

Rays of

Summer Issue 2000

The Harmonist



*A Graceful
Change of Heart*

English Titles

Gauḍīya Vedānta Publications

Śrī Caitanya Mahāprabhu (His life and precepts)
The Vedānta (Its Morphology & Ontology)
Vaiṣṇavism (Real & Apparent)
Rai Rāmānanda, Nām Bhajan
The Bhāgavat (Its Philosophy, Theology & Ethics)
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Going Beyond Vaikunṭha
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His Life and Teachings
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Venu Gīta (spoken commentary—#1
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The True Conception of Guru-tattva
Gauḍīya Vaiṣṇavism vs. Sahajiyāism
Rays of The Harmonist (magazine)
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Beginning Words...

The Millennium theme. Grammar out the window. Grammatical rules (GRs) are arbitrary. GRs are products of human decisions, behaving in certain ways under certain circumstances. GRs are 99% products of unconscious decisions. Who made them is uncertain. Watch any game, any sport; there are constant arguments over rules, verifying the age of quarrel. And no different with languages. There are thousands of languages that testify to the arbitrariness of the GR problem.

Examples: the portmanteau word: *guesstimate*—shortlived, nowadays avoid this blend of *guess* and *estimate*. Or why is the *b* in thumb or dumb not pronounced anymore? Thumbs Up, anyone? How about the ghostly hyphen in words? Has it become ghostlike or ghostlike? Its day is too mysteriously vanishin'. And how about diacritics? To diacriticize or not to diacriticize? All Oxford *pundits* should beware. Fact is now we thirst after "elegant variations"—variations of words without much variation in meaning or message. When you approach Sanskrit grammar, Srila Jiva Gosvami says, *nārāyaṇād udbhūto'yaṁ varṇa-kramah*: "The Sanskrit alphabet, with its order, appeared from Lord Narayana." *Sri-Harīnamrita-Vyākaranam* 1.1)

Finally, at long last, a *sva-tantra* or independent language! Can any other language claim such a thing? This is not a plea for everyone to become Sanskrit *pundits*, but at least to recognize the order of the original grammar along with vocabulary—not with atheistic speculative theories, but solid theistic roots.

It is said in *Srīmad-Bhāgavatam*, *jñāne prayasam udapasya*, "Abandon unnecessary endeavors for gaining knowledge by discussing empirical philosophical truths."

In *Heart and Halo*, Srila Sridhara Maharaja says regarding this: "The

warning about *jñāna* is given because anyone may give any kind of interpretation of the revealed scriptures. It is not that we should try to know anything and everything, that whatever anyone will say, we will run there to learn something. But when there is any revelation coming through a real agent who is higher than us, we should be very earnest to hear; that will consolidate our position and help us to go on, to progress in our *sādhana*.

So, the plane, the conception of Krishna in Vrindavana is not lacking in *cit*, in knowledge. *Cit* means *cetana*, that is, consciousness, to know. It is not in want of grandeur and awe, such as is found in Vai-

kuntha. But when *ananda*, divine ecstasy, takes precedence over *cit*, then it is advised, "Don't endeavor much through knowledge." There is *sat-cit-ananda*, eternity, knowledge and bliss, and by *cit*, by the faculty of knowing and understanding we cannot achieve everything. But everything comes automatically to us by service. In service, there is also knowledge, a department of knowledge, and that develops automatically."

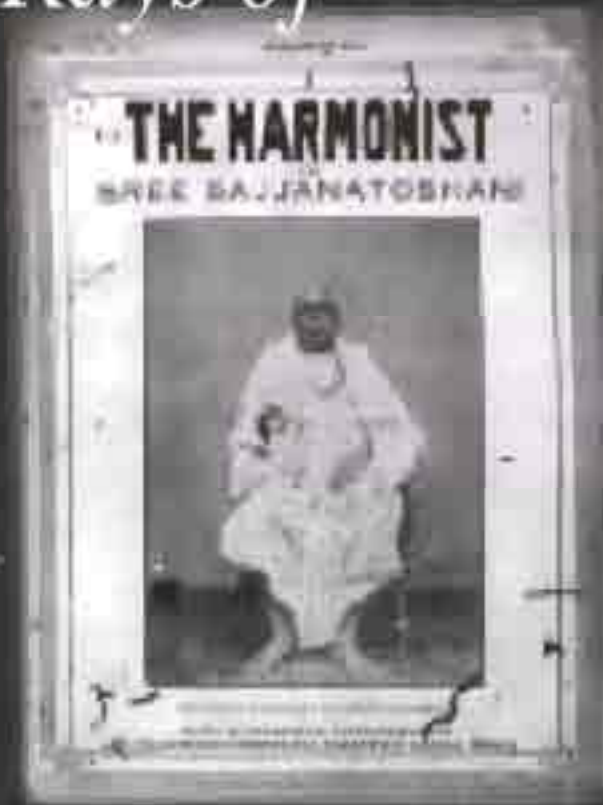
We should all prepare ourselves for a graceful change of heart. This is the millennium issue.

—Editor

Common English	ARABIC ROMAN	ANCIENT GREEK	PHOENICIAN	BRĀHMI	DEVELOPMENTS OF BRĀHMI				MODERN NAṆDĪ
A	Α	Α	𐤀	𑀀	𑀅	𑀆	𑀇	𑀈	अ
K	Κ	Κ	𐤀	𑀀	𑀉	𑀊	𑀋	𑀌	क
G	Γ	Γ	𐤂	𑀁	𑀍	𑀎	𑀏	𑀐	ग
T	Τ	Τ	𐤃	𑀂	𑀑	𑀒	𑀓	𑀔	त
TH	Θ	Θ	𐤄	𑀃	𑀕	𑀖	𑀗	𑀘	थ
D	Δ	Δ	𐤅	𑀄	𑀙	𑀚	𑀛	𑀜	द
P	Ρ	Ρ	𐤆	𑀆	𑀝	𑀞	𑀟	𑀠	प
B	Β	Β	𐤇	𑀇	𑀡	𑀢	𑀣	𑀤	ब
Y	Υ	Υ	𐤈	𑀈	𑀥	𑀦	𑀧	𑀨	य
V	Φ	Φ	𐤉	𑀉	𑀩	𑀪	𑀫	𑀬	व

"Let anyone study this table and he must, I think, admit that it indicates an original connexion or family likeness between the Phoenician and earliest Indian or Brahma letters..." (A Sanskrit-English Dictionary, by Sir M. Monier Williams)

Rays of



Rays of The Harmonist is published under the inspiration of Srila Bhaktivedanta Narayana Maharaja, who requested that there should be a magazine in the spirit of the *Harmonist* journal, founded by Srila Bhaktivinoda Thakura, and published by Srila Bhaktisiddhanta Sarasvati Thakura.

Our sincere apologies for the delay of the publication of the present issue of the *Rays of The Harmonist*. Due to engagements in book publications during Kartika 1999, a re-shuffling of management and a relocation of address during Gaura Purnima 2000, the *Rays of The Harmonist* has not been published timely.

Harmonist's Main Theme

Statement of Purpose: September 9, 1935

Srila Bhaktisiddhanta Sarasvati Thakura



To the Readers:

The Harmonist preaches the religion of *prema*¹ or transcendental love for Sri Krishna.

Love God with All Thy Heart and with All Thy Soul

Transcendental love is very different from all forms of love with which we are familiar in the world. The only object of transcendental love is Sri Krishna. Sri Krishna can never be the object of the so-called love of our mundane estate. The Biblical dictum, "Love God with all thy heart and with all thy soul," is not an invitation for the practice of earthly love towards God.

How, indeed, can it be possible to love man without loving God? As a matter of fact we cannot really love anybody unless we love God. But we cannot also love any other entity exactly in the same way as we love Sri Krishna. The one process is categorically different from the other. The word *maitri* is used to denote the love of one soul for another soul. *Maitri* is qualitatively different from *prema*. The servant loves the master differently from the way he loves a fellow servant. He should not love a fellow servant in exactly the same way as he loves his only master. One cannot, of course, love his worldly brother, father or mother as one loves another soul, or as he loves Sri Krishna.

The Unique Divine Sexological Relationship: The Only Purusa²

The distinctive quality of *prema* consists in this that it carries the divine sexological reference. Sri Krishna is the only *purusa*³; all other souls are *prakritis*⁴. There are also spiritual *prakriti-purusa* and spiritual *prakriti-prakriti* forms all of whom are *prakritis* with reference to Sri Krishna. The *prakriti-purusa* form of soul loves Sri Krishna in the same way as the *prakriti-prakriti* form. The *prakriti-purusa* soul is not the divine *purusa*. He is not Sri Krishna. The formal masculinity of spiritual *prakriti* is no masculinity either to the divine *purusa* or the spiritual *prakriti*. For this reason *prema*, or the practice of love by all other entities towards Sri Krishna, refers to the unique divine sexological relationship.

The masculinity and the femininity of this world are again very different from the formal masculinity and femininity of pure souls. As a matter of fact the soul is never *purusa* in the sense in which the term is used in the scriptures or in this world. The soul has also no mundane sex as he has no mundane body. The soul is unborn. The soul is altogether immune from the jurisdiction of phenomenal nature. The soul is unmixed *cetana* (uneclipsed cognitive energy).

We are, nevertheless still, very far from the positive spiritual realization even after we are prepared to admit the difference between mundane and spiritual sex by mere intellectual conviction, as it is never possible for the eclipsed cognitive power of man to conceive the transcendental issue as it is. For such realization man requires to be fully helped by the initiative of the Absolute Himself. It is also necessary to be enabled to receive this initial help by the due exercise of the proper receptive activity.

The Teachings of the Supreme Lord Śrī Kṛṣṇa Caitanya

This help is most amply supplied by the teaching of the Supreme Lord Sri Krishna Caitanya. The Personality of Sri Krishna Caitanya reveals Himself, to us, in the form of the transcendental narrative of His *lila*, as the very acme of divine magnanimity. He is the only complete exponent of the sexological reference in the Divinity. The worship of the divine couple Sri Sri Radha-Krishna was taught by Him, by His word and example, as the consummation of all tentative forms of worship that have been revealed to the cognition of man by the causeless mercy of the divine will.

Sri Krishna Caitanya insists on the transcendence of the worship of Godhead with an emphasis that distinguishes His teaching from that of all the prophets and teachers of religion. The mystery of the worship of Sri Sri Radha-Krishna, taught and practiced by Him and His followers, is unapproachable by any mundane contrivance. It is for overlooking this fundamental consideration that the comparative study of religion by modern scholars has so utterly failed to produce unanimity of conviction. It is high time to pay our best attention to the proper method of approaching the transcendence which is part and parcel of the revelations.

The necessity of transcendental guidance for being able to approach the Absolute in the only scientific way requires to be seriously pondered and fully acted up to in practice by modern religionists. The empiric methods

are as misleading and meaningless as the attempt to read a record without caring to possess the knowledge of the script. The worship of Sri Sri Radha-Krishna is bound to remain far less intelligible to empiric scholars than the undeciphered inscriptions at Mahenjodaro as they happen to be at the present moment and for an analogous reason.

On the proper method of the quest which is all important to the seeker of the truth, the teaching and career of the Supreme Lord Sri Krishna Caitanya shed a flood of light that was not available before Him. The entity of the seeker of the Absolute must be on the plane of the object of his search if he is to have a subject at all. Empiric theology, no less than empiric philosophy, and science are equally off the plane of worship. They are not less materialistic in their methods and conclusions regarding the Absolute than militant materialism that denies the very position of transcendence.

Revealed religion has suffered most grievously and most undeservedly alike at the hands of its empiric exponents and opponents. The teachings and career of the Supreme Lord offer the only constructive refutation of the vagaries of the empiric theologians, philosophers and scientists of all ages and countries that have misguided the world in its religious quest despite the real help that has been available from time immemorial in the shape of the revealed scriptures.

The central doctrine of the teaching of Mahaprabhu Sri Caitanya, in conformity with that of all the revealed scriptures of the world, refers to the divinity of the word or the transcendental spoken sound. The word is God. The name of God is God. The name of God is not any word on a par with the words or names for expressing the objects or ideas that are experienced by man in this world. There is, therefore, also a corresponding and consistent method of approaching the word by man with his present inadequate equipments. This method is part and parcel of the transcendental activity. It is only the transcendental in man that can approach the word on His plane. The preacher as well as the hearer of the word must follow this proper method, if they are to have real access to the word as He is.

Guidance of Guru is Obligatory

*T*he guru is no other than the transcendental person who is eligible to serve as the proper medium for the appearance of the word. The guidance of the

guru is obligatory if man is to be able to avoid the method of futile empiricism in approaching the true meaning of the scriptures. The Supreme Lord Sri Krishna Caitanya enacted the role of the guru in order to teach the world the right method of following the different scriptures of the world. If the correct method is followed, everybody will obtain access to the plane of transcendence where there is no possibility of discord. So we earnestly appeal to our readers to bear in mind the epistemological⁵ method that is being followed in the propaganda of which this journal is the mouthpiece. The initiative in serving the spiritual interest of all souls naturally lies with only pure serving souls inasmuch as they alone are the eternal mediums for the appearance of Sri Sri Radha-Krishna in and through their unalloyed service of Himself by all the faculties of their pure souls. But we have it in the revealed scriptures of the world that the Absolute Person, nevertheless, is pleased to manifest His descent to the plane of the conditioned soul in the form of the name or word.



“The guidance of the guru is obligatory if man is to be able to avoid the method of futile empiricism in approaching the true meaning of the scriptures.”

Approach the Personality of Sri Krishna Through His Name

The word may be either descriptive of the Absolute, or the Absolute as the subject of such description. He is as a matter of fact both. The descriptions of the scriptures are truly the transcendental body of the Absolute. Nevertheless all words are not on a par with the Name⁶ who possesses all the potencies of the Absolute in the highest measure. It is possible to approach the personality of Sri Krishna through His Name. On the path of spiritual realization the Name makes His appearance even before the neophyte can have any realization of the form or any of the attributes of the divinity. The scriptures contain the descriptions of the form, attributes, activities and individual servants of Godhead. None of these are accessible to the eclipsed cognition of the neophyte till he has been purified of all earthly dirts by the preliminary practices of spiritual living. It is at this critical stage that the mercy of the Name alone becomes available to the humble seeker of His unalloyed service.

For this reason the service of the name Krishna, and not merely a descriptive designation, has been made available to all conditioned souls by the unparalleled mercy of the supreme teacher of all religions. It is this realism that constitutes the appropriate form of the divine dispensation of the present scientific age.

Radha is the Guru, the Eternal Counterwhole

But in the new dispensation there is a further revelation, namely, that even the Name cannot be available except by the mercy of the guru. Hence the Name, that has been offered by the Supreme Lord, is not merely the name of Sri Krishna but the coupled form, Sri Sri Radha-Krishna. The name of Radha precedes the name of Sri Krishna. Radha is the guru or the eternal counterwhole and the source of the service of all individual souls who are the products of her essence.

“The Harmonist seeks to carry the message of the guru to all sincere seekers of the truth.”

It is not possible for the individual soul to chant the name of Sri Krishna except by willing subservience to the complete spiritual energy of whom he is a tiny spark. The service of the guru is, therefore, alone available to the individual soul in the truly unsolicited form. As soon as an individual soul is blessed by the real mercy of the guru he becomes an agent of the guru for conveying the message of the guru to all souls. But the individual soul, as he is not the principal but only the agent, cannot impart spiritual enlightenment in the form of the gift of the name Krishna. That is absolutely reserved for the plenary divine energy. The Harmonist seeks to carry the message of the guru to all sincere seekers of the truth. ☸

Some Light on A Few Words

¹Prema is our prayojana, our ultimate goal of life. The goal is first determined, then the means (*abhidheya*) and the relationship (*sambandha*) to that goal. Just as it is said, “No pain, no gain,” similarly at the finish line, one may see the signpost, “No goal, no go.”

²Sexology means literally “the study of sex.” But materialistic persons should determine their sexual gender from the viewpoint of God as the original male enjoyer or predominator. By trying to understand the mystery of sex without Krishna, everyone falls prey to a competitive society between male and female.

³Purusa means in the general sense, “male.” In the material world the male is the bread-winner and the *prakriti*, the “female,” is the bread-maker. Maybe, someone should inform these two worldly egos that love of Krishna (*prema*) is the bread, not Krishna Himself.

³Epistemological refers to the theory of knowledge, its methods and validation. In the Harmonist as well as its child mouthpiece, *Rays of The Harmonist*, knowledge of transcendence comes via following in the footsteps of the predecessor *acharyas* and by serving their lotus feet sincerely without

duplicity and hypocrisy. “Don’t throw out the baby with the bathwater” is a puzzling adage nowadays. In the face of societies gone awry one should think first of drying the baby off, putting on some fresh clothes, and giving some life-sustaining milk, sometimes better known as *rasa* in a growing circle of conscious devotees who wish nothing better than wise-old harmony.

⁶Name is the 32 syllable *maha-mantra*:

Hare Krishna Hare Krishna
 Krishna Krishna Hare Hare
 Hare Rama Hare Rama
 Rama Rama Hare Hare



Organized Religion

Srila Bhaktisiddhanta Sarasvati Thakura Prabhupada

THE DIVINE APPEARANCE OF SRI KRISHNA, THE SUPREME PERSONALITY OF GODHEAD

Sri Krishna manifests His eternal birth through the pure cognitive essence² of the serving soul who is located above all mundane limitations. King Kamsa is the typical, aggressive empiricist, ever on the lookout for the appearance of the truth for the purpose of suppressing Him before He has time to develop.

This is no exaggeration of the real connotation of the consistent empiric position (logical analysis). The materialist has a natural repugnance for the transcendent;

A Light Critique

¹ Organized does not only mean "orderly assembled" in this case, but also implies a "sectarian" way of understanding religion. One becomes sectarian when he sees his "religion" or "way of worshiping God" as the only bona fide worship. Therefore, for the sake of preservation of that religion, one organizes it in a certain manner and under a certain banner. Later in the paragraph we see Srila Bhaktisiddhanta using the phrase "parent of dogmatism and hypocrisy," which are two other aspects of organized or sectarian religion.

² The pure cognitive essence means the *samvit-shakti* or cognizance or awareness potency of Sri Krishna and His di-

His disposition to link that faith in the incomprehensible is the parent of dogmatism and hypocrisy in the guise of religion.

He is equally under the delusion that there is no real dividing line between the material and the spiritual. He is strengthened in his delusion by the interpretation of scriptures by persons who are like-minded with himself. This includes the lexicographic interpreters³. The lexicographical interpretation is upheld by Kamsa as the real scientific explanation of the scriptures, and is perfectly in keeping with his dread of, and aversion for, the transcendental.

vine appearance. Along with the "serving soul who is located above all mundane limitations" it denotes the way of the appearance of transcendental events such as the paradoxical phrase "His eternal birth." Srila Rūpa Gosvāmī states,

*śuddha-sattva-viśeṣātmā
prema-sūryāṁśu-sāmyabhāk
rucibhiś-citta-māṣṭṛya-kṛd
asau bhāva ucyate*

"*Bhāva-bhakti* is a special manifestation of *śuddha-sattva*. In other words, the constitutional characteristic of *bhāva-bhakti* is that it is a phenomenon entirely constituted of *śuddha-sattva*. It is like a

King Kamsa knows very well that if the faith in the transcendental is once allowed to grow it is sure to upset all his empiric prospects.

BACKED BY THE RESOURCES OF DICTIONARY AND GRAMMAR

There is historical ground for such misgivings. Accordingly, if the empiric domination⁴ is to be preserved intact, it would be necessary not to lose a moment to put down the transcendental heresy⁵ the instant it threatens to make its appearance in earnest. King Kamsa, acting on this traditional fear⁶ is never slow to take the scientific precaution of deputing empiric teachers

ray of the sun of *prema* and it softens the heart by various tastes or *rucis*."

King Kamsa was the so-called arch-enemy of Sri Krishna, and always thought of Sri Krishna out of fear. Propelled by such mundane fear through his sensual perception of Sri Krishna, he was constantly thinking how to kill the unconquerable Supreme Personality. Just as Sri Krishna cannot be killed, neither can the absolute truth in His eternal, cognizant, blissful form of all-emcompassing beauty. Beauty always prevails over the fleeting dogmatism and hypocrisy of various manmade justices and injustices.

³ lexicographic interpreters refers to those engaged in only compiling dictio-

“One becomes sectarian when he sees his 'religion' or 'way of worshiping God' as the only bona fide worship. Therefore, for the sake of preservation of that religion, one organizes it in a certain manner and under a certain banner.”

of the scriptures, backed by the resources of dictionary and grammar and all empiric subtleties to put down, by the show of specious arguments based on hypothetical principles, the true interpretation of the eternal religion revealed by the scriptures.

THE FAILURE OF ATHEISM AND THE THEISTIC FALLACY

Kamsa is strongly persuaded that faith in the transcendental⁷ can be effectively put down by empiricism if prompt and decisive measures are adopted at the very outset. He attributes the failure of atheism in the past to the neglect of the adoption of such measures

before the theistic fallacy has had time to spread among the fanatical masses. But Kamsa is found to count without his host⁸. When Krishna is born He is found to be able to upset all sinister designs against those who are apprised⁹ himself of His advent.

The apparently causeless faith displayed by persons irrespective of age, sex and condition may confound all rabid empiricists who are on principle adverse to the absolute truth whose appearance is utterly incompatible with the domination of empiricism. But no adverse efforts of the empiricists, whose rule seems till then to be perfectly well-established over the minds of the

deluded souls of this world, can dissuade any person from exclusively following the truth when He actually manifests His birth in the pure cognitive essence of the soul.

PUTANA - SLAYER OF ALL INFANTS

Putana is the slayer of all infants. The baby, when he or she comes out of the mother's womb, falls at once into the hands of the pseudo-teachers of religion.

These teachers are successful in forestalling the attempts of the good preceptor whose help is never sought by the atheists of this world at the baptisms of their babies. This is ensured by the arrangements of all established churches of the world.

They have been successful only in supplying watchful Putanas for effecting the spiritual destruction of persons from the moment of their birth with the cooperation of their worldly parents. No human contrivance can prevent these Putanas from obtaining possession of atheistic disposition in the people of this world. ☸

naries, in other words, not going any deeper than a denotative or dictionary meaning of any word

⁴ **empiric domination** is the reign of the materialistic scientistists and academicians that try to stake their claim to the supremacy of this temporary world over the transcendental plane. Later the phrase "deputing empiric teachers of the scriptures" arises. The real war begins here. Therefore, so many lexicographers try to distort the clearer, connotative or deeper aspect of transcendental religion. To bring Sri Krishna, the Supreme Personality of Godhead, down to the level of our mundane senses is tantamount to killing the independent, inconceivable aspect of His divine be-

ing. His appearance is due to His own sweet will

⁵ **Transcendental heresy** means blasphemy or transgression of the mundane laws laid down by King Kamsa, the personified anti-krishnaite (sic: antichrist) of true transcendental religion.

⁶ **Traditional fear** refers to King Kamsa's way of meditating on Sri Krishna constantly. Sri Krishna was prophesized to kill King Kamsa, so Kamsa was always fearful. Traditional means "a standard" or "custom"—again an implication of traditional fear being a by-product of manmade rules. Organized or sectarian religions always think that their own relative courts of justice

is higher than divine beauty or absolute truth.

⁷ **faith in the transcendental** is the beginning, *adau śraddha tataḥ sādhu-saṅgato bhajana-kriyā*. In the beginning is faith, especially in the scriptures that points to the importance of association of *sādhus* and saints, and then to the bona fide gurus or teachers of the transcendental art.

⁸ **"count without his host"** is a ghostly phrase that means "acting prematurely."

⁹ **apprised** means "informed" or "to be made aware of." In this case it is the birth of Sri Krishna. ☸

“It appears that some mistake
has been made in editing
Śrīla Prabhupāda’s words.”

(A Letter from Srila Gour Govinda Swami, 6/9/95)

The Fall of Brahmā? of The Fall from Brahman

My dear Kavi Karnipura Dāsa,

Hare Kṛṣṇa. May you have the blessings of Śrī Śrī Guru and Gaurāṅga all the time. All glories to Śrīla Prabhupāda.

Thank you for your letter dated the 2nd of August, 1995. I have gone through it carefully and noted the contents.

It is quite clear, according to the statements of *guru*, *sādhu* and *śāstra*, that one who is occupying the post of Lord Brahmā cannot fall down from that position. In the fourth canto (4.24.29) of *Śrīmad-Bhāgavatam* you will find that Lord Śiva states:

*svadharmā-niṣṭhah śata-janmabhiḥ pumān
viriñcitām eti tataḥ param hi mām
avyākṛtaḥ bhāgavato’tha vaiṣṇavaḥ
padam yathāham vibudhāḥ kalātyaye*

“A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified he can approach Lord Śiva. A person who is directly surrendered to Lord Kṛṣṇa, or Viṣṇu, in unalloyed devotional service, is immediately promoted to the spiritual planets. Lord Śiva and the other demigods attain these planets after the destruction of this material world.”

So, one who has executed *svadharmā*, *varṇāśrama dharma*, for one hundred births, then he becomes eligible to occupy the post of Viriñci, Lord Brahmā; who has done even more pious activities, he can approach Lord Śiva. “He comes to me,” Lord Śiva says. But a Vaiṣṇava who is completely surrendered, a dear devotee, *premi bhakta*, he directly goes to the Lord’s own

abode. He doesn’t have to wait until the end of the *kalpa*. When complete annihilation takes place at the end of the *kalpa*, *kalpa-kṣaya* (which takes place at the end of Lord Brahmā’s life), Lord Śiva states, “Then we’ll go.”

Lord Śiva and he who occupies the post of Brahmā both return to the Lord’s abode at the end of the *kalpa*. Śivaji himself says so. So then how is it possible that Lord Brahmā falls and becomes an ant? Where is it in *śāstra*?

The Lord states in *Śrī Caitanya-Caritāmṛta (Madhya-līlā 20.306)*:

*kona kalpe yadi योगya jīva nāhi pāya
āpane īsvare tabe aṁṣe ‘brahmā’ haya*

Who is eligible to take up the post of Lord Brahmā? The Lord says, “If in a *kalpa* a suitable living entity is not available to take charge of Brahmā’s post, the Supreme Personality of Godhead Himself personally expands and becomes Lord Brahmā.” Such is the elevated position of Lord Brahmā.

Again it is stated in *Śrī Caitanya-Caritāmṛta (Madhya-līlā 20.303)* that Lord Brahmā is both a *gunāvatara* as well as a *śaktyāveśa avatāra*:

*garbhodakaśāyī-dvārā śakti sañcāri
vyaṣṭi sṛṣṭi kare kṛṣṇa brahmā-rūpa dhari*

“Such a devotee is empowered by Garbhodakaśāyī Viṣṇu. In this way, an incarnation of Kṛṣṇa in the form of Brahmā engineers the total creation of the universe.”

*jīva-rūpa ‘brahmāra’ āveśāvatāra-nāma
(CC Madhya-līlā 20):*



"When a living entity is empowered to act as Lord Brahmā, he is also considered a *śaktyaveśa āvatāra*." So, it is clear that Brahmā is an incarnation of the Lord, how is it possible for him to fall down?

In *Śrīmad-Bhāgavatam*, sixth canto, (6.3.22), a list of the twelve *mahājānas* is given:

*svayambhur nāradaḥ sambhuḥ
kumāra kapilo manuḥ
prahlādo janaka bhiṣmo
balir vayāsakīr vyaṁ*

Svayambhur is Lord Brahmā. He is the first *mahājāna* listed. How will he be considered a *mahājāna* if he falls down?

