Gaura’s personal associate, has informed us that superior to Vaikuṇṭha is Madhu-purī, that is, Śrīdhāma Navadvīpa-Māyāpura. Higher than that is Śrīvāsa-aṅgana, the *rāsa-sthalī* of Gaura-līlā. Superior to that is Śrī Caitanya Maṭha, which represents Govardhana, and even greater than that is Śrī Rādhā-kuṇḍa, or Vraja-pattana.²

² Vraja-pattana is located within Śrī Caitanya Maṭha, where Śrī Rādhā-kuṇḍa is situated.

He has revealed to us that on the banks of Vraja-pattana Śrī Rādhā-kuṇḍa are the groves of Śrī Rādhā’s *prīya-sakhīs*. Furthermore he has informed us of the speciality of the *rūpāmuga* conception concerning Śrī Rādhā-Govinda’s midday pastimes. In regard to Vraja-maṇḍala and Vraja-pattana, by defining the word *tadvana* from the *Talavakāra Upaniṣad*, Śrīla Prabhupāda revealed that the twelve forests of Vraja-maṇḍala represent the twelve *rasas*, and the nine forests [islands] of Navadvīpa, pertain to the nine types of *bhakti*. And in explaining the *mantra* “*tad-vanam-ity-upāsītavyam*” he has acquainted us with the worship of Kāmadeva. His special position as the dear associate of Śrī Gaura is thus illuminated.

His All Auspicious Being

Śrīla Prabhupāda’s name, figure, qualities, his speciality as an associate [of Bhagavān], and his pastimes – all reveal his position as an eternal confidante of Śrī Rādhā. For example: his name (*śrī nāma*) – Vārṣabhānavī-dayita dāsa; his transcendental form (*rūpa*), which fulfilled the innermost desire of Śrī Rūpa; his qualities (*guṇa*), which afford him the exclusive qualification of performing the highest service to Śrī Guṇa-maṅjarī (Śrīla Gaura-kiśora dāsa Bābājī Mahārāja); his speciality as an associate [of Śrī Rādhā] in serving the grove of Śrīla Bhaktivinoda Ṭhākura’s teachings; and, in his eternal service to Śrī Kuṇḍeśvarī, his extremely magnanimous pastime of manifesting perpetual *hari-kīrtana* at Svānanda-sukhada-kuṅja, which is situated in part of the *kuṇḍa* of Śrī Lalitā, the dear most friend of Śrī Kuṇḍeśvarī.

Realisation of One’s Svarūpa

Śrīla Prabhupāda further told us that, just as according to *pāñcarātrika* considerations, one becomes twice born after receiving *pāñcarātrika dīkṣā*, a *rāga-mārga sādha*’s realisation of his eternally perfect spiritual body (*svarūpa siddhī*) in conjugal love (*madhura-ratī*) by the mercy of Śrī Guru is in fact his very birth from the womb of a *gopī*. When a person relinquishes his *puruṣābhimāna*, or mentality of being the enjoyer, his eternally perfect transcendental attachment to Kṛṣṇa in conjugal love manifests. At that time he becomes aware of his own transcendental nature and form, which are

suitable for service, and thus he serves Kṛṣṇa under the guidance of a transcendental *gopī*. Śrīla Prabhupāda explained that without being born from the womb of a *gopī*, an understanding of Śrī Rādhā's three baths – *tāruṇyāmṛta*, *kāruṇyāmṛta* and *lāvaṇyāmṛta* [as explained in *Śrī Caitanya-caritāmṛta (Madhya-līlā 8.168–9)*] – does not come.

Śrīla Prabhupāda has explained to us that being in the group of Śrī Rādhā, who is Kṛṣṇa's foremost servant, is unlimitedly greater than being in the party of Śrī Kṛṣṇa, or even being neutral. It is more favourable to the service of the master to be part of the servant's group than it is to be part of the master's group.

His Aprākṛta Gifts in terms of Sambandha, Abhidheya and Prayojana

Sambandha

Śrīla Prabhupāda informed us of the gifts of *sambandha* by telling us about the realm of Absolute Reality, which is *adhokṣaja*, or beyond direct sense perception. He further informed us of the supramundane (*aprākṛta*) realm, which exists for those whose *adhikāra*, or level of consciousness, is even higher than that of the *adhokṣaja* realm.

Śrīla Prabhupāda, the intimate associate of Śrī Gaura, revealed the superiority and speciality of the *aprākṛta* gift received in *śrī svarūpa-rūpānuga-bhaktivinoda's* line as compared with the *adhokṣaja* gift of Śrī Viṣṇu Svāmī and Śrī Śrīdhara Svāmī (who is in Śrī Viṣṇu-svāmī's *sampradāya*); Śrī Rāmānuja; Śrīman Madhvācārya (who is the *guru* of the *tattvavādīs*); Śrī Nimbārkācārya, and other previous *ācāryas*.

The gift bestowed by the previous *ācāryas* pertains to the lower division of the spiritual sky. However, the gift of the higher part, the *aprākṛta* (transcendental)

realm, can be attained only by the exclusive mercy of Śrī Rūpa Gosvāmipāda and his intimate associates. Only Śrī Rūpa Gosvāmī bestows the nectar of the *bhakti-rasa* of Śrī Gaurasundara, who accepted the mood of Śrīmatī Rādhikā, the *ācārya* of *ujjala-rasa*. For this reason, our Śrī Śrīla Prabhupāda would always sing this prayer before us:

*ādadānas-trṇam dantair-idaṁ yāce punaḥ punaḥ
śrīmad-rūpa-padāmbhoja-dhuliḥ syāṁ janma-janmani*

Clasping a straw between my teeth, I repeatedly beg to become the dust of the lotus feet of Śrīmad Rūpa Gosvāmī birth after birth.

Abhidheya

Śrīla Prabhupāda has also informed us about the speciality of the gift related to *abhidheya* (the process to attain the

goal). Some propagate the following to be *abhidheyas*: enjoyment and performance of fruitive acts (*bubhukṣā*); the cultivation of renunciation and knowledge (*mumukṣā* or *māyāvāda*); and the performance of *aṣṭāṅga-yoga (siddhi-vāñchā)*. The result of these processes, however, is merely self-deception.

The *jīva* must engage everything of this world exclusively in the service of Bhagavān. It is not within his right to enjoy or renounce; the sole enjoyer of the entire creation is Vrajendra-nandana. The *jīva's* constitutional occupation is to place his very self in the guidance of the *āśraya-vigraha*, and engage everything of this world in the service of the *viṣaya*, supreme enjoyer. That supreme enjoyer is, in fact, thoroughly embraced by

the *āśraya*, or repository of love for Him. This eternal occupation of the *jīva* is *abhidheya*, or *bhakti*. It is of two types: *vaidhī* and *rāgānugā*. The performance of this *abhidheya-bhakti* is characterised by hearing, chanting and remembering *nāma*, or the transcendental message.

**To construct temples,
worship śrī-vigraha and
enhance the grandeur
of worship all belongs to
the pāñcarātra-patha.
... In the bhāgavata-patha,
however, one can constantly
hear, chant and remember
Śrī Hari's names, form,
qualities, associates,
pastimes and so on in
vipralambha-rasa.**

In relation to *vaidhī-bhakti*, Śrīla Prabhupāda always reminded us of Śrīla Rūpa Gosvāmī's instruction to take shelter of *yukta-vairāgya*. And to indicate how we should practise *rāgānuga-bhakti*, he informed us of the words that emanated from the mouth of Śrīman Mahāprabhu: “*para-vyasaninī nārī vyagrāpi grha-karmasu* – a woman attached to someone other than her husband performs her household duties more attentively.”

Śrī Gaurasundara has apprised us about the paths of *bhagavad-bhakti*: *pāñcarātra* and *bhāgavata*, in His instructions to Śrīla Rūpa Gosvāmī. Śrīla Prabhupāda has spiritually harmonised both of them in an unprecedented manner. To construct temples, worship *śrī-vigraha* and enhance the grandeur of worship all belongs to the *pāñcarātra-patha*. On this path there is always some impediment, and therefore ritualistic services cannot be performed incessantly.

In the *bhāgavata-patha*, however, one can constantly hear, chant and remember Śrī Hari's names, form, qualities, associates, pastimes and so on in *vipralambha-rasa*. “*Bahu-bhir milītīvā yat kīrtanam tadeva sañkīrtanam* – *kīrtana* that is performed when many people assemble together is called *sañkīrtana*”; and “*param vijayate śrī-kṛṣṇa-sañkīrtanam* – may *śrī-kṛṣṇa-sañkīrtana* be ever victorious”.

Śrīla Prabhupāda taught that these statements of Śrī Guru and Gaurāṅga are the Śrī Gauḍīya Maṭha's very object of worship. For the gradual auspiciousness of the *jīvas*, he encouraged the *pāñcarātrika* process as an aid in the worship of the fire of *sañkīrtana-yajña*. This *sañkīrtana-yajña* has seven flames, such as *ceto-darpaṇa-mārjana*, which were ignited by Śrī Gaurasundara, the very embodiment of *śrī-kṛṣṇa-sañkīrtana*. By harmonising *pāñcarātra* and *bhāgavata* paths in an unexcelled way, Śrīla Prabhupāda demonstrated how to perform *arcana* in pursuance of *kīrtana*. By this he also showed how one who is a follower of the *pāñcarātrika* path should always aim to aspire for the service and guidance of the *āśraya-vigraha* (Śrī Rādhā), the source of *hlādinī*, that is, *kīrtana*.

Prayojana

The speciality of Śrīla Prabhupāda's presentation of *prayojana*, the goal, is also unparalleled and without a second. Goals are of two types – false and genuine. The bestowal (*dāna*) of that goal that is rooted in motives

for *dharma*, *artha*, *kāma* and *mokṣa* is full of deception. *Śrīmad-Bhāgavatam* and the previous Vaiṣṇava *ācāryas* have explained this. Such benefaction is completely condemned by Śrī Gaurasundara and his followers, the Gosvāmīs.

Our Śrīla Prabhupāda flew the victory flag of *bhāgavata-dharma*, which is free from all deception, throughout every region in both eastern and western countries. He did so in a *yuga* when enjoyment is accepted as *bhakti*, gratifying the senses as *prema*, the insignificant *jīva* as Nārāyaṇa, the body as the *ātma*, the philosophy of considering and tending to the body

as the self as service, duplicity (or cheating) as truth, selfishness as generosity and deception of the masses as the emblem of religion. Furthermore, he did so in an age when the deceptive philosophy that there are as many paths as there are opinions has gained international renown and made immense and extensive impact on the minds of men who are averse to devotion.

Through both his conduct and precepts he has communicated that our sole object of worship is the happiness that is identical to the happiness of the *āśraya*.³ Experience of this happiness will vary according to the *bhāva* of the *āśraya*. When there is a stimulus between the *āśraya* and *viśaya*, Their mutual desire to meet with each other appears. The happiness we aspire for comes from performing service in the guidance of the *sakhīs* and *mañjarīs*, who are instrumental in bringing about Their meeting, thus causing *rasa* to arise in Them.



Translated from Introduction to the *Vedānta-sūtra*, “Glorification of Śrīla Prabhupāda”

³ In this context *āśraya* refers to that repository of love for Kṛṣṇa whom we worship, that is, Śrī Rādhā, and also Her dear most *sakhīs* and *mañjarīs* under whose guidance we perform service to Him.

Selected Nectarean

of Śrī Śrīmad Bhakti Śrīrūpa Siddhāntī Gosvāmī Mahārāja

- (1) Obtaining the shelter of the lotus feet of a genuine *guru* is, without a doubt, a matter of both great fortune and great dilemma for the *baddha-jīva*. If, however, a fortunate soul has a sincere longing and ardency to attain a true *guru*, he does so by the mercy of Śrī Kṛṣṇa.
- (2) The *baddha-jīva* is extremely insignificant; it is impossible for him to realise the magnitude of Śrī Guru.
- (3) One who, birth after birth has accumulated *bhakti-unmukhi-sukṛti*, or spiritual merits leading to *bhakti*, will, in one birth, come face to face with the devotee of Śrī Kṛṣṇa, Śrī Guru, by Śrī Kṛṣṇa's mercy. By the mercy of that *kṛṣṇa-bhakta* (Śrī Gurudeva) one hears *kṛṣṇa-kathā* from his mouth and gradually experiences the appearance of devotion in one's heart. By the light of the sun, one sees the sun. Similarly, in the light of the *sādhu's* mercy one can comprehend the *sādhu's svarūpa* (eternal nature), and an acute hankering awakens to engage in *hari-bhajana* in the shelter of his lotus feet.
- (4) The *sādhu* mercifully gives *mantra* initiation (*dīkṣā*) and instructions (*śikṣā*) in the path of *hari-bhajana* to that sincere and surrendered person.
- (5) As a result of accepting the shelter of a *sādhu's* lotus feet, a person performs *hari-bhajana*, and as he gradually becomes free from *anarthas*, he becomes cognizant of the nature of the transcendental reality.
- (6) Only a *sādhu* who knows the imports of all *śāstras*, who is devoted to Bhagavān and who is intent on *bhajana*, is a genuine *guru*. Those who speak in order to appease the fancies of the *baddha-jīva's* mind and thus try to attract it are not worthy of the title *guru*; rather they are the *jīva's* enemies. Never associate with them no matter how fond of their charming words you may be.
- (7) Know that the entirety of instructions given by the *karmīs*, *jñānīs*, *yogīs* and pseudo *bhaktas* to the *jīva* so he can obtain his own pleasure contain no

Translated into English for the first time

Advice

message of eternal, supreme auspiciousness. The association of such persons is always to be rejected, no matter how enjoyable it is.

(8) One cannot understand that the association of non-devotees brings utter inauspiciousness until, as a matter of fortune one achieves the pure devotee's mercy, which results from Śrī Kṛṣṇa's grace.

(9) The words of pure devotees are contrary to our sense gratification. No matter how pitiless and harsh their words may seem if we can sincerely submit to them with our body, mind and words, our eternal welfare is assured.

(10) *Mahā-bhāgavata* Vaiṣṇavas are the eternal, dear associates of Gaura-Kṛṣṇa. If a *jīva* has not accumulated an unlimited amount of *bhakti-unmukhi-sukṛti*, the *darśana* and shelter of such Vaiṣṇavas does not come within the scope of his fortune.

(11) Merely maintaining the arrogance that one has received the mercy of *śuddha-bhaktas* does not actually award that mercy or the position of being their disciple.

(12) A genuine disciple is just as rare as a genuine *guru*.

(13) Śrī Bhagavān, as *antaryāmī*, resides in the hearts of all. Since pure devotees are the *antaryāmī* of even Bhagavān, they can serve Him according to His internal desires and thus please Him. Thus they are known as *bhagavat-preṣṭha*. Even after becoming the genuine disciple of such a person, one must understand the inner desire of Śrī Gurudeva and serve him accordingly.

(14) One cannot charm Śrī Gurudeva with a display of external emotions, gestures and formalities. If one becomes a disciple without sincerely surrendering oneself at Śrī Gurudeva's lotus feet, it is like trying

to cheat a blacksmith regarding iron¹ and one is bound to be cheated of his own welfare.

(15) Only at the time of Śrī Gurudeva's disappearance can one recognise the actual identity of his disciples. One can then understand who has approached Śrī Guru with what intention.

(16) Even after taking shelter of a *sad-guru's* lotus feet, some disciples secretly strive to occupy the seat of Śrī Gurudeva at the time of his disappearance. Their acceptance of the shelter of Śrī Guru's feet was merely deceit. They are, in fact, hostile and inimical to *guru*.

(17) Moreover, some disciples try to misappropriate the opulence and paraphernalia intended for the service of Śrī Guru-Gaurāṅga. This is not understood while Śrī Gurudeva is still present, but after he has disappeared from this world, it assumes a terrible form. Know these disciples to be hypocrites, enjoyers and offenders.

(18) Even at the time of Śrī Gurudeva's manifest presence, some try to control their godbrothers instead of regarding them as worshipable. Thus they become severe offenders of the Vaiṣṇavas.

(19) Those who have been appointed to the position of temple-manager, but who do not serve in mutual cooperation with others and are reluctant to give due respect to their godbrothers, are sense

enjoyers, that is, enjoyers of the *maṭha*. Instead of serving Bhagavān they are greedy to enjoy His property. They are a disgrace to the title "disciple".

(20) Many, who are disciples in name only, even try to destroy the institution when Śrī Gurudeva disappears because the honour they receive decreases at that time. These people are most inimical to *guru* and most certainly condemned to hell.

(21) Those disciples who deviate and engage in numerous acts of malice against Śrī Guru when he disappears were undoubtedly hidden deceivers at the time of his manifest presence.

(22) Those in the stage of *sādhana*, who are not careful about obeying Śrī Guru and avoiding offences to Vaiṣṇavas, fall down even though they may have reached an elevated level.

(23) Those who take shelter at the lotus feet of a *sad-guru* with a desire to do *hari-bhajana* should simple-heartedly follow Śrī Gurudeva's instructions with their body, mind and words. If they fail to drive extraneous desires from their hearts, the prohibited endeavours for *karma* and *jñāna* will present numerous deterrents to remaining on the path of *śuddha-bhakti*.

(24) If the disciple's heart is not clean, Śrī Guru's heart does not reflect in it. Only out of immense fortune does the moon of *bhakti* that exists in the heart of Śrī Gurudeva, *mahā-bhāgavat*, manifest within the heart of the disciple.

¹ A blacksmith's primary occupation is working with iron.

(25) A simple-hearted disciple, who desires his true benefit, practically never meets a bad end.



(26) A disciple surrendered at the lotus feet of a *sad-guru* should always keep in mind the teachings from “Śrī Rūpa-śikṣā” in *Śrī Caitanya-caritāmṛta*. In this way he should serve Śrī Guru without duplicity, and with utmost caution he should cultivate the limbs of *śravaṇa* and *kīrtana* of *śrī hari-kathā*.



(27) If the *sādhaka*'s life lacks simplicity and caution, he will achieve the opposite of his cherished ideal.



(28) Among all the *jīvas* who are wandering throughout the universe, one who has accrued spiritual merit over many lifetimes obtains the seed of the creeper of *bhakti*, or *śraddhā*. This takes place when the *jīva*, by Kṛṣṇa's mercy, is favoured by His dear associates. Endowed with that *śraddhā*, the disciple as a gardener, plants that seed in his heart. He waters it by hearing and chanting the instructions flowing from the mouth of Śrī Gurudeva. Thus by these activities, the creeper sprouts and gradually climbs to the lotus feet of Śrī Kṛṣṇa.



(29) That creeper of *bhakti* passes beyond this universe, and beyond the Virajā River, Brahma-loka and Paravyoma, the spiritual sky, and goes to Goloka Vṛndāvana where it climbs the *kalpa-vṛkṣa* (wish-fulfilling tree) of Śrī Kṛṣṇa's lotus feet. The gardener, still in this world, continues to irrigate the creeper with the water of *śravaṇa* and *kīrtana* and thus welcomes the fortune of tasting the fruit of *prema*.



(30) If, in the stage of *sādhana*, innumerable weeds, such as the desire for enjoyment, liberation, material gain, worship and fame grow, as well as the tendency to engage in prohibited behaviour – cheating, violence, and so forth – then the main plant cannot grow. At the time of watering it, the *sādhaka* will first cautiously cut the weeds so that they don't grow.



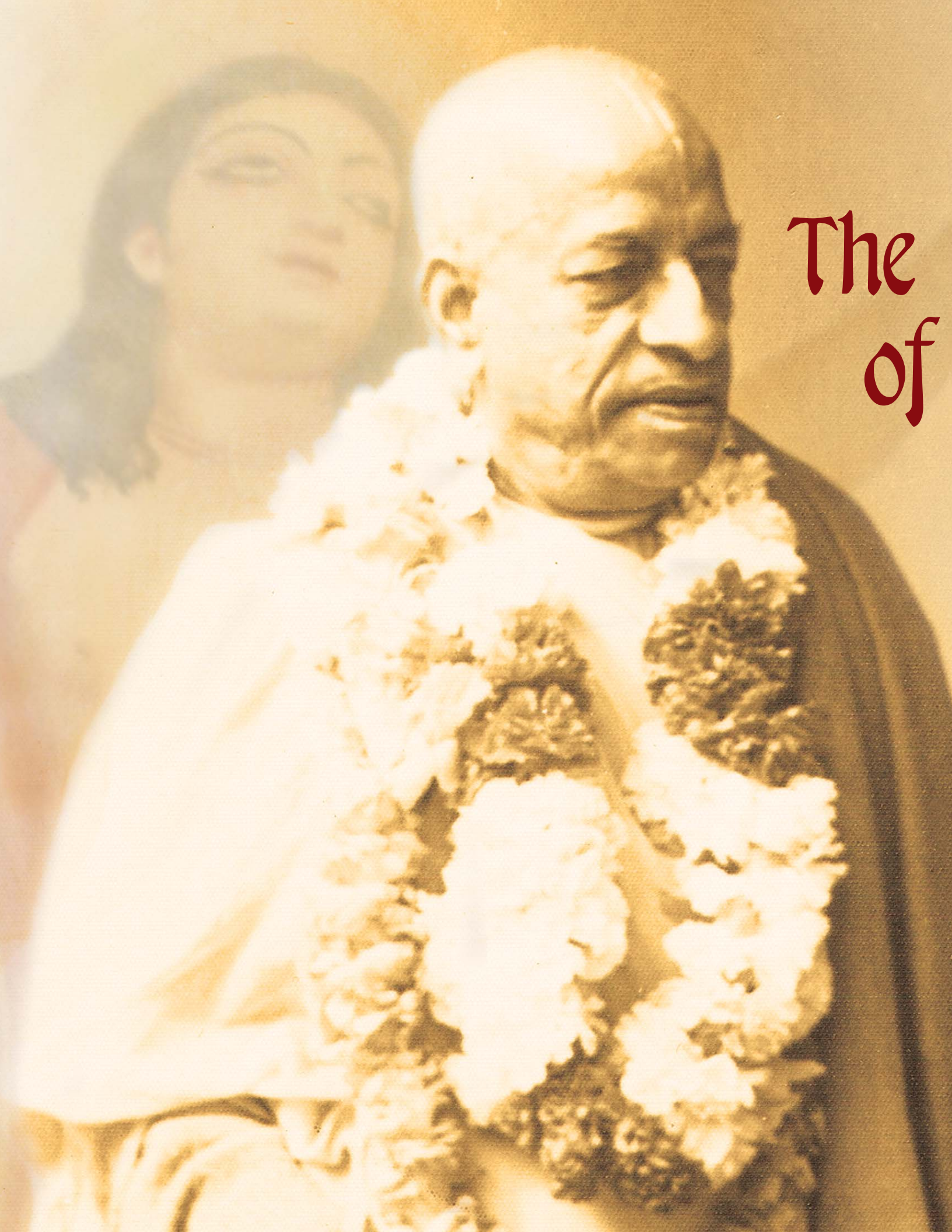
(31) One fault can arise that is most detrimental to the *bhakti-sādhaka*. It is known as *vaiṣṇava-aparādha* and it can either uproot or cut the creeper of devotion like a mad elephant uproots a plant. As a result, the creeper of devotion immediately dries up. Therefore, the *sādhaka* is to remain diligent to ensure this does not happen. If *gurva-āvajña* (disobeying *guru*) and *vaiṣṇava-aparādha* occur, all one's *sādhana-bhajana* is destroyed.



