

Rays of The Harmonist

THE JOURNAL OF ŚRĪ GAUḌĪYA VEDĀNTA SAMĪTĪ

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ALSO INSIDE:
ŚRĪ SVARŪPA-
CARITĀMṚTAM
ŚRĪ ŚRĪ RĀDHĀṢṬĀMĪ
BHAJAN RAHASYĀ

ŚRĪ PURUṢOTTAMA VRATA



Dedicated to Ācārya Keśarī

**Nitya-Līlā-Praviṣṭa Om Viṣṇupāda Aṣṭottara-Śata
Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja
Founder Ācārya of Śrī Gauḍīya Vedānta Samiti**

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

Rays of
The Harmonist
THE JOURNAL OF ŚRĪ GAUḌĪYA VEDĀNTA SAMĪTĪ



Rays of The Harmonist is a bi-annual journal
of Śrī Gauḍīya Vedānta Samitī

Front cover:
Śrī Giridhara Kṛṣṇa lifting Govardhāna

Front inside:
Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja
and Śrī Devānanda Gauḍīya Maṭha, Navadvīpa

Back cover:
Mahāprabhu dancing during
Śrī Jagannātha Ratha Yātra

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STATEMENT OF PURPOSES

1. To protect the *vicāra-dhārā* (current of conceptions) of the *svārūpa-rūpānugā-guru paramparā* as presented in the modern age by Śrīla Saccidānanda Bhaktivinoda Ṭhākura (i.e., to uproot opinions opposed to the genuine conclusions of the *Śrī Gauḍīya-sampradāya*).

2. To promote a cooperative effort to preach the message of Śrī Rūpa-Raghunātha as per the last instructions of Prabhuṣpāda Śrīla Bhaktisiddhānta Sarasvāti Ṭhākura.

EDITORIAL

*W*e hear from Vaiṣṇavas and *śāstra* that whatever information is presented in worldly journals by persons with material knowledge must also be of a mundane nature. Thus, those who read such journals will naturally be overcome by material consciousness. Being bound by mundane concepts alone, man has become averse to Bhagavān. Absence of spiritual knowledge is the root cause of this aversion. Spiritual knowledge emanates only from spiritually conscious words and instructions (*cetana vāñī*). The message of Śrī Caitanya (*caitanya vāñī*) is, in fact, *cetana vāñī*. *Rays of The Harmonist* (Śrī Sajjana-Toṣaṇī) is indeed Śrī Caitanya's *vāñī* and, therefore, it can never be a mundane entity. Those who are *sajjana* (followers of the Absolute Truth) will accept Śrī Caitanya's *vāñī*, and can never be satisfied by any *vāñī* of this world.

Rays of The Harmonist embodies the *cetana vāñī* of Śrī Caitanya's realm and is thus a supremely pure and spiritually conscious entity (*cetana vastu*). The *cetana vastu* is always engaged in Śrī Caitanya's service. By discussing and cultivating this *cetana vāñī*, which is engaged in Śrī Caitanya's service, the *jīva* will also become blessed with a service attitude towards Him.

People who are in the grip of worldly knowledge and who hanker after sense enjoyment can never comprehend the *svarūpa* of *Rays of The Harmonist*. They imagine it to be a common worldly magazine. In fact, it is not mundane, but is rather a transcendental entity coming from the spiritual realm. Thus, it is the object of everyone's worship and service.

This journal can be understood by those possessed of a service attitude attained through the mercy of the journal itself. Service attitude means reading in the proper process:

*yāha, bhāgavata paḍa vaiṣṇavera sthāne
ekānta āśraya kara caitanya-carāṇe
(C.C. Antya 5.131)*

[Śrī Svarūpa Dāmodara's highest instructions to all the *jīvas* is: "If you want to understand *Śrīmad-Bhāgavatam*, you must approach a *paramahansa* Vaiṣṇava who is completely detached from worldly sense enjoyment and hear from him. Being exclusively surrendered at the lotus feet of Śrī Caitanyacandra, the sole asset of such Vaiṣṇavas is the import of the *Bhāgavatam* as presented by Śrī Caitanya."]

This journal can only be understood by accepting the shelter of and serving the lotus feet of the Gauḍīya *bhaktas* under the guidance of living Vaiṣṇavas who possess the above mentioned qualities. It can never be understood simply by scholarship or mundane intelligence.

Rays of The Harmonist is a supremely pure entity of Vaikuṅṭha and is *nitya-mukta*, eternally liberated. One can become *nitya-mukta* only by hearing *nitya-mukta vāñī*. Let us make our lives blessed by serving the Gauḍīya *bhaktas* in the guidance of *Rays of The Harmonist* and the lotus feet of our Gauḍīya *guru-varga*, who are the *nija-jana* (personal associates) of Śrī Caitanya-deva. □

[Spirit of the editorial taken from *Śrī Gauḍīya Pātrika*, 1950]





ŚRĪMAN MAHĀPRABHOR AṢṬAKAM

ALSO KNOWN AS
“ŚRĪ SVARŪPA-CARITĀMṚTAM”
By Śrīla Viśvanātha Cakravartī Ṭhākura

(1)

*svarūpa! bhavato bhavatv ayam iti smita-snigdhayā
giraiva raghunātham utpulaki-gātram ullāsayan
rahasy upadiśan nija-praṇaya-gūḍha-mudrām svayaṁ
virājatu cirāya me hṛdi sa gauracandraḥ prabhuh*

“He Svarūpa! This Raghunātha will remain in your care.” With these sweet words from His smiling face, Śrīman Mahāprabhu made Raghunātha dāsa so blissful that his bodily hairs stood erect, and in a solitary place He personally instructed Raghunātha dāsa on the confidential aspects of His own love. May that Mahāprabhu Śrī Gauracandra be present within my heart forever.

(2)

*svarūpa! mama hṛd-vraṇaṁ bata! viveda rūpaḥ katham
lilekha yad ayam paṭha tvam api tāla-patre 'kṣaram
iti praṇaya-vellitāṁ vidadad āsu rūpāntaraṁ
virājatu cirāya me hṛdi sa gauracandraḥ prabhuh*

“He Svarūpa! How could Rūpa have understood My heart? You too should read this verse that he has written on the palm leaf.” In this way, Mahāprabhu would sometimes exhibit His great *prema* and sometimes keep it concealed. May that Mahāprabhu Śrī Gauracandra be present within my heart forever.

(3)

*svarūpa! parakīya-sat-pravara-vastu-nāsecchatām
dadhajjana iha tvayā paricito na vetikṣayan
sanātanam uditya vasmīta-mukhaṁ mahā-vismitaṁ
virājatu cirāya me hṛdi sa gauracandraḥ prabhuh*

“He Svarūpa! There is someone present here who desires to destroy the most elevated and eternally perfect devotional stage of *parakīyā-bhāva*. Are you able to recognize him?” In this humorous way, Mahāprabhu indicated to everyone the greatly astonished Śrī Sanātana, who joyfully laughed at first, and then lowered his face in embarrassment. May that Mahāprabhu Śrī Gauracandra be present within my heart forever.

(4)

*svarūpa! harināma yaj jagad aghoṣayam tena kim
na vācayitum apy athāsakam imaṁ śivānandajam
iti svapada-lehanaiḥ śiṣum acīkarat yaḥ kavim
virājatyu cirāya me hṛdi sa gauracandraḥ prabhuh*

“He Svarūpa! I have made all the residents of this world chant *harināma*, but what have I accomplished if in the end I cannot make this young son of Śivānanda chant *harināma*?” Saying this, Mahāprabhu made the child suck one of His toes and thereby turned him into the greatest of poets. May that Mahāprabhu Śrī Gauracandra be present within my heart forever.

(5)

*svarūpa! rasa-rītir ambuja-dṛśām vraje bhāṇyatām
ghana-praṇaya-mānājā śruti-yugaṁ mamotkaṅṭhate
ramā yad iha mānini tad api lokayeti bruvan
virājatu cirāya me hṛdi sa gauracandraḥ prabhuh*

“He Svarūpa! Describe the characteristics of the *rasa* of the condensed affection arising from the *māna* of the lotus-eyed *vraja-gopīs*. My ears are eager to hear it. Look! Because Lakṣmīdevī was unable to attain such exalted love, she has become indignant!” In this way, Mahāprabhu revealed His innermost feelings to Svarūpa Dāmodara Gosvāmī. May that Mahāprabhu Śrī Gauracandra be present within my heart forever.

(6)

*svarūpa! rasa-mandiraṁ bhavasi man-mudām āspadam
tvam atra puruṣottame vraja-bhuviva me vartase
iti sva-pariramabhāṇaiḥ pulakinaṁ vyadhāt taṁ ca yo
virājatu cirāya me hṛdi sa gauracandraḥ prabhuh*

“He Svarūpa! You are most dear to Me, and you are a temple of *rasa*! Because you are residing here, this Puruṣottama-kṣetra appears to Me to be Vṛndāvana.” Saying this, Mahāprabhu embraced Svarūpa Dāmodara around the neck with great fondness, causing his bodily hairs to stand erect in ecstasy. May that Mahāprabhu Śrī Gauracandra be present within my heart forever.

(7)

*svarūpa! kim apikṣitam kva nu vibho! niṣi svapnataḥ
prabho! kathaya kinnu tan-nava-yuvā varāmbhodharaḥ
vyadhāt kim ayam iksyate kim u na hity agāt tām dasām
virājatu cirāya me hṛdi sa gauracandraḥ prabhuh*

“He Svarūpa! What was it that I saw?”

“Prabhu, when did You see it?”

“In a dream last night.”

“Prabhu, what was it like?”

“It was a youth whose bodily complexion resembled that of a fresh monsoon cloud.”

“What was He doing? Is it possible to see Him now?”

“No, I am unable to see Him now.” Saying this, Mahāprabhu would become overwhelmed in grief, and fall into an unprecedented state of emotion. May that Mahāprabhu Śrī Gauracandra be present within my heart forever.

(8)

*svarūpa! mama netrayoḥ purata eva kṛṣṇo hasann
apaiti na kara-graham vata! dadāti hā! kim sakhe!
iti skhalati dhāvati svasiti ghūrṇate yaḥ sadā
virājatu cirāya me hṛdi sa gauracandraḥ prabhuh*

“He Svarūpa! Kṛṣṇa stood before Me smiling, but then He ran off and did not let me catch Him. Alas! Alas, My friend! What will I do now? ” Saying this, Mahāprabhu would repeatedly fall on the ground, run here and there, breathe rapidly, and sometimes whirl around. May that Mahāprabhu Śrī Gauracandra be present within my heart forever.

(9)

*svarūpa-caritāmṛtam kila mahāprabhor aṣṭakam
rahasyatamam adbhutam paṭhati yaḥ kṛtī praty aham
svarūpa parivāratām nayati tam śaci-nandano
ghana-praṇaya-mādhurim sva-padayoḥ samāsvādayan*

Śrī Śaci-nandana Mahāprabhu will make those who regularly recite this wonderful and confidential Śrīman Mahāprabhor-aṣṭaka named *Svarūpa-Caritāmṛta* taste the sweetness of His intense *prema*. He will accept them as eternal associates of Svarūpa Dāmodara. □

Śrī Puruṣottama-māsa-mahātmya

THE GLORIES OF ŚRĪ PURUṢOTTAMA MONTH

By Śrīla Saccidānanda Bhaktivinoda Ṭhākura



TWO DIVISIONS OF ŚĀSTRA—SMĀRTA AND PARAMĀRTHA

The Vedic *ārya-sāstras* are divided into two sections—*smārta* (literature based on *smṛti*) and *paramārtha* (transcendental literature based on *śruti*). Those who are eligible (*adhikāri*) for the *smārta* section do not have any natural inclination or taste for the *paramārtha-sāstras*. The thoughts, principles, activities and life goal of every human is constituted according to his respective *ruci* (inclination). Generally, *smārtas* accept those scriptures which are in accordance with their respective *ruci*. Having greater *adhikāra* for *smārta-sāstra*, they do not demonstrate much regard for *paramārthika-sāstra*. Providence is the agent behind the creation of these two divisions. Therefore, undoubtedly the maintainer of the world must have a hidden purpose in having made such an arrangement.

As far as I understand, the purpose is that the *jīvas* sequentially make progress in their level of consciousness by remaining steadfast in their respective *adhikāra*. By deviating from one's *adhikāra*, one falls down. According to one's activities, a person attains

two types of *adhikāra*—*karmādhikāra* and *bhakti-adhikāra*. As long as one maintains his *karmādhikāra*, he derives benefit from the path shown by the *smārta* section. When he enters *bhakti-adhikāra*, by transgressing the *karmādhikāra*, then he develops a natural *ruci* (inclination) for the *paramārthika*, or transcendental, path. Therefore, providence has made these two divisions of *sāstra*: *smārta* and *paramārtha*.

THE RULES AND REGULATIONS OF SMĀRTA ŚĀSTRA ARE COMMITTED TO KARMA

The *smārta sāstra* has made various types of rules and regulations in order to help one attain *niṣṭhā*, steadfastness, in *karmādhikāra*. In many instances, it even demonstrates indifference towards *paramārtha sāstra* to make people attain specific *niṣṭhā* in such rules and regulations. In reality, although *sāstra* is one, it manifests in two ways for the people. If the *jīva* gives up *adhikāra-niṣṭhā*, he can never attain auspiciousness. For this reason, the *sāstras* have been divided into two: *smārta* and *paramārtha*.

ADHIMĀSA (EXTRA MONTH), ALSO CALLED MALA MĀSA (IMPURE MONTH), IS DEVOID OF ALL AUSPICIOUS ACTIVITIES

By dividing the whole year in twelve parts, the *smārta-sāstras* have ascertained the auspicious, or religious, activities for these twelve months. All the *karma*, religious activities which are part of the *varṇāśrama* system when allotted to the twelve months, leave the extra month (*adhimāsa*) devoid of any such activity. There is no religious performance in *adhimāsa*. In order to keep lunar months and solar months in tally, one month has to be excluded every 32 months. The name of that month is *adhimāsa* (extra month).² *Smārtas* have discarded this extra month, considering it abominable. They gave it names such as *mala māsa* (impure month), *cora māsa* (thieving month), and so on.

FROM THE PERSPECTIVE OF PARAMĀRTHA-ŚĀSTRA, ADHIMĀSA IS SUPERIOR AND ADVANTAGEOUS FOR HARI-BHAJANA

On the other hand, the most worshipable *paramārtha-sāstra* acclaims *adhimāsa* as the most outstanding month for transcendental activities. Since life in this world is temporary, it is not proper to spend any part of one's life meaninglessly. It is imperative for the *jīva* to remain continuously engaged in *hari-bhajana* at every moment. Thus, the *adhimāsa*, which comes every third year, may also become useful for *hari-bhajana*. This is indeed the deep meaning of *paramārtha-sāstras*. Even though *karmīs* perceive this month to be devoid of all auspicious activities, for the deliverance of all the *jīvas*, *paramārtha sāstra*, on the other hand, has ascertained that period as the most conducive for *hari-bhajana*. *Paramārtha sāstra* says, "He *jīva*! During this *adhimāsa* why should you remain lazy in *hari-bhajana*? Śrīmad Golokanātha Himself has ascertained that this month is the best of all. It is superior even to the greatly pious months of Kārttika, Māgha and Vaiśākha. In this month, you should perform *arcana* of Śrī Śrī Rādhā-Kṛṣṇa with special rules, or moods, for *bhajana*. You will thereby attain all types of perfection."