Our *sampradāya* is the Brahmā-Madhvā-Gauḍīya Sampradāya. Lord Brahmā is the head of our *sampradāya*. If the head of the *sampradāya* will fall, then how will it be a *bona fide sampradāya*? All of these points are simple to understand.

So, my question now is, "Did Hari Sauri raise all of these points to Śrīla Prabhupāda? Did he ask for further clarification? You may ask him if he got an explanation from Śrīla Prabhupāda on these points. What is Śrīla Prabhupāda's reply? I would like to hear."

Because of so much evidence to the contrary, therefore I say that some editing mistake may have occurred. Lord Brahmā can never fall from his position.

Rather, the point is that if one enters the Brahman region, from there he falls down. From there he enters this material world in the lower species of life.

Śrīla Prabhupāda states that, "The conclusion is that the origin of all life is the bodily effulgence of the Supreme Personality of Godhead." This Śrīla Prabhupāda's own conclusion as given in his purport to *Śrīmad-Bhāgavatam* (4.30.5).

In the *Śrī Caitanya-Caritāmṛta* (*Madhya-līlā* 8.257), Śrī Rāmānanda Rāya explains in reply to the question posed by my Śrī Caitanya Mahāprabhu:

*mukti, bhukti vāñche yei, kāhān duñhāra gati?
'sthāvara-deha, deva-deha yaiche avasthiti'*

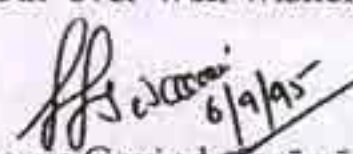
"And what is the destination of those who desire liberation and those who desire sense gratification?" Śrī Caitanya Mahāprabhu asked.

Rāmānanda Rāya replied, "Those who attempt to merge into the existence of the Supreme Lord will have to accept a body like that of a tree. And those who are overly inclined towards sense gratification will attain bodies of demigods."

So Rāmānanda Rāya explains that those who enter the Brahman region, enter from there, and enter the lower species, *sthāvara-janma*. They are born as trees or mountains. Falldown is from Brahman, not Brahmā. It appears that some mistake has been made in editing Śrīla Prabhupāda's words.

May this letter find you in good health and a blissful mood of Kṛṣṇa consciousness.

Your ever well-wisher,


Goura Govinda Swami

(n.b. This letter has been edited, with diacritics and minor spellings. Copy of original is available on request.)

Essential Changes in *The Nectar of Devotion*...



—Tirthapāda Dāsa

The purpose for making some changes to *om viṣṇupāda nitya-līlā praviṣṭa* Śrīla Bhaktivedānta Swāmī Mahārāja's *The Nectar of Devotion*, chapter fifteen, **Spontaneous Devotional Service**, into verse-by-verse is twofold. The first intention is to bring light on some serious errors that have crept in while editing this transcendental literature; secondly, it is to clarify the *siddhāntic* differences that may have arisen due to these errors. Otherwise, the book stands as it is, the Vaiṣṇava classic in understanding transcendental mellows. In his translation Śrīla Swāmī Mahārāja had assistance of new disciples; therefore their depth of the difficult subject matter, their philosophical comprehension, was questionable to say the least. Such errors should be quickly corrected, or noted in an addendum, to cut short any future misunderstandings in the Vaiṣṇava philosophy amongst the disciples and grand-disciples of Śrīla Swāmī Mahārāja that could invariably lead to unnecessary wrangling and fault-finding...

Approaching one senior Godbrother who had edited Śrīla Bhaktivedānta Swāmī Mahārāja's books for many years, I asked him, "Who edited *The Nectar of Devotion*?"

His reply was, "Rāya Rāma Dāsa (aka Raymond Marais, a lawyer who Śrīla Swāmī Mahārāja mentions as one of his initiated disciples as early as 1966)."

Then I asked him, "Are you aware that there are some mistakes in the fifteenth chapter that should be corrected?"

He said, "What?"

I replied, "The word *rāgātmikā* is missing in the entire chapter. Someone has taken it out and used only the word *rāgānugā*."

"Oh," he said, "Those are not very important errors..."

I tend to ardently disagree with this statement. Without understanding these mistakes many devotees will confuse *rāgānugā-bhakti* with *rāgātmikā-bhakti*. Also, it is very easy to think *rāgānugā-bhakti* and *bhāva-bhakti* are the same, if we don't discern the differences. This has subsequently contributed to unfounded criticism against "Gauḍīya Maṭh *ācāryas*" as preaching "too high."

This also may be part of the confusion in understanding that there is not only one form of *sādhana* but two forms of *sādhana* mentioned in *The Nectar of Devotion*. Why? Because *rāgātmikā-bhakti* relates to the *nitya-siddha parikaras*, or eternal associates of Kṛṣṇa, but *rāgānugā-bhakti-sādhana* refers to devotees who are following in the wake of those *rāgātmikā-bhaktas* or eternally liberated devotees. *Rāgātmikā-bhakti* is not a *sādhana*, *rāgānugā-bhakti* is. This must be definitely understood: the two forms of *sādhana*



mentioned in *The Nectar of Devotion* are *rāgānugā* and *vaidhī*. *Rāgānugā-bhakti* is superior to *vaidhī-bhakti*, but *vaidhī-bhakti* has its initial necessity also. Śrīla Rūpa Gosvāmī wrote:

*śravanot-kīrtanādīni vaidha-bhakti-uditāni tu
yāny aṅgāni ca tāny atra vijñeyāni maṅṣibhiḥ
(BRS 1.2.296)*

As to the *aṅgas*, or limbs, of *vaidhī-bhakti*, such as *śravaṇam*, *kīrtanam*, *smāranam*, and so on, that have been previously described, the learned know their utility in *rāgānugā-bhakti* as well.

Otherwise, if it were not so, then the first part of *The Nectar of Devotion*, that is, the first fourteen chapters, would be useless. It would be ludicrous to think like this, therefore, persons progressing through the initial stages are not to be faulted, and persons on the initial stages are certainly not to fault those who have entered onto the *rāgānugā* stage. A person with actual *ruci*, taste, or *lobha*, divine greed, can enter into *rāgānugā-bhakti*, because, for one thing, he learns to distinguish between *vaidhī* and *rāgānugā*.

Śrīla Bhaktivedānta Swāmī Mahārāja has translated *rāgānugā* as **Spontaneous Devotional Service** (chapter fifteen) and *bhāva* as **Ecstatic Love** (chapter seventeen), then

“A person with actual *ruci*, taste, or *lobha*, divine greed, can enter into *rāgānugā-bhakti*, because, for one thing, he learns to distinguish between *vaidhī* and *rāgānugā*.”

in chapter nineteen he translates *prema-bhakti* as **Devotional Service in Pure Love of God**. After this, the first part, the *pūrva-vibhaga*, or Eastern Division ends. The Eastern Division is divided into four *laharīs* or waves: *sāmānya-bhakti*, general devotional service; *sādhana-bhakti*, practical devotional service; *bhāva-bhakti*, spontaneous loving service; and *prema-bhakti*, devotional service in pure love. *Vaidhī* and *rāgānugā-bhakti* are discussed in the second *laharī*, defining what is actual *sādhana*, the *sādhaka*, and the two different types of *sādhana*.

So, it is not the intent of this verse-by-verse rendering of chapter fifteen to find fault in our own beloved spiritual master, Śrīla Bhaktivedānta Swāmī Mahārāja, rather it is to correct the errors in the book in a spirit of a graceful change of heart, simultaneously showing the dangers in changing the words of the spiritual master carelessly through an editing process. Someone may counterattack me and say that haven't you yourself changed the words of your spiritual master? But this paper is done as a critique not as a criticism. A criticism is ambiguous and can mean either "evaluate" or "find fault with." A critique is an evaluation; it is a critical essay or analysis. It is not a product of criticizing but criticism as a product. It is done in the spirit of weeding out some unwanted plants that may have arisen in understanding the intrinsic nature of *sādhana*.

I have stuck as close to the words as Śrīla Swāmī Mahārāja's original as possible for obvious reasons of correction on the topics of *rāgānugā* and *rāgātmikā*. For the *anvaya*, or word-for-word, I have referred to Śrīla Bhakti Raksaka Śrīdhara Gosvāmī's brilliant Bengali edition of *Śrī Bhakti-Rasāmṛta-Sindhu*, and also Śrīla Bhakti Hṛdaya Bon Mahārāja's excellent, out-of-print English edition, which finished the vital first and second waves. Both editions have been extremely helpful in understanding the discrepancies in this fifteenth chapter. It was also extremely helpful to see Śrīla Viśvanātha Cakravartī Ṭhākura's *Śrī Bhakti-Rasāmṛta-Sindhu-Bindu*, translated from the Hindi edition of Śrīla Bhaktivedānta Swāmī Nārāyaṇa Mahārāja. All these editions have been quite useful.

Although there was a notable dispute between Śrīla Swāmī Mahārāja and Śrīla Bon Mahārāja, in the latter days Śrīla Bon Mahārāja praised the remarkable work that Śrīla Swāmī Mahārāja had done. Thus, such transcendental dealings between Godbrothers and disciples are not fully understandable, but all disciples should be ready to accept a graceful change of heart by senior Vaiṣṇavas and not be too eager to enter into such higher disputes with overzealous pride. Śrīla Śrīdhara Mahārāja used to quote, "To err is human, to forgive is divine." The latter part of this proverb has been sorely neglected. In this age of quarrel and hypocrisy, one is too quick to condemn and too slow to forgive.

The final objective is to beg all devotees to co-exist happily and not fall prey to the sectarian ways of ambitious-minded, party-spirited influences. We should be able to work together with a mentality of critiquing, or critically analyzing each other, not criticizing, or needlessly faultfinding each other with unfounded rumors that Eastern Vaiṣṇavism and Western Vaiṣṇavism is unbridgeable. Vaiṣṇavism is non-sectarian. Just like in America, there is one USA but different states, or in India, there is one India but different provinces like Bengal, Uttar Pradesh, and so on, so Vaiṣṇavism has so many bona fide *ācāryas* preaching in their own unique ways, under the same banner. Śrīla Bhaktivedānta Nārāyaṇa Mahārāja smilingly quotes the wise-old adage, "It's old wine in a new bottle." Let us try to appreciate how the words of the spiritual masters are changing in their format, but not their content, and try to understand what Śrīla Bhaktisiddhānta Prabhupāda means: "The Supreme Lord Śrī Caitanya Mahāprabhu, in pursuance of the teachings of the scriptures, enjoins all absence of conventionalism for the teachers of the eternal religion." ॐ

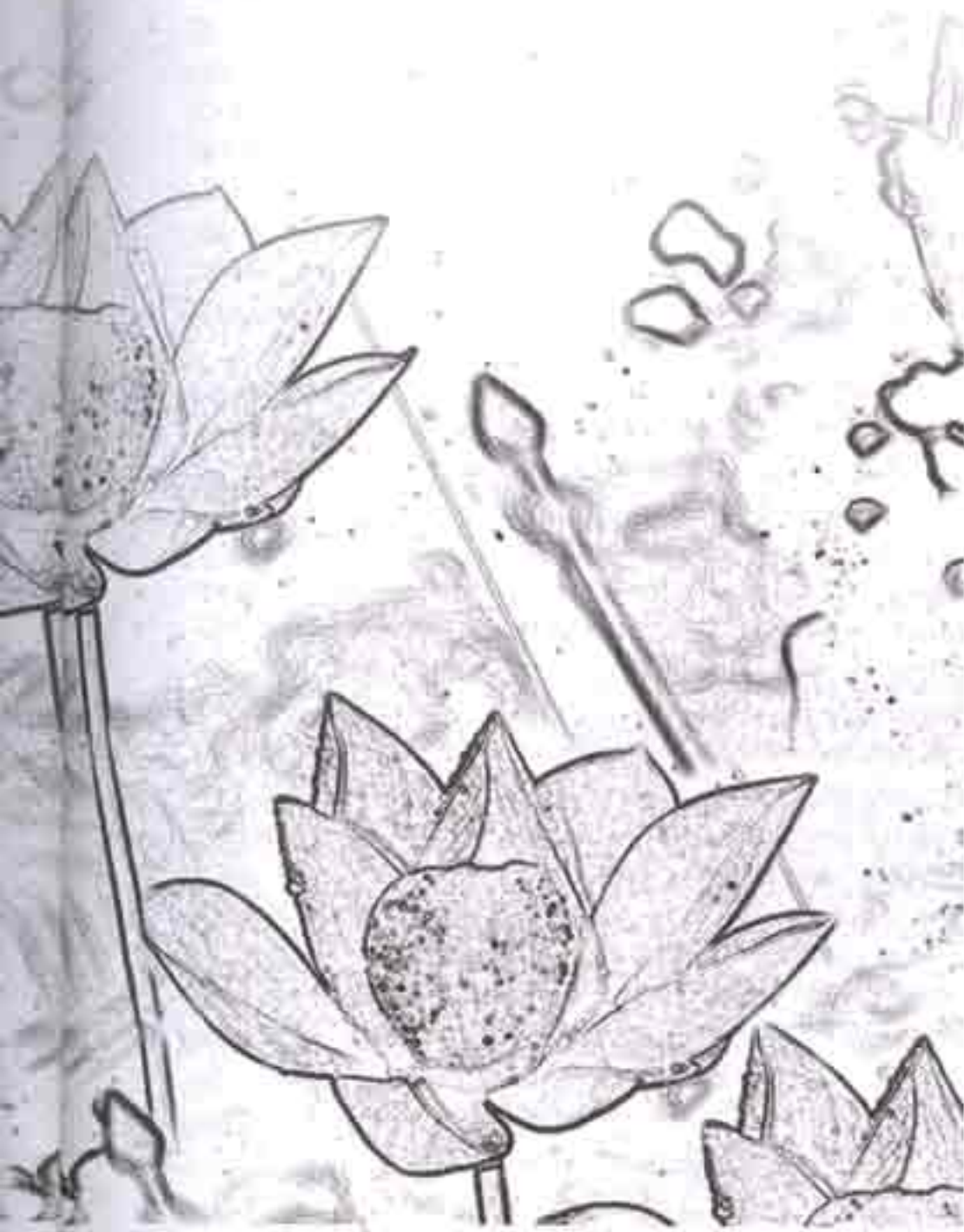
Śrī Bhakti-Rasāmṛta-Sindhu



Nectar of

Chapter Fifteen (Eastern Division, Second Wave)

Spontaneous Devotional Service (*atha rāgānugā*)



Devotion

Śrīla Bhaktivedānta Swāmī Mahārāja

Śloka 270

*virājantīm abhivyaktam vraja-vāsi-janādiṣu
rāgātmikām anusṛtā yā sā rāgānugocyate*

anvaya: *yā (bhaktiḥ)*—that devotional service; *vraja-vāsi-janādiṣu abhivyaktam (prakaṣam)*—can be easily seen, or is evident, in Kṛṣṇa's direct associates of Vṛndāvana; *virājantīm (prakāśamānām)*—manifested by; *rāgātmikām*—the *rāgātmikā* devotees who possess *rāga* in their *ātmā-svarūpa* and who possess deep thirst for *prema*; *anusṛtā (anugatā)*—in the wake of, under the guidance of; *sā rāgānugā ucyate* is called *rāgānugā-bhakti*.

Examples of spontaneous devotional service can be easily seen in Kṛṣṇa's direct associates of Vṛndāvana. The spontaneous dealing of the residents of Vṛndāvana in relationship to Kṛṣṇa is called *rāgātmikā-bhakti*. (*Bhakti* that follows in the wake of this *rāgātmikā-bhakti* is called *rāgānugā-bhakti*.)

These beings (the *rāgātmikā-bhaktas*) don't have to learn anything about devotional service; they are already perfect in all regulative principles and have achieved the spontaneous loving service of the Supreme Personality of Godhead. For example, the cowherd boys who are playing with Kṛṣṇa do not have to learn by austerities and penances or yogic practice how to play with Him. They have passed all tests of regulative principles in their previous lives, and as a result they are now elevated to the direct association with Kṛṣṇa as His dear friends. Their spontaneous attitude is called *rāgātmikā-bhakti*.

Śloka 271

rāgānugā-vivekārtham adau rāgātmikocyate

anvaya: *rāgānugā-vivekārtham*—in order to thoroughly understand the meaning of *rāgānugā*, or spontaneous devotional service; *adau*—initially; *rāgātmikā ucyate—rāgātmikā-bhakti*, or innate spontaneous devotion, is discussed.

Rāgātmikā-bhakti, or innate spontaneous devotion, is initially discussed in order to thoroughly understand the meaning of rāgānugā-bhakti.

Śloka 272

iṣṭe svārasikī rāgaḥ paramāviṣṭatā bhavet
tanmayī yā bhaved bhaktiḥ sātra rāgātmikoditā

anvaya: iṣṭe (svānukulasya viṣaye)—objects favorable to the self; svārasikī (svābhāvikī)—spontaneous attraction; yā paramāviṣṭatā (atyantābhiniवेशḥ tasya hetuḥ parama-tṛṣṇa ityārthaḥ)—being completely absorbed in thoughts in it, complete absorption being the cause of intense thirst or desire of love); sā rāgaḥ bhavet/tanmayī (rāgaika-prerita)—that rāga that is executed with; yā bhaktiḥ bhavet, atra (asmin sāstre)—the sāstras define that bhakti as; sā rāgātmikā uditā (kathitā)—is called rāgātmikā.

Śrī Rūpā Gosvāmī has defined rāga as spontaneous attraction for something while completely absorbed in thoughts in it, with an intense desire of love. Devotional service executed with such feelings of spontaneous love is called rāgātmikā-bhakti.

Śloka 273

sā kāma-rūpā sambandha-rūpā ceti bhaved dvidhā

anvaya: sā dvidhā bhavet, kāma-rūpā (kāmena rūpyate kriyate iti tathā) devotional service [under the heading of rāgātmikā-bhakti] is kāmā-rūpa and sambandha-rūpā (sambandhena tad etad hetukena rāga-viśeṣena rūpyate kriyate titat tat-preritā ityārtha) sambandha-rūpā (sambandha is a special form of rāga, its purpose being performed out of relationship); ceti and thus is.

Devotional service under the heading of rāgātmikā-bhakti can be further divided into two categories: one category is called sensual attraction (kāma-rūpā) and the other is called relationship (sambandha-rūpā).

Śloka 274-275

(Śrīmad-Bhāgavatam 7.1.30-31)

kāmād-dveṣād-bhayāt snehād yathā bhaktyeśvare manah
āveśya tad agham hitvā bahavas tad gatim gatāḥ
gopyaḥ kāmād bhayāt kaṁso dveṣaccāidyādayo nṛpāḥ
sambandhād vṛṣṇāyaḥ yūyaṁ snehād bhaktyā vayaṁ vibho

kāmāt—from lust; dveṣāt—from envy; bhayāt—from fear; snehāt—from affection; yathā—as well as;

bhaktyā—by devotion; īśvare—in the Supreme; manah—the mind; āveśya—absorbing; tat—of that; agham—sin; hitva—giving up; bahavaḥ—many; tat—of that; gatim—path of liberation; gataḥ—attained; gopyaḥ—the gopīs; kāmāt—out of lusty desires; bhayāt—out of fear; kaṁsaḥ—King Kaṁsa; dveṣāt—out of envy; caidyā-ādayaḥ—Śiśupāla and others; nṛpāḥ—kings; sambandhāt—out of kinship; vṛṣṇāyaḥ—the Vṛṣṇis or the Yādavas; snehāt—out of affection; yūyaṁ—you (the Paṇḍavas); bhaktyā—by devotional service; vayaṁ—we; vibho—O great King!

In this connection, there is a statement by Nārada Muni to Yudhiṣṭhira in the seventh canto, first chapter, verse 30, of Śrīmad-Bhāgavatam. There Nārada says, My dear King, there are many devotees who first become attracted to the Personality of Godhead for purposes of sense gratification (the kāma of the gopīs), from being envious of Him (the dveṣa of Śiśupāla and other kings), out of fear of him (bhaya like Kaṁsa), or from desiring to associate affectionately with Him (the sneha of the family of Yādavas).

Ultimately these attractions become freed from all material contamination, and gradually the worshiper develops spiritual love and achieves that ultimate goal of life desired by the pure devotee.

The gopīs may be considered to be examples of spontaneous love in sensual attraction (kāma-rūpā). The gopīs are young girls, and Kṛṣṇa is a young boy. Superficially it seems that the gopīs are attracted to Kṛṣṇa on grounds of sex. Similarly, King Kaṁsa was attracted to Kṛṣṇa because of fear (bhaya). Kaṁsa was always fearful of Kṛṣṇa, because it had been foretold that his sister's son, Kṛṣṇa, would kill him. Śiśupāla was also always envious of Kṛṣṇa (dveṣa). And the descendants of Yādu, due to their family relationship with Kṛṣṇa (sambandha-rūpā), were always thinking of Him as one of their members. All of these different kinds of devotees have a spontaneous attraction for Kṛṣṇa, in different categories, and they achieve the same desired goal of life.

Śloka 276

ānukūlya-viparyj ā sād-bhīti-dveṣi parāhatau
snehasya sakhya-vācivād vaidha-bhakti anuvartitā

The attraction of the gopīs (kāma) for Kṛṣṇa and the affection of the members (sneha) of the Yādu dynasty

are both accepted as reasons for *rāgānugā-bhakti*, or spontaneous devotional service. The attraction of Kāmsa to Kṛṣṇa in fear (*bhaya* or *bhīti*) and the attraction of Śiśupāla in envy (*dveṣa*) are not accepted as devotional service, however, because their attitudes are not favorable. Devotional service should be executed only in a favorable frame of mind. Therefore, according to Śrīla Rūpa Gosvāmī, such attractions are not considered to be in devotional service.

Śloka 277

*kiṁ vā premābhīdhāyitvānnopayogo tra sādhanē
bhaktyā vāyam iti vyaktam vaidhī bhaktir udīritā*

Again he analyzes the affection of the Yādus. If it is on the platform of friendship, then it is spontaneous love (*rāgānugā-bhakti*), but if it is on the platform of regulative principles (*vaidhī-bhakti*), then it is not. And only when affection comes to the platform of spontaneous love is it counted in the category of pure devotional service (*rāgānugā-bhakti*).

Śloka 278

*yad arīṇāṁ priyāṇāṁca prāpyam ekam ivāditam
tad brahma-kṛṣṇayor a āt kīraṇārkoṣamājuṣoḥ*

There may be some difficulty in understanding that both the gopīs and Kāmsa achieved the same goal, so this point should be clearly understood, because the attitudes of Kāmsa and Śiśupāla were different from that of the gopīs.

Although in all these cases the focus is on the Supreme Personality of Godhead, and all of the devotees are elevated to the spiritual world, there is a distinction between these two classes of souls. In the first canto of *Śrīmad-Bhāgavatam* it is said that the Absolute Truth is one and that He is manifested as impersonal Brahman, Paramātmā (Supersoul) and Bhagavān (the Supreme Personality of Godhead). Here is a spiritual distinction...

And only when affection comes to the platform of spontaneous love is it counted in the category of pure devotional service (*rāgānugā-bhakti*).

TEXT 154

*virājantīm abhivyaktam vraja-vāsi-janādiṣu
rāgātmikām anusṛtā yā sā rāgānugocyate*

TRANSLATION

“Devotional service in spontaneous love is vividly expressed and manifested by the inhabitants of Vṛndāvana. Devotional service that accords with their devotional service is called *rāgānugā-bhakti*, or devotional service following in the wake of spontaneous loving service.”

PURPORT

This verse is found in *Bhakti-Rasāmṛta-Sindhu* (1.2.270).

TEXT 149

*rāgātmikā-bhakti—
'mukhya' vraja-vāsi-jane
tara anugatā bhaktira
'rāgānugā'-name*

TRANSLATION

“The original inhabitants of Vṛndāvana are attached to Kṛṣṇa spontaneously in devotional service. Nothing can compare to such spontaneous devotional service, which is called *rāgātmikā-bhakti*. When a devotee follows in the footsteps of the devotees of Vṛndāvana, his devotional service is called *rāgānugā-bhakti*.”

PURPORT

In his *Bhakti-sandarbhā* Jīva Gosvāmī states:
*tad evam tat-tad-abhimana-lakṣaṇa-bhava-viśeṣena
svabhāvika-rāgasya vaiśistye satī tat-tad-rāga-
prayukta śravana-kīrtana-smarana-pada-sevana-
vandanatma-nivedana-praya bhaktis tesam rāgātmikā
bhaktir ity ucyate.... tatas tadyam rāgam
rucyanugacchanti sa rāgānugā.*

When a pure devotee follows in the footsteps of a devotee in Vṛndāvana, he develops *rāgānugā-bhakti*.

(to be continued) ❁

To Eternal Vitality



Ujjvala Sakhā Dāsa Brahmācārī

*W*e must ruminate on what is our goal, and what is the means for attaining such a goal. First of all, it is a necessity to know actually what is *uttamā-bhakti*. The revealed scriptures have clearly stated it to be the pure and uninterrupted flow of activities done for the pleasure of Kṛṣṇa. And how does one attain such a level in one's practice? If we take a vivid exploration into the Vedic scriptures we will attain some applicable input to our *modus operandi*. In the *Garuḍa Purāṇa* (*Pūrva khaṇḍa* 231.3) it is stated:

*bhaj ityeṣa vai dhātuḥ sevāyām parikīrtitaḥ
tasmāt seva budhaiḥ proktā bhaktiḥ sādhana-bhūyasī*

The verbal root of *bhaj*, coming from *bhajan*, means to render service. Therefore, thoughtful *sādhakas* should engage in the service of Śrī Kṛṣṇa with great endeavor, for it is only by such deep, responsible service that *bhakti* is born.