(32) I have instructed those who have taken shelter of me to always remain cautious in this regard. I have tried to the best of my ability to repeat the instructions of Śrī Śrī Mahāprabhu, His associates and our Śrī Guru-varga. Nevertheless, those who remain inattentive and consequently not cautious about committing offences to great personalities or about uprooting the weeds cannot be helped. After I leave this body, none of you [my followers] should commit offences and thus act to cause even slight damage to the institution. If all of you cannot cooperate to perform *hari-bhajana* together according to my instructions, it is better that you either enter household life or move to a place of pilgrimage and perform *hari-bhajana*.



Translated from the *Upadeśāmṛta* of Śrī Śrīmad Bhakti Śrīrūpa Siddhāntī Gosvāmī Mahārāja published by Śrī Sāraswata Gauḍīya Āsana and Mission



The
of

Karuṇaya-avatīrṇaḥ Kalau

Compassionate Avatāra Kali-yuga

Translated into English for the first time

Part 1

by Śrī Śrīmad Bhaktivedānta Svāmī Mahārāja

Śrī Rūpa Gosvāmī is the confidential servant of Śrī Gaurasundara, the most munificent *avatāra* who mercifully appeared in the age of Kali (*karuṇaya-avatīrṇaḥ kalau*). Who but such an intimate servant can understand which mood appears in the heart of Mahāprabhu at what moment, and how that mood augments the *hlādinī-śakti* (internal pleasure potency) that resides there?

No one has the power to understand the deep and diverse pastimes of Śrīman Mahāprabhu without bathing in the dust of the lotus feet of such an *antaraṅgā* (intimate, internal) associate. Śrī Kṛṣṇadāsa Kavīrāja Gosvāmī Prabhu always prayerfully contemplated the lotus feet of those internal devotees, and in this way he proceeded in his service [of glorifying Mahāprabhu] without the slightest obstruction. He concludes every chapter of *Śrī Caitanya-caritāmṛta* with:

*śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa*

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always aspiring for their mercy, I, Kṛṣṇadāsa, narrate this *Śrī Caitanya-caritāmṛta*.

We will understand the transcendental pastimes of Śrī Gaurasundara only when we receive the blessings of Śrī Rūpa and Raghunātha. For this reason Śrī Rūpa Gosvāmī benedicted all *jīvas*:

*anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam
hariḥ purāṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śaci-nandanah*

May the son of Śrīmatī Śaci-devī, Śrī Gaurahari, forever manifest spontaneously within the innermost core of your heart. Adorned with the radiant splendour of molten gold, He has descended (*avatīrṇaḥ*) in the Age of Kali by His causeless mercy to bestow upon the world that which has not been given for a long time – the beauty of His own brilliantly radiant *ujjala-prema-rasa bhakti*, service in the highest mellow of amorous love. (*Vidagdha-mādhava* 1.2)

Accomplish this Task

Karuṇaya-avatīrṇaḥ kalau – what kindness Śrī Śacinandana-hari Gaurasundara has shown the *jīvas* overwhelmed by the age of Kali by mercifully descending

at this time. The people of the world, however, are unable to comprehend His magnanimity, even today. Therefore, to assist us in understanding His purpose for descending, Śrī Gaurasundara Himself made a prediction¹ and liberally ordered the residents of Bharat (India) to accomplish this task.

*bhārata-bhūmite haila
manuṣya janma yāra
janma sārthaka kari'
kara para-upakāra*

Anyone who has taken a human birth in the land of India should make his life successful by striving for the highest benefit of all others. (Śrī Caitanya-caritāmṛta, Ādi-līlā 9.41)

All of the *ācāryas* in the line of Śrīla Rūpa Gosvāmī have endeavoured tirelessly to inform everyone of this order of Mahāprabhu by writing unprecedented literatures. Commanded by Śrīla Bhaktivinoda Ṭhākura, *om viṣṇupāda* Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda proved most effective in his attempts to do this.

If his qualified disciples had protected his line of thought and tried to inform the world about Śrīman Mahāprabhu, maybe by now they would have successfully preached the message of Śrī Gaurasundara in all corners of the globe.

What nectar there is in the message of Śrī Gaurasundara! The educated sector of today's society is most curious to learn about this. In this regard, it is worth noting the words of our respected Dr. Śrīyuta Kalidāsa Nagara. Our commendable godbrother and barrister, Dr. Samvidānanda dāsa, was present one day during a discussion at Dr. Nagara's house. Śrī Kalidāsa Nagara practically ridiculed us by saying that a certain mission does not have anything worthy to say, yet its members are preaching their message all over the world; but we

¹ "Prthivite ācche yat nagarādi grāma sarvatra pracāra hoibe mora nāma – My name will be preached throughout every town and village on Earth."

are still unable to propagate such a grand message of Śrīman Mahāprabhu beyond the borders of Bengal.

We should realise that it is due to our great disqualification that we have not preached this message out of Bengal. If we compete with the *jat gosains*, (caste *gosvāmīs*), taking pride in establishing a mere three or four *maṭhas* and temples and collecting a few disciples and servants, the message of Mahāprabhu will not be broadcast.

"Unless we collectively endeavour to ensure that the most munificent incarnation, Śrī Gaurasundara, manifests in the heart of each and every *jīva* stricken by Kali, this task will remain unaccomplished." These were the final words of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda. He told us to work cooperatively to preach the message of Rūpa and Raghunātha. Our misfortune is that we have strived to follow all of his instructions except this one.

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The First Step in Attaining Transcendental Knowledge

In his *Sārārtha-varṣiṇī* commentary on *Bhagavad-gītā*, Śrīla Viśvanātha Cakravartī Ṭhākura comments on the verse *vyavasāyātmikā buddhir* (2:41) as follows:

"Iha bhakti-yoge vyavasāyātmikā buddhir ekaiva. mama śrīmad guru-upadiṣṭaṁ bhagavata-kīrtana-smaraṇa-caraṇa-paricaraṇādi kam etad eva mama sādhanam etad eva mama sādhyam etad eva mama jīvātuḥ sādhana-sādhyā-daśayostyaktum aśakyam etad eva me kāmīyam etad eva me kāryam etad anyat na me karyam nāpy abhilāṣaṇīyam svapne pīty atra sukham astu, dukham vāstu, saṁsāro naśyatu, vā na naśyatu, tatra mama kāpi na kṣatiriyeva'm niścayātmikā buddhir kaitava-bhaktāv eva sambhavet, yad uktam – 'tato bhajeta mām bhaktiyā śrāddhāhur dṛḍha niścayaḥ' iti."

This means, "On the path of *bhakti* our sole *sādhana* is to follow with resolute intelligence the instruction

we have received from Śrī Gurupādapadma. With fixed resolve we should endeavour to execute whatever order we have received from him regarding *bhagavat-kīrtana*. This is both our *sādhana* (practice) and our *sādhya* (goal), and our sole duty is to organise our entire life around trying to follow that instruction. We are never to neglect the order of Gurupādapadma, either in the stage of *sādhana* or when we have attained our ultimate goal.

“Our sole desire in life is to serve Gurupādapadma according to his desire. We should have no other aspiration even in our dreams. If in following the order of Gurupādapadma we encounter happiness or distress, let it be. Our material life may be destroyed or may not, but whatever the case, so be it. Either way, we will neither lose nor gain. ‘Our one and only duty is to serve our spiritual master.’ To be fixed in this understanding is characteristic of resolute intelligence and firm faith. Service to Śrī Guru and Bhagavān performed with this resolve constitutes *bhakti*. All else we do in the name of *bhakti* is simply sense gratification.”

When Aurangzeb went to instruct his son, Mohammad, about devotion to his forefathers, Mohammad plainly said, “Must I learn about devotion to my forefathers from you?” Aurangzeb had imprisoned his own father, Śāhājāhān, and usurped his throne, so naturally Mohammad was not ready to hear from him any instruction on ancestral respect.

When Vallabha Bhaṭṭa declared his own commentary on the *Bhāgavata* to be superior to that of Śrīdhara Svāmī, Śrī Gaurasundara replied:

prabhu hāsi’ kahe, – “svāmī nā māne yei jana veśyāra bhitarē tāre kariye gaṇana”

Smiling, Śrī Caitanya Mahāprabhu said, “I consider that person a prostitute who does not accept the *svāmī* to be an authority.” (*Śrī Caitanya-caritāmṛta, Antya-līlā 7.115*)

Bhagavad-gītā instructs us that worshipping the *ācārya* (*ācāryopāsana*) is the first principal step in attaining transcendental knowledge. Therefore, one who tries to attain the position of *guru* by disregarding the *ācāryas*’ and Śrī Guru’s instructions will never be successful in that position.



“Śrīman Nityānanda Prabhu broke open the dam that blocked the ocean of mercy, and began to distribute *prema* to any and everyone.”

The Flow of Mercy

In Śrī Caitanya Mahāprabhu’s time, Śrīman Nityānanda Prabhu broke open the dam that blocked the ocean of mercy, and began to distribute *prema* to any and everyone. The society of goldsmiths in Saptagrāma were harassed by the artificial caste system of Ballal Sena. They were of the lowest caste, yet Śrīman Nityānanda Prabhu went from door to door and delivered them all. “*Murkha vaṇikkula karilena uddhara* – He delivered the foolish society of goldsmiths.” Each and every person has the right to perform *bhakti*; one’s caste and dynasty are of no consideration. In this mood, Śrīman Nityānanda Prabhu bestowed *prema* upon all.

Later on, the so-called caste *gosvāmīs* claimed that they were the sole representatives of Nityānanda Prabhu’s dynasty, thus again blocking the flow coming from the ocean of mercy. But then the second manifestation of

Nityānanda Himself and the embodiment of Gaurāṅga’s teachings (*gaura-vāṇī*), *om viṣṇupāda* Śrī Śrīmad Bhaktisiddhānta Sarasvatī Prabhupāda, broke open that dam and made the river of pure *bhakti* flow in the same way it did in Śrīman Mahāprabhu’s time.

Śrīla Prabhupāda ordered his qualified disciples to come together and preach the message of Śrī Rūpa and Raghunātha as he had done, but now, for some reason the current of *bhakti* is again unfortunately coming to a standstill. We should all be diligent to ensure that the river of Śrī Bhaktivinoda's conceptions never stops flowing.

The Dark Age of Kali

Śrīmad-Bhāgavatam describes how the *ṛṣis* headed by Śaunaka assembled at Naimiṣāraṇya, and according to the line of thought that is appropriate for Vaiṣṇavas, determined the obligatory duties of the *jīvas* stricken by the age of Kali. Seeing the terrible condition of the *jīvas* in Kali-yuga, Śaunaka and other *ṛṣis* said to Sūta Gosvāmī:

*prāyeṇālpāyusaḥ sabhya
kalāv asmin yuge janāḥ
mandāḥ sumanda-matayo
manda-bhāgyā hy upadrutāḥ*

O learned one, the life span of the general person in Kali-yuga is short. Furthermore, he is lazy (lacking resolve in spiritual life), less intelligent, troubled by various obstacles and unfortunate (bereft of *sādhu-saṅgā*). In addition, he is afflicted by the threefold miseries. (*Śrīmad-Bhāgavatam* 1.1.10)

In the age of Kali all the *jīvas* have short lives, are lazy and possess an intelligence that is riddled with sinful desire. They are always agitated by obstacles and troubled by sickness and lamentation. The *ṛṣis* were wondering how, in such a condition, the *jīvas* could attain true welfare. The terrible condition of the human race in Kali-yuga has been described in the Twelfth Canto of *Śrīmad-Bhāgavatam*. Śrī Śukadeva Gosvāmī told Parikṣit, "As the days in Kali-yuga pass by, religion, truthfulness, cleanliness, forgiveness, compassion, life span and memory will gradually diminish."

We are gradually realising this. In Kali-yuga, a person will adhere to a religion in name only. One who tells the truth will not be able to fill his belly. Cleanliness will not exist at all because public places, hotels, restaurants and shops will be full of the most degenerate people with the vilest tendencies. The merit of forgiveness will be forgotten; one who is forgiving will be considered timid

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or cowardly. Not even members of the same family will be forgiving with each other. The quality of compassion will be found only in fairy tales. Longevity will not exist anywhere, especially in India where people only live for seventy-five years. Memory will be limited to knowledge acquired through books.

In Kali-yuga, the status of one's birth, conduct and good qualities will be measured by one's affluence. A person with wealth will belong to the highest caste and be considered to bear all good qualities. No one will inquire as to the identity of one's mother and father, for at one's marriage one's *kula* (family caste), *gotra* (family line) and those who gather as witnesses to the marriage will not be considered important.

All social activities, such as giving and receiving, buying and selling, eating and feeding others, and communicating, will consist solely of lying and cheating. The cause of love between male and female will be based on expertise in love-making, style of dress, their decorative ornaments, bodily strength and external beauty.

The term *grhastha-āśrama* will be found only in tales because of the free, unrestricted meeting of men and

women. A person will be regarded as a *brāhmaṇa* simply by wrapping a two-*paisā* thread around his neck. It will not be necessary to scrutinise him to see if he has the qualities of a *brāhmaṇa*, or those of a *kṣatriya* or *vaiśya*. Sight of this thread will suffice. Wearing saffron cloth and carrying a stick will make one a *sannyāsi*, and donning white cloth or pants will denote one as a *grhastha*. There will be no need for any actual qualification. Only those with money will receive justice. For example, you won't be able to enter the courts without first paying the fee of money-stamped paper² and a lawyer, what to speak of further court proceedings.

One will be known as a scholar if, on the strength of his powerful voice, he can lecture for three to four hours. One who is poor will be considered a ruffian and a thief, and the most honoured *sādhu* will be one who exhibits the most arrogance and self-importance. One who travels a long distance to take bath in the Gaṅgā at Haridvāra will be considered greatly pious, but such piety will not be attributed to one who takes bath in the Gaṅgā flowing through any other city, or even through one's own locality. Eight-hundred thousand people gathered in Allahabad to take bath during the Kumbha Mela. They had not read Śrīla Narottama dāsa's prayer which says, "*tīrtha-yātrā pariśrama, kevala manera bhrama* – going on pilgrimage is simply a useless labour. It is only another kind of satisfaction for the bewildered mind."

One will look charming if he grows long hair. Nowadays you can even find young boys with long hair. No matter how little they eat and no matter how much their faces shrivel up, they will still grow their hair long to try to look beautiful. The unfortunate and destitute people of Kali-yuga will use soaps and cosmetics in their attempt to look fair and handsome.

A person who can eat to the full satisfaction of his belly will think he has achieved the fourfold goals of life, namely *dharma* (religiosity), *artha* (wealth), *kāma* (sense enjoyment) and *mokṣa* (liberation from material bondage). He will not consider it necessary to attain anything more. In the age of Kali, people will think that if they are able to feed their wives and children, they

will have achieved the expertise King Dakṣa attained by performing fire sacrifices.

Putting a Dog on the Throne

There will be no practical means by which one can make a sacrificial fire. *Dharma* (religious activities) and *sevā* (service) will exist in name only. People will be bound to the practices of a so-called religious tradition, motivated by their public image as a religious person and the reputation of their *guru*. Whether they are religious or not, the world will be filled with people of this mentality. The strongest among them will come forward posing as political leaders themselves. By cheating the unfortunate, less intelligent masses, they will accumulate votes and thus become rulers. Sometimes a pot of milk hanging from the wall may fall accidentally and the cat will think herself fortunate. But what benefit can these low-minded rulers bestow upon the people by such power?

Hitopadeśa states, "*Śvā yadi kriyate rājā tat kiṁ nāśnāty upānaham* – If a dog-eater becomes the king, can he give up his nature?" Can one ever give up his nature? What benefit is there in making a dog sit on a throne? He will not give up his nature of eating dried flesh. In the same way, it is sure and certain that those who present themselves as rulers, having painted themselves as leaders with the colour of popular vote, will ultimately act according to their acquired nature.

Which scriptures related to maintaining their citizens have they read that their hearts will break for the sufferings of the people? While giving grandiose lectures they will pretend that their heart is breaking, but at the time of action they will only loot and plunder. "*Andhera nagarī bakuba rāja, taka sera bhāji taka sera khāja* – the king will be as blind and degraded as the citizens."

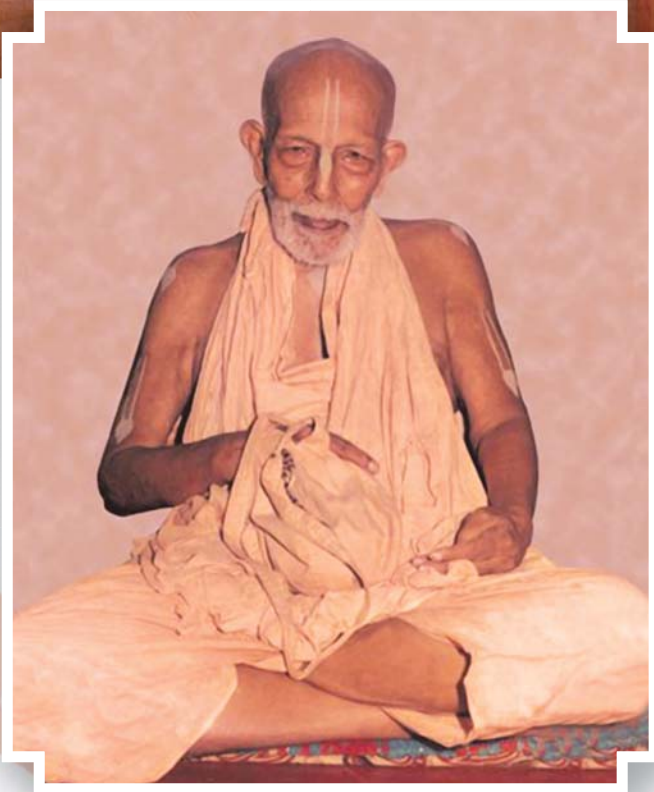
In this way a picture of the age of Kali has been painted. Seeing this we can understand why Śrī Caitanya Mahāprabhu said to Śrī Rāmānanda, "*varṇāśrama dharma, eho bāhya, āge kaha āra* – *varṇāśrama-dharma* is external; please speak something beyond this."

How can the people of Kali-yuga practise *varṇāśrama-dharma*? For them everything is in jeopardy.

² In India, legal documents are often signed on paper bearing a stamp of rupee notes valued at five, ten, fifty or more rupees.



An Exposition as delineated



Excerpt from an editorial entitled
“Varṣa-śeṣe”, meaning,
“At the End of the Year”

by Śrī Śrīmad Bhakti Pramoda
Purī Gosvāmī Mahārāja

A Brief Synopsis of Prema

The Gauḍīya Vaiṣṇavas’ exclusive object of worship is Śrī Vṛṣabhānu-nandinī’s most beloved Vṛndāvana-candra, the son of the King of Vraja. The Gauḍīyas’ only *sādhana* is the path of pure spontaneous devotion as exhibited by Bhagavān Śrī Gaurasundara, who is the combined form of Śrī Rādhā-Mādhava. And their exclusive and ultimate goal (*sādhya*) is *prema*, the fifth goal of human life. This *prema* belittles the four goals of religion, economic development, fulfilment of selfish desires and liberation.

Prema has five prominent *rasas*, or loving moods in which Bhagavān is served. They are (1) tranquility (*śāntā*), (2) servitude (*dāsyā*), (3) friendship (*sākhya*), (4) parenthood (*vātsalyā*) and (5) conjugal affection (*mādhuryā*).

Prema also has seven secondary *rasas*: (1) laughter (*hāsyā*), (2) wonder (*adbhuta*), (3) chivalry (*vīrā*), (4) mercy (*karuṇā*), (5) anger (*raudrā*), (6) apprehension (*bhayānaka*) and (7) disgust (*vibhatsā*).

Although *prema* in these primary and secondary *rasas* is relished in gradation according to one’s eligibility for a specific relationship, Gauḍīya Vaiṣṇavas completely reject discussions on *rasa* that are inappropriate for, or beyond, one’s level of eligibility (*adhikāra*). At the same time, they prescribe as imperative, discussions on *bhakti* that are appropriate for one’s eligibility. Since such talks do not create a spiritual impediment, Gauḍīyas never disapprove of them.

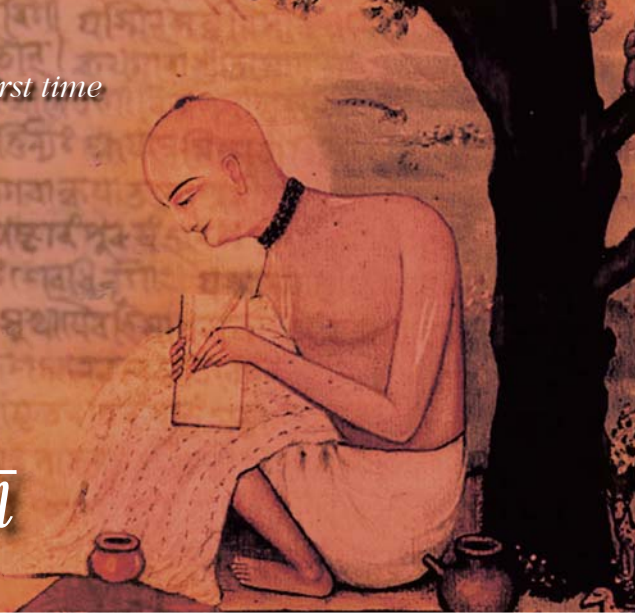
Śrīla Rūpa Gosvāmī informs us:

*sarvathaiva duruho’yama-bhaktair bhagavad-rasaḥ
tat-pādāmbuja sarvasvair-bhaktir evānurasyate*

Non-devotees, who desire sense enjoyment and liberation and who are thus averse to Śrī Hari, cannot

of Bhakti

by Śrīla Rūpa Gosvāmī



possibly comprehend the sweet flavour (*rasa*) of service to Bhagavān in a particular relationship. *Bhakti-rasa* can be attained only by those for whom the lotus feet of Śrī Kṛṣṇa are everything. (*Śrī Bhakti-rasāmṛta-sindhu* 2.5.131)

He further says, “With the help of a person’s previous and present impressions, deep and powerful attachment (*rati*) to the lotus feet of Śrī Hari becomes resplendent and itself becomes the form of bliss. It thus manifests exclusively as *rasa*, the condensed liquid essence of integrated transcendental emotions.