THE HISTORY AND GLORIES OF ADHIMĀSA AND HOW IT RECEIVED THE NAME PURUṢOTTAMA

The glories of *adhimāsa* are mentioned in the thirty-first chapter of the *Nārāḍya Purāṇa*. *Adhimāsa* considered the sovereignty of the twelve months and saw that he was being slighted. He went to *Vaiṅkṛta* and related his dilemma to Śrī Nārāyaṇa. Out of compassion, *Vaiṅkṛta-pati* took *Adhimāsa* with Him and appeared before Śrī Kṛṣṇa in *Goloka*. After hearing about the distress of *mala māsa* (the impure month), Śrī Kṛṣṇa's heart melted and He spoke thus:

**Puruṣottama month
is superior even
to the greatly pious months
of Kārttika, Māgha and
Vaiśākha.**

*aham etair yathā loke prathitah puruṣottamaḥ
tathāyam api lokeṣu prathitah puruṣottamaḥ
asmai samarpitāḥ sarve ye guṇamayi saṁsthitāḥ
mat-sādṛṣyam-upāgamyā māsānamadhiḥ bhavet
jagat-pūjyo jagat-vandyo māso 'yam tu bhavisyati
sarve māsāḥ sakāmās ca niṣkāmo 'yam mayā kṛtāḥ
akāmaḥ sarvakāmo vā yo 'dhimāsam prapūjayet
karmāṇi bhasmasāt kṛtvā mām evaiṣyaty asaṁśayam
kadācin-mama bhaktānāmaparādheti gaṇyate
puruṣottama-bhaktānām nāparādhaḥ kadācana
ya etasmin-mahā mūḍhā japa-dānādi-varjitāḥ
sat-karma-snāna-rahitā deva-tīrtha-dviḥ dviṣaḥ
jāyante durbhagā duṣṭāḥ para-bhāgyopajivanaḥ
na kādacit sukham teṣāṁ svapne 'pi śaśa-sṛṅgavat
yenāhamarcito bhaktyā māse 'smin puruṣottame
dhana-putra-sukham bhūṅktvā paścād-goloka-vāsabhāḥ*

"He *Ramāpati*! Just as I am celebrated in this world by the name *Puruṣottama*, similarly, this *Adhimāsa* too will be renowned in the world by the name *Puruṣottama*. Now I offer all My qualities to this month. Becoming like Me, from today onwards, this *Adhimāsa* is the monarch of all the other months, and is the most worshipable and most adored in the world. All other months are *sakāma*, that is, they will grant worldly desires. This month, however, is *niṣkāma*. Those who worship this month, either without any desires (*akāma*) or with all types of desires, will have all their *karmas* burnt. Then

² It is stated in *Śrī Sūrya Siddhānta* that in one *mahāyuga* there are 1593336 extra months and 51840000 solar months. Therefore, there is one extra month after every 32 months, 16 days and 4 hours of the solar calendar.

they will achieve Me. My *bhaktas* sometimes commit offenses, but in this Puruṣottama month, they will be protected from committing any offense. In this *adhimāsa*, those greatly foolish persons who neglect to perform auspicious activities, such as *jaṭa*, giving in charity, visiting and bathing at the holy places, and who are envious of the *dvijas* (*brāhmaṇas*) are deemed wicked, unfortunate and living at the cost of others. Thus, they will not attain a scent of happiness, even in their dreams. Conversely, those who are filled with *bhakti* will take advantage of this Puruṣottama month to perform *arcana* to Me. After enjoying worldly happiness, such as wealth, sons and so on, they will eventually attain residence in Goloka.

THE GLORIES OF
PURUṢOTTAMA MONTH IN
THE CONTEXT OF
DRAUPADĪ'S HISTORY

Many episodes from the *Purāṇas* are narrated in the context of the glories of Puruṣottama month. One such example is Draupadi. In her previous life, she was the daughter of Medhā Ṛṣi. Even after hearing of the glories of Puruṣottama month from Durvāsā Ṛṣi, she neglected to observe that month. As a result, she attained many sufferings in that life and became the wife of five husbands in her birth as Draupadi. During their exile, the Pāṇḍavas followed Śrī Kṛṣṇa's instructions to observe *puruṣottama-māsa-vrata* and thus crossed over all their sufferings. As it is said:

*evam sarveṣu tirtheṣu bhramantaḥ pāṇḍunandanāḥ
puruṣottama-māsādya-vrataṁ cerur vidhānataḥ
tadante rājyam atulam avapur gata-kaṅṭakam
pūrṇe caturdaśe varṣe śrī kṛṣṇa-kṛpayā mune*

“He Muni! During the period of their exile, the Pāṇḍavas traveled throughout all the holy places, and by the mercy of Śrī Kṛṣṇa they observed Śrī Puruṣottama *vrata* with all rules and regulations. As a result of this they completed their fourteen years of exile without any obstacles and at the end attained an unparalleled kingdom.”

THE ACCOUNT OF KING DṚḢHADHANVĀ
AS SPOKEN BY VĀLMIKI REGARDING
PURUṢOTTAMA VRATA

Puruṣottama-māsa is glorified in the account of King DṚḢhadhanvā's previous birth. At Badarikāśrāma, Nārada heard the procedure of the *vrata* from Nārayaṇa Ṛṣi, which Vālmiki Muni then related to King DṚḢhadhanvā in answer to the king's questions. Just as the rules of *ahanika* (*gāyatri mantras*) for *brāhmaṇas* are ascertained in *dharma-sāstras*, similarly, the obligatory activities for one observing Puruṣottama *vrata* are also delineated, beginning from the *brahma-muhūrta* hour.

RULES FOR BATHING IN THE
MONTH OF ŚRĪ PURUṢOTTAMA

Regarding the rules for bathing during Puruṣottama month, it is said:

*samudragā nadī-snānam-
uttamam parikirtitam
vāpī-kūpa-taḍāgeṣu
madhyaman kathitam budhaiḥ
gṛhe snānam tu sāmānyam
gṛhasthasya prakirtitam*

“There are three types of baths as declared by the wise. Bath in the rivers which meet the ocean is the topmost. Bath in lakes, ponds and wells is the second best, and bath in one's home is an ordinary bath.”

For one who is observing Śrī Puruṣottama *vrata*, after taking bath he should observe the following:

*sāpavitrena hastena kuryād ācamana-kriyām
ācamya tilakam kuryād-gopī-candana-mṛt-snayā*

Just as I am celebrated in this world by the name Puruṣottama, similarly, this *adhimāsa* too will be renowned in the world by the name Puruṣottama. Now I offer all My qualities to this month. Becoming like Me, from today onwards, this *adhimāsa* is the monarch of all the other months, and is the most worshipable and most adored in the world.

*urddhvaṇḍra mṛjūṁ saumyaṁ daṇḍākāraṁ prakalṭpayet
saṅkha-cakṛādīkaṁ dhāryaṁ gopī-candana-mṛtsnayā*

“After bathing one should perform *ācamana* with clean hands. One should then make paste of *gopicandana* clay and wear simple, beautiful, straight *urddhvaṇḍra tilaka* on his forehead and the marks of conch, disc and so on, on his body.”

THE EXCLUSIVE WORSHIP OF ŚRĪ ŚRĪ RĀDHĀ-KṚṢṆA IS OBLIGATORY IN PURUṢOTTAMA MONTH

The worship of Śrī Kṛṣṇa is the obligatory activity of Puruṣottama month.

*puruṣottama-māsasya daivataṁ puruṣottamaḥ
tasmāt sampūjayed bhaktyā śraddhayā puruṣottamam*

Vālmiki said, “He Dṛḍhadhanvā! Puruṣottama Śrī Kṛṣṇa is the presiding deity of the Puruṣottama month. Therefore, being filled with *bhakti-śraddhā*, you should worship Puruṣottama Śrī Kṛṣṇa with sixteen types of paraphernalia every day of this month. As it is said:

śoḍaśopacārais ca pūjayed puruṣottam

“The worship of the divine couple Śrī Śrī Rādhā-Kṛṣṇa is indeed obligatory in Puruṣottama māsa.”

*āgaccha deva deveṣa śrī kṛṣṇa puruṣottama
rādhayā sahitaś cātra gṛhāṇa pūjanaṁ mama*

ACTIVITIES FORBIDDEN IN THE MONTH OF PURUṢOTTAMA

All the rules and regulations regarding Śrī Puruṣottama *vrata*, which we have presented above from these *śāstras*, should be followed by religiously devoted persons of all the *varnas* (castes). The *Nāradiya Purāṇa* concludes by saying that in the holy place of Naimiṣaranya, Śrī Suta Gosvāmī spoke to the assembled devotees as follows:

*bhārate janurāsādyā puruṣottam-uttamaṁ
na sevante na śṛṇvanti gṛhāsakta narādhamāḥ
gatāgataṁ bhajante 'tra durbhagā janmajanmani
putra-mitra-kalatṛāpta-viyogād duḥkha bhāgināḥ
asmīn māse dvija śreṣṭhā nāsacchāstrany udāharet
na svapet para-sayāyām nālapet vitatham kvacit
parāpavādān na krayān na kathañcit kadācana
parānnañca na bhujita na kurvita parakriyām*

“Even after taking birth in India, those who are the lowest of mankind remain attached to household life and never hear the glories of Śrī Puruṣottama *vrata*; nor do they observe it. Such unfortunate persons undergo the suffering of repeated birth and death and the distress inflicted by the separation from sons, friends, wife and other relatives.

“O best of the *dvijas*! In this Puruṣottama month, one should not uselessly discuss worldly literature or mundane poetry. One should not sleep on the bed of others nor indulge in discussions of worldly sense enjoyment. One should not criticize others, eat foodstuffs cooked by others, or perform activities prescribed for others.”

THE OBLIGATORY ACTIVITIES IN THE PURUṢOTTAMA MONTH

*vittasāthyam akurvāṇo dānaṁ dadhyād dvijātaye
vidyamāne dhane sāthyam kurvāṇo rauravaṁ vrajet*

*dīne dīne dvijendrāya dattvā bhōjanam-uttamam
divasasyāṣṭame bhāge vratī bhōjanam ācāret*

*indradyumnaḥ śatadyumno yauvanāśvo bhāgīrathāḥ
puruṣottamam ārādhya yayur bhāgavadantikam*

*tasmāt sarva prayatnena samsevya puruṣottamaḥ
sarva sādhanataḥ śreṣṭhāḥ sarvārtha phala-dāyakaḥ*

**govardhana-dharam vande gopālam gopa-rūpinam
gokulotsavam-īśānam govindam gopikā-priyam³**

*kauṇḍinyena purā proktam imān mantram punaḥ punaḥ
jāpan-māsam nayed bhaktyā puruṣottamam-āpnuyāt*

*dhyāyen-navaghana-syāmaṁ dvibhujam muralidharam
lasat pita-pātaṁ ramyaṁ sa-rādhan puruṣottamam*

*dhyāyaṁ dhyāyaṁ nayan-māsam pūjayan puruṣottamam
evam yaḥ kurute bhaktya svābhīṣṭam sarvam āpnuyāt*

“Giving up miserliness, one should give in charity to the *brāhmaṇas*. If a person remains miserly even though he has wealth, his miserliness will be the cause of his going to Raurava (one type of hell). Everyday one should feed the Vaiṣṇavas and *brāhmaṇas* with the best foodstuffs. A person who is following the vows should take his food in the eighth part of the day. Indradyumna, Śatadyumna, Yauvanāśva and Bhāgīratha attained *sāmiṇya*, close association of Bhagavān by worshipping the

³“I worship the lifter of Govardhana, Gopāla, who has the form of a *gopa*. He is the festival of Gokula (*gokula-utsava*), the Supreme Controller of all (*īśvara*), and He is Govinda the beloved of the *gopīs* (*gopikā-priyam*).”

Puruṣottama month. One should perform service to Puruṣottama with all of one's endeavors. Such service to Puruṣottama is superior to all types of *sādhana* and fulfills all variety of desires. In a previous age, Kauṇḍilya Muni repeatedly chanted the *mantra* 'govardhana-dharaṇa vande'. By chanting this *mantra* with devotion during Śrī Puruṣottama month, one will attain Śrī Puruṣottama Himself. One should devote Puruṣottama month to constantly meditating upon *nava-ghana dvibhujā muralīdhara pītāmbara Śrī Kṛṣṇa* with Śrī Rādhā. Those who do this with devotion will have all their cherished desires fulfilled."

THE OBSERVANCE FOR TRANSCENDENTALISTS — SVANIṢṬHA, PARANIṢṬHA AND NIRAPEKṢA

There are three types of transcendentalists: *svaniṣṭha* — those who are steadfast in their personal vows; *paraniṣṭhita* — those who are steadfast in following the vows set forth by their respective *ācāryas*; and *nirapekṣa* — those who are indifferent to the above two types of steadfastness⁴ All the activities mentioned above for Puruṣottama month are prescribed for *svaniṣṭha* transcendentalists. *Paraniṣṭhita bhaktas* are eligible to observe Puruṣottama *vrata* according to the rules and instructions of Kārttika *vrata* prescribed by their respective *ācāryas*. *Nirapekṣa bhaktas* respect this sacred month by daily honoring *śrī bhagavat prasād* with one-pointed attention, following some routine for *śravaṇa* and *kīrtana* of *śrī harināma* according to their capacity.

The following statement from *Viṣṇu Rahasya*, which is the topmost instruction of *Śrī Hari-bhakti-vilāsa*, recommends:

*indriyārtheṣv-asaktānāṁ sadaiva vimalā matih
paritoṣayate viṣṇuṁ nopavāso jītātmanah*

"Those whose intelligence has been purified by *bhakti* are detached from the inclination for sense enjoyment. The intelligence of such persons is naturally pure; therefore, they are *jītātma*, they have conquered their minds. It is by their innate *bhakti*, rather than by *upavāsa* (fasting) and other such activities, that they have purified their minds and are thus able to please Śrī Kṛṣṇa at all times."

THE INNATE RUCI (INCLINATION) AND OBLIGATORY ACTIVITIES OF EKĀNTIKA BHAKTAS

Therefore, Śrīla Sanātana Gosvāmi has concluded his book *Śrī Hari-bhakti-vilāsa* by presenting the following statements for one-pointed devotees:

*evam ekāntināṁ prāyaḥ kīrtanaṁ smaraṇaṁ prabhoh
kurvatāṁ paraṁ-prītyā kṛtyam-anyaṁ na rocate
bhāvena kenacit preṣṭhaḥ śrī mūrter-aṅghri sevane
syād icchyaishāṁ svatantraṇa sva-rasanaiva tad-vidhiḥ
vihiteṣv eva nityeṣu pravartante svayam hite
ityādy ekāntināṁ bhāti mähātmyaṁ likhitam hi tat*

"*Ekāntika bhaktas* (one-pointed devotees) of Śrī Kṛṣṇa consider *śrī kṛṣṇa-smaraṇa* and *śrī kṛṣṇa-kīrtana* alone to be the most fulfilling and valued activities. Generally, they do not engage in any other *aṅgas* of *bhakti* besides these two, which they cultivate with great love and affection. Their eagerness for these *aṅgas* is so strong that no other activity can captivate their taste. They develop an intense desire to serve the lotus feet of Śrī Kṛṣṇa in a specific mood. Therefore, they render service to the lotus feet of Śrī Kṛṣṇa with moods which are favorable to their own *rasa*, along with some independence (to give up the injunctions which are unfavorable to their cultivation). This alone is their *vidhi*. The *ekāntika bhaktas* are not bound to follow all the rules and regulations which have been prescribed by the ṛṣis. The moods of the *ekāntika bhakta's* inborn, natural disposition generally remain prominent. This is their glory."

ADHIMĀSA IS DEAR TO BHAKTAS AS THERE IS NO DISTURBANCE FROM THE KARMA-KĀṆḌA IN THIS MONTH.

The *bhaktas* observe Śrī Puruṣottama month according to their respective *adhikāra*; this means according to the distinctions of the moods of *svaniṣṭha*, *paraniṣṭhita* and *ekāntika bhaktas*. Bhagavān Vrajanātha Śrī Kṛṣṇa is the sovereign of this month; therefore, *adhimāsa* is dear to every *bhakta*. This is because, incidentally, in this month no disturbance from the *karma-kāṇḍa* can come to obstruct the performance of one's *bhakti*. □

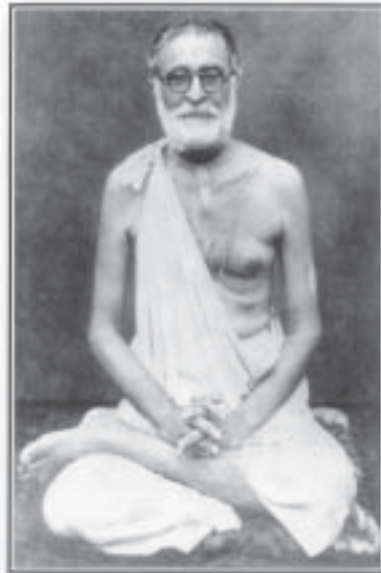
(Translated from *Śrī Gaudiya Patrika* 2/4)

⁴*Svaniṣṭha* and *paraniṣṭhita bhaktas* are generally householders and *nirapekṣa bhaktas* are renunciates.

TRANSCENDENTAL SOUND

Discourse by
Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura
during an interview with
Dr. Magnus Hirschfield of Berlin:
September 18, 1931

Dr. Magnus Hirschfield approached Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura with the question, “What are the main features of your teachings?” His Divine Grace was pleased to speak for about an hour as follows:



*W*e are agents who require help from outside to sustain our existence. The help that is coming to us at present is inadequate. Inadequacy is the normal condition of the present atmosphere. By examination with our rationalistic principle we require more help than our friends offer. We have five senses to pick up the knowledge of the present world. As seekers of the Truth, we require that we should be endowed with more knowledge. Our thirst is not quenched by the ordinary knowledge deducible from sense-perception. This impulse leads us to inquire as to how we can have more knowledge than can be had here.

We believe that there is an agency who is not furnishing the requisite knowledge because we are proving ineligible for admission to the plane of adequate knowledge. This is the source of the theistic conception regarding the necessity for the existence of the Absolute Knowledge as distinct from the knowledge of apparent truth. Hence the conception of the necessity of the coming of the special agent of the Absolute Knowledge, as our thirst is never to be quenched by the supply of the agents of empiric knowledge who alone are ordinarily available here.

We should seek for the fountainhead of all knowledge. If we do not do so, we find ourselves poorly supplied. Our capacity of retention of knowledge also leaves us when we choose to be conversant

with local, temporary, apparent truths. The symbolical deceptive knowledge is presented when we neglect to seek the connecting thread of all knowledge. Time comes when our physical equipment parts from all its seeming possessions.