It is stated here that we should render service to Kṛṣṇa, but it should adhere to what is *kṛṣṇānuśīlanām*, pleasing to Kṛṣṇa that is service proper. What is exactly *kṛṣṇānuśīlanām*? It is stated in the *Ādi Purāṇa* that Kṛṣṇa said to Arjuna:

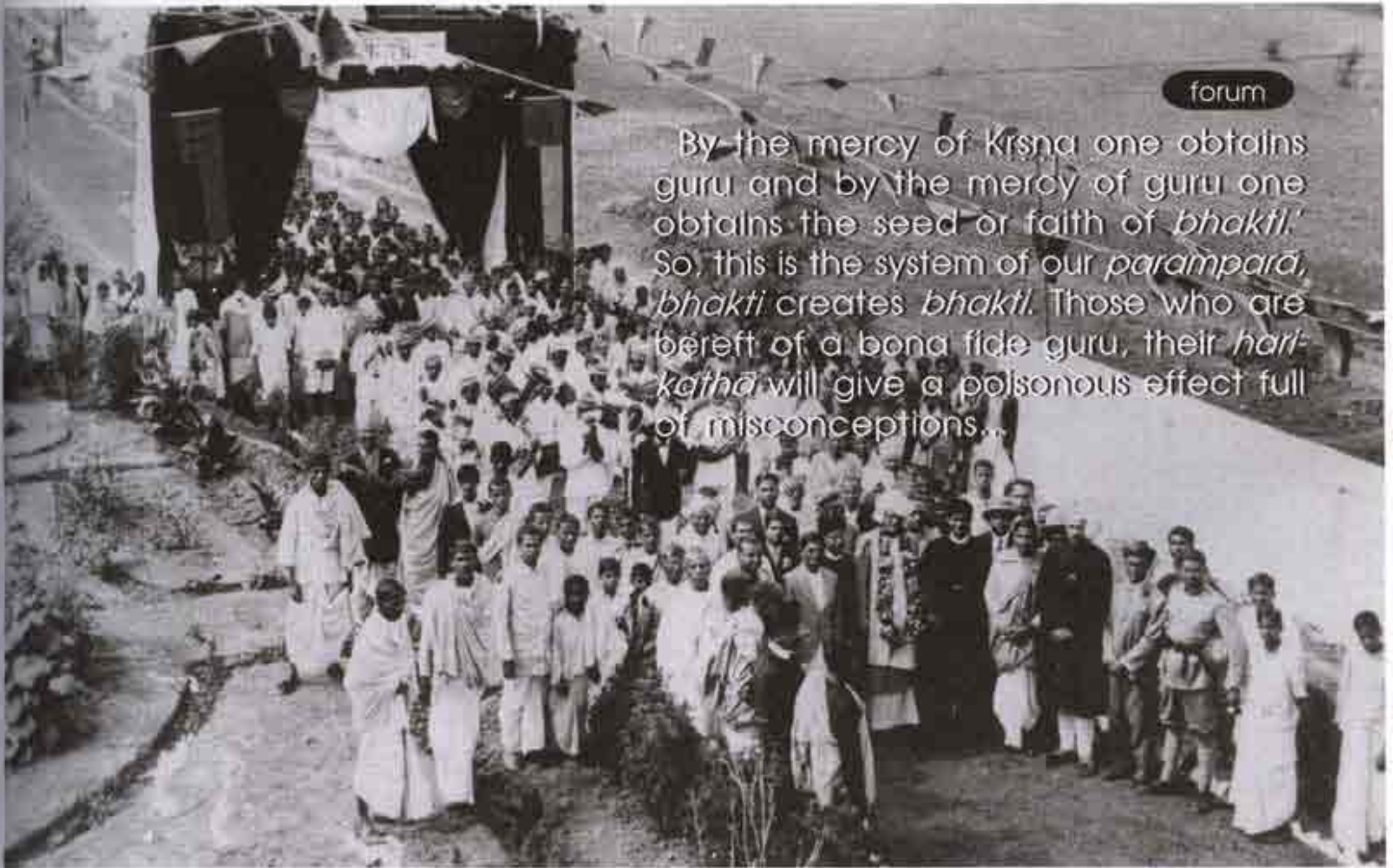
*ye me bhakta-jañāḥ pārtha
ne me bhaktāś ca te jañāḥ
mad-bhaktānām ca ye bhaktāś
te me bhaktatamā matāḥ*

“O Arjuna, those who worship Me directly are not my real devotees. Real devotees, the *uttamā bhaktas*, are those who worship my servant.”

Here Kṛṣṇa reveals the inner meaning of pleasing him, even though he's self-satisfied. So the ambitious practitioner would ask himself what is the medium for which I can come in the association of those who are supremely devoted.

If we look at the song *gurudeva! kṛpā bindu diyā*, Śrīla Bhaktivinoda Thākura is asking *gurudeva, sakale samāna karite śakati deho natha yathāyatha*—“Oh, Gurudeva, please give me the strength to show sincere homage to all living entities.”

If we look at the word *sammāna*, respectful and sincere homage, this must include the activity of service. If one is not serving at the feet of bona fide Vaiṣṇavas, then how is he sincerely offering homage? All of one's folding of prayerful hands and bending of knees will be an external show, nothing more than *anukarāṇa*, imi-



By the mercy of Kṛṣṇa one obtains guru and by the mercy of guru one obtains the seed or faith of *bhakti*. So, this is the system of our *paramparā*, *bhakti* creates *bhakti*. Those who are bereft of a bona fide guru, their *hari-kathā* will give a poisonous effect full of misconceptions...

tation, only for name and fame. Then he says, *tabe ta' gāiba harināma sukhe, aparādha habe hata*—"Then blissfully I shall sing Hari's name without any offense."

From this statement one can comprehend Bhaktivinoda Thākura's ambition is to honor especially Vaiṣṇavas, because the most severe offense to the holy name is to crudely dishonor Vaiṣṇavas. So how exactly does guru establish his position for the disciple? The revealed scriptures say that it is through his *hari-kathā*, he imparts *divya jñāna*, transcendental knowledge, of the absolute functions, *upadekṣanti te jñānam*, and he gives the disciple various instructions for performing *bhajan* that is pleasing to Kṛṣṇa. But the *śāstras* have given us another warning, *Śrī Hari-Bhakti-Vilāsa*, 4.366, (*Śrī Gauḍīya-Kaṅṭhahāra*, 2.31 and also *Padma Purāṇa*):

*avaiṣṇava-mukhodgīrnam
pūtam hari-kathāmṛtam
śravaṇam naiva kartavyam
sarpochīṣṭam yathā payaḥ*

"Milk is such an extremely pure substance; it is most tasteful, nourishing and gives relief to all hunger. Still, if this excellent milk is touched by a snake, it becomes poisonous. Like this, the *hari-kathāmṛta*, the pure nectarean talk, that flows out of the lips of a *śuddha*

Vaiṣṇava and are drunk, inspire devotion in the hearts of the living entities. But the *hari-kathā* that oozes out of the mouths of the *nāmāparādhi non-vaiṣṇavas* is like that, it is only *nāmāparādha*. One should not hear this kind of *nāmāparādha* at anytime. Its effect drives auspiciousness far away, and just like a snake that sips the milk, it only gives inauspiciousness to other living entities."

Here it says *avaiṣṇava*, a nondevotee, it is not even saying a demon or dog-eater, simply one who has no *bhakti*. In the *Caitanya-Caritāmṛta* it says, *guru kṛṣṇa prasade paya bhakti-lata-bija*—"By the mercy of Kṛṣṇa one obtains guru and by the mercy of guru one obtains the seed or faith of *bhakti*." So, this is the system of our *paramparā*, *bhakti* creates *bhakti*.

One might ask, if Kṛṣṇa says that those who are devoted to my devotees are my *uttama* devotees, then why does Śrīla Bhaktivinoda Thākura ask to serve Hari's name? First of all, one should know, *nama-naminoh*, Kṛṣṇa's name and Kṛṣṇa Himself are the same. Kṛṣṇa's abode and associates are in the same divine category, and of Kṛṣṇa's devotees, the *gopīs* are prominent. In *Ādi Purāṇa* Kṛṣṇa says, *na tathā me priyātamo brahmā rudraś ca pāṛthivaḥ na ca lakṣmī na cātmā*

ca yathā gopī jano mama—“Not even Brahmā, Śiva, Lakṣmī, nor even My own self are dearer to Me than the gopīs of Vṛndāvana.”

And which gopī is prominent? In *Ujjvala-Nīlamanī* (4.3) it is said that *tayor apy ubhayor madhye rādhikā sarvathādṛhika mahābhāva svarupeyam gunair ati-variyasī*, “Among the gopīs, Rādhārāṇī and Candravālī are the principal gopīs. Out of these two, Rādhārāṇī is the topmost because her position is that of *madanākhyā mahābhāva*, or the highest transcendental love of Godhead. No other gopī possesses such high qualities as Rādhārāṇī. Rādhārāṇī is the highest devotee. And she is non-different from Her name, so ultimately, chanting or serving her name is pre-eminent. And the scriptures have declared it is the supreme form of religion for this Kali-yuga. Therefore Rādhārāṇī’s name must be within the *mahā-mantra*.



“Ultimately, don’t settle for bricks and stones, guru can be anywhere...”

Śrīla Bhaktivinoda Thākura has stated, *hare kṛṣṇa mahā-mantra śrī yugal-nāma, yugal-līlāra cinta kara avirāma*—The *hare kṛṣṇa mahā-mantra* is the name of the divine couple, continuously think of the *līlā* of the divine couple, with Rāma standing for “Rādhikā-Rāmana”. Our main *ācāryas* are dedicated to this purpose of *rādhā-dasyam* as written in *Śrīmad Bhaktivinoda-Viraha-Ḍaśakam*, verse 9, by Śrīla Bhakti Rakṣaka Śrīdhara Gosvāmī Mahārāja:

śrī-gaurānumataṁ
svarūpa-viditaṁ rūpāgrajenādṛtaṁ
rūpādyaiḥ pariveśitaṁ
raghu-ganair-āsvāditaṁ sevitaṁ
jīvādyair-abhirakṣitaṁ
śuka-śiva-brahmādi-sammānitaṁ
śrī rādhā-pada-sevanāmṛtaṁ
aho tad-dātum īśo bhavān

“What was sanctioned by Śrī Caitanya Mahāprabhu by His descent, was intimately known only to Śrī Svarūpa Dāmodara. Śrī Sanātana Gosvāmī, the elder brother of Śrī Rūpa Gosvāmī, was attentive to that divine truth, and Śrī Rūpa himself served that very thing with his own hands to the devotees. Śrī Raghunātha Dāsa Gosvāmī tasted its sweetness and added something of his own to its flavor. (He was assisted by Raghunātha Bhaṭṭa

Gosvāmī and Gopāla Bhaṭṭa Gosvāmī.) What was distributed by Śrī Rūpa and tasted by Dāsa Gosvāmī was protected by Śrī Jīva Gosvāmī, who lent support to its divinity with scriptural evidence. The taste of that divine truth is aspired after by Śrī Śukadeva Gosvāmī, Lord Śiva and Lord Brahmā, who regard it with the highest respect from a distance. What is that inconceivable nectar? The sublime sweet nectar of the mellows relished in the service of Śrīmatī Rādhārāṇī’s lotus feet. O Bhaktivinoda Thākura, within this world you fully possess the ability to give us that extraordinary nectar!”

In actuality, Śrīla Bhaktivinoda Thākura is an eternal associate, and his *iṣṭa-devī* is always present in his chanting. The name *hari* is given for the not-so-advanced common mass because in the lower stage of devotion when the *anarthas* are still present in the heart, one would take the most fabulous,

intricate service of Śrīmatī Rādhārāṇī to be something trifling. Therefore he also says *sakale*, to all living entities, this covers from the most wretched entity in *pataloka* to the highest divine entity in *Goloka Vṛndāvana*. Guru is needed to render service even to the divine couple. As Narottama Thākura has said in *Śrī Rūpānu-gatya-Māhātmya*, regarding his relationship with his *dīkṣā* guru, *prabhu lokanātha kabe saṅge laṅā yabe/ śrī rūpera pāda-padmera mora samar-pibe*—“When will my Prabhu Lokanātha take me with him and offer me to the lotus feet of Śrī Rūpa Mañjarī?” So, if you feel that your guru has not offered you to the feet of Śrī Rūpa and Raghunātha, then your spiritual goal has not been attained. Then *śikṣā* must be taken and the disciplic process must go on.

Ultimately, don’t settle for bricks and stones, guru can be anywhere. Like Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda, his guru did *bhajan* in a latrine. All material aspects should be vanquished from considerations. And *bhakti* should live on. Don’t settle for less...

This most wretched and aspiring servant of Tridandī Swāmī Śrīla Bhaktivedānta Nārāyaṇa Mahārāja requests you humbly to beg Kṛṣṇa for a bona fide *dīkṣā*, initiating, or *śikṣā*, instructing, *guru*. And those who are following these principles, kindly give me one drop of mercy so one day I may properly serve Guru and Vaiṣṇavas. ॐ

Śrī Bhaktivinoda Ṭhākura:

*śuddha-vaiṣṇava yāhā balena tāhā sakalai
satya; tāhāte pakṣa-pratipakṣai nāi tabe
tāñhādera vāk-kalahe rahasya āche/
yañhādera buddhi—māyikī, tāñhārā
śuddha vaiṣṇavadigera prema-rahasya-
kalaha bujhite nā pāriyā pakṣa-vipakṣa-gata
doṣera āropa karena*

(Śrī Śrī Brahma-Saṁhitā)

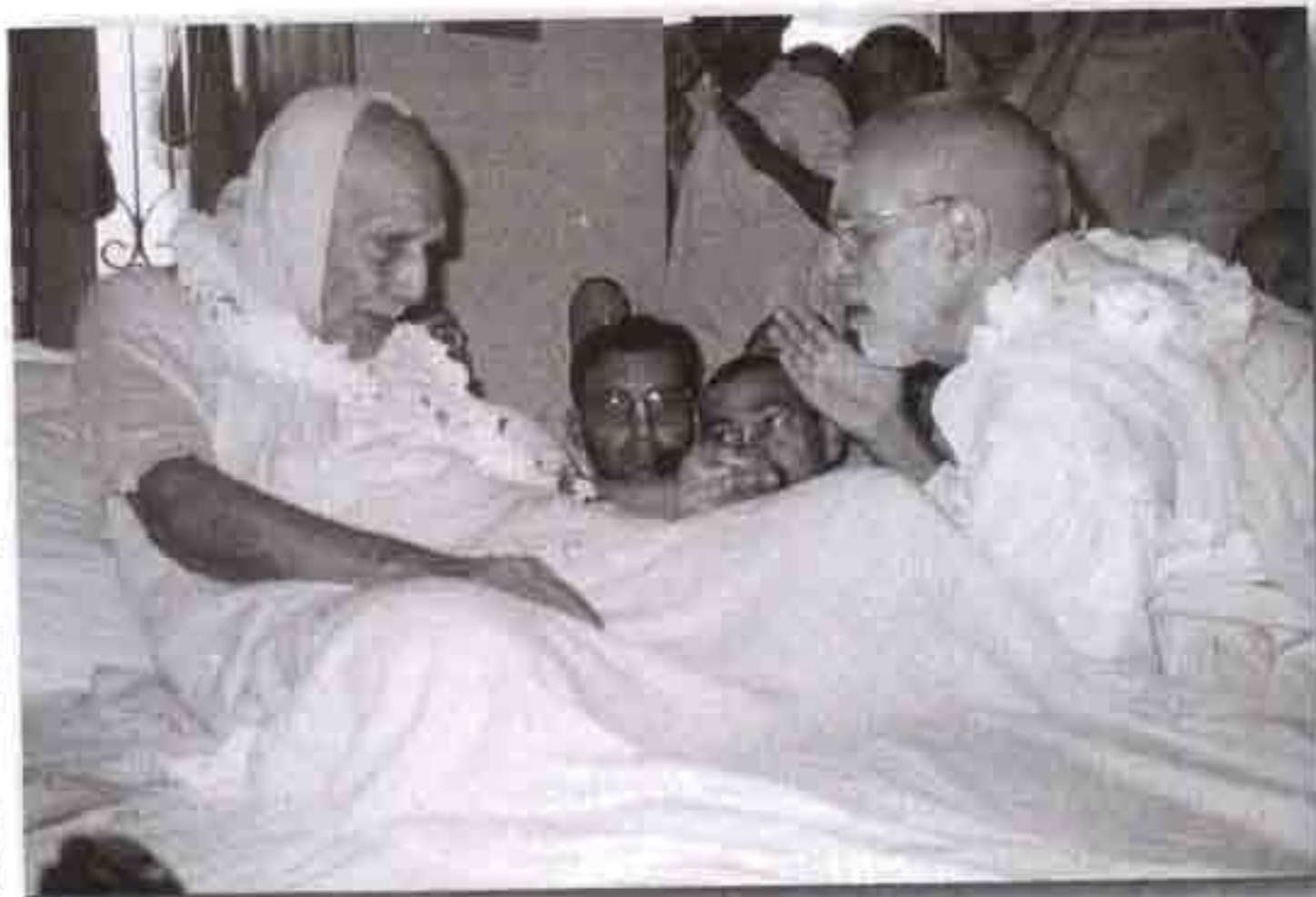
“Whatever is spoken by the pure Vaiṣṇava is truth, utterly free from any form of prejudice, yet there is the element of mystery in their controversies. Those whose intellects are possessed by illusion and mundanity, in their paucity of pure Vaiṣṇava qualification are unable to grasp the significance of the mysterious, affectionate controversies among the pure Vaiṣṇavas, and they thus ascribe to them the defect of wrangling and party spirit.”

Nitya-lilā Pravīṣṭa
Om Viṣṇupāda
Śrī Śrīmad
Bhakti Pramoda
Purī Mahārāja

Manifest:

Gaura-Caturthī
(4th of bright lunar day)
1898 —

Gaura Caturdaśī
(14th of bright lunar day)
22nd November, 1999



A Vaiṣṇava's Prayer

Śrī Guru's mercy is everything—*guru-kṛpā hi kevalam*.
Therefore one should pray as follows:

"I am most fallen and useless, O Lord. May my spiritual master be pleased with me. May he give me the spiritual strength to follow his directions. May all my obstacles in my worship of the Lord be removed so that at the end of my sojourn in this world, I may sit alone far from the hustle and bustle of the material world, and with a steady mind, chant the Holy Names with feeling. May the Lord be merciful and allow me to give up my last breath in this way. Knowingly or unknowingly I have committed so many offenses to His lotus feet, and even now I continue to commit such offenses. O Lord, please forgive all such offenses and give me a place at your lotus feet. Make my life complete by allowing me to associate with those who are dear to You...

O Lord, forgive all my offenses, whether I have committed them willingly or unwillingly. Forever give me a place among all your servants, at your lotus feet, where there is no more lamentation, no more fear, no more death. Your feet are the only shelter for one like me who has found no refuge anywhere else in this world."

*bhūmau skhalita-pādānām
bhūmir evāvalambanam
tvayi jātāparādhānām
tvam eva śaraṇam prabho
—śkanda purāṇa*

"Those who trip and fall have only the ground as an aid to again get up, O Lord, those who commit offenses to You, have no one but you as a recourse."

So my dear devotees, tread carefully the path of devotion. Always pray for the mercy of Kṛṣṇa, the guru, and the Vaiṣṇavas. Remember that progress in devotion depends on progress in humility—that is the art of sadhana."

(Swāmī B.P. Purī Mahārāja, ART OF SADHANA)



Gurudeva! Bada Kṛpā Kari'

—Gurudeva! By Your Great Mercy!—

Śrīla Bhaktivinoda Thākura, Śaraṇāgati

1) *gurudeva!*
baḍa kṛpā kari' gauḍa-vana-mājhe
godrume diyācha sthāna
ājñā dilā more ei vraja vasi'
harināma kara gāna

Gurudeva!
 By your great mercy, in the forests of Gauḍa,
 you have given me this place in Godruma—
 Ordering me to live in this Vraja Dhāma,
 to sing and chant the holy name...

gurudeva—Gurudeva; *baḍa*—great; *kṛpā*—mercy; *kari'*—getting; *gauḍa-vana*—forests of Gauḍa, Navadvīpa; *godrume*—in Godruma; *mājhe*—in; *diyācha*—have given; *sthāna*—place; *ājñā dilā*—ordered; *more*—to me; *ei vraja*—this Vraja Dhāma; *vasi'*—live; *harināma kara*—chant the holy name; *gāna*—sing.

2) *kintu kabe prabhu yogyatā arpibe*
e dāsere dayā kari'
citta sthira habe sakala sahiba
ekānte bhajiba hari

Still, Lord, when will you grace me with the fitness
 and qualities of your intimate servants?
 When will my calmed mind forbear all stress
 and serve Hari with sincere wholeheartedness?

kintu—Still; *kabe*—when; *prabhu*—O Lord; *yogyatā*—fitness and qualities; *arpibe*—will give; *e dāsere*—these intimate servants (of Gurudeva); *dayā kari'*—be merciful; *citta*—mind and consciousness; *sthira habe*—will be calmed; *sakala*—all; *sahiba*—will forbear stress; *ekānte*—sincere wholeheartedness; *bhajiba*—will serve; *hari*—Hari, who steals away all troubles.

3) *śaiśava-yauvane jaḍa-sukhe-saṅge*
abhyāsa haila manda
nija-karma-doṣe e deha haila
bhajanera pratibandha

In childhood, in youth, with pleasures mundane,
 my habits have become spoiled rotten;
 My offenses have made my mind become
 an impediment to devote to Hari's bhajana.

śaiśava-yauvane—in childhood and youth; *jaḍa-sukhe-saṅge*—in pleasures that are mundane; *abhyāsa*—habits; *haila manda*—become spoiled rotten; *nija-karma-doṣe*—my offensive acts; *e deha haila*—my mind have become; *bhajanera*—Hari's service; *pratibandha*—an impediment.

4) *vārddhakyē ekhana pañca-roge hata*
kemane bhajiba bala
kāṇḍiyā kāṇḍiyā tomāra caraṇe
paḍiyāchi suvihvala

Now in old age, plagued with the five diseases,
 how will I have strength for any service?
 Unable to cease weeping at your feet—
 I have now fallen—overcome with tears.

vārddhakyē—in old age; *ekhana*—now; *pañca-roge*—the five diseases; *kemane*—how; *bhajiba*—will serve; *bala*—strength; *kāṇḍiyā kāṇḍiyā*—weeping; *tomāra*—your; *caraṇe*—at the feet; *paḍiyāchi*—I have fallen; *suvihvala*—overcome with tears.

❏ **Note** (Śrīla B.R. Śrīdhara Mahārāja's notes on Śaraṇāgati): *Godruma*—nondifferent from Nandīśvara or Nandagrama; *ei vraja*—Vraja or Vṛndāvana is nondifferent from Navadvīpa; *pratibandha*—impediment, interference and hindrance (*antarāya*, *vigna* and *bādhā*); *pañca-roga*—the various kinds of diseases that plague one are ignorance, pride, passion, envy and false ego (*avidyā*, *asmitā*, *rāga*, *dveṣa* and *abhiniveśa*—these five kinds of miseries are called *pañca-roga*).

The Last Vyāsa-Pūjā of the 20th Century

A Discourse given by
*Om Viṣṇupāda Śrī Śrīmad Bhaktivedānta
Vāmana Gosvāmī Mahārāja*

Śrī Devānanda Gauḍīya Maṭh, Śrī Navadvīpa Dhāma,
31st December 1999

Generally someone's day of birth and the *tithi* (lunar day) are different. In *paramārthika-bhāṣā* or spiritual jargon though, the *janma-tithi*, the appearance day, is also called *vyāsa-pūjā* or *guru-pūjā*. Every *sannyāsī* on his own appearance day will worship his previous spiritual masters, or *guru-varga*. In India, such a phenomenon as the appearance day (*avirbhava*) has always been prominent; thus we see that our past *guru-varga* has always been worshiped by us. In *vyāsa-pūjā* we can understand generally that it is Vyāsadeva who is worshiped on that day, but during *vyāsa-pūjā* the ceremony of *pūjā-pañcaka* is conducted (where the five groups of different *ācāryas* and saints of the *sampradāya* are worshiped). This is also *upāsana* or worship of the *guru-varga*.

.....
Śāstra is telling us that if we want to do *bhajana*, then we need a spiritual advisor, a *guru*. Regarding *guru*, it is said:

*tad vijñānārtham sa gurum evābhigacchet
samit-pānīḥ śrotriyaḥ brahma-niṣṭham*

"That person who is desirous of his welfare, in order to obtain direct realization of the supreme absolute reality, *bhagavat-tattva-vastu-vijñāna* (practical knowledge directed towards *prema-bhakti*), should approach the *sad-guru* who knows *kṛṣṇa-tattva* as well as the purport of the revealed scriptures, and humbly submit oneself with offerings of the sacrificial firewood (*samidhā*) of

body, mind and words." (*Muṇḍaka Upaniṣad* 1.2.12)

So, the necessity to accept a *sad-guru*, or bona fide *guru*, as a prerequisite to performing *bhajana* will be the main subject for our discussion today.

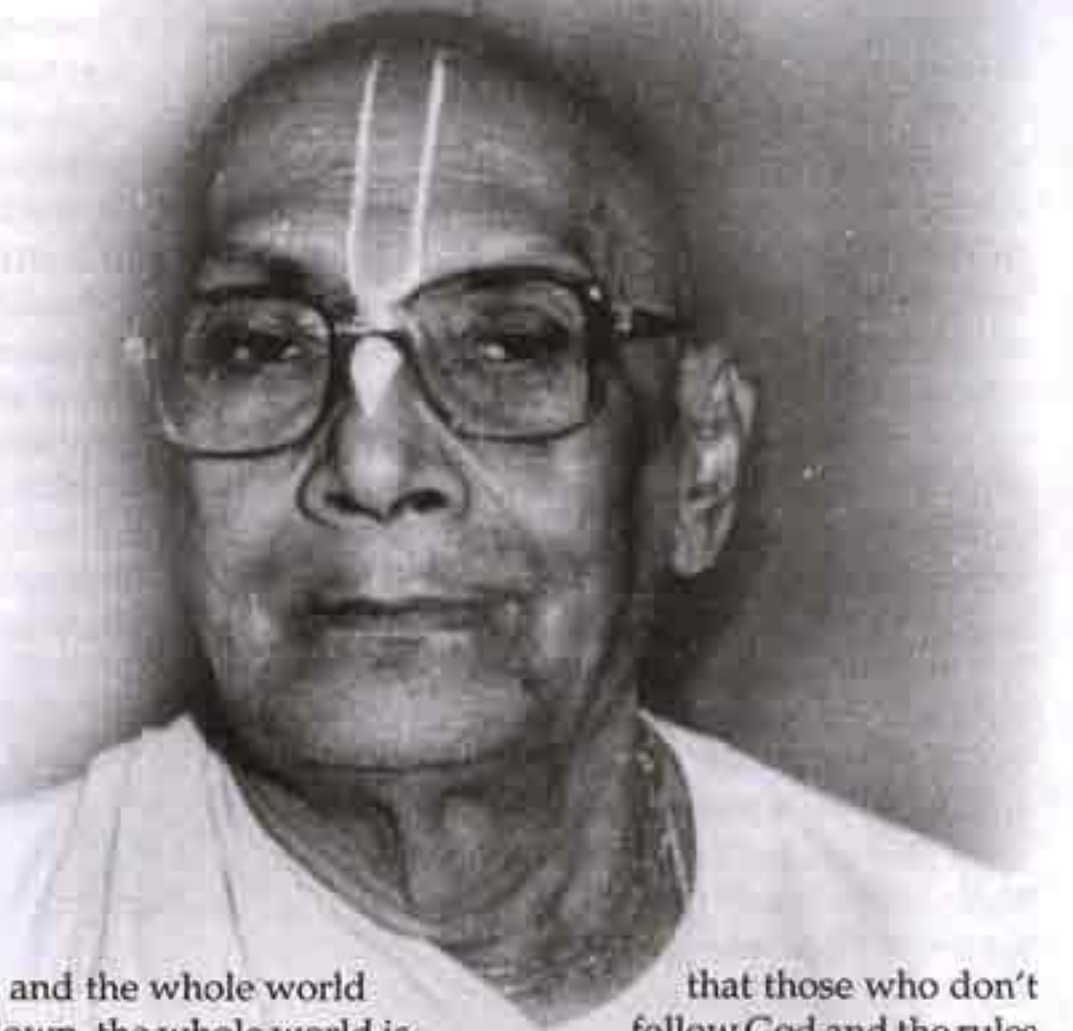
The Twenty-First Century Begins

In the present world there are many people who are *nāstika*, atheistic, and they won't accept it, since they consider it to be unnecessary. Now we live in the twentieth century. From tomorrow the twenty-first century will begin. The educated persons of the twentieth century think this century is the Age

of Science and Renaissance. At the time of the Renaissance all spheres, all areas and subjects flourish and develop—industry, Art, literature, and so on. When the Arts blossom and different brilliant-minded persons appear, this is called a Renaissance. But those who follow spiritual guidelines—their worldview is different.

The Aryan viewpoint is different from the viewpoint of modern people. In the scriptures we see that India has been guided by saints. During ancient times India was dispensing spiritual education to the masses through these saints, *munis* and *ṛṣīs*. Gradually that trend of

“ We are offering our prayers to all our *guru-varga*, and we want to get their blessings. I also want to get the blessings of my Godbrothers. I ought to pass my last years respecting them.”



education has been more or less changed.

Nowadays *sanātana-dharma*, eternal religion, is being propagated in the world on a lesser scale for this reason.