“This takes place in the heart of a devotee whose every contamination has been washed away by the influence of *bhakti*, who is always joyful due to possessing an enlightened heart, who is attached to *Śrī Bhagavat*, and therefore adept in the sentiments of transcendental *rasa*, who remains intoxicated in the association of *rasika* Vaiṣṇavas, whose very life is the wealth of giving satisfaction to Śrī Kṛṣṇa through his service, and whose activities reflect the integral functions of *prema*. On the path of realisation that very *rati*, with the help of *vibhāva* and other constituents of *rasa*, attains its acme in the form of astonishment caused by highly condensed bliss.”

*vyatītya bhāvanā-vartma yaś camatkāra-bhārabhuḥ
hṛdi sattvojjvale bāḍham sva-date sa-raso mataḥ*

Śrī Bhakti-rasāmṛta-sindhu (2.5.132)

When one’s *sthāyibhāva* (permanent emotion) combines with four other ingredients, namely, *vibhāva* (the stimulus that causes one to taste one’s eternal *bhāva*), *anubhāva* (visible symptoms of that

bhāva), *sattvika-bhāva* (eight transformations that occur when the heart becomes saturated with pure emotion) and *vyabhicārī-bhāva* (*bhāvas* that rise like waves in the ocean of one’s eternal relationship), surpasses the path of mundane contemplation and manifests on the platform of a radiant heart that is thoroughly purified by *śuddha-sattva*, it constitutes *rasa*. It is the basis of excessive astonishment and it is only relished in a heart that is pure.

Rasa arises when one’s *sthāyibhāva*, or permanent sentiment in one of the five primary relationships, mixes with the above-mentioned four ingredients. When a person has no realisation of his *sthāyibhāva*, and when not even a semblance of *śuddha-sattva* is seen in his heart, his show of relishing *rasa* and proclaiming himself to be *rasika* is sheer impudence. Such behaviour only gives rise to *anarthas*. Gauḍīya Vaiṣṇavas continually remind us of this.

The Fruit of Sādhana-bhakti

By performing *sādhana-bhakti*, *rati* (*bhāva*) arises. If that *rati* is propelled favourably, it matures into *prema*. As *prema* is increasingly enhanced, it progressively attains the extremely rare stages of *sneha*, *māna*, *praṇaya*, *rāga*, *anurāga*, *bhāva* and *mahābhāva*.

Śrīla Rūpa Gosvāmī describes *bhakti* as “a special potency of Bhagavān and the natural, eternally perfected function of the soul”. Our endeavours, such as hearing and chanting, that we execute through our senses in an attempt to arouse that perfect nature is called *sādhana-bhakti*. When *sādhana-bhakti* matures, it manifests



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as *bhāva-bhakti*, and when it matures further, as *prema-bhakti*.

Sādhana-bhakti is of two types: *vaidhī-sādhana-bhakti* and *rāgānuga-sādhana-bhakti*. The inclination to perform the *sādhana-bhakti* that is aroused by gradually following the discipline of the scriptures, instead of by spontaneous attachment, is called *vaidhī-sādhana-bhakti*, and it has sixty-four limbs. The first twenty limbs are likened to the door to the kingdom of *bhakti*. Among them is acceptance of shelter at the lotus feet of Śrī Guru.

When a person is initiated into the *kṛṣṇa-mantra* by Śrī Gurudeva, he receives teachings from him on *sambandha*, *abhidheya* and *prayojana*. He should then perform *guru-sevā* with one-pointed faith, considering Śrī Guru to be a non-different manifestation of Bhagavān and at the same time *mukunḍa-preṣṭha*, Bhagavān’s dear most associate. He should have complete faith that all perfection can be attained by Śrī Guru’s mercy.

Among the sixty-four limbs (*aṅgas*) of *bhakti*, five have been determined as most prominent. They are: (1) *sādhū-saṅga* (associating with the devotees of the Lord), (2) *nāma-kīrtana* (chanting the holy names of the Lord), (3) *bhagavat-śravaṇa* (hearing from *Śrīmad-Bhāgavatam* and other scriptures based on the conceptions of *Bhāgavatam*), (4) *mathurā-vāsa* (residing in Vraja-maṇḍala) and (5) *śraddhā-pūrvaka-śrī-mūrti-sevā* (serving the deities with faith.) *Prema* arises in one who even slightly performs these five *aṅgas*.

Qualification to Perform Rāgānuga-bhakti

Only the *bhakti* of the Vrajavāsīs, which is naturally inherent in their *ātma* and full of *rāga* (attachment), is called *rāgātmikā-bhakti*. *Bhakti* that is performed in pursuance of *rāgātmikā-bhakti* is called *rāgānuga-bhakti*.

Svārasikī rati, or natural, condensed absorption in one’s cherished object of love, is known as *rāga*. It results from an excessive thirst that is full of *prema* for that object. A person has the right to perform *rāgānuga-bhakti* only when a genuine greed is aroused within him to attain the extremely pure and truly natural attachment for Kṛṣṇa that is present within the Vrajavāsīs. Therefore the *mahājanas* state:

*kṛṣṇa-bhakti-rasa-bhāvitā matiḥ
krīyatām yadi kuto ’pi labhyate
tatra laulyam api mūlyam ekalanī
janma-koṭi-sukṛtair na labhyate*

The consciousness that is saturated with *kṛṣṇa-bhakti-rasa*, the condensed liquid essence of integrated transcendental emotions, cannot be attained even by spiritual merit accumulated over millions and millions of births. Indeed, there is only one price to attain it – intense greed. If it is available anywhere, one must purchase it immediately. (Śrī *Caitanya-caritāmṛta*, *Madhya-līlā* 8.70)

There are two types of *rāgātmikā-bhakti*: (1) *kāma-rūpā* (conjugal relationship in which one's every endeavour is solely for Kṛṣṇa's happiness) and (2) *sambandha-rūpā* (relationship in which one identifies as Kṛṣṇa's parent or friend).

The unprecedented and renowned *kāma-rūpā-bhakti* exists within the Vraja-devīs alone. “*Premaiva goparāmanānī kāma ity agamat prathām ity auddhavādyo 'peyatānī vañchanti bhagavat-priyāḥ* – the sublime, pure transcendental *prema* of the *gopīs* which consists of offering all of one's senses solely for Kṛṣṇa's pleasure is known traditionally as *kāma*. Therefore, even those like Uddhava, who are already so dear to Bhagavān, desire this *kāma-rūpā prema*.”

Kubja had *sādhāraṇī-ratī* (general attachment to Kṛṣṇa). She did not possess this *kāma-rūpā-ratī* (selfless conjugal attachment to fulfilling Kṛṣṇa's desires). Learned scholars accept that although externally her love resembled *prema*, factually it was not. In *kāma-rūpā-bhakti* (pure conjugal devotion), which is transcendental, there is not even a scent of desire to satisfy one's own senses.

In a *rāgātmikā-bhakti*'s pure self-conception, he thinks, “I am Kṛṣṇa's father” or “I am Kṛṣṇa's mother”. This is *sambandha-rūpā rāgātmikā-bhakti* and it is based on relationship. The word *vṛṣṇayaḥ* in the statement *sambandhād vṛṣṇayaḥ* from *Śrīmad-Bhāgavatam* (7.1.31) simply indicates relationship. We should know that the cowherd men of Vraja are included within this type of *rāgātmikā-bhakti*. The *gopas* are prominent as *rāgātmikā-bhaktas* because they completely lack knowledge of Kṛṣṇa's majesty.

Rāgātmikā-bhakti is twofold: *sambandha-rūpā* and *kāma-rūpā*. It therefore follows that *rāgānuga-bhakti* is also twofold: *sambandhānuga* and *kāmānuga*. In describing one who is qualified to perform *rāgānuga-bhakti* Śrīla Rūpa Gosvāmī says:

*rāgātmikaikaniṣṭha ye vraja-vāsi-janādayaḥ
teṣānī bhāvāptaye lubdho bhaved atrādhikāravān
tat tad-bhāvādi-mādhurye śrute dhīryadapekṣate
nātra śāstram na yuktiṅca tallobhotpati lakṣaṇam
vaidha-bhaktiyadhikārī tu bhāvāvīrbhāvanāvadhī
atra śāstram tathā tarkam-anukūlam-apekṣate*

Only one who has a genuine greed to attain the *bhāvas* of the Vrajavāsīs, who are steadfast in *rāgātmikā-bhakti*, is eligible to perform *rāgānuga-bhakti*. When one hears about the sweetness of the sentiments of Vrajavāsīs, such as Nanda and Yaśodā, from the *Bhāgavatam* and other scriptures, an intense longing within one's heart to attain those moods without depending on the regulations of *śāstra* or on logic is a symptom of arising greed. As long as *bhāva* has not been aroused, one is eligible for *vaidhī-bhakti* only and therefore one must depend upon the injunctions of *śāstra* and on logic that supports and encourages the practice of *bhakti*. (Śrī *Bhakti-rasāmṛta-sindhu* 1.2.291–3)

This means that *vaidhī-bhakti* is performed by one who is devoid of *rāga* and whose inclination for *bhakti* is aroused by the regulations given in *śāstra*. *Rāgānuga-bhakti* is performed by one whose inclination for *bhakti* comes from a genuine greed to attain the natural, sweet moods of the Vrajavāsīs and does not depend upon the discipline and arguments given in the scriptures. The *mahājānas* have stated, “*Vaidhī-bhakti* has no power to bestow *vraja-bhāva*.”

The Method of Rāgānuga-bhakti

Performance of *rāgānuga-bhakti* is described as follows:

*kṛṣṇaṅ smaran janaṅ cāsya preṣṭham nija-samīhitam
tat tat-kathā-rataś cāsau kuryād vāsam vraje sadā
sevā sādha-kā-rūpeṇa siddha-rūpeṇa cātra hi
tad-bhāva-lipsunā kāryā vraja-lokānusārataḥ*

One should always reside in Vraja and remember Kṛṣṇa and His dear most associates whose moods one cherishes and should remain devoted to the narrations of their pastimes with Kṛṣṇa. One who yearns to attain the moods of a cherished associate



Śrī Rūpa Gosvāmī

“Our highest aspiration
is to become the dust
of the lotus feet
of such *rūpānugas*,
and our eternal position
is to be foot dust
of Śrī Rūpa Prabhu.
That is everything to us.
The current of
Bhaktivinoda’s
conceptions
should never stop
flowing.”

of Kṛṣṇa should serve under the guidance of His associates present in Vraja, and their followers, with his present, physical body in which he performs *sādhana* and also with his internally conceived perfected body (*siddha-rūpa*) that is suitable for rendering one’s cherished service to Kṛṣṇa. (*Śrī Bhakti-rasāmṛta-sindhu* 1.2.294–5)

It is prescribed that if possible one should physically reside in places such as Śrī Vṛndāvana, within the area of Śrī Nanda’s Vraja, but if that is not possible, he should reside there mentally. In his perfected form (*siddha-rūpa*) one must perform *sevā* in the Vraja pastimes under the direction of the *sakhis*, such as Śrī Lalitā, and *mañjarīs*, like Śrī Rūpa-mañjarī. And with his present physical body in which he performs *sādhana* (*sādhaka-rūpa*), he should serve in the footsteps of Śrī Rūpa Gosvāmī and other Gosvāmīs. Śrīla Kavirāja Gosvāmī writes:

*bāhya, antara,—ihāra dui ta' sādhana
'bāhye' sādha-ka-dehe kare śravaṇa-kīrtana
'mane' nija-siddha-deha kariyā bhāvana
rātri-dīne kare vraje kṛṣṇera sevana*

The practice of *rāgānuga-bhakti* is twofold: external and internal. Externally, with the present physical body (*sādha-ka-deha*) one performs *śravaṇa* and *kīrtana*, and within the mind, that is, with his internally conceived, perfected spiritual body (*siddha-deha*), he serves Kṛṣṇa in Vṛndāvana day and night. (Śrī Caitanya-caritāmṛta, Madhya-līlā 22.152–3)

*nijābhīṣṭa kṛṣṇa-preṣṭha pāche ta' lāgiyā
nirantara sevā kare antar manā hañā*

One who has attained greed for *rāgātmikā-bhakti* constantly performs loving service within his mind in the wake of the dear most associates of Kṛṣṇa in Vraja, whom he cherishes. (Śrī Caitanya-caritāmṛta, Madhya-līlā 22.155)

In relation to the limbs of *rāgānuga-bhakti*, Śrīla Rūpa Gosvāmī has said:

*śravaṇot-kīrtanādīni vaidha-bhaktiyudītāni tu
yānyaṅgāni ca tānyatra vijñeyāni maṇīṣibhiḥ*

Those who are well-versed in transcendental knowledge know for certain that the limbs of *bhakti*, such as *śravaṇa* and *kīrtana*, that have been prescribed for *vaidhī-bhakti* are also limbs of *rāgānuga-bhakti*. (Śrī Bhakti-rasāmṛta-sindhu 1.2.296)

This means that *rāgānuga-bhaktas* also should execute the limbs of *vaidhī-bhakti* according to their respective eligibility. If, however, one lacks the desire to attain a relationship in Vraja, and only serves Bhagavān according to the path of rules and regulations (*vidhi-mārgā*), one cannot attain the moods of Vraja.

Furthermore, it cannot be accepted that one who imitates performance of *rāga-mārga* is actually performing it. One who pretends to be a *rāgānuga-bhakta* and displays a greed that is artificial, before a genuine greed for transcendental *rāga-bhakti* has arisen, simply invites many types of *anarthas*. This results from indulgence in discussions that are inappropriate for one's qualification.

Mercy Alone Bestows Qualification for the Greed of Rāgānuga-bhakti

Bhakti-rasāmṛta-sindhu (1.2.309) states: “*kṛṣṇa-tad-bhakta-kāruṇya-mātra-lābhaika-hetukā*—the causeless mercy of Śrī Kṛṣṇa and His devotees is the one and only cause of greed for *rāgānuga-bhakti* arising in the heart.” Other than genuinely following the path of *rāga*, there is no other means to attain *vraja-bhāva*; therefore the endeavour to imitate the path of *rāga* is never to be equated with truly following it.

The holy name mercifully bestows the qualification for *rāga-bhakti* to arise in the heart of one who takes complete shelter of Śrī Nāma Prabhu with a clear and sincere desire to attain *rāgānuga-bhakti*. Such *rāgānuga-bhakti* is characterised by extreme absorption in one's worshipable deity in one's cherished *rasa*.

“*Thā haite sarva-siddhi haibe tomāra* – by chanting the holy name everyone will attain complete perfection in life.” “*Nāma-saṅkīrtana—kalau parama upāya* – in the age of Kali, chanting the name of Kṛṣṇa is the supreme means of deliverance.” (Śrī Caitanya-caritāmṛta, Antya-līlā 20.8) Only one who follows these instructions of Śrīman Mahāprabhu and takes shelter of Śrī Nāma Prabhu in every respect will attain full perfection.

“May the current of the conceptions of the followers of Śrīla Rūpa Gosvāmī (the *śrī rūpānugas*) flow in this world. May we never show that we are not inclined, in any situation, to perform *śrī kṛṣṇa-saṅkīrtana-yajña*, which has seven tongues [flames]. If our increasing attachment to *śrī kṛṣṇa-saṅkīrtana* remains one-pointed, we will achieve all perfection. With fearlessness and great enthusiasm you should preach the message of Rūpa and Raghunātha under the exclusive guidance of their followers, the *śrī rūpānugas*. Our highest aspiration is to become the dust of the lotus feet of such *rūpānugas*, and our eternal position is to be foot dust of Śrī Rūpa Prabhu. That is everything to us. The current of Bhaktivinoda's conceptions should never stop flowing. You all should vow to preach the internal desire (*mano bhīṣṭha*) of Śrī Bhaktivinoda with increasing enthusiasm.”

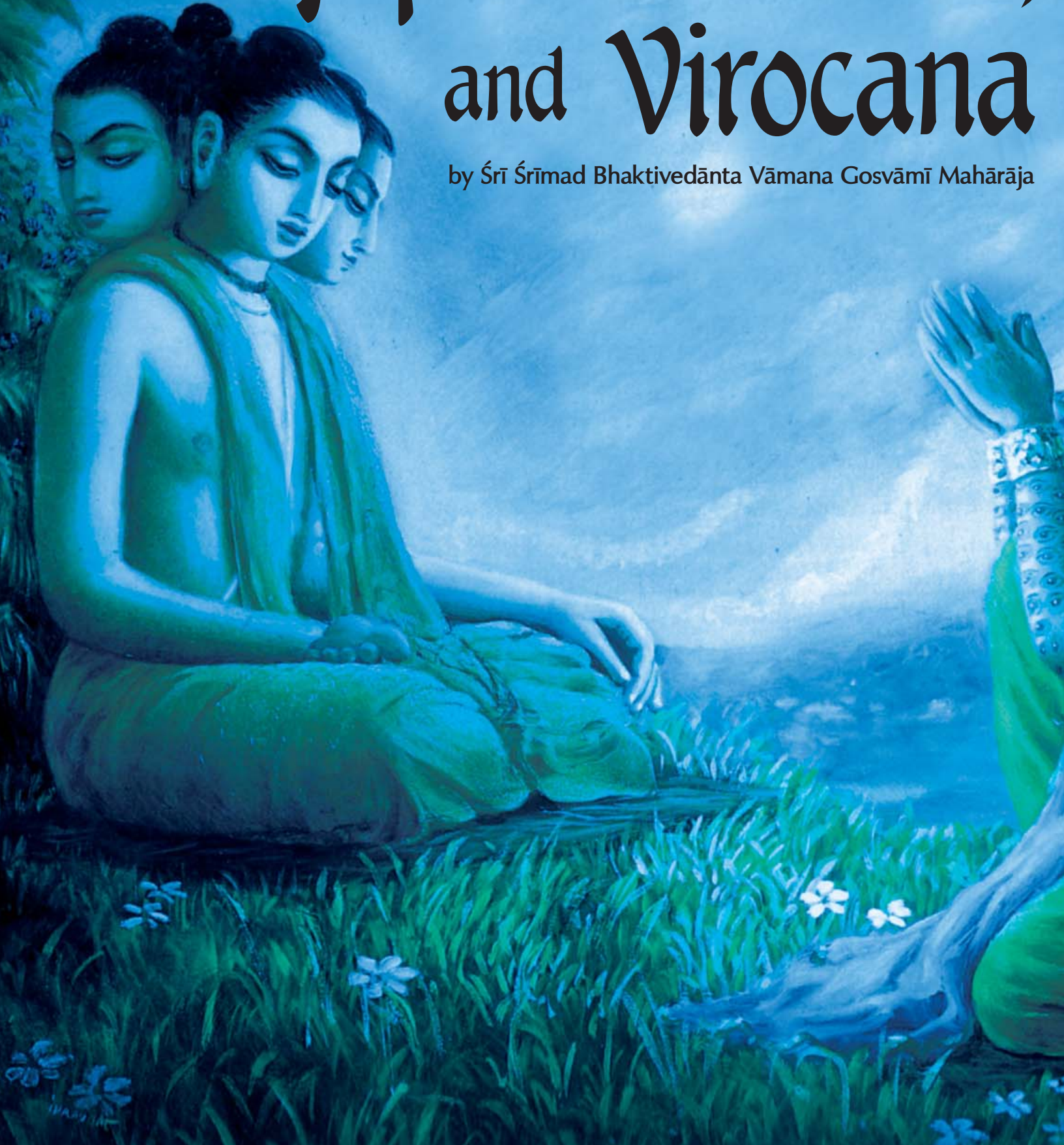
These supreme instructions of the best of *rūpānugas*, Śrī Gurupādapadma Śrīla Sarasvatī Ṭhākura Prabhupāda, are the sole life of his dear most *Gauḍīya* magazine. To preach and practise these instructions alone is the exclusive activity of the *Gauḍīya Vaiṣṇavas*.



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Prajāpati Brahmā, and Virocana

by Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja



Indra



The *guru* of the universe, Prajāpati Brahmā, once said:

“The *ātma*, or soul, is beyond piety and impiety, old age and death, lamentation, hunger and thirst, and acceptance and rejection. Only he who searches for this *ātma* according to the instructions of the scriptures and the *guru* can realise it. Moreover, all the opulence of the world falls at the feet of a person who does so.”

Ulterior Motives

These instructions of Lord Brahmā descended through the succession of generations and were heard by the demigods and demons. They began to discuss among themselves: “We will seek out that *ātma*, having attained which one can master all realms and obtain all desirable things.”

Indra, the king of the demigods, and Virocana, the king of the demons, approached Lord Brahmā to receive knowledge of the soul (*ātma-vidyā*). They did not approach in a mood of friendship for each other, but in a mood of competition for knowledge. They presented themselves before Lord Brahmā with sacrificial firewood in their hands.

For thirty-two years they stayed at the house of their *guru*, Prajāpati Brahmā, while observing a vow of celibacy (*brahmacharya*). At the end of that time, Lord Brahmā asked them why they had come. They replied, “You once said that for one who knows the *ātma* – who is beyond piety and impiety, who is ever youthful, who is not subject to death, and whose vows and words always comes to pass (*satya-saṅkalpa*) – all the opulence of the universe comes in his possession. We have stayed with you in order to realise that imperishable soul.”

Lord Brahmā told them, “The personality whom great *yogīs*, who are free from the desire to enjoy sense objects, see with their eyes, is that very *ātma*. He is fearless and an immortal spiritual entity.”

Unable to understand the meaning of this statement, Indra and Virocana inquired, “O Lord, where in our bodies, as seen reflected in water or a mirror, is the *ātma*?”

Lord Brahmā said, “The soul is indeed visible in the whole substance (the body). Go and look at your *ātmās* in vessels of water, and then come and tell me whatever you don’t understand about them.”



“The *ātma*, or soul, is beyond piety and impiety, old age and death, lamentation, hunger and thirst, and acceptance and rejection. Only he who searches for this *ātma* according to the instructions of the scriptures and the *guru* can realise it. Moreover, all the opulence of the world falls at the feet of a person who does so.”