The Theistic conception refers to a Fountain-Head where Knowledge is full, Ever-existing, and can impart incessant Bliss. We are pleasure-seekers through the senses, yet the empiric view does not offer the facility to supply us with incessant Bliss.

There must be a Theistic view. We have to scrutinize the position of Absolute Knowledge, Existence and Bliss required by us. We must seek for that place where the Absolute Knowledge, Existence and Bliss is to be had.

Through mathematics we get a glimpse of the fourth dimension. We are practically restricted to the third dimension by our senses except for a very hazy idea of direction only. Unless the Fountain-Head is traced, we cannot cease from seeking, or from being debarred and led astray from Knowledge that supplies an enduring basis for true existence. We are thus compelled by the very direction of all our activities to seek after things which should be called Absolute. Or, to sum up, as we pass our days in the non-Absolute region, we should have the impulse to have access to the

transcendental region from which these dimensions are excluded.

If we are not to have Full Knowledge, Unending Life, Uninterrupted Bliss, this life would be a pessimistic existence. We shall then submit to be born, grow, and pass away without tackling the inadequacies of the phenomena.

We should trace the Fountain-Head, the Real Cause from Whom all these have emanated, not being content with the agnosticism that prevails, more or less, at present.

We should seek for more knowledge than we get from our senses. We hope that some clue of the transcendental world should be received by us through a particular process unknown to men with sensuous habits who are busy with phenomena only, concocting many ideas about the future life. For completing all preparations for peace at the long end, some subscribe to metaphysics, and some to only this life. These varying opinions do not satisfy—for the reason that they are secular. The tentative solutions offered by speculative philosophy are tainted by this radical defect. They give particular views that do not satisfy, being based upon the mundane condition investigated through the senses. The Absolute Knowledge, possessed of all Knowledge, Existence, Bliss, can give all that we are in need of.

We are not in a position to advance one step beyond these three dimensions. We are restricted to the partial view. We cannot get the whole impression of a globular sphere at a glance. Some turning or transformation of the angle of vision is required for the purpose of getting the full view. We get the view of only a quarter of the all-round. We see 180 degrees at a time. If we require to see at our backs, we have to turn our head to that direction. Then, half the sphere is exposed.

At a glance we see only a quarter of the sphere of existence. So we are lacking in a simultaneous grasp of the whole idea. We should not, therefore,

turn Agnostics, etc. When we fail to have the full view fully, at one time, we should know that our determination of self is but an infinitesimal part of the Fountain-Head from Whom many things have emanated. We should, on the contrary, trace Him from where deviation is not possible. The challenging part is to have no lien to deviate from the Fountain-Head.

Any deviation is only part and parcel of phenomena, not the whole thing. The immanent and transcendent are ignored. We engage in one thing with our whole attention, but the exposition of that thing gives a partial idea. If the attributions are eliminated, the original thing is to be sought in which many things are incorporated. Incorporation itself gives very little of the whole Integer. The Absolute Truth is thus defined: 'The Absolute Truth reserves the right of not being exposed to our senses.' Our senses fail to get at the whole thing at a time.

**We believe that
there is an agency
who is not furnishing
the requisite knowledge
because we are proving
ineligible for admission
to the plane of
adequate knowledge.**

Our brain cannot accommodate Fullness, Ever-existence, beginning or ending of time. So the Position of the Absolute should be traced in the Person of the Absolute. The Absolute was, in the beginning, posting every present phenomenon that will disturb the process of transformation and will destroy the phenomenal position. All-Knowledge will be distinctive, and will destroy and put a stop to these things.

But that thing should be traced out. We should acquire the conception of that thing through the senses at present. Sound gives impressions of objects at a distance, like abstracted ideas from the concrete. Abstract ideas like charity, etc., in a subtle form, tend to captivate the brain in favor of perception and conception of things through the senses. Sound conveying impressions of phenomena requires corroboration from the four other senses and the mind as well.

We reject sounds whose validity is required to be testified by the other senses. The transcendental sound has got a distinctive character. The sound from the fourth dimension received by the ear has got a

special potency to clear out all restricted ideas and to include everything of phenomena. Present sound is meant to be restricted to the third dimension, and to be transcended by the fourth and higher dimensions. The transcendental sound clears out all impediments that block the path of that sound.

The idea of Immanence cannot be secured unless we break down the molecules. Unless we break them, we cannot go to the other side, transcending time and space. That sound will give a clear signal, a free path, by which we can make some progress towards the Absolute. That sound should be received through instruction. It should not be confounded. We should undo what we have received hitherto. There will be no loss. The distinctive feature of that sound is that it should incorporate all reciprocal objects along with the sound. The sound should not be neglected for its distinctive feature of coming from there. It will include all and should be coming with all sorts of potencies to clear out all sorts of unaesthetic and wrong impressions received from our aptitude to enjoy the world which should not hamper our progress towards the Full and Eternal.

We are only showing our natural aptitude and should not be denied. We should be lending our ear to receive the transcendental sounds. We should stop all our senses for the time being and receive these things and not merely their attributions. The transcendental sounds are given to us by the Fountain-Head Who can take the initiative. He is no 'It.' He is to be targeted as Male-Moiety of the things, of the subservient Phenomena. The transcendental sounds should not lack any part of the Integer.

The transcendental sound is equipped with All-potency. As the potency of mundane sound is restricted, we find diverse existences in different things and are not in a position to receive things in full. Partial conceptions also make us forget. We

should shake off all other ideas and thoughts for the time being. When we receive the transcendental region, the messenger will not bother to impart any worldly ideas as the living sound is full, including all words and ideas of this world. We expect that the Absolute Language flowing into the ear will include all languages. If we behave otherwise, that sound cannot communicate itself to us.

**We should know that
the transcendental sound
has the necessary potencies
that require to be vested in us,
all sorts of relishable tastes,
to enable us to neglect
the other senses...
The transcendental sound
will carry all the requisites
necessary for receiving
the sound.**

The Transcendental has got innumerable potencies. It has the power to delegate power to us to receive all of it. When it comes from an unknown region, it should first inject such power into our feeble receiving instrument as would enable us to welcome it. We must not show a challenging or rejecting attitude, as we are liable to do towards other types of free advice.

We should know that the transcendental sound has the necessary potencies that require to be vested in us, all sorts of relishable tastes, to enable us to neglect the other senses. Our eyes, nose, etc., will be regulated by that sound. This is not hypnotism or mesmerism which give anthropomorphic ideas. These are altogether beyond the human scope. They should charm and transform the human. They should not depend on any help from the senses or empiricists restricted only. Such help cannot be effective; it can only hamper, when transcendental sounds will be flowing into our ears from an agent who will inspect whether we require mundane help.

The transcendental sound will carry all the requisites necessary for receiving the sound. We should simply and patiently wait through the whole of our life. The Transcendental may come through a human or any other agents—if we are ardent, if we require his help, if we unconditionally surrender everything acquired by the empiric method. If we disregard these agents, however, there will be no eligibility for receiving transcendental sound.

The transcendental sound will be coming out of the Initiative Faculty of the Unknown. He is pre-

cluding us from the sound. Whatever submits us to our senses are nature's products. When we engage our senses, we fail to make progress because we have not dismantled all culture—even all aesthetic culture—of this world. If we are desirous of catching the transcendental sound, we shall be prepared for the time being to suspend all sensuous activities and wait for the transcendental sound to include all.

If we ignore the Cause of Causes, we miss the opportunity to receive the transcendental sound. As present people are engaging in materialistic activities, we wish some sort of elementary culture to be introduced to make them progress in the line of the full existence. Spiritualists in every part of the world are busy in threshing the subject by deferring wrongly to the mundane reference. True spiritualists speak out to persons who are incredulous. This incredulity will be slowly removed by the transcendental sound. If the speaker utters anything mundane, it will not lead to the transcendental position.

If we are fortunate to receive the sound that is beyond the human scope, we should listen to it. The Godhead sends down His messengers, in many forms, to give us, if we are at all really sanguine, in good spirit to receive ideas of the Absolute. It is only then that we would be enabled to make any progress. This fortune is now denied to all who have love for transformable things.

Persons desirous of having the view of the whole at a glance should have their access through the transcendental sound only, and not through the senses. The distinctive feature of that sound is that it carries all sorts of information and potencies that would give us facilities to welcome the sound. Those who neglect to attend to that sound would be unmindful of the Fountain-Head. They would be engaging in the plight of intellectual activities in this material space that cannot accommodate spirit. They would be apt to carry gross things there to enrich that region, but their lanterns are not necessary for seeing the Sun.

The lanterns are useful for seeing things in the dark. They will only encumber and obstruct us if we carry the knowledge and acquisition of this world for progress in that region. We may be very simple in our habits, very poor in our linguistic equipment, but when the transcendental sound reaches our ear,

that will clear up all dirt of our ear accumulated by previous receiving of the mundane sound. This will be secured in the company of persons who are sanguine to restrict their whole activity to the transcendental process. If we pay some fee to the scoffing atheists, to the professors of empiric wisdom, to the builders of the temporal structures, etc., these partial donations in exchange will not give us the whole thing. We should not think of bartering at all. The transcendental sound does not require any earthly postages for its communication.

We must not neglect the transcendental sound freely transmitted by the agents of the Absolute. We find ourselves interested in many things that are not known to us. The doctors do not know the remedies of many diseases. We require no monetary value in exchange for transmitting our message. We live a simple life and require little help from others in the way of scientific facilities. As we have got our ear, we can receive the transcendental sound and vocalize the same to any intelligent person who may hear us.

This will not be accessible to persons who have very little culture, who are engrossed in sensuous engagements. But we expect the intelligent section to make some preparatory progress toward a region of which we are essentially in need. In these days of materialism, we are simply puzzled by these high-thinking views. We are trying to do much to enrich the human intellect, but we are startled when we are told to look beyond. This is silly.

We want to rouse up the true mentality of the civilized world for requiring help. Secular help cannot appease our hunger. Transcendental help can. Intelligent people should receive the transcendental sound. We are now vitally concerned with this as every one is engaged in exploring ways and means for getting rid of our present unbearable inadequacies. We should spare a portion of our time to receive those sounds.

I am too poor in language to convey to you what I have to say. I do not know whether I could give any little idea of what I want to. □

[Courtesy – Śrī Sajjana-Toṣaṇī Patrika]

A WONDERFUL TOUCH



By Śrī Śrīmad Bhakti Rakṣak Śrīdhar Gosvāmī Mahārāja

It cannot be denied that a kind of energy is necessary to maintain one's present position. Some sort of energy is necessary for that, but then we are to give some extra push forwards in order to go ahead, and that is all-important. A seeker after the truth will search after newer and newer planes, and that will be considered as living and accommodating. We are to become more and more accommodating, earnest and eager.

*sva-dharme nidhanam śreyah,
para-dharmo bhayāvahah
(Śrīmad Bhagavad-gītā 3.35)*

The advice is given: "Try to maintain your position even at the cost of your life," then at the next point, "Go ahead. March on." Why was it first advised to maintain your present position? So that you may not fall back, but that does not mean you are not to make progress in the front. *Sva-dharme nidhanam śreyah*— "Even at the cost of your life try to firmly maintain your position," does not mean you are not to go ahead.

*sarva-dharmān parityajya,
mām ekam śaraṇam vraja
(Śrīmad Bhagavad-gītā 18.66)*

"Give up all considerations and take the risk of marching onwards." Only to help this was the first advice given. First, "At any cost you must maintain your position," and then, "March onwards!" These are relative and absolute considerations. A living spiritual conception must be of that type.

The dire necessity is that in the background we address the question of how to maintain and improve our present position.

Devotee: In the spiritual world does everyone hold the position of a Guru for those who enter?

ŚBRŚM: Of course, and whatever little help we will receive from anyone, we must be grateful to him. A person with good temperament must be thankful to all. Receiving even slight help, he will feel, "Yes, I am very thankful for your guidance."

We are to learn the theory and science of gratitude. "I am grateful to you and to everyone in the environment," the very domain is of that character. Everyone thinks himself to be a thief, "I am a trespasser. Only by the grace of the environment can I have a position here. They are all wellwishers except for myself," this should be the temperament. He will be busy and sometimes forgetful of himself

in the intensity of his service.

vaikuṅṭhara pṛthivy ādi sakala cinmaya.
(Śrī Caitanya-caritāmṛta, Adī 5.53)

We are to think, “The environment of that land in which I aspire to live is made of better stuff than I am.” We are to enter into a super-subjective domain. The attitude of all the newly recruited persons there should be: “I am not of subjective character, I am of marginal potency, *taṭastha*, but I am receiving permission to enter the super-subjective area where everything holds a higher position than myself.” Everyone there is of that consciousness. “The air, the earth, the trees, etc., all hold a higher position than myself, but still I have been given permission by the supreme authority to wander here. Only, I have been given some service, and I am eager to render that service to this land.” With this attitude in the background, one should live there, and in the foreground one will become accustomed to discharging his particular duty. “I have come and I am treading on a soil whose intrinsic value is really superior.”

A child reveres his mother but he may be taken on her lap, such is the example of our situation when we enter Vaikuṅṭha and Goloka. “The whole atmosphere is higher than myself and is to be revered, but still they have embraced me and taken me in their lap—*svarūpa-sakti*—and I have been asked to do some duty there. The whole environment is to be revered, and I am allowed to live there only as a matter of grace, not as a matter of right.” We are *taṭastha*, and as a matter of right, we may be cast in Brahmaloaka, the marginal potency, so we must become conscious of this fact. Before enlisting our name in the Kṛṣṇa consciousness school, we must have this primary knowledge. “We are having the chance to enter where? In a revered land, God’s throne. Only for a particular service am I entering the temple which holds a superior position. Wholly for service am I entering, and by their gracious nature they are drawing me there. I am being taken on my mother’s lap. I take her feet-dust upon my head, but she is taking me, including my feet, upon her lap.”

Devotee: With such bright prospect, why do we sometimes find devotees leaving the Gauḍīya missions?

ŚBRŚM: It will happen only if there is something wanting in us, so we must try to keep up the

high level we had during our Guru Mahārāja’s day. It is recorded that the highest test comes when a *jīva* is passing out from the clutches of *māyā*, illusion. At that time the personification of *māyā*, *Māyādevī*, comes with folded hands to pray, “Why do you leave me? Allow me to serve you. I am at your disposal and I am ready to serve you in any way. Don’t leave me.”

She was so cruel to punish them when they were within her clutches, but when they are leaving, she approaches very modestly, “Why are you leaving me? I want to render service. Please be with me.”

Pāśabaddha bhavet jīva, pāśamukta sadāsiva—what was once her prey has now become her master. So the friendly request also exists. If we have real attraction for the higher life, we are to pass that charming aspect which will try its best with sweet proposals and offerings to keep us within its jurisdiction. Such is the nature and we must be aware of it. So, not only “God, save us from our enemies,” but also, “God save us from our friends”!

sadrśaṁ ceṣtate svasyāḥ, prakṛter jñānavān aṅgi
prakṛtiṁ yānti bhūtāni, nigrahaḥ kiṁ kariṣyati
(Śrīmad Bhagavad-gītā 3.33)

Nature is indomitable, so it is quite natural that one may fall prey to his own previous nature, but how can we be saved from the results of our past activities—our acquired previous tendencies? The key is here:

indriyasyendriyasyārthe, rāga-dvesau vyavasthitau
(Śrīmad Bhagavad-gītā 3.34)

Each sense has its corresponding external attractive objects. If you can stop the tendencies just as they are beginning, you can be successful. But if you allow them to progress, you will be undone. Only at the starting point can they be checked. If you allow them to contact with the enemy party you are lost.

prakṛtiṁ yānti bhūtāni, nigrahaḥ kiṁ kariṣyati
(Śrīmad Bhagavad-gītā 3.33)

However wise you may be, you will be helpless because *māyā* has such great power. Only if you can catch the tendencies as they sprout will it be well and good; otherwise, at the next moment they will go beyond your control. That is the suggestion given by the Lord Himself, “Don’t allow yourself in any way to have negotiation with the other party.

Try to nip it in the bud. If it is allowed to grow a little, it will be beyond your control.” This advice is general to all material nature. So, every event is to be tackled in proper time.

Another broad point is:

*indriyāṇi parāṇy āhur indriyebhyaḥ param manaḥ
manasas tu parā buddhir buddher yaḥ paratas tu saḥ
evam buddheḥ param buddhvā samstabhyātmānam ātmanā
jahi śatruṁ mahā-bāho kāma-rūpaṁ durāsadam
(Śrīmad Bhagavad-gītā 3.42-43)*

A royal road giving a very broad and comprehensive control of all evil propensities is recommended here. How to get that relief? First you are to consider the importance of your senses compared with matter; then, the importance of the mind over the senses. Then you are to consider, concentrate and understand the efficacy, fineness and importance of the faculty of judgment within you. Surpassing that, you are required to go higher and search for the cause from which the intelligence comes—its source. If for a second you can have a touch of that substance you will find a wonderful layer that is extraordinary in every point compared with that of the plane in which you are now living. It is so charming and so attractive that it will help you to bid good-bye once and for all to this material charm. If even for a second you can have a touch of that higher substance, the material pleasure will turn into trash. Everything there is wonderful—all dealings and experience.