One famous Indian said, “India will come in first place again. Previously, India was on top and guiding all the rest of the world, and in future it will again become tops somehow the world ceased to accept India as the foremost country. From reading and discussing the *śāstric* manuscripts we have understood that Western countries have become prosperous by taking some of the instructions of the *ṛṣis* and *munis*. But now the people in the world are interested only in the subject matters of how to eat, sleep, make their livelihood and acquire some clothing.

But what about morality and the ideal standard (*nīti-ādarśa*)? Shouldn't this subject also be present in a person's life? Of course, it should be present. But this morality and the ideal standard is now

abolished, and the whole world is falling down, the whole world is becoming *nāstika*, atheistic. We study the Vedas, Vedānta, the Upaniṣads, *Gītā*, *Śrīmad-Bhāgavatam*, and by this we come to comprehend that without morality and an ideal standard a man cannot be called a man or human being.

Bhagavān first created water, three-fourths water, one-fourth land. Then He created trees, plants, then aquatics. In this way He created everything. But *premamayī* Bhagavān (Kṛṣṇa, the full embodiment of divine love) was not satisfied. So then He created man, giving him His own shape. After that He became satisfied. Why? He gave many qualities to man. He created humans and made arrangements for their living. Nowadays people spend all their energy just for their bodily maintenance, but in a godly society simply by following the rules and regulations of that society we maintain our life. Man has already forgotten these rules. If we consider the scriptures we can see

that those who don't follow God and the rules of the society are not counted as men. Then the next level of human beings—those who accept God and His laws. Here there is an acceptance of *nīti* (morality) and *ādarśa* (the ideal standard). Next we see people who lead their lives under guidance. It is called *mukulita-cetana*—consciousness is beginning to blossom. Next, those who perform *sādhana-bhājana*, and their consciousness is called *vikacita-cetana*, blossomed consciousness. And then there is *pūrṇa-vikacita-cetana*—fully-blossomed consciousness. These are the *siddha-māhātmās*, the liberated souls.

Human beings are divided into the divine and demoniac. In *Gītā* (16.6) we see: *dvau bhūta-sargau loke'smin daiva āsura eva ca*—“In this world there are two types of created beings: the *daivika* or divine and the *āsurika* or demoniac.” *Viṣṇu-bhaktas* are *devatā*, divine or godly. Now we see that society is divided into *āstika* (theistic) and *nāstika* (atheistic). It is commonplace to say everyone is equal in society. But *śāstra*

is saying that this judgment is wrong. Why? If you live in this world, you should follow *nīti-ādarśa*, morality and ideal standards. Those who don't follow these rules are not accepted as human beings. They cannot be accepted in the *paramārthic-kṣetra*, the spiritual domain.

In every way our saints have been accepting this *nīti-ādarśa*. By the precepts and blessings of such saints this India is considered holy and pure. Now people cannot really understand it. They think that food and shelter is the main thing.

We have seen that in these countries where *jñāna*, knowledge, and *vijñāna*, science, are highly developed, they have no want of food and shelter—that problem has been solved by them—but still they have no peace.

When *rāja-nīti*, politics, entered society, then many problems arose. Now the world is burning from violence, anger, and intolerance. Nobody is accepting or tolerating others. Everybody wants to defeat others and make his own establishment. Now we should very minutely observe why this condition has come about.

If we search, then we'll see—we can find it in *nīti-ādarśa*. It is said that a human being is one who follows *nīti-ādarśa*. If we avoid this *nīti-ādarśa*, yet all the time abusing and fighting with each other, and if war has become an unending affair, then all this becomes the object of our sorrow. Material science has given us some facilities, some advantages, but when politics entered, then it created many problems. They can only declare from their tribune or raised dais that "We will live our lives together in a friendly manner!" But in reality this is not going on. If ev-

eryone does not live a simple and respectful life, then how can they be relieved from their sorrows and sufferings? Today the world is suffering so much. So, we have seen—those who are educated, they are thinking about it; they are trying to express themselves about these sufferings. Why? First of all, a man is trying to solve the problem of food and shelter. When this problem is solved, then he may discuss whether God is there or not. But the precepts of *sanātana-dharma* are not like that.

"They think that food and shelter is the main thing. We have seen that in these countries where *jñāna*, knowledge, and *vijñāna*, science, are highly developed, they have no want of food and shelter—that problem has been solved by them—but still they have no peace."

The present world is full of *nāstika* or atheistic people. They are saying, "First '*khāba-thaka*' (Where to live and how to eat?)—then *dhārmika*, religious, matters." It is always quite opposite to what is actually to be done. The sages and saints are telling us, "If a man will engage only in *khāba-thaka*, avoiding *nīti-ādarśa*, then we cannot consider him a man." What are we to do? People are saying, "God, give us our daily bread." In our country, some are also praying in this

way. But first, *khāba-thaka*, then *nīti-ādarśa*.

In this world there are always problems. Many types of dangers and troubles are there. We are to accept this and go forward. If we discuss *sanātana-dharma*, we can see that this world is made of sorrow and suffering. *Śrīmad-Bhagavatam* tells us, *tasmad idam jagat aśeṣam...pūrṇa duḥkha-duḥkham*—"This entire world is filled with sorrow and suffering." If this world is made of *duḥkha*, then how can I get any peace? Trying to get peace or happiness, to which degree can we

solve this problem? *Śāstras* tell us that they are there now and they will always be present. Why? This world is comprised of sorrow and suffering.

A criminal will be punished in the court in some way. After the judgment has been completed, he is put into jail. *Bhur, Bhuvah, Svah, Mahar, Jana, Satya, Tapa, Tal, Atal, Satal, Talatal, Patal* and so on, these fourteen worlds are the jail of *mahāmaya*. Having come to this jail, we are searching for happiness and comfort here. How many things have been discovered by science? Science has made so many discoveries, yet many of the world's problems remain unsolved.

Science creates the atom bomb, but if the atom bomb is used, then all trees, houses and so on, will be burnt to ashes. When such a weapon is used though we are convinced, "It should not be used." But it has been used already! Maybe you have heard; the name of the bomb is *Mafory*. A human being cannot do such things. If he does, he is not a human being. That is proved. Material science has advanced, but there are two sides—one good and one bad. Somehow

the good is hampered and the evil side is at work.

**“Love Thy Neighbor...
but Whenever You Extend
Your Hand...”**

Philosophers and scientists are thinking why this happens. But they are not successful in reaching the right conclusion. One Western scientist and philosopher, Bertrand Russell, once said, quite sarcastically, “‘Love thy neighbor’ is the positive precept in Christianity, but whenever you extend your hand towards your neighbor, you will be persecuted.” With sorrow he approached this matter. He was a Christian. He became sorrowful, and he is telling this sadly.

But the Aryan ṛṣīs, knowing this *mula-tattva*, this original truth, from the beginning, give precepts as to how a man should live life in this world. One great man said that “Spiritual India bestows beneficence on others.” The world gets benefit from it. There are such words as kindness, benevolence, mercy, but there is no application of them—nobody is giving *dayā*, mercy. What shall we do? *Dharma*? Many religions exist to propagate *dharma*, but what is meant by *dharma*, really? If it is *ātma-dharma* (religion of the soul), then all the world could live life in peace and friendship. In Satya-yuga the worship was one and the caste was one. In Treta-yuga the caste was divided, and from that the problem has started. Different types of men have different types of worship. This also created a

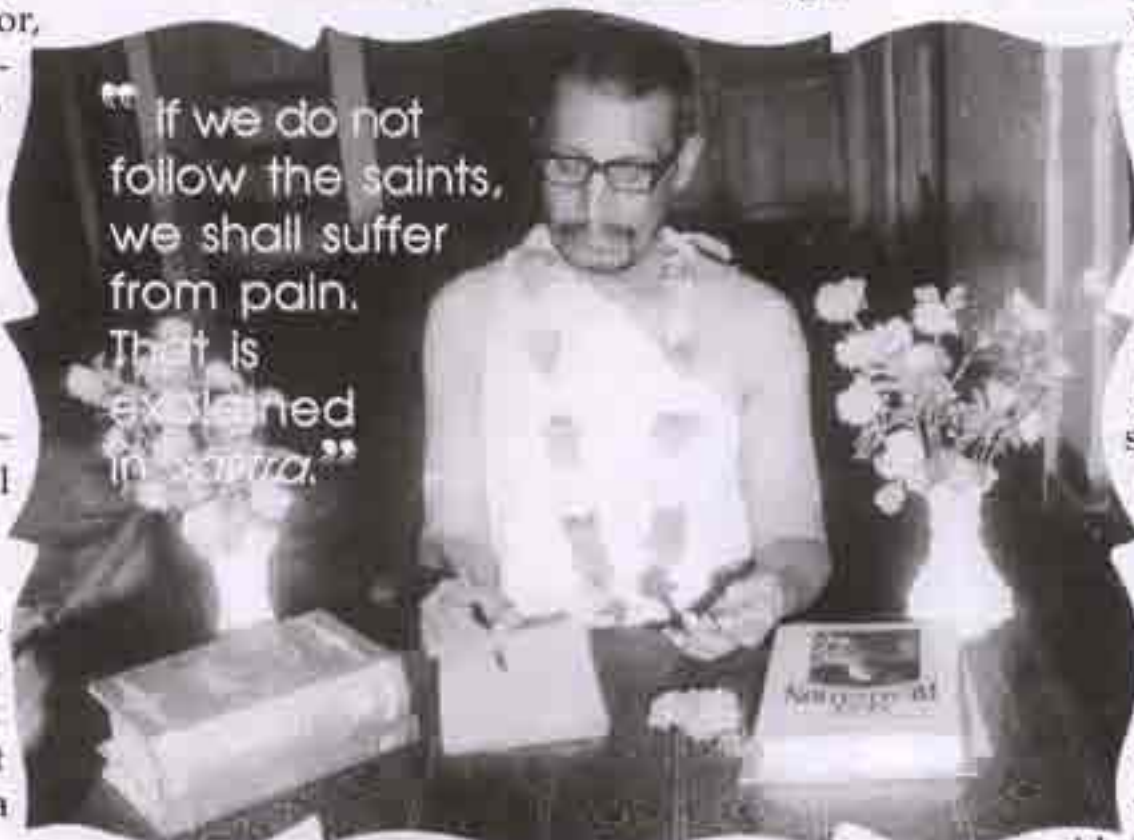
problem. Nobody can tolerate each other. So, if there is one worship, one process, one *sādhana-bhajana*, then there are less problems. The saints advised us very specifically, in fact Kṛṣṇa Himself advised, but we cannot accept His instructions. To achieve peace we use our own intelligence and education. But it is absurd to get peace this way.

The Original Supreme Personality of Godhead is Kṛṣṇa, but we don't accept the advice of Kṛṣṇa. We think that He is just an ordinary man. We think He is a political leader. So, what result shall we get?

great value. If you follow, you'll be benefited. But we do not accept any instruction. God Himself is giving directions, but we have doubts: “How can I get benefit from that?”

If we lead our life by their instruction, then we will be benefited. If you don't follow these instructions, even *svayam bhagavān Śrī Kṛṣṇa* cannot do anything. Nobody accepts His words now. Again, thinking He is an ordinary man, people neglect Him. But in *sāstras* we see: *īśvarāṇi vacanāṇi satyaṃ*—

“All that is spoken by God is truth.” If God gives instructions and we doubt them, then how can we benefit? To a child we teach an alphabet. If he asks, “Why are you not teaching me the history of language?” Then the child will not understand the subject, so the teacher will not teach him this, because it would be absurd. But all people throughout the world are asking like this child. In the *Gītā* (4.34) it is said, *tad viddhi praṇipātena*



“If we do not follow the saints, we shall suffer from pain. That is explained in *sāstra*.”

There are superiors, and we ought to accept and respect them. Without accepting them we cannot receive any benefit. During childhood we learn the alphabet and at that time we need an advisor or teacher. Nobody is born already educated. In the modern age people think everything is the same. Everything is mixed—senior, junior. So, what is to be done? If all are equal, then who will carry out the orders? Who will take instructions, *upadeśa*? Our seniors—the saints, our *guru-varga*—give such beautiful instructions. How many rules and instructions are given in *sāstra*! Everything has

paripraśna sevayā. A disciple should bow down, obey, be humble and low. Again, questions are to be put forward to understand the subject matter. If you are learning something or reading something, then naturally some questions will arise. But at present we have no target or object in our minds when we are learning or trying to know something.

A teacher may test us; there is a method. A question may be asked, but there will be no answer because we are not in a submissive mood. Really, if one wants to get answers to his questions, he should ap-

proach the preceptor in the mood of service. When Gurudeva sees three kinds of qualifications in you: *praṇipāt*, *paripraśna* and *sevā*, then he will give the answers. In that case we are all lacking these qualifications. We only have questions, but we are not ready for service or willing to remain humble. The guru and the disciples are not in the same category.

Today the whole world has fallen into danger. Many years ago we heard that a Vice-chancellor of one university was going to be killed by the students. It happened—the students, both men and ladies, murdered him. If things like this take place in the world, then naturally who will honor whom, who will carry out the orders of others? It should be deliberated upon.

A man may commit a mistake, but when one person commits a mistake, everyone should not start a revolution. Many opine that if a revolution is needed, it should be bloodless, without killing. By killing the world cannot achieve peace. All troublesome situations should be solved by love and affection. How shall we do it? Such a consideration is not present within us humans. If one criticizes others, then peace cannot be attained. *Śāstra* very nicely describes this situation.

If we do not follow the saints, we shall suffer from pain. That is explained in *śāstra*. In which way shall we go? We lead our lives without accepting the laws of *śāstra*, but *śāstras* describe every possible situation. In Indian law and in foreign laws (such as British Parliament)—everywhere there is *vidhi*, rule, and *niśeda*, prohibition. Originally these laws were given by saints and from them they have come now to the modern codes. We live in India, so we should follow the laws of the Indian government. Why? Those

who follow, they can live in India. But people cannot accept this judgment because of bad character. The saints have spoken universal truth, axiomatic truth, absolute truth. That cannot be changed. Nevertheless, this country is run in such a way that if we don't feel comfortable from this, then addition and alteration will follow. First we should understand all laws and rules. The Sun rises in the East every day; it is

“But if we all follow the religion of the soul (*jaiva-dharma*), then the whole world will get peace. This is the teachings of the saints. Why are we forgetting these teachings?”

accepted by all. If anyone says, “After a few months the Sun will start rising in the West,” then we cannot accept it. Why? Because it is against the root laws, the original and unchangeable laws.

This *tattva-darśana*, or philosophy of reality, is very beautifully described in the *śāstras*. Nice examples and logic are given. But we are following some manufactured plans, and in this way we are going to live and go forward. We want to live like this and at the same time get peace. If the world is made of sorrows and sufferings, then where will happiness and peace come from? When we are getting some experience of happiness and peace, usually it's only for a short time. Suppose we can make up a big plan and try to execute it, thinking that we'll get peace by this, but it will never be

fulfilled. If one is saying that *deha-dharma* (bodily religion) and *mano-dharma* (mental religion) is real *dharma*, then it will be a mistake. But if we all follow the religion of the soul (*jaiva-dharma*), then the whole world will get peace. This is the teachings of the saints. Why are we forgetting these teachings?

Nowadays people take something false to be truth. The Western countries have already developed *jñāna* and *vijñāna* (knowledge and science), but they are *nāstika*, atheistic. In the present world *āstika* (theistic) and *nāstika* are the same; equal honor may be given to all. But *śāstra* cannot accept this. The leaders themselves do not accept their elders, their superiors; they don't accept or honor anyone, in fact, they demand, “Follow my words!” In everything we should see the *siddhānta*, the actual philosophy. That is the advice of *śāstra* and God. In this world there are many classes of *nāstika-vāda* (atheistic doctrines). The saints beautifully narrate—they advise us to accept the good and to avoid bad. But if we don't accept anyone, if we deny everybody, then who will follow us? Peace cannot be achieved by war—never has it come, and never will it come. That is the verdict of *śāstra*.

We should give credit to *nīti-ādarśa*, morality and ideals. That is the first instruction. *Dharma* is not for the enjoyment of the mind or body. *Dharma* is the soul's religion, *sānatana-dharma*. India has given this lesson to the world. Again we must give it, we must preach it. By following the saints, all the world will get peace.

We want to proceed by the strength of our own mind, not following the instructions of saints, and thus we shall have to face many problems. This is the lesson, the

word of *ātmā-dharma*, the religion of the soul.

We think that we shall make everyone equal. This has come about from very cheap *rāja-nīti*, political tactics. But can you make everyone equal? Is there no such classification? *Śreṇi-hīna samāja*—classless society. What do we mean by this? Are there no classes? All are equal? It's easy to say, but it is hard to arrange this. In reality, the classes must be there. And within them also, there will be gradation. There must be a superlative degree. We cannot deny it. How can we understand it? *Sādhu* and *asādhu*, saints and rogues, truth and lies—is it all the same? Never. First, we should know this.

But *tattva-siddhānta* is so hard that we want to avoid it. It is our misfortune.

siddhānta baliyā citte nā kara alasa—

“One should not be lazy to know *siddhānta* (philosophical conclusions).”

ihā haite kṛṣṇe lāge śudṛḍha mānasa—

“Such discussions about Kṛṣṇa strengthen the mind.” (CC ādi 2.117). To know anything one should hear, learn from others. By own brain, our own capacity, we cannot know; we need guidance. We need the guidance of Guru and Vaiṣṇavas. We have a desire to follow Kṛṣṇa's order. So, the amalgamated, united Rādhā-Kṛṣṇa *tattva*—Śrī Caitanya Mahāprabhu—appeared in this world and proclaimed, “You all do *bhajana* of Kṛṣṇa and thus you will be benefited. You will be fortunate and it will be to your advantage.” In which way will it be obtained? If there is always only misunderstanding, then how can we solve

this problem? It should be considered.

There will always be classes—topmost and lowest, *uttama* and *adhama*. How can you equalize them both? If we bring down those who are situated highly, can they become equal with others? And if we take the low-class and promote them, then will everybody become high-class? What will you do? There is one verse in *nīti-śāstra*: *kriyate hi vatiṣṭatam, hīnaya saha śamaḥ ramat, samstāi samatam iti, viśiṣṭa ca viśiṣṭatam*. What does it mean? *śamanāśaya viśiṣṭa*—In the way of *bhajana*, all are equal. What should we do? We should take association of higher-class devotees. *sādhau saṅgaḥ svato vare*—Always take association from *sādhus*. *sajātīyāśaye snigdhe sādhau saṅgaḥ svato vare* (BRS 1.2.91). Is there anything wrong in this advice? If there is a bad element, but he is in the same class as I am in, then I will not accept him, I will not associate with him. I should only join with advanced devotees. For example, if you associate with those who are of the same intelligence, you will not advance, but if you associate with the more intelligent, then your intelligence will improve. If you take company of great men, then you will become greater yourself. You cannot deny this.

Guru-vādi dharma, vedānuga dharma—we follow the instructions of Gurudeva and the Vedas. This is Vedic *dharma*. The Supreme Authority and His servitors—how can you make them equal? That is absurd. Then what shall we do? Kṛṣṇa says in the *Gītā* (3.21): *yad yad ācarati śreṣṭhas*. I am explaining this after some deliberation. Nowadays the world cannot accept such things. How can we solve it? We must obey; we must accept. If we don't

accept, we cannot realize *tattva-darśana*, transcendental philosophy.

—*Vyāsa-pūjā tithi,*
or *Guru-pūjā*—

Today is *vyāsa-pūjā tithi*, or *guru-pūjā*. If I do not follow the order of Gurudeva, then nobody will follow me. First of all, we should carry out the order of higher authority, then juniors will follow us. This is the teachings of *śāstra*. If you accept the teachings of *śāstra* as it is, if you follow the precepts given in *śāstra*, doing *sādhana*—how to obtain Godhead, how to get peace—then you will be benefited. Kṛṣṇa says in *Gītā* (2.40): *nehābhikrama-nāśo'sti pratyavāyo na vidyate | svapam apy asya dharmasya trāyate mahato bhayāt*—“Endeavors on the path of *bhakti-yoga* are neither fruitless nor subject to loss. Even a little progress frees one from fear and the greatest of dangers in this material world.”

I am speaking now about *sanātana-dharma*. If one practises in his life just a little of it, then the result of it will not vanish. It will be deposited, and in the next life one will take birth in a devotee's house. Again you will get the opportunity to perform *bhajana*. *Śāstra* says so. Many people think now that they do not accept birth again and again. In some countries there are religions like this. And nowadays many accept such theories. We see only this world before us, not any other. But if one performs good deeds, then he will go to the pious world, if one performs bad deeds, he will go to the impious one. In this world exist both prison and heaven. We are bound to accept it. If we accept only this world, but not any other one, is it proper? This is not right. We are bound to accept *janmāntarvāda*, the doctrine of transmigration, be-

cause it is a reality and a truth. We are reading in the *Gītā* (6.41): *śucīnām śrīmatām gehe / yoga-bhraṣṭo'bhijāyate*—"He takes birth in a righteous, pure family of aristocratic *brāhmaṇas*."

Kṛṣṇa Himself is proclaiming He is the Supreme Lord, but not everyone is ready to accept Him. Those who are not following God will be cursed. The guardian of the whole world, the Supreme Lord, is saying this. God is proclaiming it sorrowfully—*avajānanti mām mūdhā* (*Gītā* 9.11), "Foolish people with mundane intelligence disrespect Me." Those who are foolish, who are not knowledgeable in *śāstra*, they do not know about *bhagavān-bhāva*, that Kṛṣṇa is saying this because He is the Supreme Lord. They think He is an ordinary man. This misunderstanding has always been present in the society of foolish atheists. But the *tattva-darśana*, the divine philosophy, will always remain.

So what should we do? Kṛṣṇa said, "My birth is supernatural, *aprākṛta*." But those who are foolish don't want to accept. When people think God is a common man, what happens? They are losers and they make mistakes everywhere. What is *tattva-darśana*? We should accept the Supreme Lord and His order. If we do not accept God, is there any loss? We cannot know even primary spiritual knowledge if we don't accept this direction. Kṛṣṇa says in *Gītā*: *pitāham asya jagato*. Kṛṣṇa says He

is the root of *sanātana-dharma*. *Sanātana-dharma* is not created by God; it is natural *ātma-dharma*, original *dharma*. If someone asks me, "God has created this world, but who has created this *dharma*?" This is a mistake. Kṛṣṇa, the Supreme



Lord, had been present before the existence of material time, thus it is said. Who will create Him? If He becomes someone's son, then it is

His *līlā*; it is beyond expectation, because actually He is not born. Exception, the honorable exception. That is spoken. If He kindly accepts someone as His superior—good. God is so kind that He can even turn a crow into Garuda. God is so kind like this.

Those who are *nitya-siddha-mahātmās*, the eternally liberated souls, in this world, while staying in this world are free from attachment, no worldly attachment can touch them. This is stated that they live in this world for its benefit, for themselves they do not have any problems. We are conditioned, so we have problems. Kṛṣṇa warns us, but this atheistic world cannot accept Him.

Svayam avatari Śrī Kṛṣṇa Caitanya Mahāprabhu has come to this world and ordered us to do *kṛṣṇa-bhajana*. All will get peace—*sa śāntim apnoti na kāmakāmi*. By fulfilling one's desires, one cannot achieve peace. One should be free from desires. What is *niskāma*? If you surrender to the lotus feet of Kṛṣṇa, this is called *niskāma*. Those who are surrendered—they are real devotees of God. These surrendered souls will not live in the sufferings of the world. They are always surrendered.

At the time of Śrī Caitanya Mahāprabhu we know of *nāmācārya* Haridāsa Ṭhākura. He was feeling sad, and knowing the sickness of Haridāsa, Mahāprabhu came to him. He asked Haridāsa,

"Haridāsa, what is your trouble?" Then he replied, "I have no problems. The only trouble I have is that I cannot finish my *saṅkhyā-nāma*, the fixed number of rounds. I am chanting three *lakhs* a day, but now I cannot complete it and so I am feeling uneasy."

The Lord replied, "You are *siddha-mahātmā*. You have no trouble, you are liberated. No need to chant so much." But *nāmācārya* Haridāsa Thākura said, "This is my vow and this is my service to the Lord. In this world sufferings are of one type, but my suffering is spiritual—since I cannot chant."

When we are going to do *bhajana*, there will be some sufferings and troubles also. Vaiṣṇavas are saying that if we see any troubles with a

Vaiṣṇava, we should know that this is supreme, transcendental happiness for him. "In service to You, my Lord, any suffering that is coming, that is happiness. This kind of suffering removes birth and death." When we serve Guru and Vaiṣṇavas, some troubles can come, but you should not mind that suffering. One's own interest should be sacrificed for the service of Guru-Vaiṣṇavas. This is the teaching of the *mahājanas*. It is a blessing to take birth in India, but now people cannot understand this. The poet tells us, *bharata-bhumite haila manusya janma jara* (CC ādi 9.41). Shall we get another chance to take birth in India as a human being? In India many, many saints have been doing auterities, *sādhana*. Nowadays people are not being taught that if you have taken birth in India, you should do *bhajana*. So, from birth, people are taught incorrectly. We are moving along with that misdirection now and in the future it is going to be continued. Then how can this India be corrected? We are to listen to our real guardians. But

who is my guardian? We cannot find out.

So we should love God. We should love His advice, we should believe in his *vanī*, the directions of the *śāstras*. We should not always seek out our own self-interests. There is a nice explanation in *śāstra*—*na te viduḥ svartha-gatiḥ hi viṣṇum. Svartha-gati*—Bhagavān, the Supreme. We should accept Him. *Mahā-nāstika* people never believe in anything. Such people never accept anything divine. Though sometimes they may be saying, "O God, give mercy to me!" When he is helpless and needs help, then he is saying this. Where is our strength coming from? We have got all these senses from God, although now they are defective. If we have these defective organs, then why are we speaking so proudly about our strength? Why are we so proud? Everything is clearly discussed in *śāstra*. We should understand this thing. To say that we know everything, without any help, any direction, is absurd. We should learn, take education and go forward. There are superiors above us, and we should accept a superior. Thus there will be some direction. We should worship them, honor them, practically. This is *vyāsa-pūjā*.

The meaning of the worship of Vyāsadeva, guru, is that all our *guru-varga* is to be worshiped. We should accept and respect those who belong to our *guru-varga*. "Gray hair should be respected." That is spoken, but *nāstika* people do not accept this. We are seeing that in a family, young men think that the old men and women should be sent to an island, thrown out. What kind of *nīti*, morality, is this? It is all the political rules of *nāstika* men. Bad morals, against an easy solution. *Brāhmaṇa, kṣatriya, vaiśya and śudra*—society is divided into

these four classes. *Nāstika* men are telling that it is a mistake, the mistake of *ṛṣīs*, the saints. Many people will not want to hear. But *ṛṣīs* do not commit mistakes. *muninaḥ ca mati bhrama*—this phrase is now being spoken: "A saint can also make mistakes." But factually it is not right.

Brahmā, Viṣṇu and Maheśvara —Who is Superior?

Once, many saints assembled on the bank of the Sarasvatī river. At that time God put one question in their minds, so the whole world could learn a lesson. What is that lesson? There are Brahmā, Viṣṇu and Maheśvara Śiva—three deities, a triad. So, who is the most superior, the topmost amongst them? We shall see it from this *līlā*. These three deities were to be examined.

To test Brahmā, Viṣṇu and Maheśvara is not so easy. Who should be selected to test them? One man was chosen by the name of Bṛghu. So he had appeared before Brahmā. Brahmā, the superior guardian, is Bṛghu's father. So, when Bṛghu came before Brahmā, he did not offer any obeisances to Brahmā's feet and he sat on his seat. Brahmā became very angry, "You get him out of here!" Then he went to Śiva Thākura. Śiva Thākura is Bṛghu's elder brother. Usually brothers embrace each other, but Bṛghu did not embrace Śiva. Śiva himself wanted to come and embrace him but Bṛghu said, "Don't touch me! You live in a crematorium. Your associates are *bhūtas*, ghosts, *pretas*, goblins, *piśācas*, imps that are fierce and malignant. You should not touch anyone!"