When they had both looked at their reflections in vessels of water, Lord Brahmā questioned them, “What did you see?”

In response they said, “O Lord, we saw the complete image of the *ātma* from the hair on his head to his toenails.”

Lord Brahmā told them, “Cut your hair and nails, dress in beautiful clothes and ornaments, and again look at yourselves in the pots of water.” When they did so, Brahmā asked them, “What did you see?”

Indra and Virocana replied, “O all-powerful one, we saw the reflections of our bodies just as they are, cleaned and decorated with beautiful clothes and ornaments.”

Brahmā understood, “They still have not been able to fully grasp the import of my statement. Perhaps in the future they will fully realise this fundamental truth in their hearts.” Thinking like this, he said to Indra and Virocana, “The personality reflected in the water is the *ātma*. He alone is fearless and imperishable; he is the transcendental *brahma*.”

Improper Hearing

After hearing this, Indra and Virocana immediately set out for their residences. As Lord Brahmā watched them returning to their homes he mused, “Without realising the soul and without being acquainted with it, they are leaving. Anyone who hears this false *ātma-tattva* from them, be he demigod or demon, will pursue the wrong path and meet with destruction.”

The king of the demons, Virocana, who followed the path of materialism, had only understood that the body is the soul. He began to propagate the theory of *dehātmavāda*, which declares the body itself to be the *ātma* and bodily comfort as the goal. With a content heart he came before the demons and instructed them about ‘*ātma-tattva*’. “This body is itself the soul. On earth, the body alone shall be worshipped and served. Simply by serving and attending to the body, one achieves both this world and the next.”

Virocana’s abominable theory of *dehātmavāda* is opposed to the conclusion of the scriptures. As a result of its propagation, people with a demoniac mentality, being subject to such erroneous conceptions, think, “A deceased person who is decorated with perfume, garlands, clothes and ornaments becomes happy in the next world.”

Proper Deliberation

Indra, however, on the way back to heaven, contemplated Lord Brahmā's instructions again and again. He thought, "Is one's bodily reflection, or in other words, the body itself, actually the soul?" Thinking that this must be wrong, he returned to Lord Brahmā and, with sacrificial firewood in hand, submitted himself before him. Lord Brahmā said: "O Indra, after hearing about *ātma-tattva*, both of you left for your abodes feeling satisfied. With what intention have you returned?"

Indra said, "O Lord, the reflection depends on how the body is decorated. If the body is deformed, its reflection will also be deformed. And if the body is destroyed, then the reflected image will also be destroyed. What, then, will be the value of my knowing the reflection?"

Then Lord Brahmā said, "The reflection of the body is not the soul; this indeed is the import of my instructions. Since you cannot understand this due to your own inadequate intelligence, you should dwell for another thirty-two years in the house of the *guru*, observing a vow of celibacy."

When another thirty-two years had passed, Lord Brahmā instructed him, "The person seen in dreams is the soul. He is free from all sorrow, fearless and immortal; he alone is *brahma*."

After receiving Lord Brahmā's instructions, Indra departed with a contented heart. On his way home, before he reached the other demigods, he began to think, "Someone, although blind in the waking state, may be able to see in the dreaming state. Therefore, the perception of the body in a dream is never realistic. Consequently, the person seen in dreams, who is harassed by imaginary happiness and distress, can never be the *ātma*."

With this doubt, Indra again approached Lord Brahmā who told him to stay with him as before, observing celibacy for thirty-two years. When he had obeyed this order, Lord Brahmā said, "The serene personality that manifests in deep sleep is ever-existent and grants fearlessness; he is the soul and he alone is *brahma*."

This time also, when Indra was on his way back to heaven, a doubt entered his mind. He thought, "The 'soul' that is revealed in deep sleep is not conscious of who he is, either in his waking or dreaming state. The soul's nature, however, is eternal and indestructible."

Becoming Qualified to Hear

When Indra came to Lord Brahmā this time, Lord Brahmā told him to stay with him for another five years and hear from him. In this way, after Indra had resided with him for 101 years while observing a vow of celibacy, Lord Brahmā imparted to him the supreme instruction. He said, "This body is mortal and within the grips of death. In reality, the soul is *śarīri*, the embodied. The gross body of five elements and the subtle body, composed of the mind, intelligence and false ego, are merely two coverings of the *ātma*. When the soul attains his constitutional position, and thus becomes pure, whatever he hears or sees is all blissful. He is the topmost person. Eternally in union with the Supreme Soul, he resides in the spiritual realm immersed in the bliss of divine play."



From the above story, we receive the following teachings:

1. Separate desires are an impediment

If extraneous, separate desires (*anyābhilāṣa*) remain even after a person approaches someone like Lord Brahmā, who is the grandfather of the universe and *guru* of the whole world, he cannot realise the instructions of the *ācārya*, or genuine *guru*, within his heart.

2. Surrender to sad-guru is essential

Only those who surrender to the *ācārya* with a submissive attitude (*praṇipāta*), earnest inquisitiveness (*paripraśna*) and a tendency to serve (*sevāvṛtti*), are capable of thoroughly grasping the true conception of reality (*tattva-vastu*). A human being who desires to attain knowledge of Bhagavān can only become qualified to receive knowledge of the Absolute Truth (*bhagavat-tattva*) if he offers his very self, with the sacrificial firewood of his *śraddhā* in hand, to the *ācārya*, who knows *kṛṣṇa-tattva* and who is conversant with the Vedas.

By the mercy of Śrī Guru and Śrī Bhagavān, the meaning of all the scriptures is realised by one who strictly cultivates one-pointed *bhakti* for *viśaya-vigraha* Śrī Bhagavān (who is the object of *bhakti*) and *āśraya-vigraha* Śrī Gurudeva (who is the abode of *bhakti*).

“If extraneous, separate desires remain even after a person approaches someone like Lord Brahmā, who is the grandfather of the universe and guru of the whole world, he cannot realise the instructions of the ācārya, or genuine guru, within his heart.”

The king of the demigods, Indra, was not impatient, and thus he became acquainted with the factual truth of the soul through proper means beginning with surrender. Only a disciple who is exclusively surrendered at the lotus feet of Śrī Guru can realise *ātma-tattva*.

3. Realisation is a descending process

The *jīva* can never realise the *tattva* of Bhagavān and His devotees unless they mercifully impart it to Him. He can never do so by the self-ascending empirical process. “*Īśvarera kṛpā-leśa haya ta’ yāhāre, sei ta’ īśvara-tattva jānivāre pāre* – only that person upon whom Īśvara bestows just a particle of mercy can realise *īśvara-tattva*.” Neither argument, nor intellect, nor scholarship are means to achieve the Truth. Śrī Bhagavān, who is especially affectionate to His devotees (*bhakta-vatsala*), can only be controlled by an attitude of service.

4. Śāstra cannot be self-taught

Those who do not acknowledge any necessity of an instructor in spiritual matters, but who instead harbour the conception that by their own studies of the scriptures they will understand them, or who, on the other hand, hold the dedication of Ekalavya¹ in high esteem, will, without a doubt, be failures in all regards – material and spiritual. The scriptures say, “*āśraya laiṅyā bhaje,*

¹ Ekalavya did accept a *guru* – Droṇācārya. But he never directly surrendered to him. Moreover, he secretly learned archery from him so he could kill Droṇācārya’s most dear disciple, Arjuna.

tāre kṛṣṇā nāhi tyaje, āra saba mare akāraṇa – Kṛṣṇa never abandons those who perform their worship under guidance; all others die in vain.”

Those who want to know everything, both social and spiritual, by reading the scriptures, are cheated of the *ācārya*’s actual instructions. Bereft of the ability to discriminate between real and unreal, they try to comprehend the meanings of the scriptures by their own endeavours, and are most usually misled. These people, unable to accept the meanings of the *śrutis*, *smṛtis*, and other *śāstras*, try to devise a new path to achieve *hari-bhakti*, or establish a unique speciality. Thus they create turmoil in the world. Neglecting the injunctions of the scriptures they cling to the logic of, “The more laws, the more flaws” and thus end up rejecting the very Fundamental Entity.

Finally, upon failing to reconcile the apparent contradictions in the scriptures, they do not hesitate to violate the scriptural injunctions that obstruct their sense gratification. These people will never be able to obtain perfection in their practices. It is far beyond their ability to obtain peace and the supreme goal. Therefore, since nothing is perfect other than the words of *sādhu*, *śāstra* and *guru*, Bhagavān Himself has said, “Know the *ācārya* to be Me. Never disobey the *guru* or regard him as an ordinary mortal, because he is the embodiment of all the demigods.”

Whenever there is a lack of direct orders and instructions from the spiritual master, *śāstra* is one’s only authority concerning what should and should not be done. If all duties are performed according to the authority of the scriptures, there is no possibility of committing sins or offences.

5. Demons cannot come to the truth

The king of the demons, Virocana, unable to deliberate upon the true meaning of Brahmā’s teachings, propagated a theory that completely opposed them, and then declared it to be the doctrine of *guru* and *śāstra*. In this way, he implicated his instructor. As a result, many demons became adherents of his conception and even today, demonic people accept this theory.

When most comfort-prone people adopt the path of falsehood and irreligion, they think, “This is correct.” This is the demonic mentality. There is an eternal conflict between falsity, or irreligion, and actual truth,

or true religion. One is a dark hell of degradation and the other is the immaculate sun. The actual truth can never be ascertained by the opinion of the people, or by the process of voting. The mentality of self-ruled people and the actual truth are rigidly opposed to each other.

The demons, who rely on their sense perception, are of two types depending on gross and subtle inclinations. Those who have gross intelligence are attached to the gross body. By their so-called welfare work (*jīva-dayā*) in the form of serving the perishable gross body, a bag of bone and flesh, they are more or less engaged in tending to a lifeless body. They cannot conceive of performing any activity in this world besides feeding and dressing it. Whatever they do and whatever they possess is centred around their body and those related with it, their so-called relatives. This class of people are deeply engrossed in fruitive activities and are included among the *smārtas*. The scriptures indicate these people with the words, “*sthūle paśyanti varvarāḥ* – uncivilised, low class persons see the gross aspect of everything.” Cārvāka, a *pratyakṣa-darśī* (one who relies on one’s direct sense perception of objects) is a supporter of this theory.

The second type of demon – one who entertains subtle hankerings – is intent on searching out the undifferentiated *brahma*. Such persons are followers of the Advaita doctrine; in other words, they are Māyāvādīs. They do not directly desire gross sense enjoyment, but are obsessed with indirectly amassing an enjoyment that is in fact thousands of times greater than gross gratification. They themselves want to become *brahma* (the Supreme Entity)! By declaring the supreme controller of this world, Bhagavān, to be powerless, they try to fulfil their purpose. Thus they want to bring everything under their control for personal enjoyment. The *Gītā* has indicated these people:

*asatyam-apraṭiṣṭham te jagad-āhur-anīśvaram
aparaspara-sambhūtan kim anyat kāma-haitukam*

Asuras describe the world as unreal, without basis, and godless. They say it is the product of sexual union, or that it is self-generated. Not only this, they say that it is the result of selfish desires. (*Śrīmad Bhagavad-gītā* 16.8)

“There is no miserliness in Śrī Guru and Vaiṣṇavas’ distribution of mercy. Different results are reaped according to the qualification of the recipients.”

6. Sincerity is the key

Many have the idea that they can obtain perfection without performing *sādhana*. If the disciple does not make any advancement in *bhajana* even after residing with the *guru* for a very long time, then he will become suspicious of the *guru’s* qualification. He will declare that *sad-guru*, who is in fact genuine, has no potency. He does not understand that the obstacles that have arisen in his *sādhana-bhajana* are due to his lack of one-pointed concentration, resulting from his previous desires (*anyābhilāṣā*).

There is certainly a reason why a magnet placed between two pieces of iron attracts one and not the other. [In the same way one disciple advances as a result of the training he has received from a bona fide *guru*, and another does not.] The reason is that one is a devotee of Bhagavān, free from all selfish desires, and the other is contaminated like rusty iron because he is addicted to gratifying his senses and desirous of extraneous things. One is a servant and the other is a mere imitator of a servant. Even though both a mango tree and a neem tree grow on the bank of the Gaṅgā and take the same water, the mango tree satisfies everyone with its deliciously sweet fruits, whereas the neem tree bears bitter fruit, thus displaying its inborn ungentle nature.

There is no miserliness in Śrī Guru and Vaiṣṇavas’ distribution of mercy. Different results are reaped according to the qualification of the recipients. By taking shelter of the same *guru*, one person can become acquainted with *kṛṣṇa-tattva*, whereas another can demolish the conclusions of *bhakti*.



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— Appearing in English for the first time

The Speciality of Śrīman Mahāprabhu's Dance at Ratha-yātrā





Excerpts from a lecture delivered by
**Śrī Śrīmad Bhaktivedānta
 Trivikrama Gosvāmī Mahārāja**

on 17th July 1988
 at Śrī Uddhāraṇa Gauḍīya Maṭha,
 Chuñchurā



*sa jīyāt kṛṣṇa-caitanyaḥ
 śrī-rathāgre nanarta yaḥ
 yenāsīj jagatām citram
 jagannātho 'pi vismitaḥ*

All glories to Śrī Kṛṣṇa Caitanya, who danced in front of the chariot of Śrī Jagannātha. Seeing Him dance, not only was the whole universe astonished, but Lord Jagannātha Himself became amazed. (*Śrī Caitanya-caritāmṛta, Madhya-līlā* 13.1)

Śrī Caitanya Mahāprabhu's dance in front of Lord Jagannātha's chariot was so ecstatic it astonished all who saw it. What was the nature of that dance? This is described in *Śrī Caitanya-caritāmṛta, Madhya-līlā*, Chapter Thirteen.

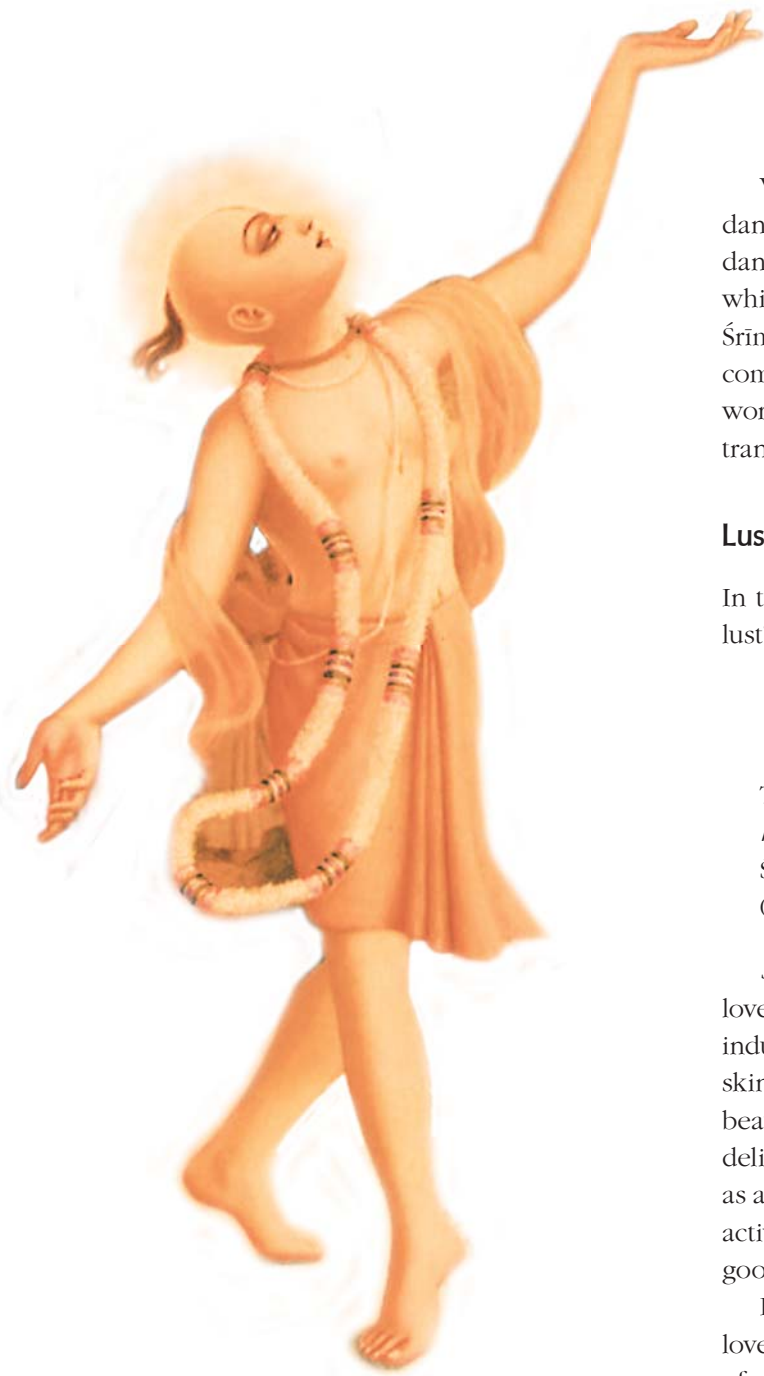
Our attempt to fathom the essential quality of His dance is based on our experience of worldly dances – Indian dance, Mañipuri dance, South Indian dance, Russian ballet and so forth. These dances are astounding to behold. The dancers' movements are so swift and dexterous that they appear to have no bones! They can manipulate their bodies as they please.

Mahāprabhu's dance excelled these dances by far, and the mood of His dance astonished the entire world. We imagine His dance to resemble these worldly dances, but the subject of it bears no such similarity. Also, the dancing of females is generally considered more attractive than that of males, but Mahāprabhu is male. What was the amazing feature of His dance?

What Was the Subject of His Dance?

Most people think that Mahāprabhu's devotees exaggerate and overly praise the extraordinary nature of His dance. Śrīla Kavirāja Gosvāmī describes how Mahāprabhu's dance around Lord Jagannātha's chariot resembled a single firebrand that is rotated so swiftly it appears to be a circle of fire. Mahāprabhu moved with such speed, that He appeared to be simultaneously present at every point of His circumambulation.

Such a sight is certainly astonishing, but our amazement should not stop there. What *bhāva* was manifesting in Śrīman Mahāprabhu at a given moment, and what internal transformations was He undergoing as a result? This was the foundation of His dance. Ordinary conditioned souls have a superficial conception of His moods. Only when we become *bhāvuka*, that is, when we deeply understand these moods, will we be able to understand His internal moods and how they stimulated His dance.



What *bhāva* was manifesting in Śrīman Mahāprabhu at a given moment, and what internal transformations was He undergoing as a result? This was the foundation of His dance.

We perceive His dance to resemble people's joyful dancing at a festival. We may even think it is like the dancing of boys and girls in modern times, the sight of which pollutes the mind and stimulates lusty desires. Śrīman Mahāprabhu's dance at Ratha-yātrā is not to be compared to the dancing of persons in this material world, because the subject of His dance is not lust, but transcendental love.

Lust and Love

In this world everything is composed of lust. What is lust?

ātmendriya-prīti-vāñchā—tāre bali 'kāma'
kṛṣṇendriya-prīti-icchā dhare 'prema' nāma

The desire to gratify one's own senses is called *kāma* (lust), but the desire to satisfy the senses of Śrī Kṛṣṇa is known as *prema* (transcendental love). (Śrī Caitanya-caritāmṛta, Ādi-līlā 4.165)

Śāstra thus reveals the true conceptions of lust and love. Any endeavour conditioned souls like us make to indulge the senses – the eyes, ears, nose, tongue and skin – is lust. We think that we will be happy by seeing beautiful objects, smelling fragrant scents, tasting delicious foodstuffs or hearing pleasant sounds, such as a piano, or especially, a lady's sweet voice. All of our activities aim to satisfy our senses and we consider it good for us. But it is merely lust.

In this world we speak of marital love or brotherly love, but neither is true love because the sole purpose of such 'love' is to satiate our own senses. Why does a husband love his wife? Because through her, he can gratify his senses. In the same way, a wife satisfies her senses through her husband. Their mutual act of sense gratification cannot be called love.

Ātmendriya-prīti-vāñchā—tāre bali 'kāma'. It is all lust. Patriotism is also lust. Why do we love our country? We think, "I was born in this country, and its trees, environment, rivers, mountains and so forth delight my mind and body." Our love is based on our own pleasure. We love everything that delights our senses and gives pleasure to our mind.

What, then, is love? What is the love between Bhagavān and the *gopīs* or between other devotees and their beloved Lord? “*Kṛṣṇendriya-prīti-icchā dhare ‘prema’ nāma* – the desire to give pleasure to Kṛṣṇa’s senses is called love.” Acts of sacrifice in brotherly or marital love are not meant for the Lord’s pleasure and are therefore classified as lust. Only acts for the Lord’s pleasure can really be called love.

Faultless Lust

We see that the behaviour of Kṛṣṇa and the *gopīs* resembles the behaviour of men and women in this world. Kṛṣṇa became happy by enjoying the *gopīs* through His senses, and the *gopīs*’ senses were also gratified, so how is it love? *Ātmendriya-prīti-vāñchā tāre bali ‘kāma’*. Why isn’t it called lust?

The *gopīs* are never motivated by a desire to enjoy their own senses; their only desire is to give pleasure to Kṛṣṇa’s senses. Now, you may argue that since Kṛṣṇa enjoyed with them, isn’t it lust? But the fact is that Kṛṣṇa is such an Entity that His lust is love. Our lust certainly is not.

Kṛṣṇa’s lust is faultless. The type of auspiciousness He can bestow upon one whose service He has enjoyed is incomparable. We cannot bestow that kind of favour upon anyone we enjoy. What kind of auspiciousness can a husband bestow upon his wife by enjoying her? But what can Kṛṣṇa not do for one whose slightest service He has accepted? Pūtanā, for example, applied poison to her breast and went out to kill Him. She shrewdly displayed maternal affection, saying, “O Bābā, O my darling boy, come, have some breast milk.” Although her ‘affection’ was full of duplicity, Kṛṣṇa reciprocated and gave her the position of a mother in Vaikuṅṭha.

Is this possible for us? Any of us? We can’t liberate even ourselves from this material world, what to speak of liberating someone else from it and granting them the happiness of service in Vaikuṅṭha. If Kṛṣṇa can liberate a deceitful person like Pūtanā from this material world and instate her as “mother” in Vaikuṅṭha, what will

He not give to His dearest beloveds? They truly serve Him with senses that give Him more pleasure than the pleasure He receives from being fed breast milk. What will they not achieve?