*āścaryavat paśyati kaścīd enam
āścaryavad vadati tathaiiva cānyaḥ
āścaryavac cainam anyāḥ śṛṇoti
śrutvāpy enam veda na caiva kaścit
(Śrīmad Bhagavad-gītā 2.29)*

The unintelligible, charming conception of that high plane will give some particular divine type of prospect that will at once turn all your material prospects into trash. Even if you come back, it still won't have any real influence upon you. Such is the realisation of the *ātmā*, what to speak of *Paramātmā*: that is more and more laudable and desirable.

Evam buddheḥ param is the *ātmā*. In the beginning, with the help of your reason concentrate even for a second there. Your inquisitive ego may even for a second meet with your real self—*jahi śatruṁ mahā-bāho, kāma-rūpaṁ durāsadam*—then all the charm for material pleasure, both gross and subtle, will bid you adieu for ever.

**“The whole atmosphere
of Vaikuṅṭha and Goloka
is higher than myself
and is to be revered,
but still they have embraced
me and taken me
in their lap—*svarūpa-śakti*
—and I have been asked
to do some duty there.
The whole environment
is to be revered,
and I am allowed
to live there only
as a matter of grace,
not as a matter of right.”**

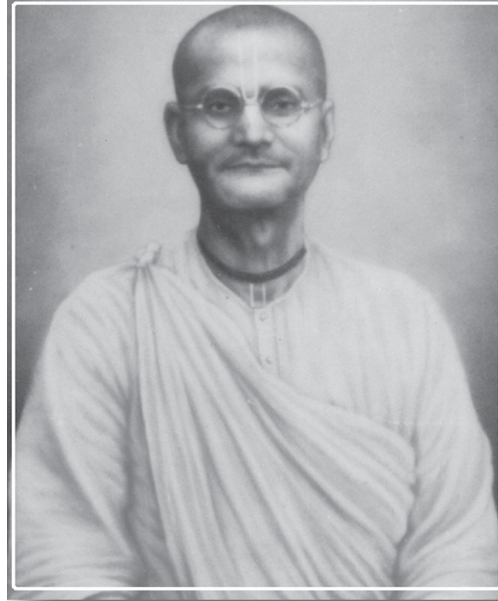
Simplicity is the first qualification. If you are really simple, or sincere, then automatically you cannot but come under the divine feet of Mahāprabhu, Śrī Caitanyadeva. It is so plain and so un-artificial. Love is a plain truth that should attract everyone. Even more than general love, Divine Love will attract all normal persons, it cannot but be. It is only necessary to be simple and unprejudiced. The antithesis is the only thing drawing us back from God; otherwise, it will be found to be the plane of universal love. And ‘universe’ does not mean to a particular part of the universe, but the whole. Love is coming from the Absolute.

“Is there such a fool in the midst of mortality in this world who will not worship He who even the immortal worship? It is a great wonder that there can be such a person who will avoid such worship just to undergo all the mortal sufferings.” □

[Courtesy – Centenary Anthology]

PAREŚĀNUBHŪTI

Realization of the Supreme Absolute Reality



By Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja

The knowledge that the *jīvas* acquire at different levels of consciousness is not the same qualitatively nor is it the same quantitatively. Furthermore, knowledge gathered on one level will not necessarily help one's knowledge on the next level. In fact, from the perspective of the knowledge acquired on one level, knowledge acquired at the previous level may be extremely insignificant, inferior and even harmful in one's activities. However, there exists an ultimate level of knowledge, having acquired which there is no possibility of ever again becoming degraded. All types of learning gathered prior to this ultimate level are useless. The development of man's superlative inner qualities take place only by striving to attain this ultimate level of knowledge. Such knowledge alone is known as *sambandha-jñāna*.

The *jñāna* which Śrīla Rūpa Gosvāmipāda is referring to in the phrase *jñāna-karmādy-anāvṛtam*

when defining *uttamā bhakti*, and the *jñāna* that Śrīla Narottama Ṭhākura has declared to be *viṣera bhāṇḍa* (pots of poison)* in his *kīrtanas* are not this *sambandha-jñāna*. That *jñāna* which attempts to negate the knower (*jñāta*), the knowable (*jñeya*) and the knowledge (*jñāna*) by annihilating them, in fact, only culminates in *ajñāna* (ignorance). Only that *jñāna* is rejected by them. Such *jñāna* is not *sambandha-jñāna*. It is simply the corrupt *jñāna* which destroys *sambandha*.

The *jñāna* which is acquired at different levels of consciousness is divided into five categories: (i) *indriyārtha jñāna* – knowledge for the purpose of sense gratification, (ii) *naitika jñāna* – moral knowledge, (iii) *īśvara jñāna* – knowledge of the supreme controller, (iv) *brahma jñāna* – impersonal knowledge, and (v) *suddha jñāna* – pure knowledge.

**karma-kāṇḍa*, *jñāna-kāṇḍa*, *kevala viṣera bhāṇḍa*: "The path of *karma-kāṇḍa* [fruitive activities] and the path of *jñāna-kāṇḍa* [empirical knowledge] are just like strong pots of poison."

(I) **INDRIYĀRTHA JÑĀNA**—KNOWLEDGE FOR THE PURPOSE OF SENSE GRATIFICATION.

The mundane senses gather a conception of the external world and transmit that conception to the mind via the nervous system. The first tendency of the internal sense (the mind) is to gather ideas of the external world. The mind's second tendency is to preserve these ideas in the memory. Then through its third tendency, the mind mixes and separates these ideas, and such functions as deliberation and imagination are produced. The mind's fourth tendency is to ascertain particular groups or classes of these ideas, and by classifying them will make the concepts more manageable. Through the mind's deliberation he will then either accept or reject those groups. Through the mind's fifth tendency, a logical meaning emanates from those properly arranged ideas, and this is called *yukti*, logic or reasoning. Only by the assistance of this *yukti* have all types of psychological and material science been produced. Since this *yukti* is simply a tendency of the mind, it cannot comprehend the *tattva* which is beyond the mind and mundane words. *Pareśānubhūti* is beyond the approach of such *indriyārtha jñāna*.

(II) **NAITIKA JÑĀNA**—MORAL KNOWLEDGE

Thoughtful consideration of mundane auspiciousness and inauspiciousness, accomplished with the help of *indriyārtha jñāna*, gives rise to *naitika jñāna*, moral knowledge. Attachment for matters that are pleasing to the mind and disgust for those which are displeasing are the focus of this *jñāna*. Taking all these features of the mind into consideration, the *nīti-sāstras*, which are based on *yukti*, are a product of the imagination*. They contain instructions for cultivating sense enjoyment and for restraining hatred for anything which happens to be

opposed to such sense enjoyment. Since human nature has a still higher tendency, *naitika jñāna* alone cannot satisfy man. *Naitika jñāna*, while focusing on subjects related to the development of the body, mind and society, presents ideas of what is righteousness, and what is sin and vice. However, *naitika jñāna* remains completely silent regarding realization of the supreme absolute reality in the eternal blissful *dhāma*.

**In fact,
from the perspective
of the knowledge
acquired on one level,
knowledge acquired
at the previous level
may be extremely insignificant,
inferior and even harmful
in one's activities.
However, there exists
an ultimate level of knowledge,
having acquired which,
there is no possibility
of ever again
becoming degraded.**

(III) **ĪŚVARA JÑĀNA**—KNOWLEDGE OF THE SUPREME CONTROLLER

The thoughtful class of humanity who have carefully deliberated upon the constitution of all entities on earth, considering their mutual relationship, the proper rules to be followed by householders and all other *aśramas*, collective cooperation to remedy all needs, and discussion for progressive development, have concluded on the basis of reason that this world cannot have come into existence by itself. Rather, they have accepted that it has emanated from one prominent *tattva*, which is intrinsically characterized as *jñāna*, or *jñāna-svarūpa-tattva*. That *tattva*, worshipable for the whole world, is omnipotent, and it is obligatory to worship that reality with heartfelt gratefulness. Then, being pleased with us, He will arrange all types of facility for our sense enjoyment. On the other hand, there are those who maintain a different understanding about the omnipotent *puruṣa*. They believe that due to His celebrated and magnanimous nature after having created us, He has made all types of arrangements for the enhancement of our pleasure. That supreme person does not expect anything in return from us, so there is no specific purpose for us to worship Him. Then there are others, such as the *saiśvaravādīs* (theists), who say that by performing one's prescribed duties, one achieves happiness, such as attaining Svarga, and by performing activities

which are not prescribed, one attains hell. This type of *īśvara jñāna* can to some degree be accepted as *jñāna*, but it is mainly mixed with *karma*. However, *īśvara jñāna* does not grant realization of one's *nitya siddha svarūpa* (eternally perfect spiritual form). Thus, *pareśānubhūti* is much higher than this level of *jñāna*.

(IV) **BRAHMA JÑĀNA**—IMPERSONAL KNOWLEDGE

Man, not being satisfied by the above *īśvara jñāna*, again is impelled to apply his reason (*yukti*) to further cultivate higher *jñāna*. However, at this point, he reaches the final limit of his reasoning. His reasoning, having been repeatedly pushed and finding no other means, then gives rise to the concept of negation, and he proceeds to take support of the *lakṣanā vṛtti* (the unintended or secondary meaning of the statements of *Vedānta*). In reality, the supreme absolute entity possesses characteristics such as form, variety, qualities, and so on. However, on the basis of *yukti* that has been stimulated by repeated pushings (and pressure), the conception of a supreme entity that is formless, unvariegated, qualityless and undifferentiated manifests. The notion of *brahma jñāna*, in the form of undifferentiated *tattva*, originates from an *anadhikara* (ineligible) exercise of the imagination by his reason (*yukti*). There is no possibility of attaining *pareśānubhūti*, realization of the Supreme Absolute Truth, by such *brahma jñāna*.

(V) **ŚUDDHA JÑĀNA**—PURE KNOWLEDGE

It is by these various types of *jñāna* that ordinary people generally expect to attain *pareśānubhūti*. However, *pareśānubhūti* is far beyond the scope of all such knowledge, and this has been proved above. Now, the first question to arise is this—Are such realizations possible? And secondly, if they are pos-

sible then what are the means to attain them? The answer to the first question is—certainly there is a possibility. And in the *Gītā*, Bhagavān Śrī Kṛṣṇa personally responds to the second question:

*teṣāṃ satata-yuktānāṃ
bhajatāṃ prīti-pūrvakam
dadāmi buddhi-yogaṃ taṃ
yena mām upayānti te*
(*Bhāgavad-Gītā* 10.10)

“Upon those who perform *bhajana* to Me with love, yearning for My eternal association, I bestow the transcendental knowledge by which they can come to Me.”

**Being possessed of such *śuddha jñāna*,
those who constantly engage in
bhagavad bhajana with *prīti* (affection),
attain a ray of light in the form of
eternal *buddhi yoga*, from the sun of
the supreme *purusa*.
Only through this ray of light
from the supreme sun can one attain
pareśānubhūti.**

Śuddha jñāna can only awaken in one who has completely given up all desires and efforts for *anyābhilāṣa* (desires other than to serve Kṛṣṇa), *karma* and the four types of *jñāna* which have been mentioned above. At that time, the *jīva* understands that “constitutionally I am the servant of Bhagavān and my sole function is to serve Him.” Being possessed of such *śuddha jñāna*, those who constantly engage

in *bhagavad bhajana* with *prīti* (affection) attain a ray of light in the form of eternal *buddhi yoga* from the sun of the supreme *purusa*. Only through this ray of light from the supreme sun can one attain *pareśānubhūti*.

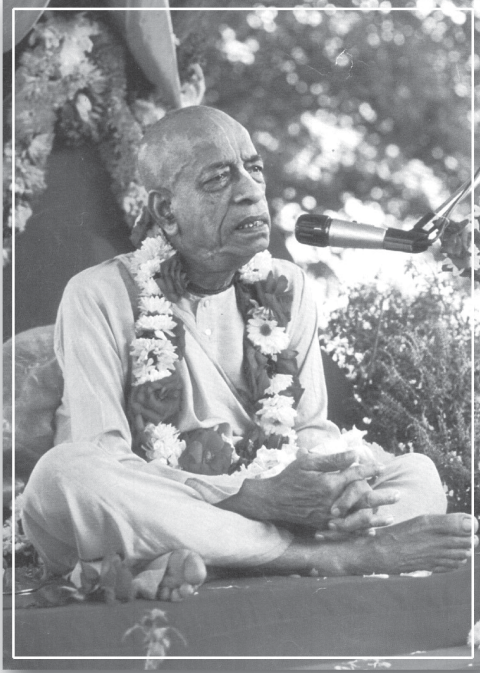
To attain *pareśānubhūti*, calmness, a steady mind, and patient longing for the ray of Bhagavān's compassion are required. One cannot advance in a restless or fickle condition. However, this does not mean that one should become inactive, nor can one get any positive result by adopting an artificial means, such as *aṣṭāṅga yoga*, to make the mind steady. Therefore, the most desirable means is to perform *bhajana*, being constantly united with Him. □

(Translated from Śrī Gauḍīya Patrika 40/1)

BHAGAVĀNERA KATHĀ

The Message of Godhead

By Śrī Śrīmad Bhaktivedānta Svāmī Mahārāja



[On Gaura-pūrṇimā day in 1949, by the tireless efforts of nitya-līlā praviṣṭa om̐ viṣṇuḥpāda aṣṭotara-śata Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja, the first edition of Śrī Gauḍīya Patrika, inspired by the original Bengali Gauḍīya, was published. He had had a burning desire to re-institute the weekly Gauḍīya and other spiritual journals which were being published during the manifest presence of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. The weekly Gauḍīya was the embodiment of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's vāṇī and is thus non-different from him.

Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja sent the first edition of this Gauḍīya Patrika to most of his god-brothers, including Śrīla Bhaktivedānta Svāmī Mahārāja, at that time known as Śrī Abhāya Caraṇa De. His god-brothers, being extremely pleased and excited with the re-appearance

of such a spiritually commanding magazine, sent letters of appreciation which were sequentially published in Śrī Gauḍīya Patrika. Śrīla Bhaktivedānta Svāmī Mahārāja was among the first to send his appreciation, and his letter was published in the second issue of the first year.

For the benefit of the readers, we are presenting here the original Bengali letter, as published in Śrī Gauḍīya Patrika, along with the English rendering.

Śrīla Bhaktivedānta Svāmī Mahārāja subsequently wrote frequent articles in Bengali for Śrī Gauḍīya Patrika. It is well known that Śrīla Bhakti Prajñāna Keśava Mahārāja made him the chief of the Śrī Gauḍīya Patrika editorial board.]

*W*ith great distress, the editor of *Āmṛtabazaar Patrika* in Allahabad has recently written the following words in the headlines of his editorial column: “The national week has begun. The memories of Jallianwallah Bāgh and political freedom no longer trouble us. But our problem is far from being ended. By the arrangement of providence, mankind cannot have any rest. If one kind of trouble goes, another quickly follows. Although politically free, India is faced with difficulties which are no less serious than those experienced under foreign rule...”

If we open the account books of India's independence and dependence and read with the help

of the eyes of *śāstra*, we find that the aggregate span of the four *yugas* (Satya, Treta, Dvāpara and Kali) is 4,320,000 solar years. Among them, the age of Kali lasts 432,000 years. Kali-yuga began from the reign of Mahārāja Parikṣit, just over 5000 years ago. Within these 5000 years, India remained under foreign rule for about 1000 years, from the time of Mohammada Gauṛi (1050 A.D.) till now. By comparison, according to the calculations of *śāstra*, the kings of India up to Mahārāja Parikṣit are the only ones to have ruled over the entire earth and oceans, for a total time span of about 3,772,000 years. In contrast to such time, the great thinkers (*maniṣīs*) of India were never concerned about India's being

under so-called foreign rule for only 1000 years, nor will they ever be so. The great thinkers of India knew well the insignificant value of either political freedom or dependence. They also knew how India's kings up to Mahārāja Parikṣit could rule the entire earth—not just for 200 or 500 years, but for *lākhas* and *lākhas* of years. That reason is certainly not political.

The great thinkers of India knew that the threefold miseries that are inflicted upon us can never be eradicated by means of political independence or dependence. The battle of Mahābhārata, which was fought on the grounds of India's political freedom and dependence, was related to that time and lasted for just eighteen days. The discussion of *Bhagavad-gītā* on the battlefield reveals the real cause behind the distress of human beings in such a crisis and it also presents the remedy.

The editor of *Amṛtbaazar Patrika* has distressfully written: "If one kind of trouble goes, another quickly follows." This was also already discussed in *Gītā sāstra* long ago.

*daiivī hy eṣā guṇa-mayī
mama māyā duratyayā
(Bhagavad-gītā 7-14)*

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome."