But Śiva Thākura is the dearest devotee of the Lord, and he is a

Vaiṣṇava. Śiva and Śivanī, Parvatī, are always thinking of God in meditation. But at that moment, Śiva became very angry, his whole appearance became extremely fierce—and this form is called Mahākāla *murti*. Śiva destroys this world assuming this form. At that time Śivanī accepts the form of Mahākālī. Everywhere destruction and devastation come about. So what shall we do?

The examination of Śiva was finished at that point. Bhṛgu wished to leave the place and, leaving, he offered his obeisances to Śiva Thākura. Now he went to Bhagavān to test him also. Having reached the abode of Viṣṇu, he approached Him and at once kicked Him with his foot. So what did the Lord do? The Lord behaved like this: After receiving the kick, He said, "O Bhṛgu! When have you come? I was not aware of your arrival! Please, forgive me!" Bhṛgu saw this behavior and began to weep. Again and again he imploringly said, "Forgive me, forgive me!" Lord Viṣṇu kept consoling Bhṛgu in many ways, "You are My grandson, that's all right." Bhṛgu wouldn't agree. He would not accept this consolation. "I've committed such a great mistake. I should be punished by You, otherwise I will never get any peace of mind."

A very small child often kicks his parent. At that time the parent is so happy. In the same way Lord Viṣṇu was saying, "You are My grandson, and I feel such affection for you. I receive Your kick on my chest forever!" But Bhṛgu kept insisting, "O Prabhu! Punish me, punish me! Then the whole world can take a lesson from that." At last the Lord said, "All right. In *kṛṣṇa-līlā* you will become a hunter and shoot an arrow into my foot. Then it will be solved." After hearing this, Bhṛgu went back to the assembly of saints on the bank of Sarasvatī and

described everything to them. Then everybody came to the conclusion that Lord Viṣṇu has so much tolerance, so He must be the topmost of all deities. He is always merciful, mercifully He thinks of others, and His mercy is everywhere. This *tattva-darśana*, philosophical truth, is a lesson to the world.

Sanātana-dharma is a very high topic, and now nobody discusses it. They feel no need of this. Mundane people may only criticize or just speak about this as mere stories, but they do not follow or accept this lesson. It is a very sorrowful fact that we live in India, in the land of saints, but we do not follow their instructions. It is our bad luck. We should discuss *sanātana-dharma* very thoroughly, very carefully. And if we want to perform *kṛṣṇa-bhajana*, we should learn tolerance. If you want to live in peace, then how can you have it without being tolerant. All the solutions of all the problems are within *sanātana-dharma*. We must always respect *śāstra*, superiors and God. In this way we will get honor, we will be benefited.

Our Prayers Are to All Our Guru-Varga

Night has fallen. Present here are many respected and affectionate persons who are obedient to me. I wish that they should respect their superiors and show affection to the younger ones. Don't dishonor anyone if you really want to get peace. If we honor others, then no problem will come to us. We are offering our prayers to all our *guru-varga*, and we want to get their blessings. I also want to get the blessings of my Godbrothers. I ought to pass my last years respecting them. How many more days I will live in this world. I do not know, but I am always eager to receive their blessings and good wishes. So—back to God and back to Home. ❀

Dainya -

Śrī Gurudeva's Divine Expressions of Humility



Tridaṇḍi Swāmī
Śrīmad
Bhaktivedānta
Trivikrama
Mahārāja

-Vākya

.....
*atimartya caritrāya
 svāśritānāñca-pāline
 jīva-duḥkhe sadārttāya
 śrī-nāma-prema-dāyine*

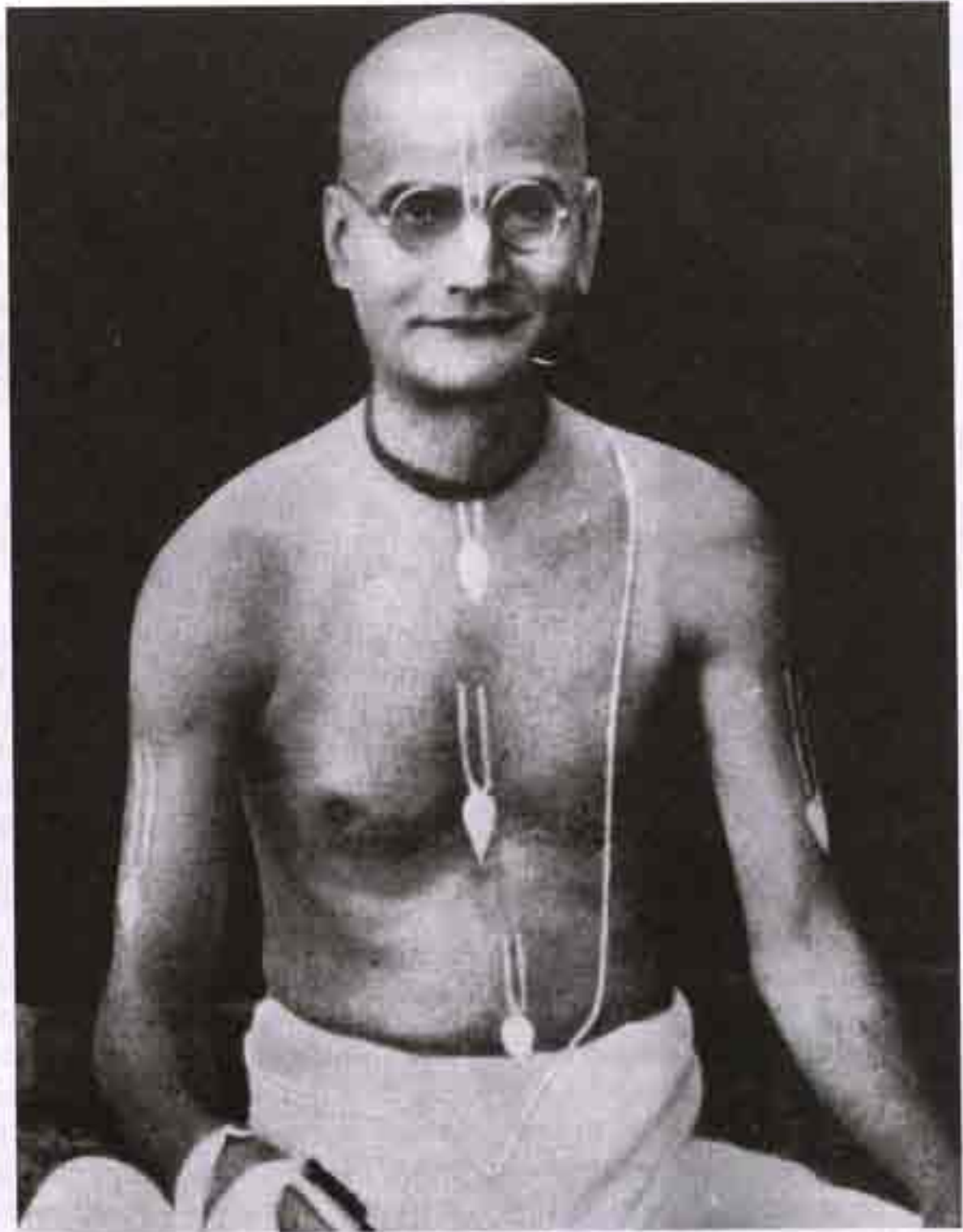


The *guru-stutis* or praises that are produced by disciples who are still in gross material bondage are *kapaṭatā* (hypocritical), *pratiṣṭhā-mūlaka* (root of the desire for name and fame) and *āropa-siddha* (*karma-miśra-bhakti*, devotion dominated by fruitive desires)."

Genuine Humility
 and Imitative Humility—

In Śrīman Mahāprabhu's *Śrī Sikṣastaka*, 3d śloka, it distinctly says:

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



"One who feels lower than a blade of grass, is more tolerant than a tree, devoid of false prestige, and is able to give honor to all others, is qualified to always chant the holy names of Hari."

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī has written in *Śrī Caitanya-Caritāmṛta* (ādi-līlā 5.205-207):

*jagāi mādhāi haite muṇi se pāpiṣṭha
 puriṣera kīṭa haite muṇi se laghiṣṭha*

*mora nāma śune yei tāra puṇya kṣaya
 mora nāma laya yei tāra pāya haya*

*emana nirghṛṇa more kebā kṛpā kare
 eka nityānanda vinu jagat bhitare*

"I am more sinful than Jagāi and Mādhāi and even lower than the worms in stool. Anyone who hears my name loses his accumulated merits, and anyone who utters my name becomes sinful. Who in this world but Nityānanda Prabhu could bestow His mercy on such an abominable person as me?"

*mo-pāpiṣṭhe āmīlena śrī-vṛndāvana
 mo-hena adhame dīlā śrī-rūpa-carāṇa*

*nityānanda-dayā more tānre dekhāila
 śrī-rādhā-madana-mohane prabhu kari' dīla*

*mo-adhame dīla śrī-govinda daraśana
 kaḥibāra kathā nahe akathya-kathana*

"Though I am most fallen and sinful, I have come to Śrī Vṛndāvana where He has conferred on me Śrī Rūpa Gosvāmī's lotus feet. Nityānanda's mercy has revealed to me my divine masters, Śrī Rādhā-Madana-Mohana. He granted one as low as me the *darśana* of Śrī Govinda. My words fail to describe this, nor is it fit to be disclosed." (CC *ādi-līlā* 5.210, 216, 217)

Out of apprehension of making this article too expansive I request readers to read this final portion of that fifth chapter in *Śrī Caitanya-Caritāmṛta*.

From these written *payārs* or poetic couplets written above Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī shows his magnanimous position with a sincere heart. The crown-jewel of Vaiṣṇavas manifests his own humility—that is his greatness—in such a way that expert, intelligent devotees should not find it difficult to understand. Nevertheless, if someone hears these divine descriptions, speeches or songs, in such a way, will the readers or singers not go to *naraka* or hell? To say this most revered Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī has received such grace and that it is his genuine devotion, it is needless to say.

On the other hand, for Śrī Gurudeva's disciples to give that same instruction, in spite of being incompetent and fallen, being incapable to enhance that mood, simply shows dishonor and neglect towards Gurudeva. Even, while performing activities that are most abominable, we see that they paint Śrī Gurudeva's activities and glories in a most dark way. In this way,

the disciple gives his *stutis* or prayers of praise again towards Gurudeva and, for this reason, displays so much sadness and melancholy. Can we not understand such behavior towards Śrī Gurudeva to be filled with hypocrisy and cheating? Such a display of devotion like this towards Śrī Gurudeva is so far removed from the genuine behavior, that is easily deduced.

Words Worthy to be Esteemed or Fit to Be Abandoned?—

Transcendental poets like Śrī Gurudeva have shown pure devotion and humble auspiciousness in their writings. On the other hand, devotion shown by devotees who are still conditioned towards their Guru and their *stava-stutis* or prayers and praises are not the least bit different than an external show of cheating and insincerity. In the poetic verses that are used by our divine Gurudeva are his own words like *dīna*, fallen, *adhama*, lowest, *abhāgā*, and so on. It is his divine humility of expression, therefore his *kīrtanas* are supremely auspicious as one will surely receive *prema-bhakti*—of this there is no doubt. On the other hand, speeches and *kīrtanas* by such disciples as aforementioned are inauspicious—in this way, discerningly, on principle so-called, they are not accepted by devotees.

Below are quotations from the *mahājanas* and our *guru-varga's* literatures and their own expressions of divine humility such as *adhama*, *dīna*, *abhāgā*, and so on, that have been written down for observation. Are these expressions fit to be abandoned or not worthy to be esteemed? What will be the result of

one's devotion if these words are altered? I am pondering, "Is this not one kind of foolishness?" For the convenience of readers the *dainya-vākya*, or words and expressions of humility of the *mahājanas*, the exalted Vaiṣṇavas, and our *guru-varga* that has been published in the fifth edition (Bengali) of *Śrī Gauḍīya-Gīti-Guccha* has been recorded below by page number, *dainya-vākya* and the *mahājana* who wrote the song:

100—

dīna narottama kānde
(this fallen Narottama is weeping)
Narottama Ṭhākura

102—

sparśiyā vaiṣṇava-deha e durjana chāra
(having touched a Vaiṣṇava's body this wicked, contemptible person)
Bhaktivinoda Ṭhākura

105—

kāṅgālera sukāṅgāla durjana e jana
(this wicked person is the poorest beggar of beggars)
Bhaktivinoda Ṭhākura

110—

e dīna pāmara haibe uddhāra
(deliver this fallen, sinful person)
Kṛṣṇadāsa

115—

devakīnandana bole mui abhāgiyā
(Devakīnandana says, "I am so unfortunate!")
Devakīnandana

131—

dīna hīna mūdha-mati, rāmānanda dāsa ati
(This most wretched, fallen and foolish Rāmānanda Dāsa)
Rāmānanda Dāsa

144—

āmi ta' durjana ati...e patita chāra

(I am indeed the most abominable person...useless and fallen!)

Bhaktivinoda Ṭhākura

151—

dhik dhik abhāgiyā kena nāhi mare
(With a throbbing heart, I say, "I am so disgusting, why don't I die!")

Kṛṣṇadāsa

161—

dhik dhik narottama dāsa
"Fie! Shame on this servant,
Narottama!"

164, 165—
same as above

176—

lalitā sakhīra ayogyā kiṅkarī
(an unfit servant of Lalitā sakhi)

Bhaktivinoda Ṭhākura

186—

mūdhara maṅgala, tumi anveṣave
(you will search for fool's gold...)

Bhaktivinoda Ṭhākura

190—

mo-hena adhama jane
(no more fallen person than me)

Narottama Ṭhākura

193—

kahe dīna narottama dāsa
(says this fallen Narottama Dāsa)

Narottama Ṭhākura

194—

dīna narottama dāsa karaye
(fallen Narottama Dāsa is doing...)

Narottama Ṭhākura

198—

dīna hīna vinodera gati
(the goal of this fallen, worthless Bhaktivinoda)

Bhaktivinoda Ṭhākura

200—

dīna kṛṣṇadāsa kahe nāma-saṅkīrtana
(this fallen Kṛṣṇadāsa sings *nāma-saṅkīrtana*)

Kṛṣṇadāsa

200—

āmi ati manda
(I am so dull)

Kṛṣṇadāsa

242—

roye bhaktivinoda mati-hīna
(this ignorant Bhaktivinoda wails)

Bhaktivinoda Ṭhākura

246—

āmi ta' patita
(I am very fallen)

Bhaktivinoda Ṭhākura

251—

sakalera pada-rajah yāce dīna hīna
(this fallen, worthless person is begging for the dust of the lotus feet of everyone)

Dayita Dāsa

256—

e bhaktivinoda dīna hīna
(this fallen, worthless Bhaktivinoda)

Bhaktivinoda Ṭhākura

284, 300, 301—

kahe dīna premānanda
(says this fallen Premānanda)

Premānanda Ṭhākura

304—

kāṅdiyā kāṅdiyā bale āmi ta' adhama
(Weepingly I say I am indeed most fallen)

Bhaktivinoda Ṭhākura

314—

bhaktivinoda ati dīna akiṅcana
(Bhaktivinoda is very fallen, possessing nothing)

Bhaktivinoda Ṭhākura

330—

e bhaktivinoda dīna sadā śuddha-bhakti-hīna
(this fallen Bhaktivinoda is always without pure devotion)

Bhaktivinoda Ṭhākura

332—

e bhaktivinoda chāra
(this contemptible Bhaktivinoda)

Bhaktivinoda Ṭhākura

342—

dhik mora e jīvana
(fie, shame on my whole life!)

Bhaktivinoda Ṭhākura

358—

tomāra caraṇe āja e kāṅgāla chāra
(this menial beggar is at your feet today)

Bhaktivinoda Ṭhākura

400—

abhāgā keśava kare nāma-saṅkīrtana
(this unfortunate Keśava performs *nāma-saṅkīrtana*)

Śrīla Bhakti Prajñāna Keśava
Gosvāmī Mahārāja

Determine whether
the Glories are for Genuine
or Bogus Guru—

One's competence or incompetence to give the *mantra* to the disciple determines whether one is *asad-guru*, or bogus guru. In the *śāstras*, or revealed scriptures, the difference between *sad-guru*, or bona fide guru, and *asad-guru* has been described. Śivajī spoke this to Pārvatī (in the Purāṇas):

*guravo bahavah santi śiṣya-vitāpa-hānakah
durlabhah sad-gurur devī śiṣya-santāpa-hānakah*

"O Devī! Plunderous *gurus* who steal away disciples' wealth are many, but *śiṣya-santāpa-haraka*, that is, the *sad-guru* or bona fide *guru* who is able to give relief from birth, death, old age, sickness, lamentation and suffering to his disciples, is very rare to find."

He who wants to get from disciples name and fame is certainly not fit to be regarded as *guru*. This is also described in *śāstra*.

If one takes *dīkṣa* from such a false *guru* like this, calling out to him with such accolades as *sad-guru*, *jagad-guru*, *paramahansa-kula-cuḍamaṇi*, *aṣṭottara-śata-śrī*, *viṣṇupāda*, *prabhupāda*, *anaṅga mañjarī*, *gopvāmī*, and so on, is it truthful or proper?

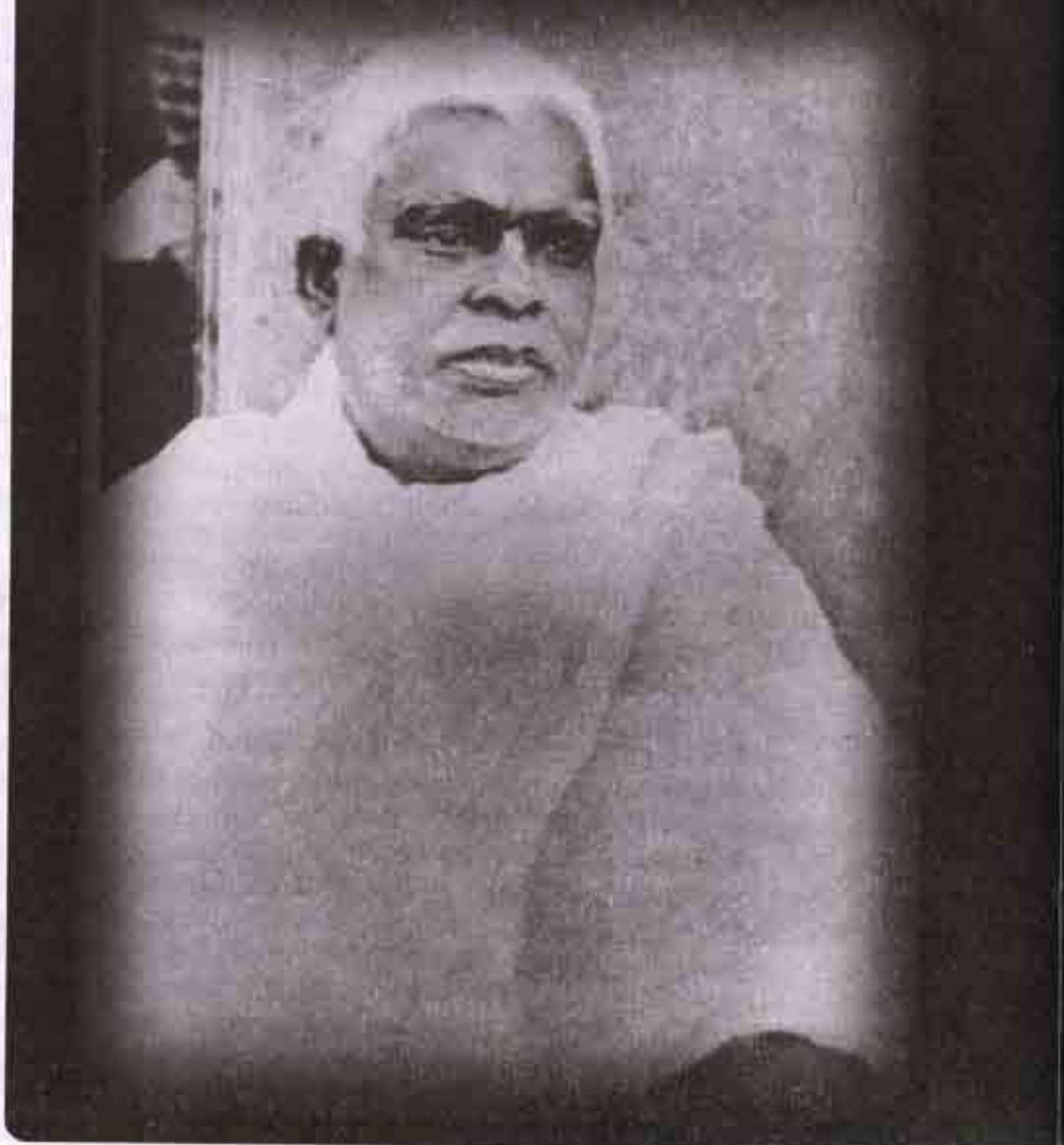
By acknowledging them as equal to our *gurudevas* like Rūpa, Sanātana, and the others, is this not yet another kind of offense? It should be thoughtfully considered.

False *gurus* who look for *kanaka*, gold, *kāminī*, women, and *pratiṣṭhā*, false prestige, and who receive similar honor and respect as *prakṛta-gurus*, or genuine *gurus*, are improper and non-productive. To give such honor or glorifications by a disciple to an *asad-guru* like the expressions by a disciple to his own genuine *guru* is inappropriate, improper, ignorant and offensive. If these expressions are to be imposed (*āropita*), are they truthful or unable to be detected?—this should be understood. ❀

"Āmāra Jīvana" — My Whole Life —

Śaranāgati
(self-surrender)

Śrīla Bhaktivinoda Ṭhākura



(*dainya—aparādhātmika*)

*āmāra jīvana, sadā pāpe rata,
nāhika puṇyera leśa
parere udvega, diyāchi ye kata,
diyāchi jīvere kleśa*

*nija sukha lāgi', pāpe nāhi dari',
dayā-hīna svārtha-para
para-sukhe duḥkhī, sadā mithyā-bhāṣī,
para-duḥkha sukha kara*

*aśeṣa kāmanā, hṛdi mājhe mora,
krodhī dambha-parāyaṇa
mada-matta sadā, viśaye mohita,
himsā-garva vibhūṣana*

*nidrālasya-hata, sukārye virata,
akārye udyogī āmi
pratiṣṭhā lāgiyā, sāṭhya-ācarāṇa,
lobha-hata sadā kāmī*

*e hena durjana, sajjana-varjita,
aparādhī nirantara
śubha-kārya śūnya, sadānārtha-manā,
nānā duḥkhe jara jara*

*vārddhakyē ekhana, upāya vihīna,
tā'te dīna akiñcana
bhaktivinoda, prabhura caraṇe,
kare duḥkha nivedana*

padyānuvāda—poetic rendering

(humility—feeling offensive at heart)

My whole life I've been addicted to sin,
In it there is not the least bit of piety;
So much anxiety to others have I given!
I have given to all souls only misery!

For my own pleasure I never feared to sin,
Selfish and devoid of pity have I been;
Saddened by others' happiness, I always lied,
While others' miseries made me glad.

Endless, selfish desires have filled my heart,
Always prone to anger and insolence;
Ever drunk on conceit, deluded by worldliness,
My dearest ornaments were pride and hate.

Ruined by lethargy, averse to pious deeds,
I persevered to perform any misdeed!
For name and fame, I became adept at duplicity,
Always lusty and victimized by greed.

Such a miscreant who shunned Vaiṣṇava *saṅga*—
O Lord! I have become an incorrigible offender!
Devoid of merits, ever inclined to bad habits,
I have become oppressed by diverse miseries.

Now in old age, bereft of all support—
In this fallen, destitute state,
Bhaktivinoda has come to Bhagavān's feet
And submits this lament.

Synonyms—Word-for-Word

āmāra—my; *jīvana*—(whole) life; *sadā*—ever; *pāpe*—to sin; *rata*—addicted; *nāhika*—there is not; *puṅyera*—of piety; *leśa*—the least bit; *parere*—to others; *udvega*—anxiety; *diyāchi*—I have given; *ye kata*—how much; *diyāchi*—I have given; *jivere*—to souls; *kleśa*—(only) misery (the five *kleśa* that are given out are *avidyā*, ignorance, *asmitā*, false ego, *rāga*, mundane attachment, *dveṣa*, hatred, *abhiniveśa*, bodily identification);

nija sukha—own pleasure; *lāgi'*—for; *pāpe*—sin; *nāhi dāri'*—never fear; *dayā-hīna*—without pity; *svārtha-para*—selfishness (no concern for others); *para*—others; *sukhe*—joy of; *duḥkhī*—saddened by; *sadā*—always; *mithyā-bhāṣī*—who by nature lies; *para-duḥkha*—others' misery; *sukha kara*—I am gladdened;

aśeṣa—endless; *kāmanā*—selfish desires; *hṛdi*—heart; *mājhe*—in; *mora*—my; *krodhī*—prone to anger; *dambha-parāyaṇa*—(dharma-dhvaṅgi) insolence or pride in one's caste; *mada-matta*—drunk on conceit; *sadā*—always; *viśaye*—sense objects; *mohita*—deluded by; *himsā-garva*—hate (envy) and pride; *vibhūṣana*—special ornaments;

nidrālasya—lethargy (sleep and laziness); *hata*—ruined by; *sukārye*—religious duty; *virata*—adverse to; *akārye*—misdeeds; *udyogī*—persevering; *āmi*—I; *pratiṣṭhā lāgiyā*—for name and fame; *śāṅhya-ācarana*—adept at duplicity; *lobha-hata*—victimized by mundane greed; *sadā*—endlessly; *kāmī*—who is lusty;

e hena—suchlike this; *durjana*—miscreant; *sajjana*—Vaiṣṇava *saṅga* or sincere company; *varjita*—shunned; *aparādhi nirantara*—incorrigible offender; *śubha-kārya*—merits; *śunya*—devoid of; *sadā-anartha-manā*—ever inclined to demerits; *nānā*—diverse; *duḥkhe*—miseries; *jara jara*—oppressed with;

vārdhakye—in old age; *ekhana*—now; *upāya*—relief and support; *vilīna*—bereft of; *tā te*—therefore; *dīna*—fallen; *akiñcana*—(saṅgati-śūnya) destitute, possessionless; *bhaktivinoda*—Śrīla Bhaktivinoda Ṭhākura; *prabhura*—of Śrī Bhagavān; *carane*—to the feet; *duḥkha*—his lament; *kare nivedana*—submits.



Śrīla Bhaktivinoda Ṭhākura—
(manifest, 1838 to 1914)

When Śrīla Bhaktivinoda Ṭhākura passed away, Śrīla Prabhupāda arranged a condolence meeting in a public hall and invited many respectable gentlemen. Amongst them were the leading scholars of the time, including Bipina Pāl, the then principal of the Metropolitan School, and Satish Sarkāra, Pañchari Bandopādhyāya, and others.