Unmotivated Service Yields the Highest Reward

It is for this reason that Kṛṣṇa said to the *gopīs*, “I will never be able to repay My debt to you.” The *gopīs*’ desire to please Kṛṣṇa was unconditional. They did not want repayment; furthermore, He was unable to give any. In *Śrīmad Bhagavad-gītā* (4.11) He promised, “*ye yathā māṁ prapadyante, tāṁs tathaiva bhajāmy aham* – O Pārtha! In whichever way a person renders service to Me, I in turn serve him in that very same way.”

Kṛṣṇa says, “I always repay those who serve Me; I never live in debt.” But to the *gopīs* He said, “*na pārāye haṁ niravadya* – I’ll never be able to repay you. I’ll always remain indebted to you.” (*Śrīmad-Bhāgavatam* 10.32.22). Why did Kṛṣṇa say this? “Since you always desire My happiness without a trace of desire for

your own, what could I possibly give you that would make you happy?”

The *gopīs* replied, “Our pleasure will come from Your happiness.”

Śrī Caitanya-caritāmṛta (*Antya-līlā* 20.52) quotes Śrīmatī Rādhikā: “*Nā gaṇi āpana-duḥkha, sabe vāñchi tāṁra sukha, tāṁra sukha—āmāra tātparya* – I do not consider My personal distress; I only desire to make Kṛṣṇa joyful. Indeed, giving Him delight is the very purpose of My life.” The *gopīs* know nothing other than desiring Kṛṣṇa’s happiness. This is the purpose of their every action. They even dress with Kṛṣṇa’s pleasure in mind.

We feel pleased when we dress and decorate ourselves nicely. The *gopīs* also like to look attractive. They don necklaces and other beautiful ornaments, decorate their hair and apply makeup. It may seem that their happiness is derived from beautifying themselves, but this is not

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the case. The *gopīs* know that upon seeing them, Kṛṣṇa will feel happy at heart, and for that reason alone they adorn themselves. They don't aspire for their own pleasure. The little they eat is simply to maintain their charm for Kṛṣṇa's pleasure. Their entire range of activities is solely to give pleasure to Śrī Kṛṣṇa. This full dedication to His pleasure is the nature of His devotees.

Externally there may be similarities between the activities of a devotee and those of a non-devotee, but internally they are at opposite poles. Devotees do not desire their own sense gratification; everything they do is for Kṛṣṇa's happiness. That is why *śāstra* states that harming a devotee warrants an unlimitedly greater reaction than harming any other living being.

The Pastime that Astonished the Universe

No one has ever relished Ratha-yātrā like Śrīman Mahāprabhu did. No one else can. His dancing before the chariot astonished not only the entire universe, but Lord Jagannātha Himself.

Not only humans, but the moveable and immovable living beings throughout the universe – the trees, plants, animals, birds and insects – were all astonished. *Jagat* means that the entire universe was included. How could this be?

We consider these descriptions to be exaggerated or that someone has simply made them up. But the writers of these narrations are not the type of people to deceive us for their own profit, adoration or fame. They are seers of the Truth and they reveal the Truth for our welfare. The writer of this pastime became astonished to behold Mahāprabhu's incredible dance, and for this reason he explains it with much joy. He directly perceived the universe becoming astonished.

How could all beings understand the greatness of His dance? Why isn't it said that only those who directly witnessed His dance became astonished? Rather it says "*yenāsij jagatām citram* – the entire universe was astonished." What is the meaning of *jagad* here? The soul exists inside every

living entity, whether the body encasing it is human or insect. The quality of the soul is the same in all bodies; no soul is greater or lesser than another. The bodies and minds of the various living entities may differ in quality – the human body and mind are certainly superior to the bodies and minds of other living beings – but there is no difference in the quality of their souls. All are the same.

Mahāprabhu demonstrated this when He journeyed through the Jhārikhaṇḍa jungle. At that time wild creatures, such as elephants, tigers, birds and boars, shed tears of love, and trees and creepers oozed honey out of love. The enmity between the animals dissipated because they were chanting the holy name, and all danced and embraced each other. *Prema* overwhelms Śrīman Mahāprabhu, the personification of *prema*, and so naturally, it overwhelms all living entities.

Mahāprabhu melted even stones with His love. He went to Ālānātha and displayed such love that the stone melted. He leaned on the wall of the Jagannātha temple in Purī with His hand, and the wall melted. Impressions of His fingers still remain. It is no exaggeration, no fabrication. We cannot melt stone, but does that mean the Lord cannot? He is the master of unlimited universes. His pastimes are astonishing, and He mercifully performs such pastimes to attract us to Him. *Śrīmad-Bhāgavatam* (1.7.10) states, “*ittham-bhūta-guṇo hariḥ* – Śrī Hari possesses all transcendental qualities and can attract all beings, including liberated souls.”

We are absorbed in various objects and entities, but do their qualities have this potency? Mahāprabhu Himself revealed His qualities to attract and then benefit us. His appearance alone benefited all the living beings of His time. And the magnanimous conception He instigated – as revealed in the verse *anarpita-carīm cirāt* – has continued to this day. We are also trying to imbibe this conception.

What if He had not appeared? We should try to realise the greatness of His compassion. Previously, our wife, children, family, house and so forth were our all in all. What kind of happiness do such attachments bring? Although we constantly bear witness to the misery of the world, we consider it the best possible place for us, being bewildered by powerful illusion. We believe in Bhagavān and chant His names, but we hanker to receive material benedictions from Him.

Ideally, we should deem this world and the objects of enjoyment in it to be most insignificant, yet we

cannot relinquish our search for happiness here. We find ourselves becoming increasingly allured by this world instead of becoming attracted to the Lord's qualities and glories. Such is our misfortune. Yet in His time, Mahāprabhu, the *prema-surya*, or brilliant sun of pure love, mercifully attracted all the inhabitants of the universe and satiated them with His rays. Deer walked in the jungle uttering the holy name “Kṛṣṇa, Kṛṣṇa”. The tiger, wild boar, elephant, snake, peacock, bird – everyone uttered this name. Honey flowed from the trees and creepers due to love, exactly as it flowed from the trees and plants during Śrī Kṛṣṇa's pastimes in Vraja. Śrīman Mahāprabhu is Himself that same *tattva*, Kṛṣṇa, and therefore, with the manifestation of that very same *prema*, identical circumstances occurred.

What is the Real Glory of His Dance?

Essentially, we think that it was the fascinating, external aspect of Śrīman Mahāprabhu's dance that captivated the entire world. But what was the spirit, or life, of that dance? This is what attracted the whole world. As Mahāprabhu danced, what mood absorbed and overwhelmed Him?

Are the artistic movements of a cinema artist or professional dancer inferior to Mahāprabhu's dance? Russian dance and other dances can amaze us. How attractive these dances are, lifting their legs so high and spinning around! They dance as if their bodies have no bones, and so we compare their dance to Mahāprabhu's. Has Mahāprabhu showed a greater skill than this? We cannot imagine anything more wonderful. “Oh! Mahāprabhu's dance is like these dances.” Like what? He is spinning so fast, like a firebrand tied to a swiftly rotating rope, thus appearing to be a single circle of fire. We can understand that this is certainly an incredible feature of His dance.

Now, is Śrīman Mahāprabhu's ability to dance like this a small matter? How can someone spin as fast as a quickly turning wheel where the individual spokes are not discernible? This is our conception of the glory of His dance. What, however, is its real glory that attracted the entire universe?

The soul within all living entities is qualitatively equal. Mahāprabhu's merciful potency is such that it cleanses the dust from the hearts of all souls, regardless of their body, or external covering. In this way, the



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 Will we ever be qualified to
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function of the soul in the tiger, bear and all others in the Jhārikhaṇḍa forest was awakened. Trees oozed honey. All became astounded and danced in *prema*, forgetting all enmity. The entire universe became overwhelmed by the love of Mahāprabhu.

In the same way Mahāprabhu's flood of love came to Purī Ratha-yātrā and as a result, each soul attained his constitutional perfection. Not only the universe became overwhelmed by His *prema*, but Lord Jagannātha, the supreme, complete Soul, was also overwhelmed by it as He sat on His chariot. We are partial, atomic spirit, and therefore it is not surprising that the glorious pastimes of the Absolute Spirit astound us. But Lord Jagannātha Himself is that Supreme Spirit! How can He be amazed? Maybe that is also an exaggeration. But it is not.

In *tattva*, both Mahāprabhu and Jagannātha are the same Absolute Truth. Here, it is appropriate to refer to Kṛṣṇa as Jagannātha because Jagannātha is Dvārakādhiṣā, the King of Dvārakā city. He who manifests His *aiśvarya-prema*

(love in a mood of awe and reverence) to Rukmiṇī, Satyabhāmā and His other queens is Jagannātha. The Kṛṣṇa of Vraja never leaves Vraja. He doesn't even go to Purī or Māyāpura. If anyone goes to those places it is Mahāprabhu, who is “*rādhā-bhāva-dyuti-suvalitān* – that same Kṛṣṇa replete with the loving moods of Śrīmatī Rādhārāṇī” (*Śrī Caitanya-caritāmṛta, Ādi-līlā 1.5*).

Therefore, when Jagannātha-deva saw Kṛṣṇa as Mahāprabhu in this dancing pastime, He was astonished and overwhelmed with *kṛṣṇa-prema*. This account of Mahāprabhu's dance is unquestionably an accurate description of what took place and is devoid of a drop of exaggeration.

We Can Never Dance Like Him

We wonder how Jagannātha sitting on His chariot can be bewildered, and think that we also can charm Him in this way. We then dance and circumambulate the chariot of Lord Jagannātha, thus imitating Mahāprabhu. Will we ever be qualified to even come close to the mood of Mahāprabhu in any lifetime?

Gauracandra is *rādhā-bhāva-dyuti-suvalitān*—Kṛṣṇacandra adorned with the bodily lustre of Śrīmatī Rādhārāṇī and overwhelmed by Her mood. Only He can amaze Jagannātha like this. We are unable to even approach the path leading to Mahāprabhu's mood. Even if we pass through *anartha-nivṛtti*, in which we become free from desires that hinder our progress in *bhakti*, and attain liberation or even *bhāva*, we will always remain a partial atomic spirit. We will never be equal to the whole. We may attain the pinnacle of perfection possible for an atomic soul, but we will never be able to dance like Him.

The Sweetness of the Dance of the all Glorious Lord

How unique was the mercy of Mahāprabhu! He blessed the entire world by bestowing *nāma-saṅkīrtana*, the greatest gift from Goloka. He demonstrated the highest service to Kṛṣṇa imbued to the fullest extent with Śrīmatī Rādhārāṇī's absorption in deep feelings of separation

from Him. Mahāprabhu's dance at Ratha-yātrā was in this mood. Do we actually even care to know about the *bhāva* He was experiencing? Even if we were to personally witness Mahāprabhu's dance, we would not understand the first thing about it without receiving His blessings. We would simply observe its external features and wonder, “Oh, what special dance is this?”

Those who are *rasika*, whom Mahāprabhu has blessed with certain conceptions and emotions, can relish the sweetness of this dancing pastime and of Jagannātha-deva relishing it. Just see how this one *śloka* describes

the pastime in full. How wonderful! How scholarly!

Sa jīyāt means, “All glories to Him, all glories to Him!” Simply chanting this, however, does not mean that we can actually glorify Him. But what else shall we say to Him? When we become endowed with a service attitude toward Him, what else can we desire but to sing His glories? We may or may not be successful in spreading them, but at least we desire to. We always desire the victory and welfare of the one we love. Mahāprabhu is always glorious and should be glorified. Our propensity

to glorify Him should increase.

“*Jagannātho 'pi vismitaḥ* – Lord Jagannātha Himself became astonished.” The chariot stopped moving. It was stuck and Lord Jagannātha watched the dance in amazement. Where else will He find a Kṛṣṇa such as this, who is overwhelmed by the mood of Śrīmatī Rādhārāṇī? Just see the condition of this Kṛṣṇa!

*jaya jaya śrī-kṛṣṇa-caitanya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda
jaya śrotā-gaṇa, śuna, kari' eka mana
ratha-yātrāya nṛtya prabhura parama mohana*

All glories to Śrī Kṛṣṇa Caitanya and Prabhu Nityānanda! All glories to Advaita-candra! And all glories to the devotees of Śrī Caitanya Mahāprabhu! All glories to the listeners of *Śrī Caitanya-caritāmṛta*!

Even if we were to personally witness Mahāprabhu's dance, we would not understand the first thing about it without receiving His blessings. We would simply observe its external features and wonder, “Oh, what special dance is this?”

Please now give your one-pointed attention to hearing the narration of the Ratha-yātrā festival in which Śrī Caitanya Mahāprabhu danced enchantingly. (Śrī Caitanya-caritāmṛta, Madhya-līlā 13.2–3)

We Alone Remain Unmoved by His Dance

It is the proclivity of the body and mind to be attracted to worldly dances because we are still in the bodily conception of life. We wonder what is so unique about Mahāprabhu's dance because the constitutional function of our soul has not been awakened.

*ātmārāmās ca munayo nirgranthā apy urukrame
kurvanty ahaitukīm bhaktim ittham-bhūta-guṇo hariḥ*

All variety of those who are *ātmārāma*, who take pleasure in their *ātma*, as well as *munis*, who are absorbed in contemplating the self, are free from anger, false ego and other *anarthas*. Still they render selfless, unmotivated loving service, or *bhakti*, to Śrī Hari who performs awesome activities. He possesses such wonderful qualities that He can attract everyone, even those who are already liberated. (Śrīmad-Bhāgavatam 1.7.10)

Such are the qualities of Śrī Hari. Even those who fully identify with their *ātmā*, not with their bodies and minds, become attracted by the qualities of Śrī Hari. *Nirgranthā* refers to those who have no need or attraction for worldly objects. They are not bound in attachment to their mind and body, or to what is related to their body, such as their father, mother, children, wife, brother, sister, house, property and so forth. Even those who have attained the last limit of liberation are always eager to serve Kṛṣṇa, just as we are extremely eager to serve our wives and children. Although we should unconditionally endeavour for His happiness and pleasure, our performance of *bhakti* is filled with prayers like, “O Lord, please grant me health”, “Keep my son well” or “Award me with wealth”.

In how many ways do we try to serve our family members! This needs no explanation. We think ourselves highly blessed to be able to serve them, to supply our wife with cloth, jewellery or any of her favorite items. But the soul has no connection with persons and objects of this world. Sages, therefore, are not inclined to develop such relationships.


Kurvanty ahaitukīm bhaktim means “they love”. *Bhakti* means “to love purely”, and it is a higher stage than liberation. The sages are established in the eternal occupation of the soul, and therefore their *abhimāna*, or identification, is with their *ātma*. Even personalities on this platform love Śrī Hari.

The sages' love comes from the natural propensity of the soul. For those who are conditioned, love is expressed through the body and mind. A magnet's intrinsic quality is to attract iron; and iron's inherent quality is to be attracted to a magnet. If another element comes between them, their natural mutual attraction does not manifest until the obstruction is removed.

Similarly, the soul is naturally attracted and related to the Supersoul. The covering of material energy over the soul is the foreign element that blocks the soul's innate attraction. By eliminating this obstruction, the atomic conscious soul will become fully attracted to the complete conscious Supersoul. That is why this verse emphasises such personalities who, although self-satisfied, are attracted to that Supreme Soul through the natural serving propensity of their *ātma*.

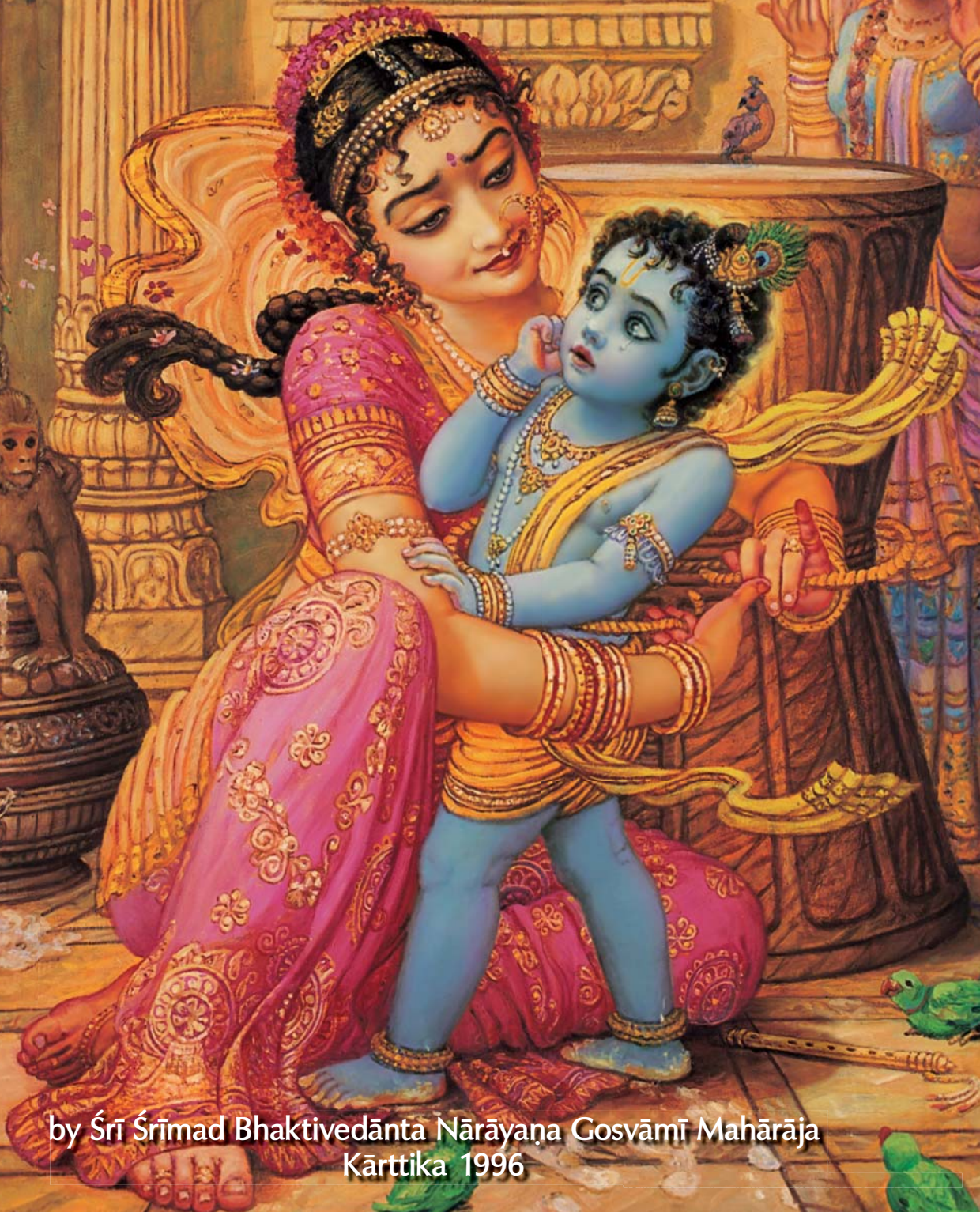
Why do such self-satisfied persons perform *bhakti* without any material cause? Why does the magnet attract and the iron become attracted? It is their propensity, their nature. In the same way, the constitutional occupation of each and every soul is to engage in *bhakti* to Bhagavān. *Śrīmad-Bhāgavatam* (1.2.6) states “*sa vai puṁsām paro dharmo yato bhaktir adhokṣaje* – to love, to perform uninterrupted and causeless *bhakti* to Śrī Hari, is the natural tendency of us all.” Such is the relationship between the soul and the Supersoul.

The four Kumāras (Sanaka, Sananda, Sanātana and Sanat-kumāra) were liberated souls who also became devotees after smelling the fragrance of the *tulasī* leaves offered at the lotus feet of the Lord. Although they were liberated, they were not yet acting according to the natural propensity of the soul. Śrī Hari's unique quality is that He can attract such persons and make them His devotees.

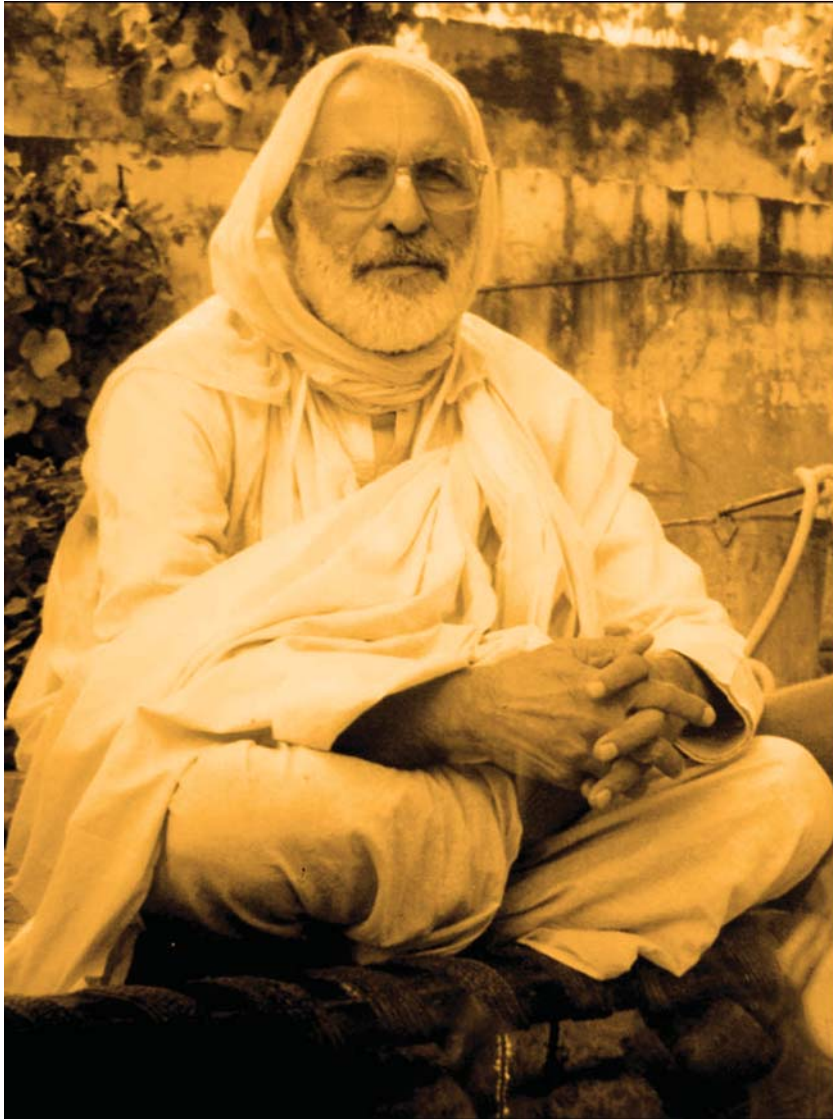
Śrī Hari can attract all, but He is unable to attract us, despite His substantial endeavour to do so. This is our incalculable misfortune. The dance of Mahāprabhu charmed the whole universe, but we remain unmoved. We reason, “It would be senseless to leave our present situation. He will never successfully attract us, no matter what trickery He employs. We are fine just as we are.” 