The material energy of Bhagavān, *daiivī māyā*, is composed of three modes, *sattva*, *raja* and *tama*, and it is extremely difficult to get free from her clutches. In modern language, this *daiivī māyā* can be called 'nature's law.' This law is so formidable that we can never transgress it simply by writing articles in the columns of newspapers or by passing resolutions in large assemblies and councils. Whatever we can do to protect ourselves from the clutches of *daiivī*

māyā—by any amount of scientific conferences, or by science itself and everything related to it—will be subordinate to *daiivī māyā*. Therefore, by trying to overcome *daiivī māyā* on the strength of material science, we end up reaping completely the opposite result.

**It is beyond our capacity
to overcome the two features
of *daiivī māyā*—*āvaranātmika*,
the covering potency,
and *vikṣepātmika*,
the throwing potency.
As much as we try to exhibit
our valor by claiming
that we will control *daiivī māyā*,
like the demon Mahiṣāsura,
to that extent
we are severely defeated
by that *daiivī māyā*.**

the throwing potency. As much as we try to exhibit our valor by claiming that we will control *daiivī māyā*, like the demon Mahiṣāsura, to that extent we are severely defeated by that *daiivī māyā*. We are agitated by *raja guṇa* and afflicted by the threefold miseries, as one thrown into the clutches of a serpent in the form of devouring time (*kālasarpa*).

Daiivī māyā's battle with such Mahiṣāsuras has been going on for a long time. Because we are unable to understand this, we express regret and distress that "by the arrangement of providence, mankind cannot have any rest."

Although the host of Mahiṣāsuras (demon-like people of today) are being repeatedly and severely defeated by *daiivī māyā*, they cannot understand how mankind can have peace.

*daiivī hy eṣā guṇa-mayī mama māyā duratyayā
mām eva ye praṇadyante māyām etām taranti te*

Imaginative endeavors made to eradicate sufferings from this world and bring it happiness on the strength of material science have brought us into an atomic age. Understanding that the world could possibly be devastated by atomic reactions, the thinkers of the western world have become concerned for the future. Some give false assurance that we will use atomic energy for the welfare of the world. This, however, is also a bewilderment created by *daiivī māyā*.

It is beyond our capacity to overcome the two features of *daiivī māyā*—*āvaranātmika*, the covering potency, and *vikṣepātmika*,

This statement cautions the Mahiṣāsuras, and also explains how one can become free from the clutches of *daiṁ māyā* only by surrendering at the lotus feet of Bhagavān.

Just as Mahiṣāsura was fully endowed and well versed in all subjects, such as knowledge, intellect, austerity, wealth, manpower, birth and opulence, persons of this present day, having the same disposition, are not less than him in any respect. They are not inferior to him in knowledge, intellect, austerity and the power to devise means to enjoy *daiṁ māyā*. Through scientific conferences, they misuse great amounts of intellect, austerity, wealth and manpower, and the result of their endeavors is the inception of sufferings for the world instead of happiness. This is indeed the effect of *daiṁ māyā's* *vikṣepātmika*, throwing potency, and is the vomiting of poison by the *kālasarpa*. By all such misdeeds, a great amount of harm is incurred upon the world. As the result of this great sin performed by the scientific community who are bewildered by *daiṁ māyā*, the Mahiṣāsuras remain fools forever, and due to such foolishness, they cannot surrender to Bhagavān.

*na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuram bhāvam āsritāḥ*
(Bhagavad-gītā 7.15)

“Those persons who are engaged in performing evil deeds, those who are lowest among mankind, and those who are fools can never surrender to Bhagavān as they take shelter of a demonic disposition. This is because their knowledge is stolen by *daiṁ māyā*.” The nature and disposition of such demonic persons is elaborately stated in the following *śloka*s of *Śrīmad Bhāgavad-gītā*:

*pravṛtīm ca nivṛtīm ca
janā na vidur āsurāḥ
na śaucam nāpi cācāro
na satyam teṣu vidyate*
(Bhagavad-gītā 16.7)

“Those who are demoniac do not know what is to be done and what is not to be done. Neither cleanliness nor proper behavior nor truth is found in them.”

*asatyam apratiṣṭham te
jagad āhur anīśvaram
aparaspara-sambhūtam
kim anyat kāma-haitukam*
(Bhagavad-gītā 16.8)

“They say that this world is unreal, with no foundation, no God in control. They say it is produced of sex desire and has no cause other than lust.”

*etāṁ dṛṣṭim avaṣṭabhyā
naṣṭātmāno 'lpa-buddhayaḥ
prabhavanty ugra-karmāṇaḥ
kṣayāya jagato 'hitāḥ*
(Bhagavad-gītā 16.9)

“Following such conclusions, the demoniac, who are lost to themselves and who have no intelligence, engage in unbeneficial, horrible works meant to destroy the world.”

*kāmam āsṛitya duṣpūram
dambha-māna-madānvitāḥ
mohād gṛhītvāsad-grāhān
pravartante 'śuci-vratāḥ*
(Bhagavad-gītā 16.10)

“Taking shelter of insatiable lust and absorbed in the conceit of pride and false prestige, the demoniac, thus illusioned, are always sworn to unclean work, attracted by the impermanent.”

*cintāṁ aparimeyāṁ ca
pralayāntāṁ upāśritāḥ
kāmoḥpabhoga-paramā
etāvad iti niścītāḥ
āsā-pāsa-śatair baddhāḥ
kāma-krodha-parāyaṇāḥ
ihante kāma-bhogārtham
anyāyenārtha-sañcayān*
(Bhagavad-gītā 16.11-12)

“They believe that to gratify the senses is the prime necessity of human civilization. Thus, until the end of life their anxiety is immeasurable. Bound by a network of hundreds of thousands of desires and absorbed in lust and anger, they secure money by illegal means for sense gratification.”

*idam adya mayā labdham
imam prāpsyē manoratham*

**Through
scientific conferences,
they misuse great amounts
of intellect, austerity,
wealth and manpower,
and the result
of their endeavors
is the inception
of sufferings for the world
instead of happiness.**

*idam astīdam api me
bhaviṣyati punar dhanam
asau mayā hataḥ satrur
haniṣye cāparān api
īśvaro 'ham ahaṁ bhogī
siddho 'ham balavān sukhi
ādhyo 'bhijanavān asmi
ko 'nyo 'sti sadṛṣo mayā
yakṣye dāsyāmi modiṣya
ity ajñāna-vimohitāḥ*
(Bhagavad-gītā 16.13-15)

“The demoniac person thinks: ‘So much wealth do I have today, and I will gain more according to my schemes. So much is mine now, and it will increase in the future, more and more. He is my enemy, and I have killed him, and my other enemies will also be killed. I am the lord of everything. I am the enjoyer. I am perfect, powerful and happy. I am the richest man, surrounded by aristocratic relatives. There is none so powerful and happy as I am. I shall perform sacrifices, I shall give some charity, and thus I shall rejoice.’ In this way, such persons are deluded by ignorance.”

*aneka-citta-vibhrāntā
moha-jāla-samāvṛtāḥ
prasaktāḥ kāma-bhogeṣu
patanti narake 'sucāu*
(Bhagavad-gītā 16.16)

“Thus perplexed by various anxieties and bound by a network of illusion, they become too

strongly attached to sense enjoyment and fall down into hell.”

*ātma-sambhāvitāḥ stabdhā
dhana-māna-madānvitāḥ
yajante nāma-yajñais te
dambhenāvidhi-pūrvakam*
(Bhagavad-gītā 16.17)

“Self-complacent and always impudent, deluded by wealth and false prestige, they sometimes proudly perform sacrifices in name only, without following any rules or regulations.”

*ahaṅkāraṁ balaṁ darpaṁ
kāmaṁ krodhaṁ ca saṁśritāḥ
mām ātma-para-deheṣu
pradvīṣanto 'bhyaśūyakāḥ*
(Bhagavad-gītā 16.18)

“Bewildered by false ego, strength, pride, lust and anger, the demons become envious of the Supreme Personality of Godhead, who is situated in their own bodies and in the bodies of others, and blaspheme the real religion.”

*tān ahaṁ dviṣataḥ krūrān
saṁsāreṣu narādhamān
kṣīpāmy ajasram aśubhān
āsurīṣv eva yoniṣu*
(Bhagavad-gītā 16.19)

“Those who are envious and mischievous, who are the lowest among men, I perpetually cast into the ocean of material existence, into various demoniac species of life.”

*āsurīm yonim āpannā
mūḍhā janmani janmani
mām aprāpyaiva kaunteya
tato yānty adhamām gatim*
(Bhagavad-gītā 16.20)

“Attaining repeated birth amongst the species of demoniac life, O son of Kuntī, such persons can never approach Me. Gradually they sink down to the most abominable type of existence.” □

[Translated from Śrī Bhāgavat Patrika 1/3,
To be continued]

AN OPINION ON



শ্রীগৌড়ীয় পত্রিকা

১ম ক

। **Back to Godhead** পত্রিকার সম্পাদক মাননীয়

শ্রীমুত অভয় চরণ দে মহোদয় :-

শ্রীপাদ কেশব মহারাজ ! রূপাধিক আমার দণ্ডবসতি গ্রহণ করিবেন আপনার প্রেরিত শ্রীগৌড়ীয় পত্রিকা গতকল্য পাইয়া বিশেষ আনন্দিত হইলাম। পত্রিকার কলেবর মধ্যমাকার হইলেও বেশ সুশ্রী হইয়াছে এবং কাগজ ও ছা ডালই হইয়াছে। পত্রিকায় মুদ্রাকর প্রমাদ খুব কমই দেখিতে পাওয়া গে যথাসম্ভব নাই বলিলেই হয়। ইহাতে পত্রিকার তত্ত্বাবধান ভালই হইতে মনে হয়। আপনার সর্বতোমুখী প্রচার চেষ্টা আমার চিন্তাবর্ষণ সর্বদাই করে আপনি নিজে পূর্বাশ্রমের মহানুভাবোচিত সর্বদাই আমাকে শ্রবণ করেন বি আমার এতই দুর্ভাগ্য যে আপনার সেবা কিছুই করিতে পারি না। তজ্ নিঃশুণে আমার অপরাধ ক্ষমা করিবেন। আমার 'ব্যাক্-টু-গড্ হেড' পত্রিকা প্রথম প্রকাশের সময় আপনি আমাকে যথেষ্ট উৎসাহিত করিয়াছিলেন এমন কি বহু কার্যের মধ্যে আমার দরিদ্র আশ্রমে আপনি পদগুলি দিয়া কৃত করিয়াছিলেন।

আপনার শ্রীগৌড়ীয় পত্রিকার সর্বপ্রথমেই শ্রীপাদ নরহরিদার কথা শ্রী করিয়া আপনি সর্বতোমুখবাদার হইয়াছেন। শ্রীপাদ নরহরিদার রেহ মমতা শিষ্ট ব্যবহার আমাদের চিত্তপটে চিরদিন জাজল্যমান থাকিবে। তাঁহার বি বেদনা শ্রীল প্রভূপাদের বিরহ বেদনা অপেক্ষা কোন অংশেই কম নহে।

শ্রীগৌড়ীয় পত্রিকার প্রবন্ধগুলি যথাযথ সমাবেশ হইয়াছেন। শ্রীল বল বিদ্যাভূষণ ঠাকুরের প্রবন্ধ আরম্ভ করিয়া খুব ভাল করিয়াছেন। আমার পূর্ব পূর্ব আচার্য্যগণের একটা জীবনী পত্রিকায় বাহির হইলে সম্প্রদায়ের প্র মঙ্গল হইবে।

পরে আপনার শ্রীপত্রিকায় অজ্ঞাত ভাষায় প্রবন্ধাদি স্থান পাইবে প্রস্তাবনা দেখিলাম। শ্রীল প্রভূপাদের আজায় ইংরাজী ভাষায় কিছু আলো করিবার জন্ত আমি 'ব্যাক্-টু-গড্ হেড' আরম্ভ করিয়াছিলাম।

আপনার পত্রিকায় ইংরাজী ভাষায় প্রবন্ধাদি প্রকাশের আমার কিছু সেবা গ্রহণ করিয়া কৃতার্থ করিবেন। আমার ইংরাজী ভা বহু প্রবন্ধাদি লেখা আছে ; সময় মত পাঠাইতে পারিব।

স্বাঃ শ্রীঅভয় চরণ দে, ৬নং সীতাকান্ত বানার্জী পোঃ হাটখোলা, কলিকাতা, ২৭

ŚRĪ GAUḌĪYA PATRIKA

By the revered Śrīyuta Abhaya Caraṇa De
Editor of *Back to Godhead* magazine



Pūjyapāda Keśava Mahārāja,

Please accept my *daṇḍavat praṇāma*.

Yesterday I became extremely pleased to receive *Śrī Gauḍīya Patrika*, which you sent me. Although the *Patrika* is of medium size, its presentation is very beautiful and its paper and printing is also good. Very few printing mistakes are seen, and can be considered negligible or almost nil. By this it seems that the supervision of the magazine is perfectly done. Your comprehensive and extensive preaching efforts always attract my heart.

Out of your greatness, you always remember me. This is one of your qualities by which you are celebrated, even in your previous *āśrama* before joining the *maṭha*. I am so unfortunate, however, that I am unable to render any service to you. Therefore, please forgive my offences and discrepancies out of your magnanimous nature. At the time of the first printing of my *Back to Godhead* magazine, you amply encouraged me. Though engaged in so many activities, you blessed me by giving your foot dust in my deplorable condition as a householder.

* * * *

You inspired us to remember Śrīpāda Narahari Dā* in the very first article of your *Śrī Gauḍīya Patrika*. We became grateful to you for this in every respect. The affectionate and sweet behavior of Śrīpāda Narahari Dā will remain illuminated in my heart forever. The pangs of separation from him are no less than the pangs of separation from Śrīla Prabhupāda in any way.

* * * *

The articles in *Śrī Gauḍīya Patrika* are placed in proper order. You have done excellent work by starting with an article on Śrīla Baladeva Vidyābhūṣaṇa. Publishing the life-sketch of our previous *ācāryas*, one by one, in the *Patrika* will be extremely beneficial for our *sampradāya*.

* * * *

I saw a proposal that your *Patrika* will also present articles in other languages besides Bengali. By the order of Śrīla Prabhupāda, I started *Back to Godhead* magazine to put forward discussions in the English language.

When you will print articles in your *Patrika* in English, please bless me by accepting a little service from me. I have written many articles and essays in English, and I can send them at your convenience.

Śrī Abhaya Caraṇa De

6 No. Sitā Kānta Banerjee Lane

P.O. Hāṭakhola

Calcutta (Translated from *Śrī Gauḍīya Patrika*)

27th March 1949

*Narahari Dā is the affectionate address for Śrīla Narahari Sevāvigraha Prabhu. In Bengali, *Dā* means 'elder brother'.

ŚRĪLA THĀKURA NARAHARI

(1)

*namah sevāvighrahāya śrī narahari-nāmine
sarva jīva-suhṛdāya sarva sad-guṇa-dhāriṇe*

(2)

*kāya-mano-vākya vandi o-rāṅgā caraṇa
ahaitukī kṛpāsīs kara variṣaṇa*

(3)

*suprasanna hao ṣrabho! tava nija-guṇe
sārthaka karaha 'adoṣa-daraśī' nāme*

(4)

*āmi ta' patitā ati, tumi ta' pāvana
ṣrabhu-bhṛtye e-sambandha nitya sanātana*

(5)

*kukkura-janama śreyah tomāra caraṇe
tuṣṭa-ṣuṣṭa hau sadā ucchiṣṭa sevane*

(6)

*śravaṇa niyoga rahu vākya-sudhā-ṣāne
nayana sārthaka ha'k sevā daraśane*

(7)

*vadana niyukta thā'k yaśera kīrtane
mastaka namita hauk caraṇa-vandane*

(8)

*mānasa niyukta rahu guṇera cintane
citta rata hau 'sevā-vighrahera' dhyāne*

(9)

*mahābhāgavata tumi, bhakata-pradhāna
tomāra smarāṇe haya vighna antardhāna*



(10)

*kṣama kṣama kṣama deva! sarva aparādha
chuṭuk āmāra yata bhakatira bādha*

(11)

*mo-hena ṣāpātma nāhi ṣābe tribhuvane
hena aparādha nāhi nā ka' rechi mane*

(12)

*brahmāṇḍa o tārite ṣāre bhāgavata-gaṇe
ei ta' bharasā mora ekamātra ṣrāṇe*

(13)

*caraṇa-saroja-sevā mātra kari' dāna
e adhame nija-guṇe kara ṣaritrāṇa*

Śrī Śarojavāsini devī
Vānāvīpāḍā (Varisāla)

(From Śrī Gauḍiya Patrika 3/11)

TRANSLATION

(1) I offer *praṇāma* unto Śrī Narahari Ṭhākura, the *sevā-vigraha*, embodiment of service, who is the well-wisher of all the *jīvas* and who possesses all good qualities.

(2) With body, mind and words, I worship his rosy-complexioned lotus feet. May he shower his mercy and blessings upon me.

(3) O Prabhu! Be pleased with me by your divine qualities, thus making your name ‘*adoṣa-darśī*’, one who does not see the faults of others, meaningful.