They all spoke very highly about Śrīla Bhaktivinoda Ṭhākura, recognizing that he gave new thought to the society at large; his writings were of original character, not stereotyped. His investigations into Vaiṣṇavism excelled that of all the modern *ācāryas*. Shisir Ghosh also once said, "We have heard of the Six Gosvāmīs of the time of Mahāprabhu, but Bhaktivinoda Ṭhākura's writings prove that he holds the seventh position amongst the Gosvāmīs. He has left us such extensive and original writing about the teachings of Śrī Caitanyadeva." In this way, Śrīla Bhaktivinoda Ṭhākura left the world his literature—he is in his literature, present forever. He has delivered his writings about the teachings of Mahāprabhu and *Bhāgavatam* in a systematic and scientific way, suitable to the modern age. Our debt unto his holy feet has no end. —Śrīla Swāmī B.R. Śrīdhara

A Divya Shower

Divine Teachings and Precepts of
 Śrīla Bhakti Rakṣaka Śrīdhara Gosvāmī Mahārāja



*sakhyaya te mama
 namo'stu namo'stu nityam
 dāsyaya te mama
 raso'stu raso'stu satyam*

(*Vilāpa-Kusumāñjali*,
 Śrīla Raghunātha Dāsa Gosvāmī)

Śrīla Raghunātha Dāsa Gosvāmī, the greatest exponent of the faith of servitude to Śrīmatī Rādhārāṇī, *rādhā-dāsyam*, says, "I won't allow myself to become fascinated by the proposal of the higher level service as a friend, *sakhyā*. Rather, I shall tend always to do the lower service, *dāsyā*, of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But He may forcibly take me to a higher service—'No, you are no longer to serve there; now you must serve in this higher category.'"

Therefore, here in *Śrī Gītā*, the Lord is saying: *teṣāṃ evānukampārtham*—being conquered by the love of those devotees, when I cannot tolerate their pain of separation, I at once come running to satisfy them, and I reveal their pain of separation, I at once come running to satisfy them, and I reveal to them with special light, special consciousness, 'I have returned to you—see me now.' With powerful brilliance (*jñāna-dīpena*) I show them My presence

when they are very much in need of Me, and I relieve their pain of separation."



Devotee: We are all trying to be devotees but sometimes we see that there is some differentiation made between the Western and Indian devotees.

Śrīla B.R. Śrīdhara Mahārāja: You have so many differences, such as your hair, eyes and so on!

Devotee: These are material differences.

SSM: But these are all known from the spiritual; they cannot demand any originality of their own.

There are so many things to be understood. Even it is found that in the presence of Kṛṣṇa at Puṣkara tīrtha the whole of the Yadu dynasties including such a host of great personalities were annihilated before His very eyes. But these dynasties fought in order to reveal the deeper realities of the plane of the soul. Whatever He wills is truth proper. Can you understand this? Kṛṣṇa was a sightseer—He simply watched! How can you adjust to that? Can you understand that fighting is life?

All the Pāṇḍavas including Arjuna were submissive to King Yudhiṣṭhira, but still they sometimes revolted against him. Peace such as the deep slumber of *brahma-*

nirvāna is wanting in vitality; it is not true lasting peace. And the absolute truth is not impersonal but a person.



“Śrīla Rūpa Gosvāmī has given us a gradation of service: When Kṛṣṇa is at the summit of Govardhana Hill and He sees Balarāma and His *sākhya* friends playing in the pasturing ground below, He also sees Yaśodā with all their helpers busily preparing His meal. All the *dāsy* servitors are seen to be engaged in some arrangement under the direction of Yaśodā. Candrāva with her group is approaching particular meeting place; while His beloved Śrīmatī Rādhārāṇī is coming with Her friends to an appointed place to be united with Kṛṣṇa. All the different groups represented together around Govardhana are assembled there—*śānta*, *dāsy*, *sākhy*, *vātsalya*, and *mādhura*—all are in His sight. He is overseeing everything. So, very many affectionate servitors are all vying for His attention but His eyes are always drawn to Śrīmatī Rādhārāṇī and Her group.”



godavarya-vāma-tīra-
rāmānanda-saṁvadam
jñāna-karma-mukta-marma-
rāga-bhakti-sampadam
pārakīya-kānta-kṛṣṇa-
bhāva-sevanākaram
prema-dhāma-devam eva
naumi gaura-sundaram

“In Śrī Caitanya’s famous conversation with Rāmānanda Rāya known as *rāmānanda saṁvāda* in *Śrī Caitanya-Caritāmṛta*, He concluded that the most cherished possession is *rāga-bhakti*, or spontaneous loving service, rendered with a heart thoroughly cleansed

of *jñāna* and *karma*; and the *bhāva-sevā* of Śrī Kṛṣṇa, the predominating moiety of *pārakīya-bhāva*, or ecstatic paramour love, and Śrī Rādhā, the predominated moiety, is the only basis, the sole objective and sole recipient of ecstatic loving service. I sing the unending glories of my golden Lord Gaurasundara the beautiful, the divine abode of pure love.”

(Śrī Śrī Prema-Dhāma-
Deva Stotram, 23)



“... the most cherished possession is *rāga-bhakti*, rendered with a heart thoroughly cleansed of *jñāna* and *karma*...”



On *Śaraṇāgati*, Self-Surrender

Devotion is above all. *Śaraṇāgati*, self-surrender, is the highest property of everyone. Surrender to Him, and He may graciously make His name known to us, and we will be able to know Him.

In the *Upaniṣads*, it is said, *yam evaiṣa vṛnute tena labhyaḥ*: Whoever He chooses to make Himself known to can know Him. Otherwise, no one can know Him against His will. He has reserved all the right of not being exposed to the senses of anyone and everyone. He is so high, He can do that. If He does not wish to make Himself known, no one can know Him—whenever He wishes to make Himself known to someone, they can know Him. This is His position.

Mercy is above Justice

On the order of his Gurudeva Devarṣi Nārada, the scripture *Śrīmad-Bhāgavatam* was given by Vedavyāsa as the conclusion of his teachings. After giving the *Vedas*, *Upaniṣads*, *Purāṇas*, *Mahābhārata*, *Bhagavad-Gītā*, and so on, the last gift of Vedavyāsa in the world of scriptures was, *Śrīmad-Bhāgavatam*. And the message of the *Bhāgavatam* is that beauty is above all—not knowledge or justice. Mercy is above justice. Affection, love, beauty, charm, harmony—these are above all, and this absolute conception of the ultimate reality is in the Kṛṣṇa conception.

On Beauty

Beauty is above knowledge and power. Knowledge is above power, and above knowledge is beauty, charm, love. That is the supreme. *Śrīmad-Bhāgavatam* has declared, *kṛṣṇas tu bhagavān svayam*: the Kṛṣṇa conception of Godhead is the most original conception of the Absolute. This is the prime declaration of the *Bhāgavatam*: the Lord, as Beauty, is above all. And below Him is awe, reverence, power, and so on.

And Mahāprabhu Śrī Caitanyadeva pointed out, “Go to the beautiful—Reality the Beautiful—He is your highest attainment. Hanker neither for power nor

knowledge, but hanker for service of the Beautiful, and thereby, you will be taken in and given entrance into the land of the Beautiful." This is the highest realization. Don't waste your energy by engaging yourself in any other pursuits, but go straight—*jñāna-śūnya-bhakti*, non-calculative devotion. By the help of *sādhu-saṅga*, take the name of the Lord and try to march straight onwards to the Kṛṣṇa conception of Godhead. Kṛṣṇa consciousness is our highest achievement, and this is given by Śrī Caitanya Mahāprabhu and *Śrīmad-Bhāgavatam*. Śrī Caitanya Mahāprabhu recommended, "Don't waste your energy for anything else. Utilize your energy for the Kṛṣṇa conception of Godhead."

The Campaign of the Gauḍīya Vaiṣṇavas

So we try to make our progress in this line, and at the same time we also ask our friends to try to embrace this life. The fulfillment of life for every particle of existence of this world can be found here. March towards universal good. Wherever and whoever you are, it does not matter. Take your course towards Kṛṣṇa consciousness. This is the highest fulfillment of the life for everyone. You are only to turn your face towards Him and march, and the Sweet Absolute, Śrī Kṛṣṇa, will welcome you. This is the campaign of the Gauḍīya Vaiṣṇavas.

Śrīla Rūpa Gosvāmī described Kṛṣṇa in a scientific way: *akṣhila-rasāmṛta-mūrtiḥ*. Our hearts are hankering for satisfaction and happiness of different types, but He is the emporium of all such *rasas*, flavors of ecstasy. All types of *rasas* are in Kṛṣṇa and He is the personification of them all, so everyone can find his corresponding place in Him alone, and nowhere

else. He is Kṛṣṇa—*akṣhila-rasāmṛta-mūrtiḥ*. All our necessary satisfaction is personified in Him. So only He can say, "Give up everything and come to Me, and you won't have to repent. You will find your highest satisfaction." No one else has ever said such a thing in any place. Only Kṛṣṇa has said this, and Mahāprabhu pointed it out. "Go directly to that side and don't go any other way, but march straight for the Kṛṣṇa conception—that is your home."

"And what is that standard of devotion? It is this: complete surrender to Kṛṣṇa in consortherhood, where every atom of the *jīva* soul gets welcomed and embraced by the corresponding atom of Kṛṣṇa consciousness—*mādhura-rasa*."

On Hari-kathā, Preaching, Speaking and Writing

Once I had a talk with one of the big spiritual leaders of Udipi temple in Madras. He told me, "Sometimes I preach about Madhvācārya and the *bhakti* cult, but I have no time for *sādhana*." I supported him. Our *guru mahārāja* said that *hari-kathā*, preaching about Kṛṣṇa, is no less important than *sādhana*. Rather, it is a more living thing. Preaching is more vital. When we are preaching, automatically we must have the maximum concentration. On the other hand, while chanting on our japa beads, we may be absent-minded. When we are speaking about Kṛṣṇa to another person, we must be all-attentive. Otherwise,

we can not speak accurately. All our attention will automatically be concentrated when we talk about Kṛṣṇa. And in writing about Kṛṣṇa, accuracy is even more necessary than in speaking about Kṛṣṇa. So, writing is also *kīrtana*. The cultivation of Kṛṣṇa consciousness may even be more intense when we are engaged in writing about Kṛṣṇa.

On the Meaning of *anārpita-carīm cirāt* (CC ādi 1.4)

In Bhaktivinoda Thākura's book *Jaiva Dharma* we find one Vaiṣṇava is asking his gurudeva, "Devotion, it is eternal; but why do you say it came from Mahāprabhu?"

Then his guru, Paramahansa Bābājī, is saying, "I visited Vṛndāvana and asked the eternal servitor of Śrī Caitanyadeva, Sanātana Gosvāmī, 'This *anārpita-carīm cirāt*—'which has never been dealt with before'—what is the meaning underlying it?' Then Sanātana Gosvāmī replied, "*Bhakti* is eternal; in *Nārada-Bhakti-Sūtras*, *Sandilya-Sūtra*, all such scriptures, this has been given—but the type of devotion which Mahāprabhu came with, which we meet after the advent of Mahāprabhu Śrī Caitanyadeva, that was not previously at any time open to the ordinary person. So, it is called *anārpita-carīm cirāt*."

And what is that standard of devotion? It is this: complete surrender to Kṛṣṇa in consortherhood, where every atom of the *jīva* soul gets welcomed and embraced by the corresponding atom of Kṛṣṇa consciousness—*mādhura-rasa*. That was not open to the public before. "This is my finding, my faith. You may accept, or not accept..." Sanātana Gosvāmī told like this to that Vaiṣṇava, "This is my private conception—you may take it or not." This was his reply. ❧

Ratnākara

Ocean of Jewels

Śrīla Bhaktivedānta Nārāyaṇa Mahārāja

June 1999

— Alachua, Florida, USA.

Ś

rīla Nārāyaṇa Mahārāja (SNM): *Caitanya-Caritāmṛta, madhya-līlā, eighth chapter.*

In *Caitanya-Caritāmṛta, ādi-līlā, first chapter (śloka 1, 34, 35)*, Kṛṣṇadāsa Kavirāja Gosvāmī is doing *praṇāma* to his *mantra-guru* and all his *śikṣa-gurus*. Then especially to *caitya-guru: śikṣi-piñcha-mauliḥ* (CC *ādi-līlā* 57), that is Kṛṣṇa, his *caitya-guru*, and also to his *mahānta-guru* form (CC *ādi-līlā* 58), a manifestation of Kṛṣṇa. And he's also doing *praṇāma* to Him and to all devotees. In a similar manner, he is saying: *haiyāchena haibena prabhura yata dāsa/ sabāra carana vandoṅ dante kari' ghāsa* (Śrī *Vaiṣṇava-Vandanā*—6, by Śrī Devakī-nandana Dāsa Ṭhākura). What is the meaning of *haiyāchena haibena*?

Devotee: All the Vaiṣṇavas of the past and all those who will become Vaiṣṇavas in the future, I am taking a straw between my teeth and giving my *praṇāma* to them and praying for their mercy.

SNM: "To those who will come, those who were in past, those who are present now, and those who will come in future, I am doing *praṇāma*. They should be merciful." And then he did that. He's telling that Govinda, Gopinātha, Madana-mohana:

*ei tina ṭhākura gauḍīyāke kariyāchena
ātmasāt
e tintera carana vandoṅ, tine mora
nātha
(CC ādi-līlā 1.19)*

"These three Deities of Vṛndāvana (Madana-mohana, Govinda and Gopinātha) have absorbed the heart and soul of the Gauḍīya Vaiṣṇavas of Lord Caitanya. I worship Their lotus feet; They are the Lords of my

heart." (Śrīla Bhaktivedānta Swāmī Mahārāja's translation)

Govinda, Gopinātha and Madana-mohana, these are the life and soul of all the devotees of Gauḍīya Vaiṣṇavism. Madana-mohana is the Deity of relationship; with Madana-mohana we have some relation. We are servants of Madana-mohana, eternal servants. And after having a relationship, then we can serve. And how can we serve? With that relationship which we have with Madana-mohana, and then quickly serving, what will it become? *kṛṣṇa-prema-prayojana*. Kṛṣṇa is not our *prayojana*, not our object of life or anything. He is not. What is? The love and affection of Kṛṣṇa is our supreme goal, that is called *kṛṣṇa-prema-prayojana*. What does *prayojana* mean?

Devotee: Ultimate goal.

SNM: Ultimate goal. What is our ultimate goal? *kṛṣṇa-prema*. What *prema*? That *prema* which always



lives in the heart of Śrīmatī Rādhikā, that love and affection of Kṛṣṇa which is always in the heart of Śrīmatī Rādhikā. She possesses the highest love and affection. This is our goal of life, to attain the love and affection in that line. And it may come if you are serving Śrīmatī Rādhikā always. Then love, that is, how She loves Kṛṣṇa in the mood of *mahābhāva*—*sneha*, *māna*, *pranaya*, *rāga*, *anurāga*, *bhāva*, *mahābhāva*, and after that *ruḍha*, *adhiruḍha*, and then *mohana*, *modana*, and then *madana*. Śrīmatī Rādhikā's body, senses, everything, Her hair, garments, everything, are made of that *mahābhāva*, especially in Her *madana mahābhāva*. Kṛṣṇa knows everything, everything, because He is *raso vai saḥ*. So Kṛṣṇa is of two different kinds of *rasa*, *eka rasa* and *aneka rasa*. *Eka rasa* means one *rasa*, He's complete, He's wholesale *rasa*. There is nothing that Kṛṣṇa does not know. He knows everything. So, in this way,

He's *atmarāma* and *aptakāma*. What is *atmarāma* and what is *aptakāma*? Devotee: *Atmarāma* means that Kṛṣṇa is satisfied in Himself, and He doesn't require anything else. And *aptakāma* means that all His desires are fulfilled, and thus He is without any attachment. SNM: There is not anything that Kṛṣṇa wants. But He is also *aneka rasa*, He is also a combination of so many *rasas*, *aneka rasa*. And in this *aneka rasa*, He becomes Himself the *hlādinī-śakti*, Śrīmatī Rādhikā Herself. And He wants to know the mood of that *hlādinī-śakti*, and the mood of that *hlādinī-śakti* Rādhikā is *mohana*, *modana bhāva*. And Kṛṣṇa wants to taste it because Kṛṣṇa does not know this thing, that *mahābhāva* mood of Śrīmatī Rādhikā. So He wants to taste that mood that He does not know. So, to fulfill His three desires as Kṛṣṇa, He comes in the form of Śacīnandana Gaurahari. And then He tastes all these things. Then He

knows what is *mahābhāva* and the *hlādinī* mood, *mohana*, *modana bhāva*. Thus He can taste, otherwise He can't. That is why He came in the form of Śacīnandana Gaurahari, to taste these three desires of His own, which were not even tasted in *kṛṣṇa-līlā*, the pastimes of Kṛṣṇa. But He will have to take training. And where will He take training?

A School in Vṛndāvana at Rādhā-kuṇḍa

There is a school in Vṛndāvana at Rādhā-kuṇḍa. The principal is Śrīmatī Rādhikā Herself, and there are so many professors of each department of that love. That love has so many faculties. (There are eight moods and eight heads of departments, Lalitā, Viśākhā, Citra and the others. So He took admission in the college of Viśākhā, that is, Rāya Rāmānanda. Because she is so intimate with Rādhikā, she

knows all this. She took birth on the same day, their age is the same, their qualities are alike and they are bosom friends, always living together. So she knows the heart of Śrīmatī Rādhikā, how She's feeling separation from Kṛṣṇa, and how She's becoming happy when meeting with Kṛṣṇa; everything, she knows. There is nothing that Viśākhā does not know. So He took admission on the bank of Godāvarī.)

He was studying for so many days there, and He was examined by Viśākhā, whether He was trained or not. And then He passed. Then, "You should go now for the practical; this was theoretical." Viśākhā told, "You should go to the Gambhīra and I will be there. And my eldest *sakhī*, Lalitā, will also be there. We will both test You, to see whether you have understood or not. You have passed the theoretical, now we'll take examination whether you can do it or not."

Lalitā and Viśākhā, who are Svarūpa Dāmodara and Rāya Rāmānanda, being always there with Him, would sometimes rebuke, and sometimes inspire Him to come in line. Sometimes, the principal, Gadādhara Paṇḍita, used to come with such a high-class of rebuking. She knows everything, sometimes rebuking Him with a stick of *māna*, in a mood of sulking anger. Then He was qualified to taste His three desires. So, when He went to take admission in the School, Kṛṣṇadāsa Kavirāja tells (CC *madhya-līlā* 8.1):

*sañcārya rāmābhūḍha-bhakta-meghe
sva-bhakti-siddhānta-caṅgāmṛtāni
gaurābhdhīr etair amunā vitīṛṇais
taj-jñatva-ratnālayatām prayāti*

Kṛṣṇadāsa Kavirāja is telling (I want to explain through Śrī *Caitanya-Caritāmṛta* translated by Swāmījī himself. So, Swāmījī will explain first, then I will explain, because someone is telling that "Oh, he is not in the line of Swāmījī. He's telling some different thing." But I am not going to tell anything different from his line. You should realize this and hear him (Śrīla Swāmī Mahārāja) yourself to see whether I am in the line of Swāmījī or not. I am always following his line because he is in the line of his guru and disciplic *ācāryas*. There is only one line, not several lines. Only one line—the *guru paramparā* line. So we must follow this. We should also try to realize how to follow him)

(Devotee reads translation by Śrīla Swāmī Mahārāja)
"Śrī Caitanya Mahāprabhu, who is known as Gaurāṅga, is the reservoir of all conclusive knowledge in devotional service. He empowered Śrī Rāmānanda Rāya,

who may be likened to a cloud of devotional service. This cloud was filled with all the conclusive purports of devotional service and was empowered by the ocean to spread this water over the sea. Śrī Caitanya Mahāprabhu Himself was the ocean of knowledge of pure devotional service."

SNM: Any purport?

Devotee: No.

SNM: *Accha!* (Indeed) You should try to understand this very deep meaning. Very deep meaning! That is why it has been told: *yāha bhāgavata paḍa vaiṣṇavera sthāne (ekānta āśraya kara caitanya-carāṇe)* "If you want to understand Śrīmad-Bhāgavatam, you must approach a self-realized Vaiṣṇava and hear from him...(You can do this when you have completely taken shelter of the lotus feet of Śrī Caitanya Mahāprabhu.) (Śrī *Caitanya-Caritāmṛta, antya-līlā* 5.131) and...*yāha caitanya-caritāmṛta paḍa rasika vaiṣṇavera sthāne.*" (paraphrased line)

"If you want to understand Śrī *Caitanya-Caritāmṛta*, you'll have to go to the feet of a *rasika* Vaiṣṇava who has attained the stage of *bhāva*."

Because *Caitanya-Caritāmṛta* is the essence of *Śrīmad-Bhāgavatam*...*Śrīmad-Bhāgavatam* is...What is it?

*nigama-kalpa-taror galitam phalam
śuka-mukhād amṛta-drava-sainyutam
pibata bhāgavatam rasam ālayam
muhur aho rasikā bhuvā bhāvukāḥ
(Śrīmad-Bhāgavatam 1.13)*

The essence of all Vedas, Upaniṣads, the essence of all. There is no seed, not anything to be rejected. Nothing, only *rasa*, juice, and more *rasa*. So all should hear it. It is coming from our *guru-paramparā* line. From where? From Brahmā to Nārada to Vyāsa to Śukadeva



Śrī Caitanya Mahāprabhu at Gambhīra

Gosvāmī. This Śukadeva Gosvāmī has brought from Goloka Vṛndāvana this sweet fruit—the sweet fruit of *rasa*—here. It is coming in the *guru-paramparā* line. So if anyone wants to taste the *Śrīmad-Bhāgavatam*, then they should go to a *rasika* Vaiṣṇava, and the *Caitanya-Caritāmṛta* is the essence of even *Śrīmad-Bhāgavatam*—the condensed form of *Śrīmad-Bhāgavatam* even. What is condensed?

From the First Canto to Ninth Canto we can take the essence, and the essence is the Tenth Canto. And the essence of the Tenth Canto is what? *Gopī-gīta*, *Venu-gīta*, *Brahmāra-gīta*, *Yugala-gīta*...

This is the process, always chanting and remembering, and hearing the pastimes of Kṛṣṇa. Only this is the process, from any bona fide guru or devotee. So *śravanam* is first. *Śravanam*, then *kīrtanam*...not *kīrtanam*, but *anukīrtanam*. *Anu* means under the guidance always like a chain, like a *madhu* drop. *Madhu* means honey. If honey is poured, there comes an unbroken stream, like this. Then you can realize something.

So he's telling *sañcārya rāmābhidha-bhakta-meghe* (CC *madhya-līlā* 8.1)—Mahāprabhu empowered Śrī Rāmānanda Rāya, who may be likened to a cloud of devotional service. Caitanya Mahāprabhu Himself is Kṛṣṇa and Rādhā combined, an ocean of *rasa*. And He has come in the form of Śrī

Caitanya Mahāprabhu, Śacīnandana Gaurahari. An ocean of *rasa* is unlimited, no boundary, its depth we cannot imagine. And from this ocean of *rasa* who is Caitanya Mahāprabhu, a cloud came. How did the cloud come? By the vapor of the ocean, the essence of the

Rāmānanda is like a cloud. From where did this cloud come? From this ocean. The ocean is Caitanya Mahāprabhu, and His mercy is the vapor, like the essence. And no one at that time saw how this ocean became a cloud. They saw a cloud, Rāya Rāmānanda. But who is Rāya Rāmānanda? A general person cannot imagine his mercy.

*samsāra-dāvānala-
līlha-loka
trāṇāya kārūṇya-
ghanāghanatvam*

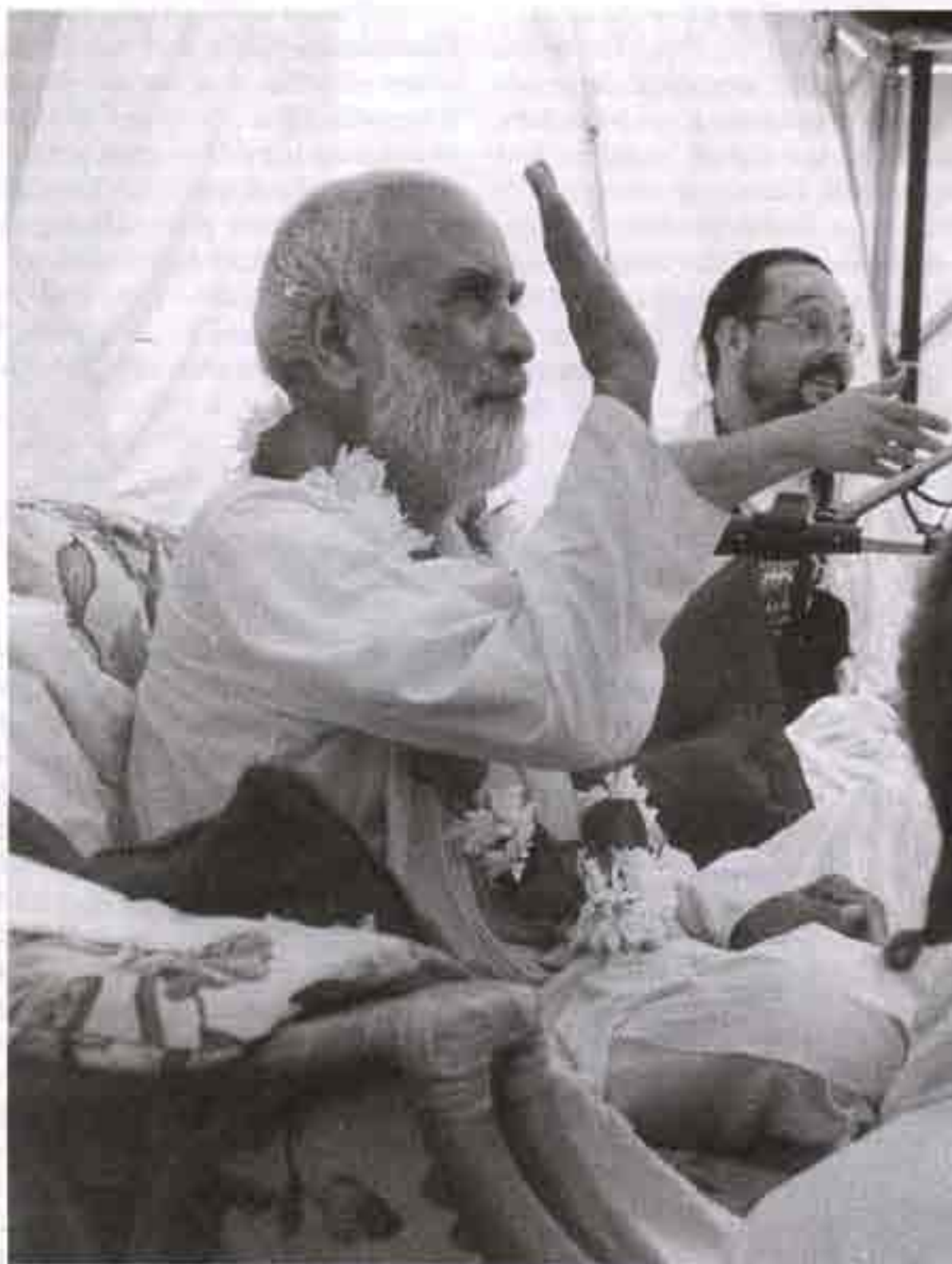
Karūṇa, mercy, condensed (*ghanā*)...So he's the condensed *karūṇa* and condensed *rasa* of Śrī Caitanya Mahāprabhu. Now Caitanya Mahāprabhu has come in the form of a cloud. But one thing is there. That cloud gives showers of sweet water. How? If any forest is there, or any high mountain or hills are there, then when the clouds touch them it showers. Here again that ocean takes the shape of a mountain or forest, like Caitanya Mahāprabhu Himself, and He asked questions. When these clouds were meeting with the mountain and forest, they were melted in the

“Caitanya Mahāprabhu Himself is Kṛṣṇa and Rādhā combined, an ocean of *rasa*. ”

ocean, giving up its saltiness, everything and only taking the essence of the water, by evaporation. Not just anyone can know how this vapor came and how it turned into clouds. So what are the clouds? The essence of the ocean of *rasa*. Here Rāya

form of a shower. So here, by touching Mahāprabhu again, like a mountain or forest, that cloud was melted and showers were coming. Like that rain that falls during the special star constellation, the *svāti nakṣatra*. When that rain falls onto different receptacles,





according to the nature of the receptacle, different things are produced. So in the same way, when the auspicious meeting of Caitanya Mahāprabhu and Rāya Rāmānanda came, this rain fell on the ocean, then the ocean of *rasa*, Caitanya Mahāprabhu, became *ratnākara*, an ocean of jewels.