The Power of Prema-nāma-saṅkīrtana

A lecture delivered on Śrī Dāmodarāṣṭakam Verses 4, 5 and 6



by Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja
Kārttika 1996



How to Receive the Mercy of Nāma

Śrī-kṛṣṇa-nāma-saṅkīrtana is the best means to attain *kṛṣṇa-prema*. In *Bṛhad-bhāgavatāmṛta* (2.4.7) Śrīla Sanātana Gosvāmī has written the following verse:

*śrī-kṛṣṇa gopāla hare mukunda
govinda he nanda-kīśora kṛṣṇa
hā śrī-yaśodā-tanaya prasīda
śrī-ballavī-jīvana rādhikeśa*

O Śrī Kṛṣṇa, Gopāla, Hari, Mukunda, Govinda, O son of Nanda, Kṛṣṇa! O son of Śrī Yaśodā! Life of the *gopīs*! Lord of Rādhikā! May You be pleased with me!

A person who chants the names of Śrī Kṛṣṇa, but who is without the guidance of the *gopas* and *gopīs* cannot achieve *vraja-prema*. This is to be remembered and understood. If we do not contemplate the *prema* of Mother Yaśodā and the *vraja-gopīs* for Kṛṣṇa and how it controls Him, we will not be able to achieve it. In the words of Śrīla Sanātana Gosvāmī: “*Vraja-prema* is very rare.”

In addition, we must try to understand the instruction that can give us the qualification to chant purely, and we must follow it.

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contemplate the *prema*
of Mother Yaśodā
and the *vraja-gopīs*
for Kṛṣṇa and how
it controls Him,
we will not be able
to achieve it.**

*ṭṛṇād api sunīcena taror api sahiṣṇunā
amāninā mānadena kīrtanīyaḥ sadā hariḥ*

Thinking oneself to be even lower and more worthless than insignificant grass which has been trampled beneath everyone’s feet, being more tolerant than a tree, not desiring any respect, and offering respect to all others according to their respective positions, one should continuously chant the holy name of Śrī Hari. (*Śikṣāṣṭaka* 3)

Following this instruction is essential in the beginning stages – most essential. We cannot gallop, or successfully practise beyond our qualification. We should try to

follow all these guidelines, such as the instructions of *Upadeśāmṛta*, beginning with *vaco vegam*.

I recall a pastime of Kṛṣṇa in Dvārakā wherein Kṛṣṇa tells His sons and nephews how to behave so that *kṛṣṇa-prema* may come. “You should be very polite and humble towards *bhaktas*,” He said. “Do not anger them. And if by chance you do so and they curse you in some way, you should remain meek and quiet. Do not become angry in return and seek revenge.”

If you want to have these moods, and if you want to stay in Vraja serving Kṛṣṇa forever, you will also have to follow such instructions as:

*yadiccher āvāsaṁ vraja-bhuvi sa-rāgaṁ prati-janur
yuva-dvandvaṁ tac cet paricaritum ārād abhilaṣeḥ
svarūpaṁ śrī rūpa sa-gaṇam iha tasyāgrajam api
sphuṭaṁ premṇā nityaṁ smara nāma tadā tvaṁ
śṛṇu manaḥ*

My dear mind, please hear me. If you are eager to gain residence in Vraja on the platform of *rāgātmikā-bhakti*, and if you desire to obtain the direct service of *nava-yugala-kiśora*, Śrī Rādhā-Kṛṣṇa, then birth after birth always distinctly remember and bow down with great love to Śrī Svarūpa Dāmodara Gosvāmī, Śrī Rūpa Gosvāmī and his elder brother Śrī Sanātana Gosvāmī, and all other associates of Śrī Caitanya Mahāprabhu, who are the recipients of His mercy.

Unless we follow such instructions, Nāma Prabhu will not manifest His *svarūpa* and all *rasa* in our heart.

Darśana in the Heart

*varam deva! mokṣam na mokṣāvadhiṁ vā
na cānyaṁ vṛṇe 'ham vareśād apīha
idaṁ te vapur nātha! gopāla-bālam
sadā me manasy āvirāstāṁ kim anyaiḥ*

O Deva, although You are capable of granting any boon, I do not pray to You for liberation, eternal life in Vaikuṇṭha, or for any other benediction that may be obtained by executing the nine processes of *bhakti*. O Nātha, may Your form as Bāla-Gopāla forever remain manifest in my heart. Besides this, what is the use of any other benediction? (*Śrī Dāmodarāṣṭakam* 4)

Satyavrata Muni prays that Kṛṣṇa, as Bāla-Gopāla, should forever remain manifest in his heart. In Śrīla Sanātana Gosvāmī's commentary on *Dāmodarāṣṭakam*, named *Dig-darśinī*, on this verse, he gives a slight, but not yet conclusive indication that the *darśana* of Kṛṣṇa in the heart is superior to direct *darśana* of Him with one's material eyes. He elaborates on this point in his *Bṛhad-bhāgavatāmṛta*. My Gurudeva, *nitya-līlā pravīṣṭa om viṣṇupāda* Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja, collected this from *Bṛhad-bhāgavatāmṛta* and included it as a footnote to his publication of the *Dig-darśinī ṭīkā*.

We want to see Śrī Kṛṣṇa with these eyes, but mortal eyes cannot take *darśana* of Kṛṣṇa, who is *sac-cid-ānanda* (eternal, fully cognizant and all blissful). These bodies are made of five material elements – earth, water, fire, air and ether. Our material eyes cannot even see our own souls, what to speak of the Supersoul. The conclusion is that we should try to see Kṛṣṇa not with these eyes but rather with our ears.

Pippalāyana Ṛṣi Instructs Gopa-kumāra

The footnotes taken from *Bṛhad-bhāgavatāmṛta* explain that Gopa-kumāra was a unique *bhakta* who desired to see Kṛṣṇa with his very eyes. He journeyed from this earth to Tapoloka, where Pippalāyana and other *ṛṣis* were performing austerities. Initially he was charmed by their *tapasya*, but then he began to recall the *gopāla-mantra*. By the effect of that remembrance, he lost faith in the value of austerity.

Pippalāyana Ṛṣi told him, “Why are you wandering here and there? If you stay here with us and perform *tapasya*, you will receive *darśana* of Kṛṣṇa within your heart. If you don't, it will not be possible, for material eyes cannot take *darśana* of Kṛṣṇa.”

Gopa-kumāra replied, “I hanker to see Him with these very eyes. If those who have performed austerities, such as Lord Brahmā and Dhruva Mahārāja, have seen Kṛṣṇa and Lord Nārāyaṇa with their eyes, why can't I?”

Pippalāyana Ṛṣi answered, “They have not seen Lord Nārāyaṇa or anyone with their material eyes; they have realised Him within their hearts.”

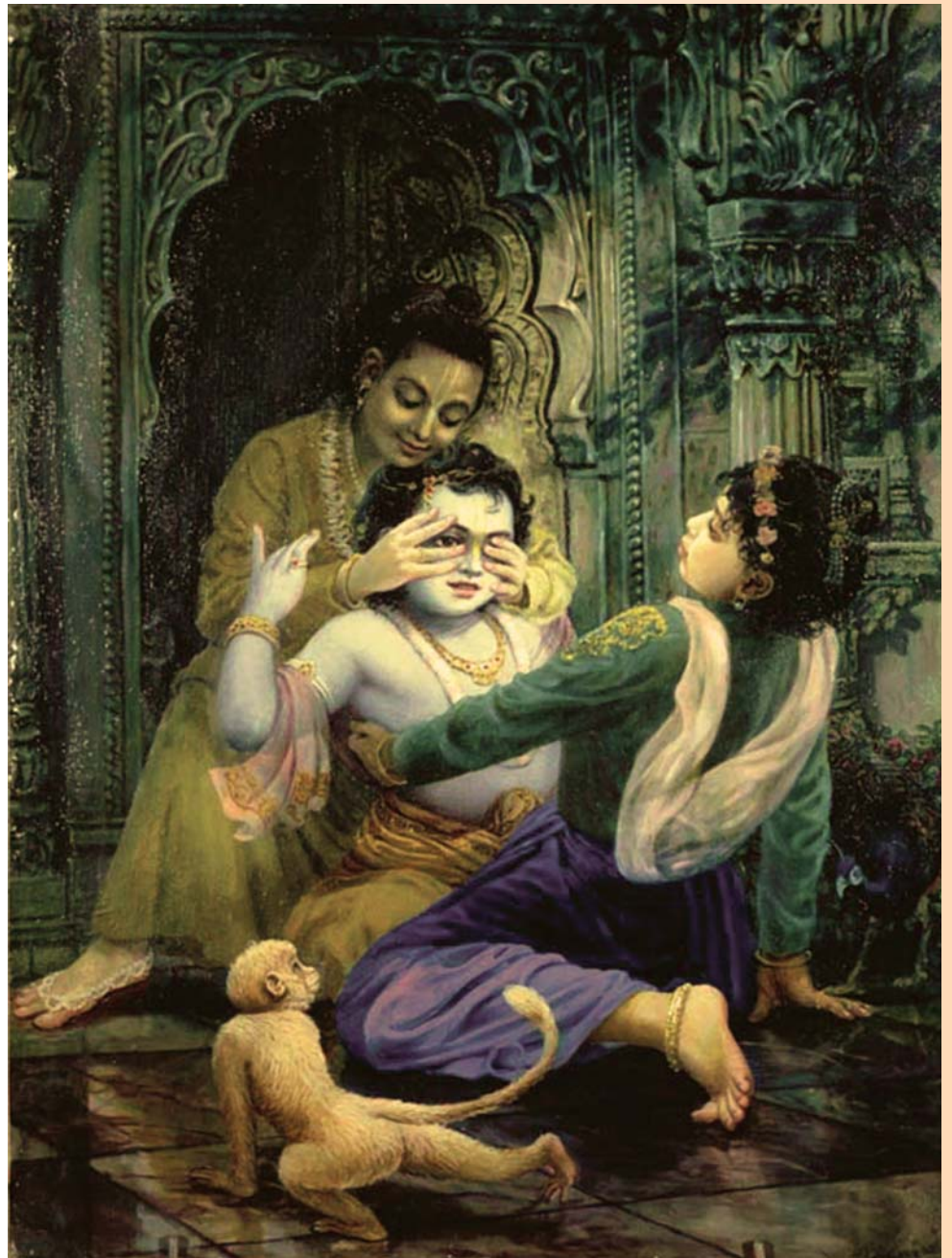
Sahajiyās desire to become *gopīs* or other transcendental personalities with their material bodies. They adopt feminine hair-styles and dress, wear ornaments and ‘become’ Lalitā or Viśākhā-sakhī. This

is not only incorrect; it is offensive. It is *māyāvādis̄m* or *sahajiyāis̄m*. To avoid making such a mistake, we should simply endeavour to follow the teachings of Śrīla Rūpa Gosvāmī, Śrīla Raghunātha dāsa Gosvāmī and Śrīla Sanātana Gosvāmī. By following in their disciplic line we will receive Kṛṣṇa's *darśana*. It is not possible for this material body, which we will be forced to abandon, to become *sac-cid-ānanda*. We must be prepared to give it up.

Pippalāyana Ṛṣi went on to give several examples from *śāstra* to prove that we cannot see Śrī Kṛṣṇa or any other transcendental personality with our material eyes. Nevertheless, Gopa-kumāra had vowed to do so.

Gopa-kumāra had taken birth in Govardhana and travelled throughout the universe seeking his inner fulfilment. In the course of his journey, he gradually became purified, and passed through different levels of realisation. By chanting the *gopāla-mantra*, he was able to pass beyond Brahmaloaka and Siddhaloaka. Then, by performing *nāma-saṅkīrtana* (*śrī kṛṣṇa-gopāla hare mukunda*), he eventually came to Vaikuṅṭha and finally to Goloka Vṛndāvana. Only when he was in Goloka Vṛndāvana could he see Kṛṣṇa directly. *Darśana* of Him is not possible with these present eyes in this present condition.

Pippalāyana Ṛṣi had explained to Gopa-kumāra that it is not possible to see Kṛṣṇa with material eyes because they cannot see spirit. He then instructed him to see Kṛṣṇa within his heart.



“The heart is also material,” Gopa-kumāra replied, “so how can I see Kṛṣṇa there?”

Pippalāyana Ṛṣi said, “If we take a variety of material objects, like iron, wood and a mirror, we will be able to see our face in the mirror, but not in the other objects. Similarly, we can see the Lord within our heart, but we cannot see Him with our eyes. The eye is a separate, localised unit and therefore it is limited. Consequently, it cannot fully perceive the Lord.

Gopa-kumāra then argued that the heart is also a localised, separate part of the body. Pippalāyana Ṛṣi

The eyes can see only
one part of the Lord at a time;
they cannot perceive
His whole form.
But this is possible
for the heart.
And even if the eyes
can see the Lord,
where does one feel the bliss
of beholding His form?
The eyes have no capacity
to experience bliss,
but the heart does.

responded by giving another example, this time using the material objects of iron, wood and rubber. He said that we cannot stretch iron and wood, but rubber, which is also material, can be stretched. Similarly, although the heart is located in just one part of the body, it is flexible and can expand to accommodate perception of the Lord along with His associates, pastimes and so forth. It has the power to see the Lord in full. He said that although it seemed that Dhruva Mahārāja took *darśana* of the Lord through his eyes, he actually saw Him in his heart.

The eyes can see only one part of the Lord at a time; they cannot perceive His whole form. But this is possible for the heart. And even if the eyes can see the Lord, where does one feel the bliss of beholding His form? The eyes have no capacity to experience bliss, but the heart does. When the Lord is perceived in the heart, bliss is felt in the heart.

Kṛṣṇa Cannot Bestow Prema

*idaṁ te mukhāmbhojam avyakta-nīlair
vṛtaṁ kuntalaiḥ snigdha-raktaiś ca gopyā
muhūś cumbitāḥ bimba-raktādharāṁ me
manasy āvirāstāṁ alaṁ lakṣa-lābhaiḥ*

O Deva! May Your lotus-like face which is framed by Your cascading, glossy black curly locks tinged with red, which is kissed again and again by Mother Yaśodā, and which is beautified by lips as red as ripe *bimba* fruits, always remain visible in my heart. Millions of other benedictions are of no use to me. (*Śrī Dāmodarāṣṭakam* 5)

Satyavrata Muni prayed “You can award millions of benedictions as You are the master of all who bestow them. Yet I want nothing from You but that Your lovely face, weeping while You are controlled by Your mother’s *prema-bhakti*, should manifest in my heart.”

This is the prayer of a *vātsalya-rāgāmuga bhakta* (one who is aspiring to attain spontaneous devotion in the mood of parental love), so it is a very high sentiment. Such *bhaktas* are extremely rare. This kind of *prema* can only be achieved by the mercy of Mother Yaśodājī, the original undivided embodiment (*akhaṇḍa-mūrti*) of *vātsalya-rasa*. A person may perform *sādhana-bhakti* in millions of ways, beginning with *śravaṇa*, *kīrtana* and *viṣṇu-smaraṇam*, but if he is not under the guidance of Śrīmatī Yaśodā-devī, he cannot achieve this kind of *prema*.

Kṛṣṇa cannot bestow this *vātsalya-prema* because He does not possess it; He simply enjoys receiving it. Mother Yaśodā, however, is the abode of the original, undivided *vātsalya-rasa*. If we want to have an affection and love like hers, we can get it exclusively from her, not from Kṛṣṇa. He can give His almightiness, but He cannot give such *prema*. This indicates that there must be some lacking in Him.

It is for this reason that He took Śrīmatī Rādhikā’s mood and appeared in this world in the form of Śrī Caitanya Mahāprabhu. What need was there for Him to take Her mood? Kṛṣṇa is the *viśaya* (object, or enjoyer) of the devotee’s love for Him. He is not the *āśraya*, or the abode of that love. He wanted to experience the emotions of one who has that *prema*. We must take shelter of one who is the abode of *prema* if we want to attain any *rasa* – *śānta*, *dāsyā*, *sakhya*, *vātsalya* or *mādhurya*.

That is why Satyavrata Muni prayed to Kṛṣṇa that His form of Bāla-gopāla manifest in his heart. *Darśana* in the heart depends on the mercy of Kṛṣṇa and also on His devotees’ mercy. Without their grace you cannot achieve this kind of *prema*.

“I do not wish
for millions
of blessings.
I only want that
Your exquisitely
beautiful face
manifest
in my heart.”



Kṛṣṇa’s Beauty Defies Description

Avyakta-nīlair, vṛtaṁ kuntalaiḥ snigdha-raktaiś. Kṛṣṇa’s lotus face is covered by His curling, glossy hair which is *avyakta-nīlair*. No material word can adequately describe its beauty. *Avyakta-nīlair* means *parama-śyāmal*, or “extremely dark blue”. *Snigdha* means “very soft and glossy”, *raktaś* means “reddish” and *kuntala*, “curly”. *Bimba-raktādharaṁ* – His lips are likened to the *bimba* fruit. The *bimba* fruit is very soft. When any pressure is applied to it, juice immediately oozes from under its skin. Similarly when any pressure is applied to Kṛṣṇa’s lips, nectar flows out. His curly black hair, which is very beautiful, appears to be millions of bees hovering around the face of Kṛṣṇa, which is kissed again and again by *gopyā* – Mother Yaśodā. According to Śrīla Sanātana Gosvāmī, *gopyā* also means Śrī Rādhā. They both are so fortunate, so fortunate. He explains that the *gopīs* pray to have the good fortune of Śrī Kṛṣṇa’s earrings, which always kiss His cheeks. Satyavrata Muni prays, “I want that very face which is kissed again and again by Mother Yaśodā to forever manifest in my heart – not only for this life, but forever.”

Satyavrata Muni thought, “Mother Yaśodā is so fortunate! What austerities must she have performed to have the fortune of kissing Kṛṣṇa’s cheeks? In what holy *tīrtha* has she taken bath? To whom has she generously given charity?”

Like a flash of lightning, the form of Kṛṣṇa manifested for a split second in the heart of Satyavrata Muni, and he fainted. Then, overwhelmed by anxiety, he began to weep and describe what he saw in his *samādhi darśana* – the beauty of Kṛṣṇa. If we tried to describe Him, our description would not be accurate. We can only truly describe Him when we have actually seen Him, even if it is only a glimpse. And even then, no material words suffice.

So Satyavrata Muni is saying *lakṣa-lābhaiḥ* – “I do not wish for millions of blessings. I only want that Your exquisitely beautiful face manifest in my heart.”

Nāma-saṅkīrtana is the means to attain direct darśana of Kṛṣṇa

namo deva! dāmodarānanta viṣṇo!
prasīda prabho! duḥkha-jālābdhi-magnam
kṛpā-dṛṣṭi-vṛṣṭyāti-dīnaṁ batānu
grhāṇeṣa! mām ajñam edhy akṣi-dṛṣyaḥ

Obeisances O Deva! O Dāmodara! O Ananta, who is endowed with inconceivable potency! O all-pervading Viṣṇu! O my master! O supremely independent controller of all! Be pleased with me. I am deeply sunk in the ocean of sorrow. Please favour me by showering the rain of Your merciful glance upon this surrendered soul, who is so

pitifully fallen. Please grant me Your direct *darśana*.
(*Dāmodarāṣṭakam* 6)

Absorbed in this prayer, Satyavrata Muni wept in separation and prayed: “How will I see this exquisitely beautiful, fragrant, soft, sweet face?” He contemplated this for a moment and concluded that if he did not perform *nāma-saṅkīrtana*, he would not be able to please Kṛṣṇa. Without pleasing Him, He would not reveal His lovely face. Therefore, Satyavrata Muni offered this prayer. There are so many kinds of *sādhana*, all of which must be assisted by *nāma-saṅkīrtana*, especially in Kali-yuga. Any type of *bhakti* performed without *nāma-saṅkīrtana* cannot bear fruit.

Kīrtana is of many types: *nāma-kīrtana* (chanting Kṛṣṇa’s names), *guṇa-kīrtana* (chanting about His qualities), *rūpa-kīrtana* (chanting about His form), *līlā-kīrtana* (chanting about His pastimes) and *parikarā-kīrtana* (glorifying His associates). Among them, *nāma-saṅkīrtana* is foremost. Śrīla Sanātana Gosvāmī confirms this in *Bṛhad-bhāgavatāmṛta* (2.3.158)

*kṛṣṇasya nānā-vidha-kīrtaneṣu
tan-nāma-saṅkīrtanam eva mukhyam
tat-prema-sampat-janane svayam drāk
śaktam tataḥ śreṣṭha-tamam matam tat*

Nāma-saṅkīrtana is primary among the various types of *kīrtana* of Kṛṣṇa. It is considered superior to all others because it has the power to immediately invoke the wealth of *prema* for Him.

Śrī Kṛṣṇa’s names are of two types: primary (*mukhya*) and secondary (*gauṇa*). Among His primary names, His Vraja names, such as Yaśodā-nandana, Nanda-nandana, Śyāmasundara, Rādhā-ramaṇa, Rādhā-Govinda, Rādhā-Gopinātha and Madana-mohana are supreme. By chanting them we can attain all perfection.

Gopa-kumāra thus began to chant:

*śrī-kṛṣṇa gopāla hare mukunda
govinda he nanda-kiśora kṛṣṇa
hā śrī-yaśodā-tanaya prasīda
śrī-ballavī-jīvana rādhikeśa*

O Śrī Kṛṣṇa, Gopāla, Hari, Mukunda. O Govinda, O son of Nanda, Kṛṣṇa, O son of Śrī Yaśodā, O life of the *gopīs*, O Lord of Rādhikā, may You be pleased with me.

Gopa-kumāra began his *nāma-saṅkīrtana* by chanting “Śrī Kṛṣṇa”, but this did not satisfy him because he had not yet addressed Kṛṣṇa by any name associated with His beloved devotees.

He therefore cried out “Hari”, “Mukunda”, “Govinda” and other names. O Nanda-kiśora Kṛṣṇa! *Hā Śrī Yaśodā-tanaya* (O son of Yaśodā-devī), *prasīda* – be pleased with me.