(4) I am extremely fallen, and you purify and deliver the fallen. This type of relationship between yourself, the master, and myself, the servant is eternal.

(5) It would be beneficial for me to be born even as a dog at your lotus feet. Thus I would nourish myself by honoring your remnants, and I would be content.

(6) May my ears always remain engaged in drinking the nectar of your divine words, and may my eyes become meaningful by *darśana* of your *seva*—witnessing and being inspired by the various services that you perform.

(7) May my mouth always remain absorbed in chanting your glories, and may my head always bow down in worship of your lotus feet.

(8) May my mind always remain absorbed in remembering your qualities, and may my *citta*, consciousness, always remain absorbed in meditating upon *sevā-vigraha* the embodiment of service.

(9) You are a *mahā-bhāgavata* and the best of devotees. All types of obstacles are dispelled by remembering you.

(10) O Deva! Please forgive me, forgive me, forgive me for all my varieties of offenses, so that all types of impediments to my *bhakti* will be cleared away.

(11) You will not find any person as sinful as I in these worlds, as there is no offense that I have not committed.

(12) I have heard that those who are *bhāgavatas* can deliver the whole universe. This is the only hope by which I am sustaining my life.

(13) My sole prayer is that you will kindly bestow upon me the service of your lotus feet, and thus deliver this fallen soul by your own divine qualities. □

Śrīla Narahari Sevāvigraha Prabhu was one of the foremost disciples and intimate servants of Jagadguru Śrīla Bhaktisiddhanta Sarasvati ‘Prabhupāda’. Śrīla Prabhupāda, turning over the entire responsibility for Śrīdhāma Māyāpura to his dear servant, could preach *suddha-bhakti* everywhere with a peaceful mind. Because of his sweet, affectionate behaviour, the *maṭha* residents referred to him as ‘the mother of the *Gauḍīya maṭha*’. For more about Śrī Sevāvigraha Prabhu, refer to ‘*Ācārya Kesari Śrī Śrīmad Bhaktiprajñāna Keśava Gosvāmī, His life and Teachings*’.

Śrī Sarojavāsini devī is the first female disciple of Śrīla Bhaktisiddhanta Sarasvati ‘Prabhupāda’ and the aunt of Śrīla Bhaktiprajñāna Keśava Gosvāmī Maharāja

MAHATERA KRPA

The Grace of Great Saintly Personalities



By Śrī Śrīmad Bhakti Pramoda Purī Gosvāmī Mahārāja

In Naimiṣāraṇya, 64,000 ṛṣis headed by Śaunaka Ṛṣi, who was born in the dynasty of Mahārṣi Bhṛgu, were hearing supremely auspicious *kṛṣṇa-kathā* from the lips of *parama-bhāgavata* Śrī Ugrasravā Suta Gosvāmī. Extremely pleased and satisfied by such narrations, intently eager to continuously hear from him, and filled with jubilation, all of them wished for Suta Gosvāmī to be blessed with a long life. They prayed: *suta somya jīva śāśvatiḥ samaḥ*. “O gentle Suta, may you live for an unlimited period of time.” By the influence of the *bhakti* that arose in them, because of hearing *bhāgavata-kathā* from the lips of a *bhakta*, they realized the insignificance of the path of *karma*. They said:

*karmaṇy asminn anāśvāse
dhūma-dhūmrātmanām bhavān
āpāyayati govinda-
pāda-padmāsavaṁ madhu*

(S.B. 1.18.12)

“We have just begun the performance of this fruitive activity, a sacrificial fire, without certainty of its result, due to the many imperfections in our actions. Our bodies have become black from the

smoke, but we are factually pleased by the nectar of the lotus feet of the Personality of Godhead, Sri Govinda, which you are distributing.”

*tulayāma lavenāpi
na svargaṁ nāpunar-bhavam
bhagavat-saṅgi-saṅgasya
martyānām kim utāśiṣaḥ*

(S.B. 1.18.13)

“He, Sūta! The value of a moment’s association (*lava* is an 11th part of a second) with the devotee of the Lord cannot be compared even to the attainment of heavenly planets or liberation from matter, and what to speak of worldly benedictions in the form of material prosperity, which are for those who are meant for death.”

By thorough consideration, they concluded that, even compared to the association of Bhagavān, the association of *bhaktas* is extremely adorable, appreciable and desirable. This is because, as a result of hearing *bhāgavata-kathā* in the association of a *bhakta*, *bhakti* arises in one’s

heart. For those who thus receive the mercy of *bhaktas*, a natural distaste for *bhukti*, *mukti*, *siddhi*, etc., which are the fruits of *karma*, *jñāna* and *yoga*, at once manifests. Such are the qualities of the devotees of Śrī Hari.

For this reason Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī has said:

‘sādhu-saṅga’, ‘sādhu-saṅga’—*sarva-sāstre kaya lava-mātra sādhu-saṅge sarva-siddhi haya*
(C.C. Madhya 22.54)

“The verdict of all revealed *śāstras* is that by even a moment’s association with a pure devotee, one can attain all success.”

The word *artha* means purpose or goal. Human beings, while trying to gratify their senses in a gross sense, desire worldly sense enjoyment. While trying to satisfy their senses in a subtle manner, they desire *mukti* or *siddhi*. *Bhaktas*, however, consider all these desires for *bhukti*, *mukti* and *siddhi*, which are based on desires for one’s own sense gratification, to be *anartha*. They are without purpose and are undesirable. *Bhaktas* consider intense attachment or love for Kṛṣṇa to be *paramārtha*, the ultimate and supreme purpose or goal. Only such persons are *mahat* in the real sense. Without accepting the shelter of such devotees, one cannot even get rid of one’s *anarthas*, what to speak of attaining *kṛṣṇa-bhakti*.

*mahat-kṛpā vinā kona karme ‘bhakti’ naya kṛṣṇa-bhakti dūre rahu, saṁsāra nahe kṣaya*¹
(C.C. Madhya 22.51)

While instructing Rahūgaṇa, the King of Sauvira, *mahā-bhāgavata paramahaṁsa* Bharata, said:

rahūgaṇaitat tapasā na yāti na cejyayā nirvapaṇād grhād vā na cchandāsā naiḥ jalāgni-sūryair vinā mahāt-pāda-rajo-’bhiṣekam
(S.B. 5.12.12)

“My dear King Rahūgaṇa, unless one has the opportunity to smear his entire body with the dust of the lotus feet of great devotees, one cannot realize *bhagavat-tattva-jñāna*. One cannot realize knowledge of the Supreme Truth simply by observing celibacy (*brahmacārya*), strictly following the rules and regulations of householder life, leaving home as a *vānaprastha*, accepting *sannyāsa*, or undergoing severe penances in winter by keeping oneself submerged in water or surrounding oneself in summer by fire and the scorching heat of the sun.”

Moreover, the best of the *bhaktas*, Prahlāda, said while instructing Hiranyakasipu:

naiṣām matis tāvad urukramāṅghriṁ sṛṣaty anarthāpagamo yad-arthaḥ mahiyasām pāda-rajo-’bhiṣekam niṣkiñcanānām na vṛṇīta yāvat
(S.B. 7.5.32)

Even compared to the association of Bhagavān, the association of bhaktas is extremely adorable, appreciable and desirable. This is because, as a result of hearing bhāgavata-kathā in the association of a bhakta, bhakti arises in one’s heart.

“As long as one’s intelligence is not purified by the grace of the dust of the lotus feet of a *niṣkiñcana bhagavad bhakta*, one cannot touch the lotus feet of Kṛṣṇa, which can destroy all types of *anarthas*.”

Śrī Rṣabdeva, while speaking to his sons, remarked about the symptoms of such *mahātmas*:

mahat-sevām dvāram āhur vimuktes tamo-dvāram yoṣitām saṅgi-saṅgam mahāntas te sama-cittāḥ prasāntā vimanyavaḥ suhṛdaḥ sādhave ye
(S.B. 5.5.2)

“One can attain the path of liberation from material bondage only by rendering service to highly advanced spiritual personalities. These personalities are impersonalists and devotees. Whether one wants to merge into the Lord’s existence or wants to associate with the Personality of Godhead, one should render service to the *mahātmās*. For those who are not interested in such activities, who associate with people fond of women and sex, the path to hell is wide open. The *mahātmās* are equipoised and have *niṣṭha* in Bhagavān’s *sevā*. They are devoid of anger, and they work for the benefit of everyone. Such people are known as *mahātmas*.

¹ “Unless one is favored by a pure devotee, one cannot attain the platform of *bhakti*. To say nothing of *kṛṣṇa-bhakti*, one cannot even be relieved from the bondage of material existence.”

(*Niṣṭha* in Bhagavān alone is the prominent quality of a *mahāt*.)

ye vā mayīse kṛta-sauhrdārthā
janeṣu dehambhara-vārtikeṣu
gṛheṣu jāyātmaja-rātimatsu
na pṛiti-yuktā yāvad-arthās ca loke
(S.B. 5.5.3)

“Those who accept Me, the master of all, to be their well-wisher and thus consider *pṛiti* for Me alone to be their *puruṣārtha*, their sole supreme aim; who find no interest in ordinary talks with people engrossed in worldly sense enjoyment, eating, drinking, and merry making; who do not show any *pṛiti* (attachment) for sons, wife, house, relatives and so on; and who do not desire more wealth than required to maintain themselves in this world — only such people are *mahat*, great saintly persons.”

“The uncommon characteristic of the *mahātma*, great saintly personality, is that he has one-pointed love for Kṛṣṇa. Only by the grace of such *suddha-bhaktas*, is it possible to attain *suddha-bhakti*.”

Śrīmad Rūpa Gosvāmīpāda has written in *Bhakti-rasāmṛta-sindhu* about the characteristics of such *suddha-bhakti*:

anyābhilāṣitā-śūnyam
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
sīlanam bhaktir uttamā²
(B.R.S. 1.1.11)

The constant *bhajana* related to Kṛṣṇa, which is characterized by endeavors that are favorable to the satisfaction of Kṛṣṇa’s senses, which is devoid of all types immoral desires opposed to Kṛṣṇa’s service such as illicit connection with women and so on, and which is not covered by the desire for *mokṣa* and worldly sense enjoyment, is called *uttamā bhakti*.

In the beginning, the *taṭasthā lakṣana*, extrinsic characteristic, of *uttamā bhakti* is mentioned—*anyābhilāṣitā śūnya*. One must be free from all im-

moral desires, such as association with women, etc., which are antagonistic to the execution of *kṛṣṇa-bhajana*. *Jñāna-karmādy-anāvṛtam* means the pursuit of knowledge (*jñāna*) of undifferentiated *brahma*. *Nityā-naimittika karmas* as mentioned in the *smṛtis*, as well as renunciation, *yoga*, *sāṅkhya*, etc., which are represented by the word *ādi*, are like a covering of *bhakti*. However, the *jñāna* (knowledge) which searches after the object of one’s worship, that is, the *tattva-jñāna* regarding *sambandha*, *abhideya*, and *prayojana*, is certainly desirable. In addition, the activities (*karma*) which are related to the service of one’s object of worship are imperative. Such *jñāna* and *karmas* are not seen as a covering to *bhakti*.

Anāvṛta means uncovered or unobstructed, that is, those activities that are free from the impediments of *jñāna*, *karma*, and so on. *Jñāna* and *karma* which cover *bhakti* cannot help to attain perfection in *bhakti*.

Afterward, the *svarūpa lakṣana*, the intrinsic characteristic of *bhakti*, is mentioned—*ānukūlyena kṛṣṇānusīlanam*. *Ānukūlyena* means *ānukūla bhāva*, a favorable mood, for *kṛṣṇa-bhajana*. In other words, *ānukūla bhāva* is that propensity which is pleasing to Kṛṣṇa, and it is also a loving mood toward Kṛṣṇa.

Prātikūlya bhāvas, unfavorable moods, are not celebrated in *bhakti*. *Ānukūla bhāva* alone is acceptable for *bhakti*. *Kṛṣṇānusīlanam*—*kṛṣṇa* means

svayam bhagavān and His incarnation, and *anusīlanam* means cultivation of *bhakti* unto Them. This cultivation is performed by body, mind and speech, or in other words, with the five knowledge-acquiring senses, the five working senses and the mind. The *sādhaka* repeatedly engages these eleven senses in performance, meditation and discussion of *bhakti* according to his capacity. Performance of *navadha-bhakti*, beginning with *śravaṇa*, etc., is indeed the topmost cultivation. It is imperative to carefully observe that such cultivation aims at achieving attachment and love for Kṛṣṇa, and not at annihilating the body through any unfavorable

² When first-class devotional service develops, one must be devoid of all material desires, knowledge obtained by monistic philosophy, and fruitive action. The devotee must constantly serve Kṛṣṇa favorably, as Kṛṣṇa desires.

³ A pure devotee must not cherish any desire other than to serve Kṛṣṇa. He should not offer worship to the demigods or to mundane personalities. He should not cultivate artificial knowledge, which is devoid of Kṛṣṇa consciousness, and he

act. Only by performance of such *suddha-bhakti* does *prema* arise. Śrīla Kṛṣṇadāsa Kavīrāja Gosvāmī has therefore written:

*anya-vāñchā, anya-pūjā chādi' 'jñāna', 'karma'
ānukūlye sarvendriye kṛṣṇānuśilana³
(C.C. Madhya 19.168)*

*ei 'suddha-bhakti'—ihā haite 'prema' haya
pañcārātre, bhāgavate ei lakṣaṇa kaya⁴
(C.C. Madhya 19.169)*

It is written in Śrī Nārada Pañcārātra:

*sarvopādhi-vinirmuktaṁ
tat-paraṭvena nirmalam
hṛṣikeṇa hṛṣikeṣa-
sevanam bhaktir ucya⁵
(C.C. Madhya 19.170)*

“Unalloyed service which is devoid of any other desire than to please Śrī Kṛṣṇa, the master of all senses, through all of one’s own senses, is *uttamā bhakti*.”

Here *sarvopādhi* means *anyābhilāṣa*. *Sarvopādhi-vinirmuktaṁ sevanam*, the service which is free from all worldly designations means that service which is not aimed at any objective other than Kṛṣṇa. *Tat-para* means only for the sake of Kṛṣṇa, with love and persistence. Therefore, *sarvopādhi-vinirmuktaṁ* is the same as *anyābhilāṣitā-sūnyam*; *tat-paraṭva* is the same as *ānukūlyā*; service through *hṛṣika* (the senses) is the same as *ānuśilana*, and *nirmala* is the same as *jñāna-karmādy-anāvṛtam*

It is stated in Śrīmad Bhāgavatam:

*mad-guṇa-śruti-mātreṇa
mayi sarva-guhāśaye
mano-gatir avicchinnā
yathā gaṅgāmbhaso 'mbudhau
lakṣaṇam bhakti-yogasya
nirguṇasya hy udāhṛtam
ahaituky avyavahitā
yā bhaktiḥ puruṣottame
(S.B. 3.29.11-12)*

should not engage himself in anything other than Kṛṣṇa conscious activities. One must engage all one’s purified senses in the service of the Lord. This is the favorable execution of Kṛṣṇa conscious activities.

⁴These activities are called *suddha-bhakti*, pure devotional service. If one renders such pure devotional service, he develops his original love for Kṛṣṇa in due course of time. In Vedic literatures like the *Pañcārātras* and *Śrīmad-Bhāgavatam*, these symptoms are described.

“Just as the water of the Ganges flows naturally down towards the ocean, similarly, simply by hearing My transcendental name and qualities, the flow of the uninterrupted and natural propensity of the *ātmā* towards Me, who am residing in everyone’s heart, begins. This is the symptom of *nirguṇa bhakti yoga*. Such *bhakti* towards Puruṣottama Svarūpa, Me, is devoid of any fruitive motives, that is, it is causeless and free from the conception of separate identification of existence out of absorption in any entity other than Bhagavān.”

*sālokya-sārṣṭi-sāmīpya-
sārūpyaikatvam apy uta
dīyamānam na gṛhṇanti
vinā mat-sevanam janāḥ
(S.B. 3.29.13)*

“Except eternal loving service to me, My *bhakta* does not accept any kind of liberation—*sālokya* (*vaikuṅṭha-vāsa*), *sārṣṭi* (same opulence of the Lord), *sāmīpya* (to be a personal associate), *sārūpya* (same form and features), or *ekatva* (impersonal oneness)—even though they are offered by Me.”

*sa eva bhakti-yogākhya
ātyantika udāhṛtaḥ
yenātivrajya tri-guṇam
mad-bhāvāyopapadyate
(S.B. 3.29.14)*

“This is called complete *bhakti yoga*. By this *bhakti yoga*, the *jīva* attains My unalloyed *prema* by transgressing *māyā*, made up of the three modes.”

Śrīla Visvanātha Cakravartī Ṭhākura has given the meaning of the word *mad-bhāvāya* as “*prema* for Me.”