If rain comes at that time, and if it falls on banana trees, then it will become camphor. If it falls on the hoods of snakes it will become like *maṇi*, jewels. If it comes on the hoofs of cows, then *gorocanā*, a yellow pigment, very precious...very

precious. And if it comes and falls on the shells of the ocean?

Devotee: Oysters.

SNM: Oysters, then what does it become? Pearls. So, from many drops of that *svāti* constellation from the cloud, there are so many different results, and then the ocean will be full of *ratnākara*. *Ratnākara* means what?

The name of this ocean will be called *ratnākara*. *Ratnākara* means? Ocean of Jewels. This ocean was Caitanya Mahāprabhu, and now He will be called *ratnākara*, taking the showers of that thing from Rāya Rāmānanda, as He had

never heard before. He heard all these things from Viśākhā Devī, or Rāya Rāmānanda. And now He has become *ratnākara*, the abode of jewels, only jewels. And now He is *ratnākara*, now Caitanya Mahāprabhu is the abode of so much jewels here. And He is now tasting His three desires by these things. So really these are not the clouds, but the clouds were coming from the ocean, and again they were showering sweet water, and they became pearls, and then that ocean is called *ratnākara*, and this is the same as Caitanya Mahāprabhu.

Now He's called what? He knows all *siddhānta*. What is that *siddhānta*? What is *sneha*, *māna*, *prana-ya*, *rāga*, *anurāga*, *bhāva*, *mahābhāva*, what are the symptoms, and what are the things, He told all to Rūpa Gosvāmī, He inspired Rūpa Gosvāmī who has written it in *Bhakti-Rasāmṛta-Sindhu* and especially in *Ujjvala-Nīlamanī*. We are going to discuss what is this, what is our object. There are *lakhs* and *lakhs* of separate objects for *lakhs* and *lakhs* of devotees. And Caitanya Mahāprabhu has asked from Rāya Rāmānanda, "What is the object? And what is the process to attain it?" But all these processes which have been told are separate, separate, not dependent on each other. But Caitanya Mahāprabhu has brought them in such a way that it seems that one leads to another. But these are all independent objects of so many devotees.

So he's telling from the first stage. When Caitanya Mahāprabhu was touring in South India, He went to so many places, especially He went to Śrī Raṅgam, and He met Venkata Bhaṭṭa, Trimalla Bhaṭṭa, Prabodhānanda Sarasvatī and Gopāla. And He preached to them the glory of Śrīmatī Rādhikā, and the sweet-

ness of Kṛṣṇa. The four were Śrī Vaiṣṇavas, worshipers of Lakṣmī-Nārāyaṇa. But hearing the arguments of Caitanya Mahāprabhu and the sweet pastimes of Kṛṣṇa, they were totally changed and became Gauḍīya Vaiṣṇavas, serving Śrīmatī Rādhikā and Kṛṣṇa Yugala, or conjugal. Also they were given initiation of *gopāla-mantra*.

At First only Gopāla-mantra was in Our Line—

At first only *gopāla-mantra* was in our line, from Kṛṣṇa to Brahmā to Nārada, and all; even Caitanya Mahāprabhu only received what? Only *gopāla-mantra* from His gurudeva and coming down like this. Now we have so many *mantras*, because we are so weak. So

many *mantras* are given nowadays. But before, only this *gopāla-mantra* was *guru-mantra*. It has all power, a very thick relationship with Kṛṣṇa; everything is in this *gopāla-mantra*. You know that Gopakumāra only by this *gopāla-mantra* got everything; from the beginning to end he was chanting only this *mantra* always. Not any other *mantra*. So here Caitanya Mahāprabhu was touring and He met with Gopāla Bhaṭṭa and others, and He changed them, and then He came to the Godāvarī River.

He is telling here that Caitanya Mahāprabhu was like a *bala-sannyāsī*, like a boy *sannyāsī*, He was very brilliant. He came to the bank of Godāvarī, and He was

chanting *harināma* there. Rāya Rāmānanda, as Governor of South India under Pratapārudra Mahārāja, was there taking bath in the Godāvarī according to the Vedic system. So many *brāhmaṇas* were reciting *mantra*, *puruṣa-śukta*, *devī śukta* and others. And drums were playing there. And in a very royal way he was taking bath. When he was taking bath he saw from a distance that a renounced order *bala-sannyāsī* was chanting. He was at once charmed. He left all his *brāhmaṇas*, all soldiers and everything, and in a very simple garment, he came there and did *prayāma* to Caitanya Mahāprabhu. Caitanya Mahāprabhu looked at him from top to bottom, and He told that, "Oh, are you Rāya Rāmānanda?"

"Like that rain that falls during the special star constellation, the *svāti nakṣatra*. When that rain falls onto different receptacles, according to the nature of the receptacle, different things are produced. So in the same way, when the auspicious meeting of Caitanya Mahāprabhu and Rāya Rāmānanda came, this rain fell on the ocean, then the ocean of *rasa*, Caitanya Mahāprabhu, became *ratnākara*, an ocean of jewels."

Caitanya Mahāprabhu at once embraced him, a *śūdra*. Rāya Rāmānanda had come in a *śūdra* dynasty, and Caitanya Mahāprabhu in a high *brāhmaṇa* family, and moreover He was *sannyāsī*. So in *śāstra* it has been told

that any high class of *sannyāsī* should not touch any *śūdra*, but Caitanya Mahāprabhu disobeyed the *śāstra* and He embraced him. And he, being like a king, he also embraced Mahāprabhu and both became senseless. "Kṛṣṇa! Kṛṣṇa! Kṛṣṇa!" both were calling and became senseless. Both were weeping. After some time, they became conscious again.

Caitanya Mahāprabhu asked, "Are you Rāmānanda?" (CC *madhya* 8.21) *teñho kahe,— sei hañā dāsa śūdra manda*. What is the meaning?

(Devotee begins to read from Śrīla Swāmī Mahārāja's translation) "Śrī Caitanya Mahāprabhu then inquired whether he was Rāmānanda Raya, and he replied, 'Yes, I am Your very low servant,

and I belong to the *śūdra* community'."

A devotee should meet any superior *Vaiṣṇava* in this way. Not with false ego, "I am so learned. I am *ācārya*," not like this, but as Rāya Rāmānanda met Caitanya Mahāprabhu. He said like what? That I am...

The *brāhmaṇas* were thinking, "Why has this *sannyāsī* touched and embraced this *śūdra*, this low caste. *Śāstra* has prohibited this,

for *sannyāsīs*, don't do. And He's doing. And he's king, such a learned person, very grave, and he is weeping and embracing him and weeping so loudly. And *aṣṭa-sāttvika* moods are coming. Why so?"

*ei mahārāja—mahā-panḍita,
gambhīra
sannyāsīra sparśe matta hailā asthira*

(Devotee reads translation)

The brāhmaṇas thought, "This Rāmānanda Raya is the Governor of Madras, a highly learned and grave person, a mahā-panḍita, but upon touching this sannyāsī he has become restless like a madman." (CC madhya 8.27)

Then Caitanya Mahāprabhu saw that they were vijātiya brāhmaṇas, smarta paṇḍitas, they would not understand this. In this world, for a realized devotee, there are no śūdras, no brāhmaṇas, all are eternal servants of Kṛṣṇa only. This is only Vaiṣṇava, nothing else. Smarta brāhmaṇas, they cannot realize these things. So He covered His moods, and then He told that, "Sārvabhauma Bhaṭṭācārya was very merciful to Me, and he told Me that I should go to the Godāvarī and meet a very high class devotee like Rāya Rāmānanda. So I am so fortunate to come here and meet you."

And Rāya Rāmānanda also replied, "Oh, Sārva-bhauma Bhaṭṭa is very merciful to me.

And that is why he has sent You to me, so that I may be delivered from this world."

So both were praising each other, and after that Caitanya Mahāprabhu told, "I want to meet you." Rāya Rāmānanda then told, "I want that if You have come here for me, then You should stay here for some time, and You should inspire me in bhakti." Then Rāya Rāmānanda told, "In the evening I will come, when it will be night, and we should meet and discuss all these things."

In the evening Caitanya Mahāprabhu was waiting for him. He took something to eat in a brāhmaṇa devotee's house, and He was waiting for Rāya Rāmānanda.

When Rāya Rāmānanda came, then Mahāprabhu asked him, "I want to ask something about what is the sādhyā and sādhanā, the object and the process of the life of devotion. But I want you to give some evidence of scriptures, especially of Śrīmad-Bhāgavatam. I don't want to hear anything which is not based on śāstra. What śāstra is telling, you should tell like that."

Then he asked (CC madhya 8.57):

*prabhu kahe—
"paḍa śloka sādhyera nirṇaya"
rāya kahe—
"sva-dharmācarāṇe viṣṇu-bhakti haya"*

(Devotee reads)

"Śrī Caitanya Mahāprabhu ordered Rāmānanda Rāya to recite a verse from the revealed scriptures concerning the ultimate goal of life. Rāmānanda replied that if one executes the prescribed duties of his social position, he awakens his original Kṛṣṇa consciousness."

By this we can know, by Rāya Rāmānanda and Mahāprabhu's dialogue we can know what is our object in Mahāprabhu's line, in Rūpa Gosvāmī's line, and what is the process. If anyone does not know all these things, rāya rāmānanda saṁvāda (conversation), rūpa-śikṣā, sanātana-śikṣā, we can not know the teachings of Śrī Caitanya Mahāprabhu, and then we are really not in the line of Caitanya Mahāprabhu. So we must know all these things. This is pure bhakti, more than pure.

Rāya Rāmānanda is Telling What is our Sādhyā - Goal of Life and Sādhanā - The Process

So he's telling what is our goal of life, the goal of our devotion, what is our sādhyā, and what is that process. Then he began to tell: First in this world there are lakhs and lakhs of conditioned souls in so many spe-

cies, and amongst them the human species is very rare. And in this, many have human shapes, but like animals. They don't know anything about Kṛṣṇa or devotion or anything. And then so many are smarta brāhmaṇas, knowing Veda, but having no faith in Kṛṣṇa. They are nirviśeṣa-brahmāvādī. Among them very rare are viṣṇu-bhaktas, and amongst lakhs and lakhs of viṣṇu-bhaktas, very rare are nārāyaṇa-bhaktas. And among them the siddha, the self-realized, are rare. And amongst the siddha Nārāyaṇa devotees, it is very rare to find a kṛṣṇa-bhakta, those who are doing sādhanā-bhajana, ananya-bhajana. What is ananya-bhajana?

Devotees: Uninterrupted...one-pointed...exclusive.

SNM: Only to Kṛṣṇa. And which Kṛṣṇa? Brajendrānandana Kṛṣṇa. Not to Dvarakādhiṣa or Mathureṣa. And only to please Rādhā and Kṛṣṇa. So these are ananya. But they are sādhanā. Amongst lakhs and lakhs sādhanā it is very rare to find who have attained bhāva-bhakti, first niṣṭha, ruci, asakti, and then bhāva-bhakti. This is very rare. And amongst these very rare bhaktas who have attained bhāva-bhakti, ratī, it is very rare to find those who have come to the stage of svarūpa-siddhi. And among lakhs and lakhs of svarūpa-siddha, it is most rare to find those who have attained prema. And amongst them it is very rare to find those who are dāsya-bhakta. Amongst them it is very rare to find those who are Kṛṣṇa's friends, sakhās. And amongst lakhs and lakhs of sakhās, it is very rare to find those like Mother Yaśoda and Nanda Baba, vātsalya. And more rare than all of them are those like gopīs. Very rare. Amongst the gopīs there are so many, like vipakṣa, tataṣṭha, suhṛt and svapakṣa. Amongst them, svapakṣa and the servants of svapakṣa—who are they? They are tat-tad bhava-icchāmayī. And who

are these? Rūpa Mañjari and Rati Mañjari. They have come in the shape of male devotees like Rūpa Gosvāmī and Raghunātha Dāsa Gosvāmī. Like this. So we should try to follow them, their mood. If you are following, then it is *rāgānugā*, otherwise not. So this is rare. He will tell all these things here in *rāmānanda saṁvada* gradually. But we should try to begin from where?

Varṇāśrama-dharma. And what is *varṇāśrama-dharma*? *Varṇāśrama-dharma* is like Vedic *varṇāśrama-dharma*. Now, in India it was *varṇāśrama-dharma*, but now it has been...

Devotees: Contaminated, polluted, degraded.

SNM: It is not the same. In *varṇāśrama-dharma* a wife should be always with her husband, one time married. She should never divorce like Western devotees, or Western people, changing like a fashion, daily. They want to write their names in the *Guinness Book of Records*, as a record. To be like animals is their fashion. In India it is not like this in *varṇāśrama-dharma* where they are always serving father, mother and all demigods, especially Viṣṇu. But who is this Viṣṇu? The last manifestation in this world. Like Paramātmā, He is our *sakṣi*, or witness, and He is giving the proper fruits of our activities—good and bad things. He is called Viṣṇu.

And he is telling that situated in, or established in *varṇāśrama-dharma*, *varṇa* and *aśrama*...What are they? *Varṇa* and *aśrama*?

Devotee: *Varṇa* is the occupational divisions, and *aśrama* is the spiritual divisions.

SNM: What is *varṇāśrama-dharma*? Devotee: *Varṇāśrama-dharma* means to remain situated properly in one's respective *varṇa* and *aśrama* for the purpose of pleasing Viṣṇu.

SNM: *Varṇa* and *aśrama* are two. *Varṇa* means *brāhmaṇa*, *kṣatriya*,

vaiśya, *śūdra*; it has to do with the qualities. *Cātur-varṇyam mayā sṛṣṭam guṇa-karma-vibhāgaśaḥ* (Gītā 4.13)

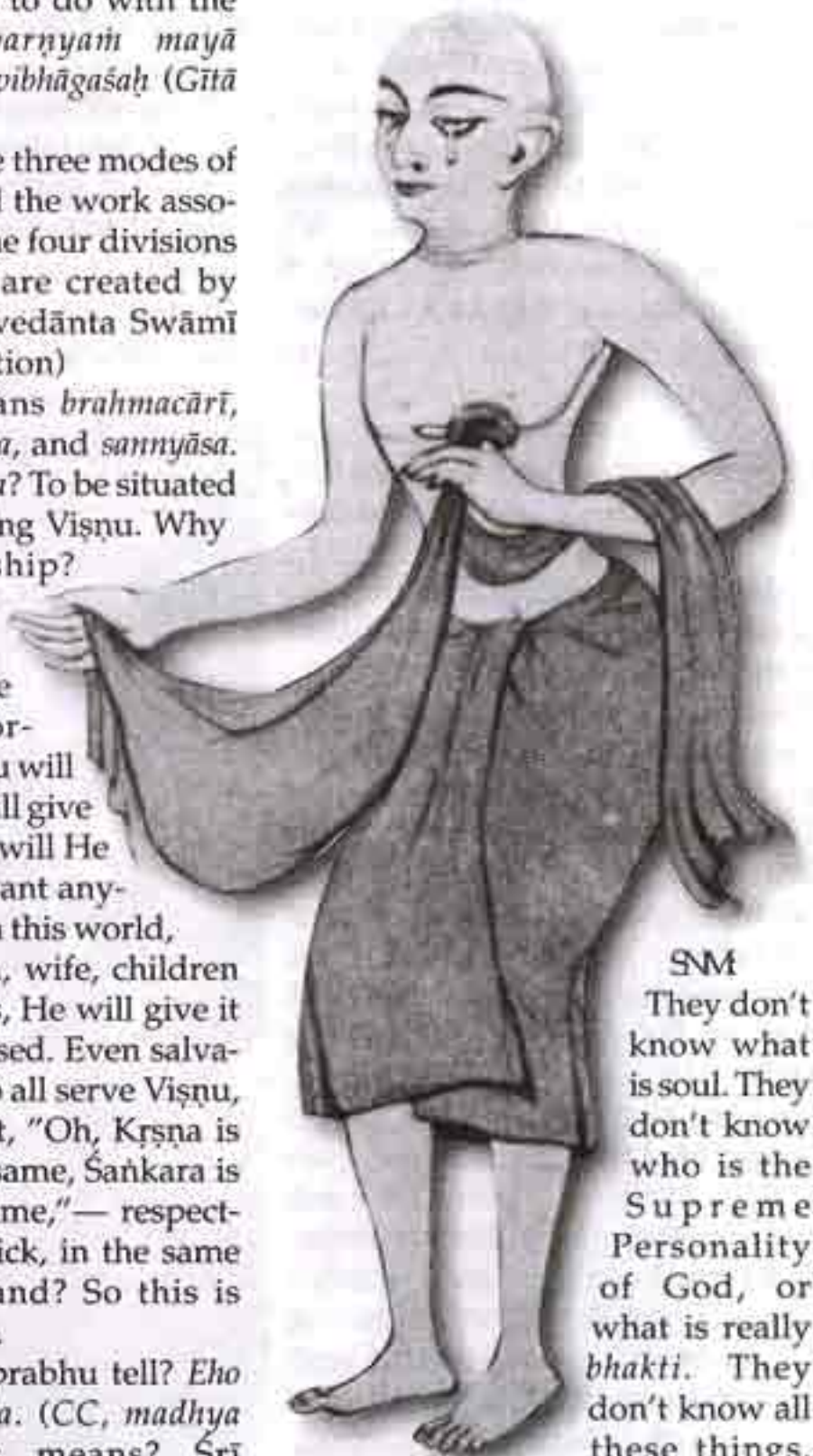
"According to the three modes of material nature and the work associated with them, the four divisions of human society are created by Me." (Śrīla Bhaktivedānta Swāmī Mahārāja's translation)

And *aśrama* means *brahmacārī*, *gṛhastha*, *vānaprastha*, and *sannyāsa*. What is their *dharma*? To be situated there, but worshiping Viṣṇu. Why should they worship?

Because they should be happy. How they will be happy? When worshipping Viṣṇu, Viṣṇu will be happy and He will give a boon. What boon will He give? That if you want anything to be happy in this world, wealth, re-putation, wife, children and all these things, He will give it to you if He is pleased. Even salvation He can give. So all serve Viṣṇu, and they think that, "Oh, Kṛṣṇa is the same, Rāma is same, Śaṅkara is same, Gaṇeśa is same," — respecting all with one stick, in the same manner. Understand? So this is *varṇāśrama-dharma*.

What did Mahāprabhu tell? *Eho bāhya, āge kaha āra*. (CC, madhya 8.59) *Eho bāhya* means? Śrī Caitanya Mahāprabhu replied to this suggestion, "Oh, this is external. You had better tell Me some other means." Rāmānanda replied, "To offer the results of one's activities to Kṛṣṇa is the essence of all perfection." Why it is external? Why? You should tell."

Devotee: Because simply by following *varṇāśrama-dharma*, one will come to respect the *sādhus*, but there is no positive engagement. It is only saying that you should remain in some order for making progress, but there is no saying how you should make progress.



SNM

They don't know what is soul. They don't know who is the Supreme Personality of God, or what is really *bhakti*. They don't know all these things. They think

that, "My body is me, myself." Always engaged in this.

So Caitanya Mahāprabhu told that this is external.

We see in this world, especially in Western countries, that even so many *sannyāsīs*, so many *brahmacārīs* who were worshiping always in temples of Rādhā and Kṛṣṇa, they married. They say that, "Oh, we should follow our *gurudeva*. Our *gurudeva* has told that 'Follow *varṇāśrama*'." In Śaraṅgati, a devotee farm community I went to in Canada, they

wanted to establish this *varṇāśrama-dharma*. Here also I see, they engage their whole time to establish *varṇāśrama*. But here Caitanya Mahāprabhu is telling and Swāmījī is also telling this thing, *eho bāhya*, "This is external." Nothing to gain from this. That is why He was asked to go on, go further.

rāya kahe,
"kṛṣṇe karmārpana sarva-sādhyā-sara"
 (CC madhya 8.59)

Rāmānanda replied, "To offer the results of one's activities to Kṛṣṇa is the essence of all perfection." SNM: Someone may think that to be established in *varṇāśrama-dharma* is *bhakti*. Don't think like this. To be in *varṇāśrama-dharma*, in family, it is not actual *bhakti*. But if he is following the teachings of Caitanya Mahāprabhu, Rūpa Gosvāmī, being there, no harm. It may be. But if he is not following, and only he is in *varṇāśrama-dharma*, and worshipping Kṛṣṇa only, thinking that, "I am this body..." He is not hearing, he's not realizing that, "I am eternal servant of Kṛṣṇa, I am part and parcel of Kṛṣṇa." And if he's not following *śuddha-bhakti*, pure devotion and love of Kṛṣṇa, then in the *gṛhastha āśrama*, oh, there are so many *māyāvādīs* there, *karmīs* are there, *yogis* are there, *tapasvīs* are there. So this is like zero. So this *gṛhastha-dharma* is not devotion in the line of Caitanya Mahāprabhu. He rejected it. And then Rāya Rāmānanda told, *karmārpana*. What is that *karmārpana*? Can you tell?

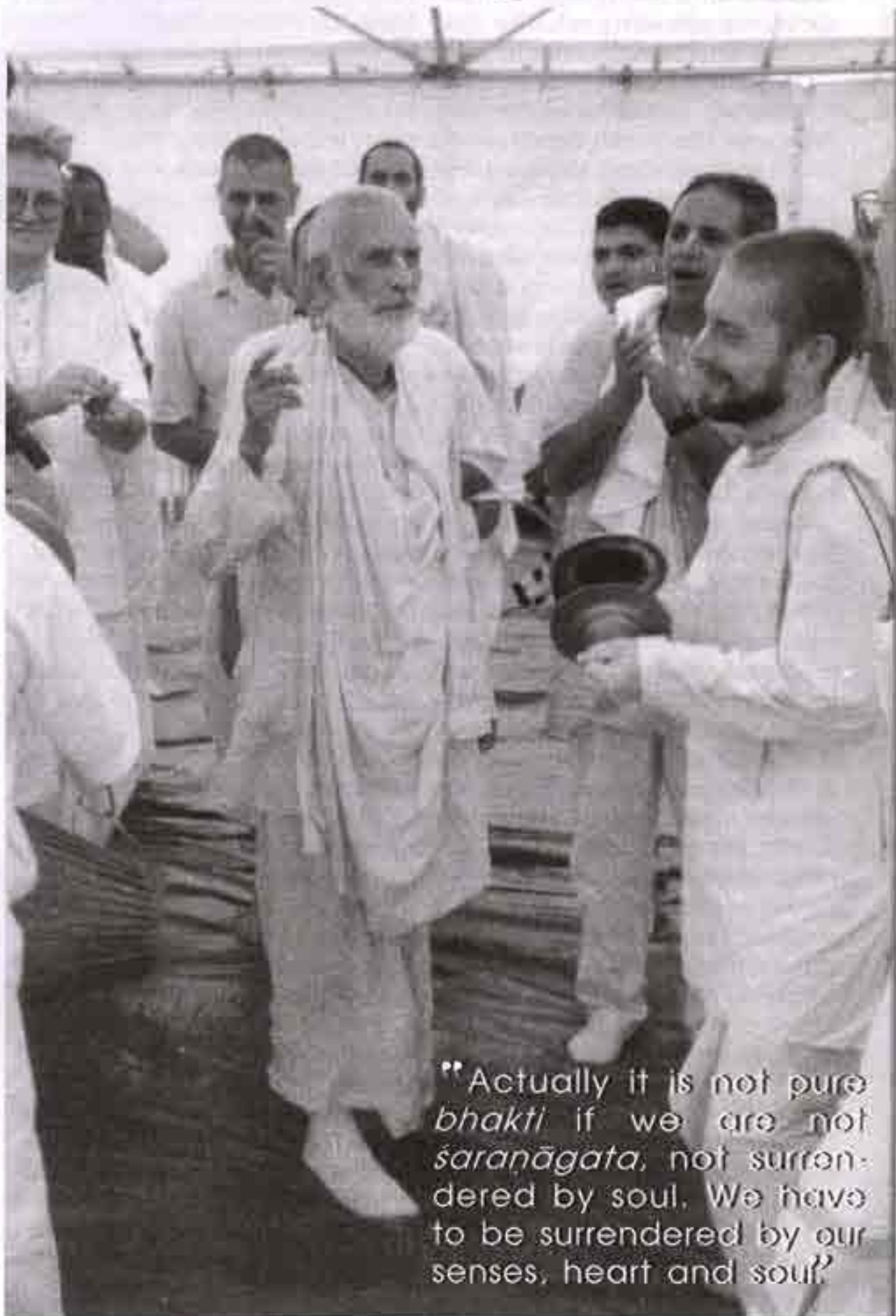
Devotee: He said, *yat karoṣi yad aśnāsi*—that whatever you do you should offer it to Kṛṣṇa. So then one may ask, "What is the defect here. What is the problem? Why Caitanya Mahāprabhu has rejected it, because if one is offering..."

SNM: In *Gītā*, He, Kṛṣṇa, has told this, in Ninth Chapter (9.27):

yat karoṣi yad aśnāsi
yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva mad-arpaṇam

"Whatever you do, whatever you eat, whatever you offer or give away, and whatever austerities you perform, do that, O son of Kuntī, as an offering to Me." Then what is this?

Devotee: Then the problem is that one is thinking, "I am offering this to Kṛṣṇa." That means that I am



"Actually it is not pure *bhakti* if we are not *saranāgata*, not surrendered by soul. We have to be surrendered by our senses, heart and soul."

thinking, "Oh, this is mine, but I am giving it to Kṛṣṇa. So that I will get some blessings, some benediction, something." So it is more like a business exchange, that is not essential. SNM: What more? Try to understand, because you are family men here in *varṇāśrama-dharma*. But you should know the basic principles of *varṇāśrama-dharma* and *bhakti*. Where is the difference? Someone is doing something, and offering, worshipping Kṛṣṇa. And he has a garden, he is looking after his garden. He is doing his job. He has children and wife and everything. He cooks something, so many paraphernalia, and he offers to Kṛṣṇa, *om kṛṣṇāya namaḥ, kṛṣṇāya svāhā, gaurāya svāhā*. But what is the defect here? In *varṇāśrama-dharma* there is so much defect. He is thinking that, "I am the doer of this *karma*. I made this garden, I made this house, I'm making money. I am the doer of all these things. And then something, the fruit of these, I am offering to Kṛṣṇa." But actually we are not the doer. Who are you? If you are thinking that, 'I am doer,' then it is quite wrong. But it has even been told that whatever you do, you should offer. For whom is it told? For beginners, those who are not pure *bhaktas*.

So if your Gurudeva has told that, "Oh, you should distribute books, make life members and bring some money. And this is *bhakti* and you will go directly to Vṛndāvana." Is there any defect here? He has told in true sense, but we have not realized it yet. We have not realized this. He wanted to make some impression that they should come in the line of *śuddha-bhakti*, they should read the books, they should know the essence of association of high-class of Vaiṣṇava, and then they will realize this, that I am not the doer, I am part and parcel of Kṛṣṇa, and I am eternal servant. So I

should first offer myself and then I should do. Whatever we do to please Kṛṣṇa, then it will become *bhakti*. So this is not pure *bhakti*, this *yat karoṣi* ("Whatever you do"—*Bhagavad-Gītā* 9.27) is *aropa-siddha-bhakti*. *Aropa-siddha* means a mixture of *karma* and *bhakti* (*karma-miśra-bhakti*). But here *karma* is prominent, that "I am the doer, I am the maker." "Kindly and mercifully I am giving something to Kṛṣṇa; the whole thing is mine, but something I am giving. So I am so merciful to Kṛṣṇa. O Kṛṣṇa, You should be pleased by this, and You can help me so I can be happy in this world."