Śrī-ballavī-jīvana. Who is superior among all *ballavī*, or *gopī* beloveds of Kṛṣṇa? Śrīmatī Rādhikā. For this reason he says, “Ballavī-jīvana!” “Rādhā-jīvana!” By chanting these names of Kṛṣṇa, Gopa-kumāra passed through all of the Vaikuṅṭha planets and eventually arrived in Vraja.

After catching a glimpse of Śrī Kṛṣṇa’s lotus face in his heart, Satyavrata Muni prayed to Śrī Dāmodara to receive His direct *darśana*. Since this is only granted when one performs *saṅkīrtana* of Dāmodara’s holy names, Satyavrata Muni started *nāma-saṅkīrtana* by saying “*Namo deva* – O Deva, obeisances.” He did not say “*tubhyama* – unto You”. In his commentary Śrīla Sanātana Gosvāmī explains that the omission of the word *tubhyama* is like an ellipsis, where a word or phrase necessary to complete a grammatical construction is omitted, but at the same time understood in the context. Here *tubhyama* has not been used directly by Satyavrata Muni, either due to fear or reverence, or due to losing control of himself from the *prema* arising within him.

In verses four and five, Satyavrata Muni prayed for Kṛṣṇa to appear in His heart. When Kṛṣṇa mercifully did so, however, Satyavrata Muni remained dissatisfied because he could not talk with Kṛṣṇa or see Him before his eyes, and therefore he could not serve Him. He thus prayed: “O Deva, O Dāmodara, O Ananta, O Viṣṇu, O Supreme Controller of all, O Prabhu! Please be causelessly merciful to me – causelessly merciful – and appear before me; I yearn to see You.”

The word *deva* means “playful”, or “sportive”. Satyavrata Muni prayed “ O Deva, I want to see You as You play in Vraja, bound by the love of Mother Yaśodā.” He prayed, “O Dāmodara, You are causelessly merciful, and You are controlled by Your devotees’ love. I understand that you will become pleased with me if I perform *bhakti*. The very name ‘Dāmodara’ denotes Your pastime of being tied around the belly by mother Yaśodā. Your being controlled by the love of Mother Yaśodā reveals Your nature of being *bhakta-vatsala*, or

particularly affectionate to Your devotees. If I call out the name ‘Dāmodara’ You will surely be affectionate to me, also.”

Satyavrata Muni then addresses Him as Viṣṇu, which means “all pervading”. “O Viṣṇu, You reside in the hearts of all living beings. You therefore know my heart and the ocean of suffering and sorrow I am immersed in.”

The Anguish of Satyavrata Muni’s Prayer

What is the nature of the suffering of a *bhakta* like Satyavrata Muni? When we pray like this, it is out of desperation for relief from suffering in the ocean of birth and death. His prayer, however, was not motivated by material suffering, but by overwhelming feelings of separation from Śrī Kṛṣṇa.

Furthermore, when Satyavrata Muni says “*duḥkha-jālābdhi-magnam* – I am drowning in the ocean of suffering and sorrow” he means he is alone and without *sādhu-saṅga*. Satyavrata Muni knows that the association of bona fide Vaiṣṇavas easily affords one Śrī Kṛṣṇa’s *darśana*. But now he is suffering because he is bereft of *sādhu-saṅga*, and consequently of Kṛṣṇa’s *darśana*.

We, however, do not give *sādhu-saṅga* any importance, even if it is available. But we must. Without the grace of *sādhus* we cannot achieve *kṛṣṇa-prema*, especially a calibre of *prema* like the *vātsalya-prema* of Mother Yaśodā. We should pray “*kṛpā-drṣṭi-vṛṣṭyāti-dīnān batānu* – kindly cast Your merciful glance upon me. That merciful glance should be causeless because I feel hopeless, having no *sādhana-bhajana*.” Śrīla Raghunātha dāsa Gosvāmī and other exalted Vaiṣṇavas also pray like this. In his *Stava-mala*, Śrīla Rūpa Gosvāmī prays:

*prācīnānān bhajanam-atulaṁ duṣkaraṁ śṛṇvato me
nairāśyena jvalati hṛdayaṁ bhakti-leśālasasya
viśvadrīcīm-gha-hara tavākarnya kārūnya-vīcīm
āśā-bindū kṣitam-idam upaity-antare hanta śaityam*

O slayer of Aghāsura, destroyer of sins! When I hear of the extremely rigorous *sādhana* and *bhajana* undertaken by great souls like Śrī Śuka and Mahārāja Ambarīṣa in former times, my heart, which is devoid of any trace of *bhakti*, becomes stricken with remorse and hopelessness. Because I will never be able to perform such difficult *bhajana* and *sādhana*, I feel that I will never

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O Dāmodara, O Ananta, O Viṣṇu,
O Supreme Controller of all, O Prabhu!
Please be causelessly merciful to me –
causelessly merciful – and appear
before me; I yearn to see You.”

obtain Your lotus feet. But when I see the waves of mercy You have diffused everywhere – from Brahmā down to the most heinous sinners – my heart is again pacified and instilled with a ray of hope. (*Tri-bhaṅgī-pañcakam* 2)

The Intensity of Sādhana-bhajana in Separation

In this prayer, Śrīla Rūpa Gosvāmī is saying, “I have heard that Droṇa and Dhāra worshipped Lord Nārāyaṇa for four *yugas*. And I have heard that some of the *sādhana-siddha gopīs* performed *sādhana* for countless *kalpas*. As they practised, many Brahmās came and went. And it was only then that they attained *gopī-bhāva*.” This *prema* is so rare that we will never be able to attain it without the causeless mercy of Śrī Kṛṣṇa.

Śrī *Ṣaḍ-Gosvāmyāṣṭakam* (6) states:

*saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ
kālāvasānī-kṛtau
nidrāhāra-vihārakādi-vijitau
cātyanta-dīnau ca yau
rādhā-kṛṣṇa-guṇa-smṛter madhurima
ānandena sammohitau*



*vande rūpa-sanātanau raghu-yugau
śrī-jīva-gopālakau*

I worship the six Gosvāmīs, who passed their time by humbly fulfilling their vow to daily complete a fixed amount of *harināma* and offer *daṇḍavat-praṇāma*. In this way they utilised their valuable lives and conquered over eating and sleeping. Always seeing themselves as completely worthless, they became enchanted in divine rapture by remembering Śrī Rādhā-Kṛṣṇa's sweet qualities.

*rādhā-kuṇḍa-taṭe kalinda-tanayā-
tīre ca vaṁśīvaṭe
premonmāda-vaśād aśeṣa-daśayā
grastau pramattau sadā
gāyantau ca kadā harer guṇa-varaṁ
bhāvābhībhūtau mudā
vande rūpa-sanātanau raghu-yugau
śrī-jīva-gopālakau*

I offer *daṇḍavat-praṇāma* to the six Gosvāmīs, who became mad in *prema* (*premonmāda*) in separation from Rādhā-Kṛṣṇa. Sometimes they went to the banks of Rādhā-kuṇḍa or the Yamunā and

sometimes to Vaṁśī-vaṭa. Intoxicated by *kṛṣṇa-prema*, they were overwhelmed in *bhāva* and jubilantly sang of Śrī Hari's most sublime and brilliant *mādhurya-rasa*. (Śrī Ṣaḍ-Gosvāmyāṣṭakam 7)

The word *aśeṣa* in the above-mentioned verse refers to the the six Gosvāmīs' *aṣṭa-sāttvika bhāvas*, or bodily transformations born from eight types of ecstasy. Sometimes in their intense separation their condition almost culminated in the tenth stage of life – death. The six Gosvāmīs were at Rādhā-kuṇḍa and Śyāma-kuṇḍa, rolling on the earth, wandering around Vṛndāvana at Vaṁśī-vaṭa and all other sacred places, weeping and deeply lamenting.

*he rādhe braja devike ca lalite
he nanda-sūno kutah
śrī-govardhana-kalpa-padapa-tale
kālindī-vanye kutah*

*ghoṣantāv iti sarvato vraja-pure
khedhair mahā-vihvalau
vande rūpa-sanātanau raghu-yugau
śrī-jīva-gopālakau*

I offer my obeisances to the six Gosvāmīs, who were always calling out, “O Rādhā, O Queen of Vṛndāvana, where are You? O Lalitā, O son of Nanda Mahārāja, where are you? Are you seated beneath the *kalpa-vṛkṣa* trees of Śrī Govardhana Hill? Or are you roaming in all the forests along the soft banks of the Kālindī?” They were always lamenting, overwhelmed and burning in feelings of great separation as they wandered throughout all Vraja-maṇḍala, searching for Rādhā. (Śrī Ṣaḍ-Gosvāmyāṣṭakam 8)

The Gosvāmīs ate and drank only enough to maintain their lives, simply taking some dry grains or dry chick peas. Sometimes they ate nothing at all, and sometimes they only took water. If they slept, it was usually for only twenty-four minutes – never more than forty-eight. Never. Sometimes they did not sleep at all – not even for a moment. They spent all their time weeping, lamenting, remembering and discussing the sweet pastimes of Śrī Kṛṣṇa and the *gopīs* of Vraja. Śrī Rūpa Gosvāmī,

Sanātana Gosvāmī and Raghunātha dāsa Gosvāmīs would associate with each other like this.

Abundant Mercy

Satyavrata Muni felt hopeless, because he could not perform *sādhana-bhajana*, and consequently was bereft of Kṛṣṇa’s direct *darśana*. “I should die right now,” he thought. Suddenly a joy entered his heart and he smiled. He prayed, “Oh, I see that Śrī Kṛṣṇa is causelessly merciful, and that all of His associates are also causelessly merciful. Their mercy showers everywhere.”

Only mountains cannot receive mercy. Rain falls on the head of a mountain, but then it flows down the mountain and collects in a ditch. For one who has the following mood, however, rain (or mercy) can be retained.

*trṇād api sumīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtaniyaḥ sadā hariḥ*

Thinking oneself to be even lower and more worthless than insignificant grass that has been trampled beneath everyone’s feet, being more tolerant than a tree, being without pride and offering respect to everyone according to their respective positions, one should continuously chant the holy name of Śrī Hari. (Śrī Śikṣāṣṭakam 3)

Kṛṣṇa’s mercy falls on the whole world, leaving no place on this earth devoid of it.

*samsāra-davānala-līḍha-loka-
trāṇāya kārūṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārṇavasya
vande guroḥ śrī caraṇāravindam*

Just as a rain-cloud extinguishes a blazing forest fire by showering its rain upon it, Śrī Gurudeva, by his rain of divine mercy, delivers the people burning in the fire of material existence, suffering the threefold miseries – *ādhyātmika*, *ādhibhautika*, *ādhidaiivika*. I offer prayers unto the lotus feet of Śrī Gurudeva, who manifests when Kṛṣṇa’s mercy becomes very thick and who is an ocean of auspicious qualities. (Śrī Gurvāṣṭakam 1)

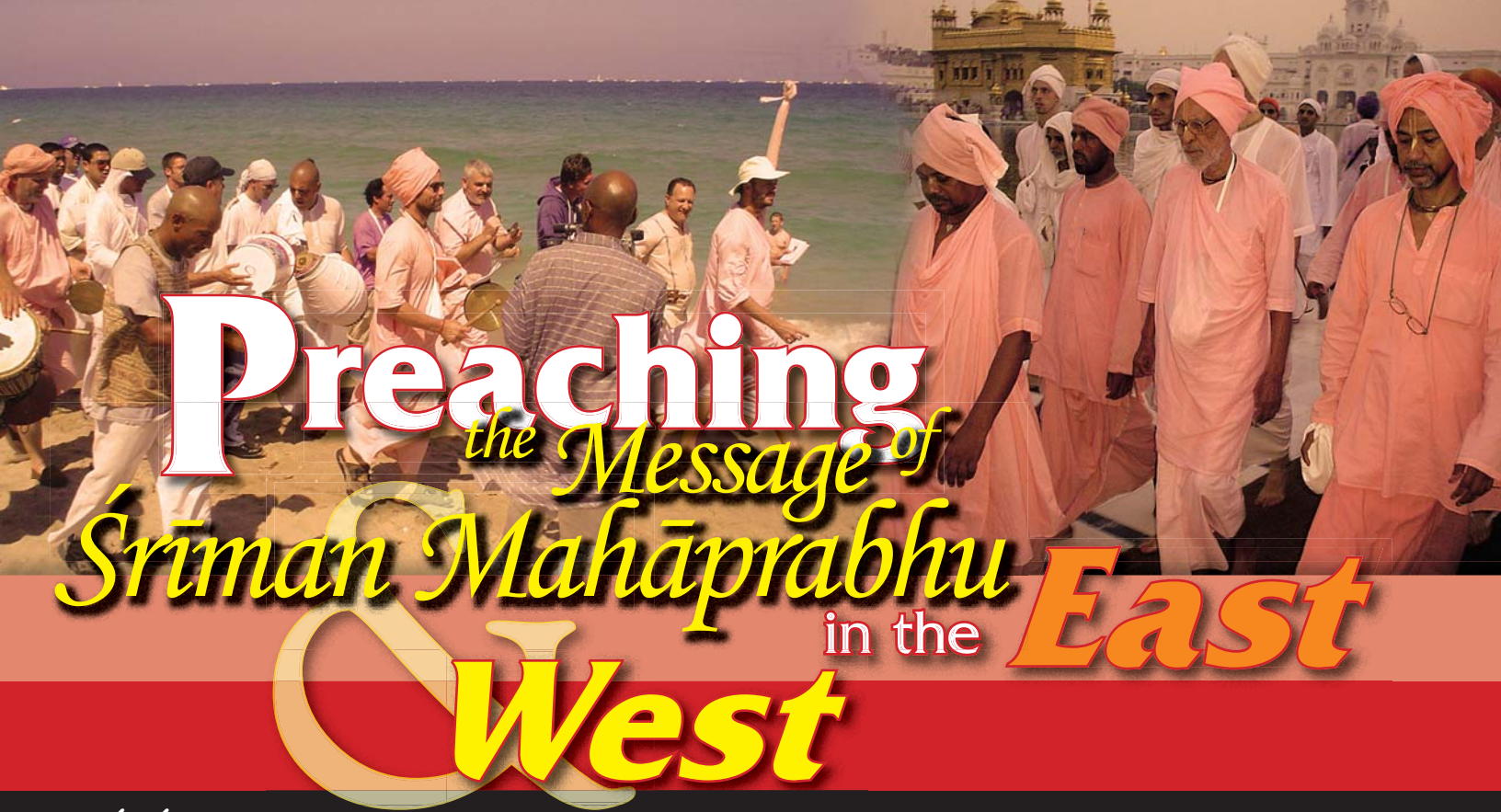
This verse states that Śrīla Gurudeva, who is just like a cloud made of Śrī Kṛṣṇa’s grace, sprinkles that mercy everywhere. Those who want to bathe in his mercy may attain *prema*, yet those who neglect to do so may be deprived of that grace forever. Therefore, Satyavrata Muni prays to always have the causeless mercy of Kṛṣṇa.

The Sequence of Prayers in the Development of Sādhana-bhajana

In his commentary Śrīla Sanātana Gosvāmī states that this *āṣṭakam* reveals the sequence of Satyavrata Muni’s prayers. In the first and second verses he offers *praṇāma* to Śrī Hari, who is controlled by the *prema* of His devotees. In the third verse he offers repeated *vandana*, prayers. In the fourth and fifth verses, he condemns all the goals of life beginning with *mokṣa*, and prays for the Bāla-gopāla form of Śrī Kṛṣṇa to forever manifest in his heart. And in this sixth verse he is praying for the direct *darśana* of Bhagavān.

Since it is not commonplace to obtain the object of his prayer, it was not appropriate for Satyavrata Muni to request direct *darśana* of Kṛṣṇa at the beginning of his entreaty. This means that one should not be impatient and neglect the sequence of *sādhana-bhajana*. One should practise on a level that corresponds to one’s *adhikāra*. It is also important to know that by performing *bhajana-kriya* in *sādhu-saṅga*, one sequentially passes through *anartha-nivṛtti* and then comes to *niṣṭhā*, *ruci*, *asakti* and then *bhāva*. At that time one’s *sthāyi-bhāva*, or eternal relationship with Kṛṣṇa, along with Kṛṣṇa’s form is realised in the heart. This is how *rāgānuga-bhakti* progresses. And then, in the stage of *prema* only, one’s hankering becomes so intense one attains direct *darśana* of Bhagavān.

Satyavrata Muni performed *nāma-saṅkīrtana* (*namo deva dāmodara*) with the desire to have the direct *darśana* of Kṛṣṇa. We should pray to Kṛṣṇa, but more importantly, in our performance of *nāma-saṅkīrtana* we should also pray to His associates. Without the *darśana* of Kṛṣṇa, the *kaṣāya*, or final remaining contamination in the heart, will never go. Only by seeing Kṛṣṇa directly will *anartha-nivṛtti* be completed. Then, not even a trace of *anarthas* will exist, nor will there be any chance of them returning. Unless we understand this *tattva-siddhānta* (conclusive philosophical truth) our *bhakti* will never develop. 🌸



Preaching the Message of Śrīman Mahāprabhu in the East & West

Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja's Preaching Tour, Summer 2006

by Svāmī B. V. Mādhava

The completion of *om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja's* 2006 summer preaching tour marks the end of his 22nd world tour. Despite illnesses, he continues to preach at the advanced age of 86 with unwavering spiritual prowess and determination. Year after year he flies to dozens of cities around the world to bring people the message of pure *kṛṣṇa-bhakti*.

This April, after concluding his programme in Germany, Śrīla Gurudeva went to America where he rested and then preached for a week in Miami, Florida. The main subjects of his *hari-kathā* were the life and teachings of Śrī Prahlāda Mahārāja, Śrī Ambarīṣa Mahārāja, Śrī Bharata Mahārāja and Citraketu Mahārāja as well as Kṛṣṇa's *dāma-bandhana-līlā*.

Śrī Prahlāda Mahārāja and Gauḍīya-bhajana

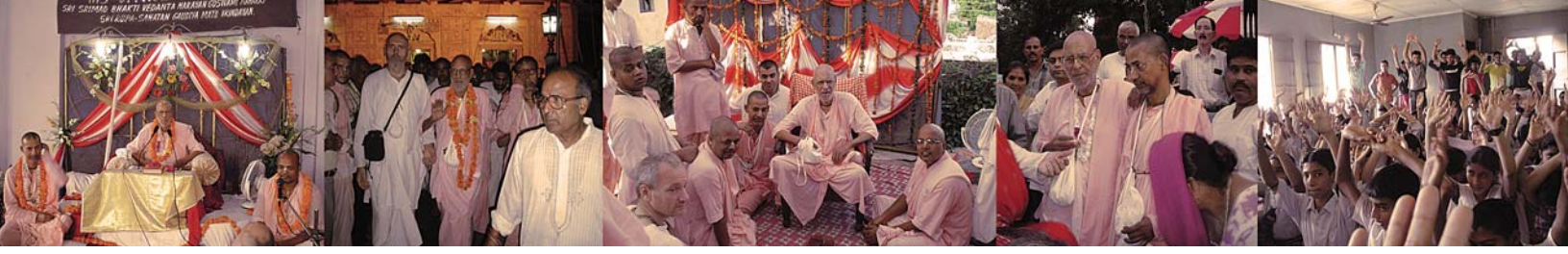
The following conversations regarding the life and precepts of Śrī Prahlāda Mahārāja, the importance of hearing all the narrations of *Śrīmad-Bhāgavatam*, and the significance of the symbols on Śrī Kṛṣṇa's lotus feet took place during discussions, morning walks and *darśanas* throughout the tour.

Śrīpada Sajjana Mahārāja: Śrīla Gurudeva, wherever you go in the world, you always glorify and discuss the life and qualities of Śrī Prahlāda Mahārāja.

Śrīla Gurudeva: Śrī Prahlāda Mahārāja is the best among the devotees, so it is highly auspicious for us to glorify him.

Śrīpada Padmanābha Mahārāja: Śrīla Gurudeva, we were discussing amongst ourselves that there must be a deep reason why you do this. You have taught us that in this Kali-yuga, which is blessed by Śrīman Mahāprabhu's appearance, only those people who are extremely fortunate and endowed with sufficient *sukṛti* come to the line of thought which is preached and practised by Mahāprabhu.

Prema-puruṣottama Śrī Śacinandana Gaurahari appeared in this world to bestow the treasure of His own service (*sva-bhakti-śriyam*), which had not been given for a long time (*anarpita-carīm cīrat*). In each and every one of your preaching tours, however, you have glorified the life and qualities of Śrī Prahlāda Mahārāja. Your glorification is new and fresh and it enlivens the heart. Yet we are curious to know the connection between the



teachings of Prahāda Mahārāja and the conception that Śrīman Mahāprabhu preached and practised.

Śrīla Gurudeva: Understanding Śrī Prahāda Mahārāja's exemplary life and character is essential for those who want to proceed on the path that Śrīman Mahāprabhu preached and practised. What to speak of us, even Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda who, out of his immense compassion, extensively preached the Gauḍīya conception throughout the world, narrated and glorified the life and precepts of Śrī Prahāda Mahārāja more than 108 times. Many aspects of the life of Śrī Prahāda Mahārāja establish its significance for Gauḍīya Vaiṣṇavas.

(1) Śrīman Mahāprabhu taught and practised “*ṛṇād api sunīcena taror api sahiṣṇunā* – being more humble than a piece of trampled straw and more tolerant than a tree”. This humility can be learnt from the life of Śrī Prahāda Mahārāja. Although he was tortured in various ways by the greatest demon, Hiraṇyakaśipu, Śrī Prahāda Mahārāja never became vengeful or hostile toward him. For us, his character exemplifies extreme tolerance. Śrī Prahāda Mahārāja appeared in *gaura-līlā* as Śrīla Haridāsa Ṭhākura. He set the highest example by taking shelter of Śrī Nāma Prabhu and receiving His mercy. Thus he became the embodiment of humility and tolerance.

(2) Among the sixty-four limbs of *bhakti*, nine are prominent and *kīrtana* is the foremost.

śravaṇam kīrtanam viṣṇoḥ smaraṇam pāda-sevanam arcanam vandanam dāsyam sakhyam ātma-nivedanam

Hearing and singing about the sweet name, form, qualities, and pastimes of Lord Viṣṇu, remembering Him, serving His lotus feet, worshipping His deity form with different types of paraphernalia, offering Him prayers, attending to Him as a servant, relating to Him like He is one's best friend, and surrendering one's very self to Him by mind body and words – this is the ninefold process of pure devotional service. (*Śrīmad-Bhāgavatam* 7.5.23)

This we have learned from the teachings of Śrī Prahāda Mahārāja.