*kṛṣṇa-bhakti-janma-mūla haya 'sādhu-saṅga'
kṛṣṇa-prema janme, teṅho punaḥ mukhya aṅga
(C.C. Madhya 22.84)*

“The root cause of devotional service to Lord Kṛṣṇa is association with advanced devotees. Even

⁵“Bhakti, or devotional service, means engaging all our senses in the service of the Lord, the Supreme Personality of Godhead, the master of all the senses. When the spirit soul renders service unto the Supreme, there are two side effects. One is freed from all material designations, and one’s senses are purified simply by being employed in the service of the Lord.”

when one's dormant love for Kṛṣṇa awakens, association with devotees is still most essential."

Bad association should be completely abandoned as mentioned in statements of *Śrīmad Bhāgavatam*, such as *tato duḥsaṅgam utsṛjya satsu sajjeta buddhimān* (11.22.26). "An intelligent person should therefore reject all bad association and instead take the association of saintly devotees." Regarding the association of those who are averse to Śrī Kṛṣṇa, Śrīla Rūpa Gosvāmī has quoted the following two *slokas* from *Katyāna-saṁhitā* and *Viṣṇu-rahasya*:

*varam huta vaha-jvālā pañjarāntar-vyavasthitiḥ
na śauri-cintā vimukha-jana saṁvāsa vaiśasam*

"It is better to burn oneself in fire or to be locked inside an iron cage than to associate with those who are antagonistic to Śrī Kṛṣṇa.

*āliṅganam varam manye
vyāla-vyāghra-jalaukasām
na sanghaḥ śalya-yuktānām
nānā-devaika-sevinām*

"It is better to embrace poisonous snakes, leopards and crocodiles than to associate with those who worship various demigods and demigoddesses."

In his *Durgamsaṅgamanī tika*, Śrīla Jiva Gosvāmīpāda has given the meaning of the word *vaiśasa* as 'calamity,' and *śalyam* as "the association of those who have the desire to worship various demigods, considering them independent gods." Such association is as painful as arrows piercing the heart.

Śrīla Jiva Gosvāmīpāda has written in his *Śrī Gopāla-campū* (*Pūrva* 33/61):

*nṛpo na harisevitā, vyaya kṛti na haryarṇakah
kavir na hari-varṇakah, śrītagurur na haryāśrītaḥ
guṇī na hari-tatṭparaḥ, sarala-dhīr na kṛṣṇāśrayaḥ
sa na vrajaramānugaḥ svahṛdi saptasālyāni me*

"If one is a king but does not serve Hari, if one is well-off financially but does not offer any-

thing to Hari, if one is a poet but does not glorify the narrations of Śrī Hari, if one has accepted the shelter of guru but does not accept the shelter of Śrī Hari, if one is possessed of many qualities but is not devoted to Hari, if someone is simple-hearted but is not surrendered to Śrī Kṛṣṇa, and furthermore, even one is surrendered to Kṛṣṇa but does not do anugatyā, take shelter, of the vraja-gopis—the association of these seven kinds of persons is as painful to my heart as the pain experienced by the piercing of an arrow."

*yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
manorathenāsati dhāvato bahiḥ*

(S.B. 5.18.12)

**A human being, therefore,
although endowed
with unlimited qualities,
is not accepted as good or saintly
if he cannot engage sincerely,
without duplicity,
in the service of
śrī hari-guru-vaiṣṇava
in the guidance
of pure devotees
or great saintly personalities.**

"All the demigods and their exalted qualities, such as religion, knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for Bhagavān Śrī Viṣṇu. On the other hand, a person devoid of devotional service and engaged in material activities has no good qualities. Even if he is adept at the practice of mystic yoga or the honest endeavor of maintaining his family and relatives, he must be driven by his own mental speculations and must engage in the service of the Lord's external energy. How can there be any good qualities in such a man?"

A human being, therefore, although endowed with unlimited qualities, is not accepted as good or saintly if he cannot engage sincerely, without duplicity, in the service of *śrī hari-guru-vaiṣṇava* in the guidance of pure devotees or great saintly personalities.

*sādhu saṅge kṛṣṇa nāma ei mātra cāhi
sāmsāra jīnīte āre kona vastu nāhi*

(Prema-Vivarta)

"I only want *kṛṣṇa-nāma* in the association of *sādhus*. Except for this, there is nothing else that I desire living in this world." □

[Courtesy – Translated from *Śrī Caitanya Vāṇī*]

Excerpts from a lecture given on
ŚRĪ ŚRĪ RĀDHĀṢṬAMĪ

By Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja

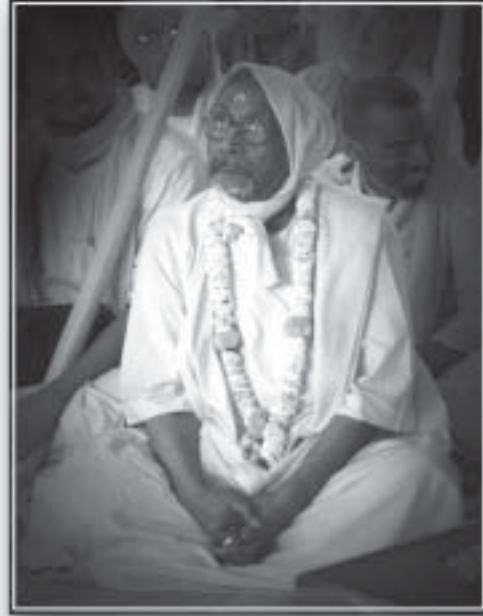
Śrī Śyāmasundara Gauḍīya Maṭha,
Śiligoḍi, W.B.
September 4, 1992

First of all, I offer my unlimited *daṇḍavata praṇāmas* at the lotus feet of my *gurupāda-padma nitya-lilā praviṣṭa jagadguru om viṣṇupāda aṣṭottara-sata Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja*. Then, I offer my *daṇḍavats* at the feet of the worshipable Vaiṣṇavas, and the assembled intelligent gentlemen and mothers.

Today is Śrī Śrī Rādhāṣṭamī. Śrī Rādhāṣṭamī comes fifteen days after Śrī Kṛṣṇa Janmāṣṭamī. According to the calculations of mundane time, we see a gap of fifteen days between the appearance of the two. However, from the perspective of Bhagavān's *aprākṛta-lilā*, the consideration of the calculation of material time of the mundane world is improper.

Śrī Rādhāṣṭamī generally means the appearance day of Śrīmatī Rādhārāṇī. Just as the appearance of Bhagavān Śrī Kṛṣṇa is possible in the hearts of *jīvas*, *bhaktas* and Vaiṣṇavas at every moment, the same thing is true for the appearance of Śrī Rādhādevī. Wherever there is the possibility of the appearance of Bhagavān, there is also the possibility of the appearance of His personal potency – *cit-śakti*, or *svarūpa-śakti*, i.e., *antaraṅga-śakti* or *hlādinī-śakti*. While discussing the *Sanātana-sāstra* (*sāstra* of *sanātana-dharma*), we can see that *śaktimān* (the energetic) has no identity without *śakti* (His energy) and also that *śakti* has no identity without *śaktimān*. *Śakti-śaktimān tattva* is non-different. This is evident from the *sūtra*, *śakti-śaktimatayor abhedah* from the *Vedānta-darśana*. *Śakti* and *śaktimān* are non-different, i.e., they are one entity.

One may inquire who our *ārādhya-deva* (worshipable entity) is from the perspective of *tattva-siddhānta*. Is our *ārādhya-deva* male or female,



śaktimān-tattva or *śakti-tattva*? In answer to this question, it is said that He is *adivitiya para brahma bhagavān*, *parama puruṣa*, *puruṣottama*, *lilā-puruṣottama*. If we call Him *lilā-puruṣottama*, does it mean that we have denied His personal nature (*prakṛti*)? Certainly not, because *śakti-śaktimatayor ābhedaḥ*, that is, *śakti-śaktimān*, are one entity. *Śaktimān* means that *tattva* which is endowed with full *śakti*. *Śaktimān* means one who is the abode of all *śakti*. Is *śaktimān* subordinate to *śakti* or overpowered by *śakti*? By discussing *sāstra*, we see that *śaktimān* is complete only when He is considered along with His *śakti*. Still, from the perspective of *tattva-siddhānta*, where *upāśya-tattva* (worshipable reality) has been ascertained, it is said that *paramārādhya*, the most worshipable absolute reality, is *lilā-puruṣottama*.

If we accept only *parama-puruṣa* and do not accept His *śakti*, then we are not really accepting the *tattva-vastu* (absolute reality). Moreover, if we say, “I will accept *śakti* but not *śaktimān*,” then also we are denying *tattva-vastu*. However, from the perspective of *tattva-siddhānta*, the worship of *śaktimān-tattva* alone is mentioned in the *sāstra*. If we ask,

“Why are we discussing this today?” the answer is, “Because there is a need for this discussion.” This subject is discussed in the *Vedas*, *Vedānta*, *Upaniṣad*, *Gīta* and *Bhāgavata*. “Who is our *ārādhyā-vastu*, our worshipable entity?” In answer to this, it is said, *advāya jñāna tattva vraje vrajendra-nandana*. *Advāya jñāna-tattva* (the supreme non-dual truth) is *ārādhyādeva* Śrī Vrajendra-nandana. Here the subject of His *śakti* also comes into the area of discussion. *Śāstra* clearly discloses that *śakti* is sheltered in and relies upon *śaktimān*. Kṛṣṇa is *sarva-śaktimān*, the fundamental basis of all types of *śaktis*; thus *śakti* must be subordinate to Him. We cannot fail to accept it. Still, when we consider *śakti* and *śaktimān* separately, we see that one does not exist without the other.

Whenever we give up either *śakti* or *śaktimān*, our *tattva-siddhānta* fails. *Premamaya* Bhagavān is beyond the material modes and He is *śaktimān*. We cannot discard His *śakti*. However, *tattva-vastu*, *upāsya-vastu* (the worshipable reality) is *śaktimān-tattva*. *Sakti-śaktimatayor abheḍaḥ* is considered also in another *sūtra*, which describes it as *upāsya-deva, puruṣottama, līlā-puruṣottama*. The meaning of this *sūtra*, *ekam eva saccidānānda rasādi ruṣaṁ tattvaṁ dvidhāvīrbhūtam*, is self-explanatory. Two meanings of this *sūtra* are however given. One is given by Śrīla Kavīrāja Gosvāmī in *Caitanya Caritāmṛta* (*Ādi-līlā*. 4.98):

*rādhā-kṛṣṇa aiche sadā eka-i svarūpa
līlā-rasa āsvādite dhare dui-rūpa**

One *mūrti* of Kṛṣṇa is divided into two, resulting in the forms of *śakti* and *śaktimān*. There is also another meaning: *paratattva* Bhagavān manifests in

the world as Śrī Vighraha and as Śrī Nāma. Thus appearing in these two forms, He is bestowing His mercy upon the *bhaktas*. Only these two explanations are given.

Today is the appearance day of Śrī Rādhādevī, who is the *hlādinī-śakti*, *svarūpa-śakti*, of Śrī Kṛṣṇa.

How She is connected with Bhagavān is the subject of our discussion. Bhagavān is *ananta śaktimān*, unlimitedly potent, and is the fountainhead of unlimited *śaktis*. Although there is mention of *ananta-śakti* in all the *śāstras*, such as the *Vedas*, the *Vedānta* and the *Upaniṣads*, three *śaktis* are considered to be prominent: *svarūpa śakti* (the internal potency or *hlādinī-śakti*), *māyā-śakti* and *jīva-śakti*. One *sloka* is found in the *Viṣṇu Purāṇa*:

*viṣṇu-śaktiḥ parā proktā kṣetra-
jñākhyā tathā parā
avidyā-karma-samjñānyā ṛṭīyā
śaktir iṣyate***

All the *śaktis* are more or less included in these three *śaktis*. All the *śakti* of *ananta-śakti* is contained in these three *śaktis*. If one inquires: “Which *śakti* is Śrī Rādhādevī?” then the first answer is, “She is *cit-śakti*.” This alone is explained by words *svarūpa-śakti*, *antaraṅga-śakti*, *hlādinī-śakti*, *parā-śakti*. All these words are found in different *śāstras*. The word ‘Rādhā’ has come from the verse *tat rāse dhāraṇāt rādhā vidvadbhiḥ parikirtitāḥ*. This means that the *vighraha* which is embraced by Śrī Kṛṣṇa in the *rāsa-sthali* is Rādhā. Moreover, in *Śrīmad-Bhāgavatam*, we find many *tattva-siddhāntas*. People impudently inquire from us, “*Bhāgavata* is the book which you specifically discuss, but we are unable to find Śrī Rādhā’s name in it.” In fact, such persons have not properly read *Bhāgavata*. They have not discussed and cultivated the subjects of *Śrīmad-Bhāgavatam* according to prescribed

*Thus Śrī Rādhā and Śrī Kṛṣṇa are one, yet They have taken two forms to enjoy the mellows of pastimes.

**Śrī Viṣṇu has diverse and innumerable *śaktis* which are beyond our conception. However, great learned sages or liberated souls have studied these *śaktis* and have categorized them into three parts. All of the energies are of *viṣṇu-śakti*, that is to say, they are different potencies of Śrī Viṣṇu. The first *śakti* is *parā*, transcendental. Living entities also belong to the *parā-śakti*, as has already been explained. The other *śaktis* are in the mode of ignorance. At the time of death, either we can remain in the inferior energy of this material world, or we can transfer to the *parā-śakti* of the spiritual world.

recommendation. Therefore, they are unable to find the name of Śrī Rādhā in *Bhāgavatam*. However, those who have explicitly discussed *Bhāgavata* have not only found the name of Śrī Rādhā, but also the names of Her associates.

Akrūra went to bring Kṛṣṇa and Balarāma to Mathurā. When They mounted the chariot and Akrūra started to drive away, all the *gopīs* obstructed the path. Some held onto the wheels of the chariot, some laid down on the ground in front of the wheels, some held onto the reins of the horses, refusing to let Them go. Taking the exact same mood that is explained here, Śrīla Bilvamaṅgala Ṭhākura wrote in *Śrī Govinda Dāmodara stotram* (śloka 26):

*evam bruvānā virahātūrā
bhṛṣam, vraja-striyaḥ kṛṣṇa-
viṣakta-mānasah
viṣṛjya lajjām ruruduḥ 'sma su-
svaram, govinda! dāmodara!
mādhaveti!**

They are crying, they are weeping. What are their feelings? The *gopīs* are afflicted by separation from Kṛṣṇa: *vraja-striyaḥ kṛṣṇa-viṣasta mānasah*. Besides Kṛṣṇa they do not know anyone else. Shyness, disgust and fear are not present in them. At that moment, they have given up shyness, displeasure, fear and everything and have started crying: *ruruduḥ 'sma su-svaram, govinda! dāmodara! mādhaveti*. What is the expression of their crying? “He Govinda! He Dāmodara! He Mādhava! You are going and leaving us! You are so cruel!” This is their mood and Rādhārāṇī is also with them. That mood is expressed further on in the *śloka*:

*anayārādhitō nūnam bhagavān harir īśvaraḥ
yan no vihāya govindaḥprito yām anayad rahaḥ*

“Certainly this particular *gopī* has perfectly worshiped the all-powerful Śrī Bhagavān, Govinda, since He was so pleased with Her that He abandoned the rest of us and brought Her to a secluded place.”

* “The ladies of Vraja, who were so attached to Kṛṣṇa, felt extremely agitated by their imminent separation from Him. They forgot all shame and loudly cried out, “O Govinda! O Dāmodara! O Mādhava!”

** “Śrī Kṛṣṇa, the enemy of Kāṁsa, left aside the other *gopīs* during the *rāsa* dance and took Śrīmatī Rādhārāṇī to His heart, for She assists Śrī Kṛṣṇa in fulfilling the essence of His desires.”

anayārādhitō nūnam bhagavān harir īśvaraḥ—
Īśvara Hari was worshipped to the highest extent by Rādhā. One who has worshipped Bhagavān to the greatest extent is Rādhā. No other *śakti* of this world is able to worship Him more than Her. In this *śloka*, Her name is mentioned in a very hidden way. Why? Because Kṛṣṇa Dvaipayāna Vedavyāsa was not willing to manifest this deep confidential *tattva* to everyone. The explanation of this is revealed by the poet Śrīla Jayadeva in his *padāvalī*, collection of poems, wherein he personally reveals to his listeners:

*yadi hari smaraṇe
sarasaṁ manaḥ,
yadi vilāsa-kalāsu
kutūhalaṁ
madhura-komala-
kānta-padāvalim,
ṣṛṇu tadā jayadeva-
sarasvatim*

“If you are desirous to fill your *citta* (mind) with *rasa* through *kṛṣṇa smaraṇam*, if you are eager to enter into the *rāsa-kuñja* and other *rāsa-līlā* pastimes of Rādhā-Kṛṣṇa, if you want to

become overwhelmed by such discussions, then you should recite the sweet, soft and pleasurable poems of Jayadeva-Sarasvatī.” The transcendental poet Śrī Jayadeva Gosvāmī gives his explanation of the verse *anayārādhitō nūnam* in the *śloka*:

*kaṁsarir api saṁsāra-vāsanā-baddha-ṣṛṅkhalam
rādhām ādhāya hṛdaye tatyāja vraja-sundariḥ***
(Gita-Govinda 3.1)

Here Śrī Jayadeva clearly explained the meaning of that *śloka*. In his various poems, it is also stated: *dhira-samire, yamunā-tire, vasatī vane vanamālī*. Here he has expressed the same mood.