So this is not *bhakti*. Mahāprabhu told that *eho bāhya*, this is external. He rejected it and told that, "You should go on."

prabhu kahe,—

*"eho bāhya, āge kaha āra
rāya kahe,*

*"svadharmā-tyāga, ei sādhyā-sāra"
(CC, madhya-līlā 8.61)*

"This is also external," Śrī Caitanya Mahāprabhu said. "Please proceed and speak further on this matter." Rāmānanda Raya replied, "To give up one's occupational duties in the *varṇāśrama* system is the essence of perfection." Then he told a *śloka* of *Gītā*, 18.66. What?

*sarva-dharmān parityajya
mam ekam śaraṇam vraja
aham tvām sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ*

What is the meaning? "As stated in scripture (*BG* 18.66): 'After giving up all kinds of religious and occupational duties, if you come to Me, the Supreme Personality of Godhead, and take shelter, I will give you protection from all of life's sinful reactions. Do not worry.' "What is the meaning?

Devotee: Here Kṛṣṇa is saying that if one takes shelter of Him, he be-

comes *śaraṇāgata*, then he will be protected from all his *karma-phala*, his fruitive actions and reactions. In this way by surrendering to Kṛṣṇa, there is no need to worry for the reactions of his past deeds.

SNM: We should hear now one thing, very important. Kṛṣṇa has come to establish *yuga-dharma*. He also came to establish *svarūpa-dharma*. *Svarūpa-dharma* means?

Devotee: The religion of soul.

SNM: And especially to taste the *rasas* of all kinds, like *dāsyā*, *sakhya*, *vātsalya* and *mādhurya*. So if He has come to establish *yuga-dharma*, *manvantara-dharma*, and eternal *svadharmā* of *jīvas*, then why He told that *sarva-dharmān parityajya*—"You should give up all kinds of religion." Here He has not told that, "You should give up all kinds of *dharma*, only artificial *dharma*, external *dharma* of this body and mind. The door of *bhakti* is *śaraṇāgati*, so He has instructed in this *śloka*. And He only instructed what?

Devotee: I will deliver you from the reactions of your previous activities.

SNM: So only taking shelter here. But this is not pure *bhakti*, not pure. *Śaraṇāgati*, "Self-surrender", is what He wants to give Arjuna here. That is the door of *bhakti*, not actually *bhakti*. Not the religion of our *svarūpa*, *ātmā*, or soul. So He's telling.

Devotee: There is a purport. Swāmī Mahārāja gave a purport to this verse.

SNM: Yes...

Devotee: Purport by Śrīla Prabhupāda.

"In this connection, Śrīla Raghunātha Dāsa Gosvāmī instructs in his book *Manah-śikṣā* (2):

*na dharmān nādharmān śruti-
gaṇa-niruktān kila karu
vraje rādhā-kṛṣṇa-pracura-paricaryām iha tanu*

He has thus enjoined that we should not perform religious or irreligious activities as prescribed in the Vedas. The best course is to engage always in the service of Lord Kṛṣṇa and Rādhārāṇī. That is the perfection of everything in this life. Similarly, in *Śrīmad-Bhāgavatam* (4.29.46) it is said by Nārada Muni:

*yadā yasyānugṛhṇāti
bhagavān ātma-bhāvitaḥ
sa jahāti matiṁ loka
vede ca pariniṣṭhitām*

"When one actually takes to the loving service of the Supreme Personality of Godhead, he gives up all duties in the material world, as well as all duties prescribed by the Vedic literatures. In this way one is fixed in the service of the Lord."

SNM: So now in this stage, what are we doing? *Bhakti*? Actually it is not pure *bhakti* if we are not *śaraṅāgata*, not surrendered by soul. We have to be surrendered by our senses, heart and soul. First you should surrender. You cannot surrender to Kṛṣṇa first, you should surrender to His manifestation like *guru*, *śikṣā-guru* and *dīkṣa-guru* first, and be a servant of Kṛṣṇa and your *gurudeva*. And then you should come at the door of *bhakti*, that is *śaraṅāgati*. You should have so much belief in the words of *guru*, *śāstra* and Kṛṣṇa, like Haridāsa Thākura, if anyone is beating him in twenty-two market places...like Prahlāda Mahārāja, he was given poison, he was poisoned, and they tried to murder him, but he was always chanting and remembering.

So we should have faith that Kṛṣṇa will save us. If you do not have this faith, if you don't have this strong belief that Kṛṣṇa will save us, then you cannot chant and remember without problems. Problems may come, and they will come. But these high classes of Vaiṣṇavas, who have come, who have surrendered to Kṛṣṇa and *gurudeva*—oh,

problems cannot do anything. They will not go down.

So now time is over. We will explain tomorrow in class. I want to give you an idea of what is pure *bhakti*, what is our goal of life and what is the process in a very brief way. So tomorrow and the day after tomorrow, if we have time, in a very easy method, in simple words, I will try to tell you. So try to understand it. And where you are not understanding; you can ask questions if you like. Today our class here is finished.

Gaura-premānanda!



ABOUT ŚRĪLA BHAKTIVEDĀNTA NĀRĀYAṆA MAHĀRĀJA...

It has been declared there are five principal rasika Vaiṣṇavas: Jayadeva, Bilvamaṅgala, Caṇḍīdāsa, Vidyāpati and RāyaRāmānanda. But in the words of nitya-līlā praviṣṭa om viṣṇupāda Śrīla Bhakti Pramoda Purī Gosvāmī Mahārāja, Śrīla Bhaktivedānta Nārāyaṇa Mahārāja is "a rasika Vaiṣṇava in the direct line of Śrīla Sarasvatī Prabhupāda." Being a direct disciple of Śrīla Bhakti Prajñāna Keśava Mahārāja and close associate of Śrīla Bhaktivedānta Swāmī Mahārāja, his mission rests in trying to give relief and in harmonizing differences in devotees due mainly to the lack of understanding that we are all aiming for the same goal, prema-bhakti. His clarity of śāstric perception and sincerity of purpose is being recognized by devotees from all over the world. As he has said many times, "We are riding on the platform that Swāmī Mahārāja has built for all of us." His unique preaching style is showing everyone



the deeper implications of what Śrīla Bhaktivedānta Swāmī Mahārāja has given to the Western world, and he is also fulfilling Śrīla Swāmī Mahārāja's desire for a spirit of cooperation between the Gauḍīya Maths and his own founded institution. ❀

excerpt

Śrīla Viśvanātha Cakravartī Ṭhākura's

Śrī Ujjvala- Nīlamanī-Kiraṇa

A Ray of Crown-Jewel
Śrī Śyāmasundara's Ujjvala-Rasa

1—Nāyaka-bheda, Distinction of Heroes

*athojjvala-rasas-tatra nāyaka-cuḍāmaṇiḥ śrī
kṛṣṇaḥ. prathamam gokula-mathurā-dvārakāsu
krameṇa pūrṇatamaḥ pūrṇataraḥ pūrṇa iti tri-
vidhaḥ. dhīrodāttaḥ dhīralalitaḥ dhīroddhataḥ
dhīrasāntaḥ iti pratyekaṁ catura-vidhaḥ. tatra
raghu-nātha-vaṭ gambhīro vinayī yathārha-
sarvva-jana-sammāna-kārītyādi-guṇavān
dhīrodāttaḥ. kandarpa-vaṭ preyasī-vaśo niścinto
nava-tāruṇyo vidagdho dhīralalitaḥ. bhīmasena-
vaṭ uddhata ātma-śalādhā-roṣa-kaitavādi-guṇa-
yukto dhīroddhataḥ. yudhiṣ-ṭhira-vaṭ dhārmiko
jitendriyaḥ śāstra-darśī dhīrasāntaḥ. punaś ca
paty-upapati-tvena pratyekaṁ catur-vidhaḥ.
ekasyām eva nāyikāyām-anurāgī anukūlah,
sarvvatra samo dakṣiṇaḥ, sāksṣāt priyam vyakti
parokṣe apriyam karoti yaḥ śāthaḥ, anya-kāntā-
sambhoga-cihnādi-yukto'pi nirbhayaḥ mit-hyāvādi
yaḥ dhṛṣṭaḥ. evam ṣaḍ-navati-vidhā nāyaka-
bhedaḥ.*

Kiraṇa-kiñjalka-vṛtti -

Śrīla Bhaktivedānta Nārāyaṇa Mahārāja's
Commentary:

A Tender Lotus Shoot of the Kiraṇa



First of all, to the lotus feet of my blessed guru, *nitya-līlā praviṣṭa om viṣṇupāda aṣṭottara-śata* Śrīmad Bhakti Prajñāna Keśava Gosvāmī, I offer my humble obeisances again and again, then to my *śrī rūpānugā guru-varga*, and to Śrī Śrī Gaurāṅga-Gāndharvikā-Giridhārī Śrī Śrī Rādhā-Vinoda-Bihārī—and to all of them this low and fallen soul prays for their causeless, merciful blessings, having begun this *bhāvānuvāda* or commentary called *Kiraṇa-kiñjalka-vṛtti* on the best of the *śrī rūpānugās* and *mahā-mahopādhyāyas* Śrī Viśvanātha Cakravartī Thākura's *Śrī Ujjvala-Nīlamanī-Kiraṇa*. Śrī *Bhakti-Rasāmṛta-Sindhu* has described this *ujjvala-rasa*, the sweetest mellow of consortherhood, briefly in the final portion. In *ujjvala-bhakti-rasa* Śrī Kṛṣṇa is the crown-jewel *nāyaka*, the heroic or supreme loving personality of Godhead.

The crown-jewel *nāyaka*, Śrī Kṛṣṇa, is *pūrṇa* or perfect in *Dvārakā*, *pūrṇatara* or more perfect in *Mathurā*, and *pūrṇatam* or most perfect in *Gokula*. These are the three *nāyaka* or distinct Kṛṣṇa personalities.

Again each aforementioned *nāyaka* are of four kinds: *dhīrodātta*, *dhīralalita*, *dhīroddhata* and *dhīrasānta*. The manner of Śrī Rāmacandra is *gambhīra*, grave, *vinayī*, polite or courteous, *sammānakārī*, one who can bestow proper etiquette of honor and homage to everyone, and so many characteristics that exemplify the *dhīrodātta* personality. Kāmadeva who enchants the *preyasīs* or *Vraja gopīs*, is *nīscinta*, carefree, is *nava-yauvana*, ever-youthful, and is *vidagdha*, ingenious and witty (that is, *rasika* or aesthetically appreciating beauty and excellence, *catura*, wise, and *paṭu*, skillful and dexterous) exemplifies the *dhīralalita* *nāyaka*. The manner of Bhīmasena is *uddhata*, arrogant and haughty, *ātma-ślādhā-parāyaṇa*, conceitful and brag-

namah om viṣṇupādāya gaura-preṣṭhāya bhūtale
śrī śrīmad bhakti prajñāna keśava iti nāmine
atimartya caritrāya svāśritānūñca-pāline
jīva-duḥkhe sadārttāya śrī-nāma-prema-dāyine

viśvasya nātha-rūpo'sau
bhakti vartma-pradarśanāt
bhukta-cakre vartitatvāt
cakravarty-ākhyayā bhavat

vañcha kalpatarūbhyaś ca
kṛpā-sindhubhya eva ca
patitānām pāvananebhyo
vaiṣṇavebhyo namo namah

śrī caitanya mano'bhīṣṭham sthāpitam yena bhūtale
svayam rūpaḥ kadā mahyam dadati sva-padāntikam

namo mahā-vadānyāya kṛṣṇa-prema pradāya te
kṛṣṇāya kṛṣṇa-caitanya-namne gaura tviṣe namah

ging, *roṣa-yukta*, possessing such a hot temper that it can be imposed on others to the point of embarrassment, and other qualities that exemplify the *dhīroddhata nāyaka*. The manner of Yudhiṣṭhira is *dhārmika*, devout and religious, *jīvendriya*, self-controlled and endowed with knowledge of *śāstra-jñāna* or scripturally authoritative and is thus exemplary of the *dhīraśānta nāyaka*.

All of the aforementioned *nāyakas* are further divided into two kinds called *pati* and *upapati*. (The *nāyaka pati* categories include the *vipra brahmanas* and *agnihotra* witnesses that have their daughters accept *vaidika* rites according to their *pāṇi-grahana* or marriage vows. Those who are not so deeply attached to and are contrary to *dhārmika* laws take shelter of the *parakīyā nāyikā* ladies and are known as *upapati*. In *śāstra* as well as material society *upapati* and *parakīyā* women are known to be extremely haughty and wayward or capricious, fit to be abandoned. This is completely correlative to mundane heroes, but this is not necessarily in relation to Śrī Kṛṣṇa, because Śrī Kṛṣṇa is the *mūla avatārī*, the original fountainhead of all incarnations, and thus is the master of *dharma* and *adharmā*, religion and irreligion. Śrīmatī Rādhikā's eternal nature is the *hlādinī* or *parā-śakti*. Other *gopīs* of Śrīmatī Rādhikā's are *kāya-vyūha*, direct manifestations, *prakāśa*, manifestations, or *aṁśa-svarūpa*, that is, they are plenary portions of Śrīmatī Rādhikā. Therefore Śrī Kṛṣṇa and His *svarūpa-bhūta-śaktis*, or internal potencies, are also no less constituent parts in His *viśuddha vilāsa* or pure, transcendental pastimes.)

Again, all of these are further divided into four kinds: *anukūla*, *dakṣina*, *śaṭha* and *dhṛṣṭa*. A *nāyaka* who displays loving attachment to only one *nāyikā* or heroine is called *anukūla*. A *nāyaka* who has loving attachment or whose behavior is equally distributed amongst many *nāyikās* is *dakṣina*. That *nāyaka* is called *śaṭha* when he speaks so sweetly and pleasantly in front of that *preyasī*, or beloved, but behind her, his practice is back-biting. A *dhṛṣṭa nāyaka* is a *nāyaka* who is a "liar" and is unafraid to approach another lover wearing *sambhoga-cihna*, obvious love-signs of meeting someone else.

(Thus there are ninety-six distinct *nāyakas*: that is, the three of *pūrṇa Dvārakā Kṛṣṇa*, *pūrṇatara Mathurā Kṛṣṇa*, and *pūrṇatama Gokula Kṛṣṇa* manifest into four kinds of *dhīrodatta*, *dhīralalita*, *dhīroddhata* and

dhīraśānta making twelve, then these twelve can be seen in their aspects of *pati* and *upapati*, making twenty-four, and finally their aspects of *anukūla*, *dakṣina*, *śaṭha* and *dhṛṣṭa* that make ninety-six distinct *nāyakas*.)

2—Nāyikā-vibhāga, Divisions of Heroines

athāśrayāmbana-nāyikāḥ prathamam svīyāḥ parakīyā itī dvi-vidhāḥ. kātyāyanī-vrata-parāṇām kanyānām madhye yā gandharvaṇa vivāhitāḥ tāḥ svīyāḥ. tad-anyaḥ dhanyādayaḥ kanyāḥ parakīyā eva. śrī rādhādyās tu prauḍhāḥ parakīyā eva. kīyantiyaḥ gokule svīyā api pitṛādi-śaṅkayā parakīyā eva. dvārakāyām rūkmīnyādyāḥ svīyā eva. tataś ca mugdhā, madhyā, pragalbhā itī tri-vidhāḥ. vakrokti pavitra bhartsana-kāriṇī yā sā dhīrā-madhyā. roṣataḥ kaṭhora-bhartsana-kāriṇī yā sā adhīrā-madhyā. miśrita-vākya yā sā dhīrādhīra-madhyā śrī rādhā. tatra pragalbhāpi dhīra-pragalbhā, adhīra-pragalbhā, dhīrādhīra-pragalbhā cetī tri-vidhā. tatra nija-roṣa-gopana-parā surate udāsīna yā sā dhīra-pragalbhā pālikā candrāvalī bhadrā ca. niṣṭhura-tarjjanena karṇetyapalena padmena yā kṛṣṇam tāḍyati sā adhīra-pragalbhā śyāmalā. roṣa-saṅgopanam kṛtvā kiñcita tarjjanam karoti yā sā dhīrādhīra pragalbhā maṅgalā. mugdhāti-roṣena mauna-mātra-parā eka-vidhāiva evam tri-vidhā madhyā pragalbhā tri-vidhā mugdhā eka-vidhā itī saptadhā. svīyā-parakīyā-bhedena catura-darśa-vidhā. kanyā ca mugdhaivaika-vidhā itī pañca-daśa-vidhā itī pañca-daśa-vidhā nāyikā bhavanti itī.

Kiraṇa-kiñjalka-vṛtti

In the beginning *svakīyā* and *parakīyā* are the first two kinds of divisions that take place. In Vraja those daughters of the *gopas* who have married Kṛṣṇa according to Gandharva rites and have observed the *kātyāyanī-vrata* or vows to *Yogamāyā* are *svakīyā*. They are distinct from Dhanya and the other *gopa-kanyās*, daughters of other *gopas*, who are *parakīyā*. *Prauḍhā* Śrīmatī Rādhikā and others who are amongst Kṛṣṇa's most beloved group are *parakīyā*. Besides this in Vraja there are some *kiśorīs*, adolescent girls, who are married yet are free from fear of relatives, brothers, mother and father, and are actually *parakīyā*. In *Dvārakā Rukmiṇī*, *Satyabhāmā* and the other *mahiṣīs* or queens are *svakīyā*.

(In *Śrī Bhakti-Rasāmṛta-Sindhu*, *śānta*, *dāsya*, *sakhya* and *vātsalya* are elaborately described, but for devotees in general the specific description of *madhura rasa* is not so helpful. In consideration of all *rasas* together, it has been very briefly described. In the addendum, at the end of the scripture *Ujvala-Nīlamanī*, this very confidential reason has been explained; this *Ujvala-Nīlamanī-Kīraṇa* describes the essence of that scripture in brief.)

Bhakti-Rasāmṛta-Sindhu-Bindu explains that the *sthayībhāva* of *ujvala-rasa* or *madhura rasa* is called *priyatā-rati*. When that *prīti* or love for Kṛṣṇa's *preyasīs* or beloved *gopīs* manifests within the heart together with the mood of "Kṛṣṇa is our all-in-all or life and soul," this is called *priyatā-rati*. The *preyasīs* or beloved *gopīs* are the *āśraya*, shelter, of this *priyatā-rati*, that is, all the *preyasīs* are *āśrayāmbana*, the support for this type of resort. This *priyatā-rati* comes from the *uddīpana* or stimulants for hearing about their *rūpa*, or their beautiful forms, *guṇa*, their divine qualities, *nāma*, their sweet names, and so on. Therefore, these—*rūpa*, *guṇa*, *nāma*, and so on—are the *uddīpana vibhāva*, or stimulants for remembering the Divine Couple.)

svakīyā—The ladies of the *vipra* brāhmaṇas and *agnihotra* priests who have undergone steady vows of *pati-vratā* and have married according to appropriate rules and regulations are known as *svakīyā*.

parakīyā—Those ladies who either neglect their mundane or Vedic dharma of rules and regulations and have offered themselves with deep spontaneous loving attachment to the Supreme Personality are *parakīyā*.

kanyakās—*Kanyakās* or *kanyās* are young girls that have the necessary qualities of *avivāhita*, unmarried, *salajjā*, shy and modest, reared and tended upon by their mother and father, rebellious and averse in their play with other *sakhīs*, and are *mugdā nāyikās*.

praudhā—*Vraja-nāris*, the ladies who are married to young *gopas* yet still maintain *sambhoga-lālasā*, intense longing and enthusiasm to meet Śrī Kṛṣṇa, and up to now have not borne any children from their wombs are *parodhā* or *praudhā*.)

Thereafter *svakīyā* and *parakīyā nāyikās* divide into three kinds—*mugdā*, *madhyā* and *pragalbhā*.

mugdā—*Mugdā nāyikās* are *nava-yauvana*, ever-youthful, *kāminī*, lovely and possessing *kāma* or *smara*, *vāmā* or left-wing in their *rati*, are *vāsībhūta*, subdued by nature, very shy in their *rati ceṣṭā* or display of *rati*, that is, beautifully concealing their perseverance to see His form. They also look with shameful eyes upon their

nāyika, or hero, as if they were offenders. And they do not show any *māna*, sulking anger, nor do they confide in any "pleasant-unpleasant" talks.

madhyā—They are *nava-yauvana*, ever-youthful, with some nature that is *pragalbhā*, that is, mature, insolent and outspoken; and they are both *madana*, possessing *kāma* or intense lust in their divine *bhāva*, and *lajjā*, modest and shy. In their *māna* or sulking anger, some are soft and some are hard or harsh to the point of unkindness, some are *dhīra* or firm and resolute, and some are *adhīra* or restless and impatient, and some have the nature of *dhīrādhīra nāyikā madhyā*, possessing both qualities.

pragalbhā—They are *nava-yauvana*, ever-youthful, *madāndha*, blind with passion, and are extremely eager *nāyikās* in their *rati-viṣaya* or object of loving attachment.

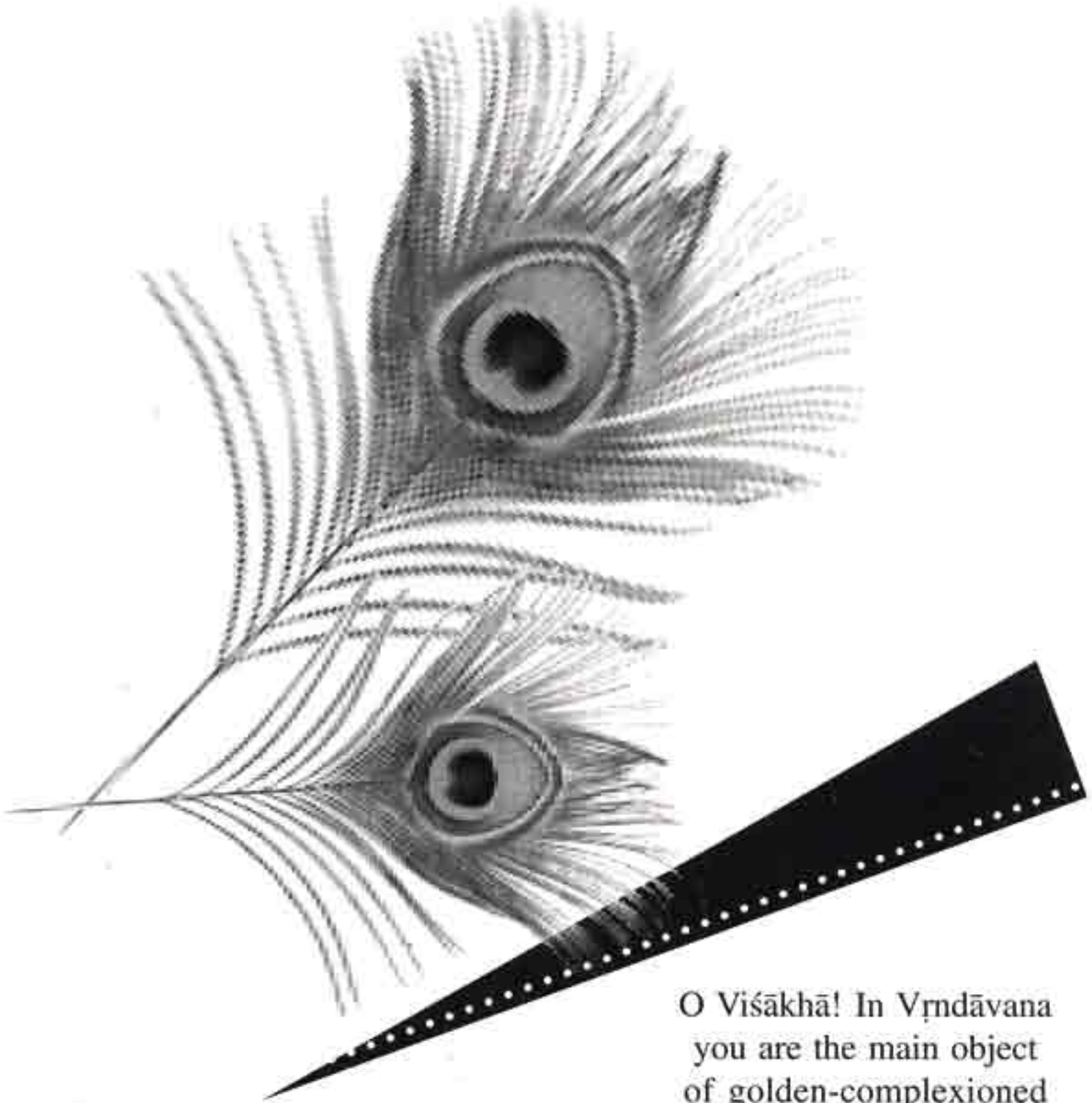
While displaying *māna*, *madhyā nāyikās* are also of three kinds: *dhīrā-madhyā*, *adhīrā-madhyā* and *dhīrādhīrā-madhyā*. That *nāyikā* whose expressions are completely grave in their reproach or admonition is *dhīrā-madhyā*. That state of anger which uses cruel words is *adhīrā-madhyā*. *Miśrita* words and expressions (*mṛdu*, sweet like honey, and *kaṭhora*, rigid and stern) and reproachful words are used by those who are *dhīrādhīrā-madhyā*.

Śrīmatī Rādhikā is the superlative *nāyikā*

The aforesaid *pragalbhā nāyikās* also have three divisions of *dhīrā-pragalbhā*, *adhīrā-pragalbhā* and *dhīrādhīrā-pragalbhā*. When their own anger is concealed and, moreover, those *nāyikās* who are detached and indifferent to the embraces and gestures of love of Kṛṣṇa, are *dhīrā-pragalbhā*. In *Vraja*, *Candrāvalī*, *Pālikā* and *Bhadrā* are *dhīrā-pragalbhā*. Those that rebuke relentlessly, snapping at Kṛṣṇa's lotus ears, that are decorated with lotus flowers and so on, are *adhīrā-pragalbhā*. In *Vraja*, *Śyāmalā sakhī* is *adhīrā-pragalbhā*. That hidden anger that slightly rebukes is *dhīrādhīrā-pragalbhā*. In *Vraja*, *Maṅgala sakhī* is *dhīrādhīrā-pragalbhā*. *Mugdā* has only one kind. Here is the extreme condition of anger and is *maunāvalambana*, subsisting on silence alone. These three kinds of *madhyā*, three kinds of *pragalbhā*, and one kind of *mugdā* class make seven kinds; and with the two divisions of *svakīyā* and *parakīyā* there are fourteen kinds of classifications. The *kanyakā mugdā* also has one kind. Therefore with the fourteen previously mentioned kinds and one kind of *kanyakā* class, there are fifteen kinds of *nāyikās*. ❀

*bhājanam varam ihāsi viśākhe
gaura-nīla vapuṣoḥ praṇayānām
tvam nija praṇayinor mayi tena
prāpayasva karuṇārdra-kaṭākṣam*

*Śrī Utkalikā-Vallarī—
Śrīla Rūpa Gosvāmī*



O Viśākhā! In Vṛndāvana
you are the main object
of golden-complexioned
Śrī Rādhikā and *nīlamanī*
Śrī Syāma's deep love!
Therefore, please give me
your divine blessings
so I may get the tender mercy
of Their sidelong glances!