(4) *iti puṁsārpitā viṣṇau bhaktiś cen nava-lakṣaṇā kriyeta bhagavaty addhā tan manye 'dhītam uttamam*

That person who performs these nine kinds of service to Bhagavān with complete and exclusive devotion to Śrī Viṣṇu, I consider to be the topmost learned person. (*Śrīmad-Bhāgavatam* 7.5.24)

According to this verse, one has to offer oneself at the lotus feet of Śrī Viṣṇu. This must be done through the medium of *āśraya-viṣṇu*, or a bona fide *guru*, by first submitting oneself at his feet. Then, by his mercy, you can offer yourself at the feet of *viṣaya-viṣṇu*. Only then will your self-surrender be at its topmost.

(5) In Śrī Prahāda Mahārāja's instruction *ātma-nivedana* is mentioned as a limb of *navadhā-bhakti*, and Bali Mahārāja has been mentioned as the ideal example of that limb. However, a deeper analysis shows the *vraja-gopīs* as the ideal example of self-surrender to the superlative degree.

Śrī Prahāda Mahārāja has taught us about our highest welfare and the temporary nature of material life in the verse: *tat sādhu manye 'sura-varya dehinām* (*Śrīmad-Bhāgavatam* 7.5.5). He has taught us that a home in which the *bhajana* of Bhagavān is absent is like a dark well, and the cause of self-degradation. He instructed us: “Without delay one should give up such a dark well of self-degradation and perform *bhajana* in *sādhu-saṅga*. This is the sole goal of life.” He also told us that by relinquishing all such unfavourable attachments, one should go to the *vana* (forest), or Vṛndāvana, and take shelter of Śrī Hari. Here “forest” means a solitary place. That solitary place is *sādhu-saṅga* only. *Vana* also means Śrī Vraja-maṇḍala, Śrī Kṣetra-maṇḍala and Śrī Gaura-maṇḍala.

If we don't discuss the life of Śrī Prahāda Mahārāja, which is full of good instructions, how can we know all these *tattvas* and *siddhāntas*? Although our aim is *kṛṣṇa-prema* in the mood of the Vrajavāsīs, we must traverse a long path to attain it.



Śrīpada Tridaṇḍi Mahārāja: Śrīla Gurudeva, in order to attain our goal, *kṛṣṇa-prema*, is it necessary for us



to know all the *upākhyānas* (narrations) presented in *Śrīmad-Bhāgavatam*? Some people have the opinion that not all the *upākhyānas* of *Śrīmad-Bhāgavatam* are favourable for this end and they question whether our *bhajana* derives extra benefit by knowing Śrī Prahlāda Mahārāja's life and teachings.

Śrīla Gurudeva: Only those who consider themselves to be highly intelligent or great scholars can have such opinions. Those who humbly perform their *bhajana* while remaining under the guidance of Śrī Guru and Vaiṣṇavas can never think like that. We have to know and understand these *siddhāntas*. It is said in *Śrī Caitanya-caritāmṛta (Ādi-līlā 2.117)*:

*siddhānta baliyā citte nā kara alasa
ihā ha-ite kṛṣṇe lāge sudṛḍha mānasa*

Don't be unenthusiastic about discussing and contemplating *siddhānta* (philosophical conclusions). By such contemplation, the mind becomes very firmly fixed in Kṛṣṇa.

Without knowing *siddhānta* our mind cannot remain firmly fixed at the lotus feet of Śrī Kṛṣṇa.

The stronger and deeper the foundation, the larger the building can be. If the foundation is not strong, the building may collapse even in a mild storm. Here, the building refers to our *sādhana-bhajana*, and the storm to *apsiddhāntas*. If our building is not strong, when we hear philosophical misconceptions we will take them as facts. As a result we will give up *bhajana* and enter worldly life. If all these *upākhyānas* are redundant, why did Śrīla Śukadeva Gosvāmī speak them and why did Śrī Parīkṣit Mahārāja hear them? Śrīla Sanātana Gosvāmī explains that both attained *gopī-bhāva*, but they discussed these narrations.



Śrīmatī Śyāmarāṇī dāsī: Śrīla Gurudeva, for our welfare kindly inform us of more instructions in the life of Prahlāda Mahārāja that are favourable for Gauḍīya *bhajana*.

Śrīla Gurudeva: In the verse, "*Naiṣāṁ matis tāvad urukramāṅghriṁ...niṣkiñcanānām na vṛṇṭa yāvat,*"

(*Śrīmad-Bhāgavatam* 7.5.32) the word *niṣkiñcana* means "one who does not possess any worldly wealth". In other words, it refers to one whose only wealth is Śrī Kṛṣṇa. Unless one smears himself fully with the foot dust of such *niṣkiñcana* devotees, his consciousness cannot remain fixed on Bhagavān's lotus feet which can destroy all *anarthas* at the root.

Moreover, in the *upākhyāna* of King Rahūgaṇa, Jaḍa Bharata has also said, "*Vinā mahat-pāda-rajo-bhīṣekam.*" The Absolute Truth cannot be known without bathing in the dust from the lotus feet of the great devotees. (*Śrīmad-Bhāgavatam* 5.12.12)

Now we have to see what our Gauḍīya *guru-varga* has said in this connection.

*bhakta-pada-dhūli āra bhakta-pada-jala
bhakta-bhukta-avaśeṣa, tina mahā-bala
ei tina-sevā haite kṛṣṇa-premā haya
punaḥ punaḥ sarva-śāstre phukāriyā kaya*

The dust from the lotus feet of the pure devotee, the water that has bathed his lotus feet and the remnants of *prasāda* left by him; these three give the greatest spiritual strength. By faithfully honouring these three one attains loving service to Kṛṣṇa. Again and again, all *śāstra* has proclaimed this. (*Śrī Caitanya-caritāmṛta, Antya-līlā 16.60-1*)

Śrī Prahlāda Mahārāja and Śrī Jaḍa Bharata have only glorified the foot-dust of the *bhaktas*, but our Gauḍīya *guru-varga* has also glorified their foot-bathing water and remnants (*mahā-prasāda*), as well as the words emanating from their mouths. One who honours all three with full faith will surely get *kṛṣṇa-prema*. This indeed is the simplest and easiest *sādhana*.



Śrīpada Tamopahā Prabhu: Śrīla Gurudeva, whenever you ask Śrīpada Mādhava Mahārāja to speak about the teachings of Śrī Prahlāda Mahārāja, he always discusses the verse beginning with *guru-suśrūṣayā*. What relationship does this verse have with Gauḍīya conceptions?

Śrīla Gurudeva: Śrīman Mādhava Mahārāja, answer this question.



Śrīpada Mādhava Mahārāja: Śrīla Gurudeva, from the beginning of my *maṭha* life, due to being engaged in your service, I did not get enough time to study the scriptures like other Vaiṣṇavas, but I did get ample opportunity to hear. What I have heard I will try to repeat. When the classmates of Śrī Prahlāda Mahārāja asked him about the easiest means to attain *bhakti*, he replied:

guru-śuśrūṣayā bhaktiyā sarva-labdhārpaṇena ca saṅgena sādhu-bhaktānām īśvarārādhanaena ca

One should serve the *guru* with loving devotion, offer him everything in one's possession and perform *bhajana* of Bhagavān while constantly residing in the company of devotees. (*Śrīmad-Bhāgavatam* 7.7.30)

Now, Śrīla Bhaktivinoda Ṭhākura presents the Gauḍīya conception. “*Sarvasva tomāra, caraṇe samīpiyā, paḍechi tomāra ghare* – O Lord, I have surrendered my everything at Your lotus feet and remain prostrate in Your house, and *mānasa, deha, geha, jo kichu mora arpilu tuwā pade, nanda-kīśora!* – Mind, body, family, everything I own I offer at Your lotus feet, O Nanda-kīśora!

These two *kīrtanas* are synonymous with the words *sarva-labdhārpaṇena ca* in the verse spoken by Śrī Prahlāda Mahārāja. And in *Manah-śikṣā* (1), the best of *rūpānugas* Śrīla Raghunātha dāsa Gosvāmī has said, “*Gurau goṣṭhe goṣṭhālayiṣu...* – My dear mind, give up all pride and develop unprecedented, intense attachment for Śrī Guru, Vraja-dhāma and the residents of Vraja.” This has the same meaning as the words spoken by Śrī Prahlāda Mahārāja: “*guru-śuśrūṣayā bhaktiyā* – serve the *guru* with loving devotion in the association of Vaiṣṇavas.”



Meditating On Their Footprints

In Los Angeles, Śrīpada Sajjana Mahārāja inquired, “Śrīla Gurudeva, we have seen that some devotees have footprints of Śrī Kṛṣṇa, Śrīmatī Rādhikā,

Śrī Caitanya Mahāprabhu and others in their homes. Can you explain the symbols on Their feet and how they are significant for our *bhajana*?”

Śrīla Gurudeva: Śrīman Mādhava Mahārāja, explain where there is evidence of these footprints.

Śrīpada Mādhava Mahārāja: Worshipping footprints is frequently referred to in *śāstra*.

Vrajendra-nandana Śyāmasundara took Vṛṣabhānura-ja-nandinī and disappeared from the *rāsa*. Together, the *gopīs* began to search for Śrī Kṛṣṇa in the forest. Searching and searching, they saw footprints and understood that Śrī Kṛṣṇa had passed through there. Alongside the footprints of Śrī Kṛṣṇa, they saw the footprints of one *kīśorī*. Only the *gopīs* of Rādhikā's own group could recognise those footprints; no one else could. Therefore, the *gopīs* said:

*anayārādhito nūnam bhagavān harir īśvaraḥ
yanno vihāya govindaḥ prīto yām anayad raḥaḥ*

Certainly the Supreme Person Hari, who steals the minds of all living entities, who are all His servants, has been perfectly worshipped by Her. Govinda is so pleased with Her that He has given all of us up and has taken Her alone to a secret place. (*Śrīmad-Bhāgavatam* 10.30.28)



(1) In the *Padma Purāṇa*, in a conversation between Brahmā and Nārada. Brahmāji told Nārada, “O Devārṣi, I have seen sixteen symbols on the feet of Śrī Kṛṣṇa.” Again Brahmāji said,

*aṅkanyetāni bho vidvan
dṛśyante tu yadā kadā
kṛṣṇākhyantu paraṁ brahma
bhuvi jātam na samśayah*

O learned one, if sixteen signs are seen on someone's feet, then know for certain that person to be Svayaṁ Bhagavān Śrī Kṛṣṇa, who has incarnated in this world.



- (2) In *Krama-dīpikā*, there is mention of the fish, goad and eight other types of symbols.
- (3) In *Śrī Gopāla-tāpanī Upaniṣad*, three symbols – conch, flag and umbrella – are mentioned.
- (4) In the *Ādi-varāha Purāṇa*, in the *Mathurā-maṇḍala Mahātmya*, Śrī Śivajī said to Pārvatī, “O beautiful-faced one, footprints marked with the symbol of a *cakra* can be found where Śrī Kṛṣṇa joyfully plays.”
- (5) The *Skanda Purāṇa* mentions the *cakra* and six other symbols.

Śrīpāda Brajanātha Prabhu: Śrīla Gurudeva, are these marks seen on other incarnations of Bhagavān?

Śrīla Gurudeva: No. Not all the marks are seen on the feet of those who are *viṣṇu-tattva*. The six symbols that are mentioned in the *Skanda Purāṇa* are related to Viṣṇu and other incarnations. Brahmājī told Nārada Ṛṣi:

*dvayaṁ vātha trayam vātha catvāri pañca caiva ca
drśyante vaiṣṇava-śreṣṭha avatāre kathaṅcana*

O most exalted of Vaiṣṇavas, among the innumerable incarnations of Śrī Kṛṣṇa, there are two symbols on the feet of some, three or four on others, and five on yet others.

Śrīpāda Mādhava Mahārāja: Śrīla Gurudeva, are there only four or five marks on the feet of Śrī Śacinandana Gaurahari?

Śrīla Gurudeva: No, no, never. One can understand from the footprints of Śrī Śacinandana that He is no ordinary incarnation, but rather, the source of all incarnations. Not only this, the footprints of both Śrī Kṛṣṇa and Śrīmatī Rādhikā are seen in the footprints of Śrīman Mahāprabhu, thus proving Him to be the combined form of Śrī Rādhā-Kṛṣṇa.

Śrīpāda Mādhava Mahārāja: Śrīla Gurudeva, what should we feel when we see these footprints? What relation do the footprints have with *rūpānuga-bhajana*?

Śrīla Gurudeva: First, meditate on these footprints and conquer the six urges, such as the urge to speak, as described by Śrīla Rūpa Gosvāmipāda in the first verse of *Śrī Upadeśāmṛta*. Spiritual sentiments will come later.

Śrīmatī Śyāmarāṇī dāsī: Śrīla Gurudeva, what auspiciousness will come for the devotee who meditates upon Their footprints?

Śrīla Gurudeva: Śrī Rādhā-kānta carries the mark of a *cakra* on the base of the big toe of His right foot. The Lord destroys the formidable enemies – lust, anger, greed and so on – of the devotee who meditates on this *cakra*. Śrī Kṛṣṇa bears the mark of a lotus on the base of the middle toe of His right foot. The bee-like mind of the person who meditates on that lotus hankers to drink the honey of the Lord’s lotus feet. Śrī Vrajendra-nandana bears the sign of a flag below the lotus. The devotee who remembers that flag becomes fearless and gains victory over all kinds of *anarthas*. Śrī Śyāmasundara has the mark of a thunderbolt at the base of the small toe of His right foot. The Lord demolishes the mountain of sins of one who meditates on that thunderbolt. Śrī Yaśodā-nandana carries the mark of a barley grain on the joint of the big toe of His right foot. By remembering that mark, one receives all types of riches.

By meditating upon the mark of the goad, the mind, which is like an uncontrolled elephant, becomes controlled. The symbol of an umbrella shows that the shade of His lotus feet relieves the *jīvas* from the threefold miseries of material existence.



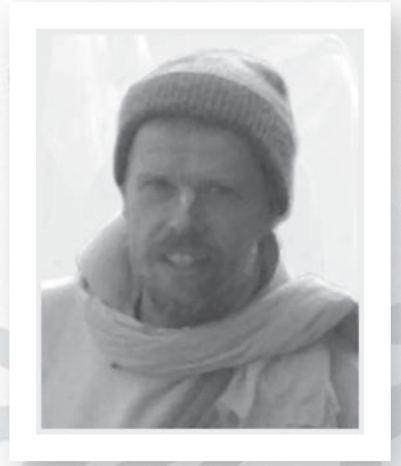
Śrīla Gurudeva addressed religious assemblies in Los Angeles, Badger and Tucson in America as well as assemblies in Hong Kong and Bangkok. In these assemblies, Śrīla Gurudeva discussed the secret of the *ṛṣīs*’ curse upon the Yadu dynasty; how Devārṣī Nārada related the conversation between King Janaka and the Nava-yogendras to Vasudeva Mahārāja; the secret of Nārada staying in Dvārakā from time to time; the nature of *māyā*; the means to cross *māyā*; the twenty-four *gurus* of the *avadhūta* and other topics.



Some weeks after returning to India, Śrīla Gurudeva went to the northern states of Jammu & Kashmir and Amritsar in the Punjab where his well attended preaching programs were broadcast on cable television. 🌸

In Loving Memory of Śrīpada Kīśora-kṛṣṇa Prabhu

Compiled by Sundara-gopāla dāsa



In the early morning of Tuesday, 5th September 2006, our dear godbrother and friend Kīśora-kṛṣṇa Prabhu left his body at his home in Boston. It was Trayodaśī and the appearance day of Śrīla Bhaktivinoda Ṭhākura. Devotees around the world were shocked and saddened by the unexpected news.

While readers of *Rays of the Harmonist* will not all have had the opportunity to meet Kīśora-kṛṣṇa Prabhu personally, they will certainly have benefited from the special service he has rendered of personally setting up and maintaining the website PureBhakti.com. This website has nourished the devotional lives of tens of thousands of devotees around the globe, many of whom live in remote corners of the world where there is little opportunity for *sādhu-saṅga* and no easy means to travel to India.

PureBhakti.com is full of Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja's sweet *harikathā* and the most recent news of his preaching activities, health and travels. The website has greatly facilitated Gurudeva's international preaching and acted as a lifeline for many devotees, inspiring them in their personal *sādhana* and keeping alive their connection with Gurudeva and his leading preachers.

Kīśora-kṛṣṇa Prabhu first met Śrīla Gurudeva in 1996, and he offered his services voluntarily ever since. Gurudeva kindly gave him *dīkṣā* initiation, followed soon afterwards by saffron cloth. Those who knew Kīśora-kṛṣṇa Prabhu closely remember how he was very humble, dedicated and fixed in all his devotional practices. We remember how he readily served in many areas, especially by maintaining Gurudeva's websites, assisting in book publishing, and looking after the personal needs of devotees. He was a dear friend to many of us. We feel a deep sense of loss by his departure and will always remember him with great affection.

Pradyumna Miśra Prabhu, who lived with Kīśora-kṛṣṇa Prabhu for two years at Śrī Gaura-Govinda

Gauḍiya Maṭha in Birmingham, England, recalls: "Kīśora-kṛṣṇa Prabhu was completely dedicated to Śrīla Gurudeva, and was a true example of loyalty to Śrīla Gurudeva's *siddhānta* and mood. He would never be brought to compromise in this regard. He was also one of the most helpful devotees I have ever met. He not only was eager to help but was able to help."

Although Kīśora-kṛṣṇa Prabhu was very skilled, he never sought recognition for his work and never considered himself superior to anyone.

Our previous *ācāryas* have said that as a minimum one should perform *bhajana* without committing *aparādha* (e.g. *aparādha-śūnya ha'ye laha kṛṣṇa-nāma*¹). Kīśora-kṛṣṇa Prabhu exemplified this: he was always kind and respectful to everyone.

While we are sad at the loss of our dear godbrother's personal association, we are at the same time gladdened to remember his outstanding qualities and his exemplary dedication to serve the mission of Śrī Caitanya Mahāprabhu under the guidance of Śrīla Gurudeva.

Śrīla Gurudeva always had great affection for Kīśora-kṛṣṇa Prabhu. Upon hearing about his dear disciple's departure from this world, Śrīla Gurudeva said, "I am showering my hearty blessings upon my dear most Kīśora-kṛṣṇa Prabhu. He had so much faith in me, served me in so many ways, and now he has taken shelter with Kṛṣṇa. Kṛṣṇa will certainly arrange for Kīśora Prabhu to continue to perfect his *sādhana* and *bhajana*."

Kīśora-kṛṣṇa Prabhu left this world on the most auspicious day of Śrīla Bhaktivinoda Ṭhākura's appearance. He was behind his computer when he left his body. On the computer a video of Śrīla Gurudeva was playing.

Śrīpada Kīśora-kṛṣṇa Prabhu *kī jaya!* 

¹ "Nadiyā-Godrume" by Śrīla Bhaktivinoda Ṭhākura



Gaudīya Bhajana

Jaya Jaya Śrī Guru, Prema-kalpataru

Śrīla Vaiṣṇava dāsa

*jaya jaya śrī guru, prema-kalpataru
adbhuta yāñko parakāśa
hiyā ageyān, timira-vara jñāna
su-candra kiraṇe karu nāśa* (1)

jaya jaya – all glories to; *śrī guru* – the spiritual master; *kalpataru* – the wish-fulfilling tree; *prema* – pure love of God; *adbhuta* – astonishing; *su-candra* – benediction moon; *yāñko* – whose; *kiraṇe* – a ray of; *parakāśa* – illuminating manifestation; *hiyā* – heart; *vara* – topmost; *jñāna* – knowledge; *ageyān* – (poetic *ajñāna*) ignorance; *timira* – darkness; *karu nāśa* – does destroy.

All glories to Śrī Guru, the wish-fulfilling tree of *prema*, whose manifestation is completely astonishing and shines like the brilliant benediction moon. When a ray of his spiritual effulgence enters the heart, pure transcendental knowledge is revealed and the darkness of ignorance is destroyed.

*iha locana ānanda-dhāma
ayācita mo-hena, patita heri yo pahuñ
yāci deyala harināma* (2)

iha – in this; *locana* – the eye; *ānanda-dhāma* – abode of bliss; *ayācita* – not begging; *pahuñ* – (*prabhu*) Lord; *mo-hena* – like me; *patita* – fallen; *heri* – seeing; *yo* – who; *yāci* – by begging; *deyala* – bestow; *harināma* – the holy names.

When this happens the eyes are submerged in the abode of bliss. Although I never asked for it, Śrī Guru, seeing me so fallen, pleaded, “Take this *harināma*!”

*duramati agati, satata asate mati,
nāhi sukṛti laba leśa*


*śrī-vṛndāvana, yugala-bhajana-dhana,
tāhe karala upadeśa* (3)

duramati – wicked; *agati* – without a purpose; *mati* – thoughts; *satata* – permanently; *asate* – in the unreal; *nāhi* – there is no; *laba leśa* – a fraction, or tiny particle; *sukṛti* – pious activities; *karala upadeśa* – does instruct; *dhana* – wealth; *bhajana* – devotional service; *yugala* – Śrī Rādhā-Kṛṣṇa; *tāhe* – in that; *śrī-vṛndāvana* – Śrī Vṛndāvana.

I live a wicked and meaningless life and my thoughts are constantly absorbed in what is not real. I don't even have a speck of *sukṛti*. Still, He is teaching the highest wealth: *bhajana* of the Divine Couple, Śrī Rādhā Kṛṣṇa, in Śrī Vṛndāvana.

*niramala gaura, prema-rasa siñcane,
pūrala jaga-jana āśa
so caraṇāmbuje, rati nāhi hoyal,
royata vaiṣṇava-dāsa* (4)

siñcane – showering; *jaga-jana* – everyone in the world; *niramala* – spotless; *prema-rasa* – the mellows of pure love; *gaura* – Gaurāṅga; *pūrala* – fulfill; *āśa* – hopes and aspirations; *so* – those; *vaiṣṇava dāsa* – Vaiṣṇava dāsa; *royata* – lamenting; *nāhi* – not; *hoyal* – have developed; *rati* – deep spontaneous attachment; *canāmbhujē* – lotus feet.

Śrī Guru is nourishing the whole world with the pure *prema-rasa* bestowed by Gaurāṅga, and thus he is fulfilling everyone's hopes and aspirations. Vaiṣṇava dāsa laments, “I still have not developed *rati* for his lotus feet.” 



"My Heartly Blessings"

Śrī Śrīmad Bhaktivedānta Nārāyaṇa Ḡosvāmī Mahārāja

Vraja-maṇḍala



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