Now, we see that one has kept the subject concealed and the other has clearly revealed it. What is the matter? One is thinking, “It cannot be given

ŚRĪ GURU

One who is considering
the *adhikāra* of the audience
has given it in a restricted manner.
And another person says,
“I am leaving it up to you.
You should discuss and cultivate
it, considering your *adhikāra*
yourself.” Of these two, however,
one is not less magnanimous
than the other.

to all. It cannot be given to those who are unqualified. We must give it with careful consideration.” Whereas the other, with magnanimous disposition, is distributing to everyone, saying: “Whoever among you has the *adhikāra* (qualification) can understand it.” However, there is reconciliation between these two types of persons. One is not desirous to give and one is openly giving, leaving it up to us to receive it according to our *adhikāra*. Of these two, however, one is not less magnanimous than the other. One who is considering the *adhikāra* of the audience has given it in a restricted manner. And another person says, “I am leaving it up to you. You should discuss and cultivate it, considering your *adhikāra* yourself.” Therefore, reconciliation is there in everything.

Rādhā-tattva is a very profound and extremely confidential *tattva*. Therefore, the writers and the commentators have to some degree concealed the subject. *Rādhā-tattva* is explicitly narrated in the books of our Gosvāmīs. Long before the time of our Gosvāmīs, *Rādhā-tattva* was explained in *Gargasamhitā*. It is also found in the books of Kavi Jayadeva. Śrīla Prabhodānanda Sarasvatipāda’s book *Rādhā-rasa-sudhā-nidhiḥ* which exclusively contains Śrī Śrī Rādhā-Madhava’s confidential *tattva* is full of the confidentialities of Their *lilās*. □

(To be continued)

[Translated from Śrī Gauḍīya Patrika 45/5]

śrī-prabuddha uvāca
karmāṇy ārabhamāṇānām
duḥkha-hatyai sukhāya ca
paśyēt pāka-viparyāsam
*mithunī-cāriṇām nṛṇām*¹

(S.B. 11.3.18)

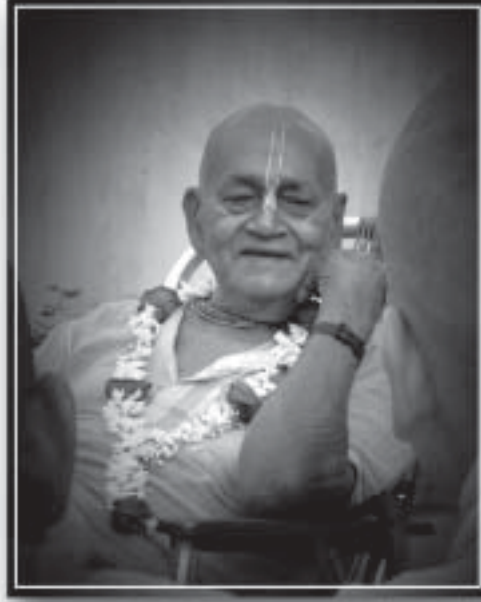
In the above *śloka*, Śrī Prabuddha Ṛṣi has informed us that by mutual cooperation, human beings perform *karma*, or materialistic activities, in order to remove sufferings and attain happiness. However, they inevitably achieve exactly the opposite results. In other words, instead of attaining happiness by relieving suffering, most of the time their suffering increases. This truth can be understood and realized with the help of few illustrations:

At the time of performing their marriage, unmarried men are always hopeful of happiness. They never desire that by performing this *karma* of marriage they will receive suffering. But alas! *Karma* does not give up its own nature. Within a short time after marriage, a very beautiful and healthy wife, being afflicted with a sickness, has turned lean and now has a diseased face. Or, after having sons and daughters, one is inflicted by various types of scarcities and sufferings—such as financial problems and responsibilities of the daughter’s marriage. Or, the housewife, who was previously like the jewel of the husband’s eyes, has left him and gone back to her parents’ place—giving him the pain of a spear piercing his heart. Such circumstances happen. Instead of giving the *karmi*, the materialistic person, happiness, they drown him in the pool of sufferings.

¹ Śrī Prabuddha said: “Accepting the roles of male and female in human society, the conditioned souls unite in sexual relationships. Thus they constantly make material endeavors to eliminate their unhappiness and unlimitedly increase their pleasure. But one should see that they inevitably achieve exactly the opposite result. In other words, their happiness inevitably vanishes, and as they grow older their material discomfort increases.”

- PADĀŚRAYA

By Śrī Śrīmad Bhaktivedānta Trivikrama Mahārāja



Śrīla Locana dāsa Ṭhākura has sung in his *Avatāra-Sāra*:

saurabhera āse, —palāśa sunkili (mana)
nāsāte paśila kiṭa
ikṣudaṇḍa bhāvi —kāṣṭha cuṣili (mana)
kemanē pāiba miṭha
hāra boliyā —galāya parili (mana)
śamana-kinkara-sāṅpa
śitala boliyā —āgūna pohāli (mana)
pāili vajara-tāpa
saṁsāra bhajili, —śrī gaurāṅga bhūlili
nā śunili sādḥura kathā
iha-parakāla —dukāla khoyāli (mana)
khāili āpana māthā

“O my mind, with the desire to find some sweet fragrance, I smelled a *palāśa* flower (a red flower which is devoid of scent and has worms in it), and a worm entered into my nostrils.

“O my mind, I sucked a wooden stick, thinking it to be sugar cane. How can I derive any sweetness from it?

“O my mind, I put a snake (death personified) around my neck, mistaking it for a garland. How can I be happy?

“O my mind, I tried to touch fire, thinking it would be cooling. Instead I was severely burnt. How can I find any happiness?

Forgetting Śrī Gaurāṅga, I served worldly people. Thus, I neglected the advice of the *sādhus*. How can I achieve contentment?

“O my mind, I spoiled my present life and my future, thus completely ruining my prospects.”)

The host of objects attained by *karma*, materialistic endeavors, are illusory and composed of the material modes, and therefore their nature is

temporary and changing. Attachment and affinity for such objects is the cause of sufferings. While wandering in the cycle of *karma*, the fortunate *jīva* realizes the essence of the *śloka*:

nityārtidena vittena
durlabhenātma-mṛtyunā
gṛhāpatyāpta-paśubhiḥ
kā pritiḥ sādhitaiś calaiḥ

(S.B. 11.3.19)

“Wealth is a perpetual source of distress, it is most difficult to acquire, and it is virtual death for the soul. What satisfaction does one actually gain from his wealth? Similarly, how can one gain ultimate or permanent happiness from one’s so-called home, children, relatives and domestic animals, which are all maintained by one’s hard-earned money?”

Only by such realization does he attain the true qualification to accept the shelter of the lotus feet of a *sad-guru* (*sad guru-padāśraya*). Then alone, having imbibed within his heart the true meaning of the statement *evam lokam param vidyān naśvaram karma-nirmitam* (S.B. 11.3.20)², he becomes capable of following the instructions of *Śrīmad-Bhāgavatam* presented in the following *śloka*:

tasmād gurum praṇadyeta
jijñāsuh śreya uttamam
śābde pare ca niṣṇātām
brahmaṇy upaśamāśrayam¹

(S.B. 11.3.21)

²²“One cannot find permanent happiness even on the heavenly planets, which one can attain in the next life by ritualistic ceremonies and sacrifices.”

In order words, in order to understand his eternal welfare, one accepts the shelter of the lotus feet of that Gurudeva who is thoroughly realized in *sābda-brahma*, the essence of all scriptural knowledge, who has direct realization of *parabrahma*, Bhagavān, and who is free from mundane dualities, such as anger and so on.

While ascertaining the qualification for one who is inquisitive and eligible for his highest welfare, the *Brahma-sūtra* and *Vedānta-darśana* give the same consideration through the *sūtra* — *athāto brahma-jijñāsā*.

The word *athā* means ‘after this’. After realizing that it is not possible to attain auspiciousness and peace through *karma*, the *jīva* becomes inclined to cultivate the path to attain *brahma*, the eternal entity, the supreme absolute truth:

*tad vijñānārtham sa gurum evābhigacchet
samt-pāṇiḥ srotriyaṁ brahma-niṣṭham²*
(Muṇḍaka Upaniṣad 1.2.12)

Until the *jīva* attains this type of qualification, it is not possible for him to accept *guru-padāśraya*, the shelter of the lotus feet of Gurudeva, in a true sense.

Some persons accept the shelter of Guru with the conception that by the mercy of Gurudeva, they will become free from the responsibility of their daughter’s marriage, free from any disease, able to win their court cases, able to solve their financial problems, and that their worldly life will be smooth and happy. Such persons are unable to attain the real fruit of *guru-padāśraya*. Although, Gurudeva is capable of granting all objects desired by his disciples, still, for their welfare, he does not encourage them in such motives.

*tato duḥsaṅgam utsrjya
satsu sajjeta buddhimān*

*santa evāsya chindanti
mano-vyāsaṅgam uktibhiḥ³*
(S.B. 11.26.26)

Gurudeva is the embodiment of this quality. He cuts the knot of the disciple’s attachment to worldly desires with the axe of scriptural statements, and thus renders him pure. Then he gives the disciple a place at his lotus feet. Although having a worldly disposition, those with profuse *sukṛti* can still attain the grace of *sad-guru*. However, persons with such profuse *sukṛti* are very rare. Generally, *karmis*, *jñānis* and *yogis*, who accept the shelter of the Guru’s feet in order to fulfill the motives and desires of their respective tastes, remain deprived of *guru-padāśraya* in the real sense.

Those persons who are attached to unreal objects and entities challenge, “Is there any *sad-guru* living in the world now? Nowadays we can’t find any *sad-guru*.” Such talks cannot be approved or supported in any respect. Actually, it is not the intention of Bhagavān to make the *jīvas* forever undergo the threefold miseries caused by *māyā*. Due to His affection for them, His intention is to attract them towards His lotus feet by disciplining and correcting them. Therefore, He keeps His dear associates present and available in this world at all times. If He did not do so, that would be the sign of His hard-heartedness towards the *jīvas*. Since we are inclined to illusory objects, our disposition is averse to the real entity, the truth, therefore, instead of accepting the shelter of reality, we are always eager to accept the shelter of illusion. Other than accepting the shelter of the lotus feet of a *sad-guru*, there is no means to attain eternal peace which is characterized by supreme bliss. This is the opinion established throughout the *Vedas*, *Vedānta*, *Upaniṣads*, *Purāṇas* and other scriptures. □

Translated from Śrī Gauḍīya Patrika 2/5

¹ “Therefore, any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide *guru* is that he has realized the conclusions of the scriptures by deliberation and is able to convince others of these conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters.”

² “To learn the transcendental subject matter, one must approach a *guru*. In doing so, he should carry fuel to burn in sacrifice. The symptom of such a *guru* is that he is expert in understanding the Vedic conclusion and therefore he constantly engages in the service of the Supreme Personality of Godhead.”

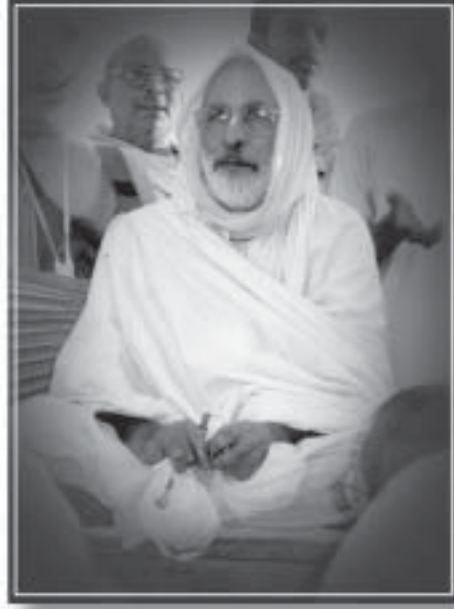
³ “An intelligent person should therefore reject all bad association and instead take up the association of saintly devotees, whose words cut off the excessive attachment of one’s mind.”

An excerpt from

BHAJANA RAHASYA VṚTTI

By Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja

A commentary on the forthcoming edition
of Śrī Bhajana Rahasya
of Śrīla Bhaktivinoda Ṭhākura



PRATHAMA-YĀMA-SĀDHANA

Nisānta bhajana—śraddhā
(the last six *daṇḍas* of the night)

*nijatve gauḍiyān jagati pariṅghya prabhur imān
hare kṛṣṇety evaṁ gaṇana vidhinā kīrtayata bhoḥ
iti prāyāṁ śikṣāṁ caraṇa-madhuṣebhyaḥ paridiśan
śaci-sūnuḥ kiṁ me nayana-saraṇīm yāsyati padam*
(*Stavāvalī, Śrī Śacīsūnv-aṣṭaka, text 5*)

“When will Śacinandana Gaurahari appear within the path of my eyes? He accepted the Gauḍīya Vaiṣṇavas in this world, who are like bees at His lotus feet, as His own and taught them to chant the Hare Kṛṣṇa *mahāmantra* by counting a fixed number of rounds.”

In this *śloka*, Śrīla Raghunātha Dāsa Gosvāmīpāda expresses the natural affectionate mercy that Śrīman Mahāprabhu has for the inhabitants of Gauḍa. Their relationship with each other is like the affectionate relationship of near and dear ones in this mundane world (*laukika-sad-bandhuvat*). This means they have a natural feeling of possessiveness (*mamatā*) towards Śrīman Mahāprabhu, by which they think, “Gaurasundara

is ours.” In *Bṛhad-Bhāgavatāmṛtam*, in the section describing *rāgānuga bhajana*, Śrīla Sanātana Gosvāmīpāda explains that a mood of *laukika-sad-bandhuvat* which is characterized by intense *mamatā* in relation to Bhagavān, indeed identifies deep *prema* for Him.

Although *rasa-rāja* Śrī Kṛṣṇa appeared as Gaurasundara and gave the process of chanting the Hare Kṛṣṇa *mahā-mantra* to the entire world, He displayed special compassion towards the inhabitants of Gauḍa. Śrī Navadvīpa Dhāma is the place where offences are forgiven (*aparādha-bhañjana*). Every kind of *aparādha* is destroyed there.

Being entirely overwhelmed by *bhāva*, Śrī Gaurasundara, the initiator of *saṅkīrtana*, along with the Gauḍīya *bhaktas* would perform *kīrtana* and dance in a way that was unprecedented. The *bhāvas* in Śrī Gaurasundara’s heart swelled more and more upon seeing His own Gauḍīya *bhaktas*. Similarly, the *bhaktas*, like honey-bees, used to become intoxicated from drinking the honey-like *premānanda* at Śrīman Mahāprabhu’s lotus feet.

At the time of *sañkirtana*, Śrī Gaurasundara would dance and become absorbed in ecstatic bliss as He tasted the sweetness of Śrī Kṛṣṇa's *rāsa* dance with Śrī Rādhā and the other *vraja-sundaris*. The wonderful expressions of the *bhāvas* of this sweet and delightful dance possessed of transcendental *śṛṅgāra-rasa* thus overwhelmed Him with *prema* and decorated Him with the ornaments of extraordinary *aṣṭa-sāttvika bhāvas* like tears (*aśru*) and bodily hairs standing on end (*pulaka*). During the *ratha-yātrā* in

Jagannātha Purī, His *bhāva*-filled dance and *kirtana* would reach perfection. Śrī Svarūpa Dāmodara and Rāyā Rāmananda sang poetry endowed with *saṁṛddhimān-sambhoga-rasa* to support Mahāprabhu's *bhāva*. *Seī to parāṇa-nātha pāinu, jāhā lāgi madana-dahane jhuri genu*. ("Now I have attained the master of My life. In His absence I was being burned by Cupid and thus I was withering away.") Hearing this, Mahāprabhu would gaze upon Jagannātha's lotus face. When Their eyes would meet, Mahāprabhu's heart would be stirred by *paramānanda-prema-rasa*, and He would begin to dance, according to the mood of the song. At such times Śrī Gaurasundara would exhibit wonderful postures. He would bite His lips, which were pinkish like the *bandhūka* flower. He would artistically place His left hand on His hip and move His right hand to demonstrate wonderful poses of dance that were extremely attractive. This sight would overwhelm Śrī Jagannātha Himself with astonishment and supreme bliss. Tasting the sweetness of the unprecedented beauty of Mahāprabhu's dance, Śrī Jagannātha would slowly and majestically proceed towards Sundarācala (Vṛndāvana).



The *bhāvas* in Śrī Gaurasundara's heart swelled more and more upon seeing His own Gauḍīya *bhaktas*. Similarly, the *bhaktas*, like honey-bees, used to become intoxicated from drinking the honey-like *premananda* at Śrīman Mahāprabhu's lotus feet.

The brightly shining golden lustre of Śrīman Mahāprabhu's large body defeated the splendour of a golden mountain. Absorbed in the highest bliss, Śrī Gaurasundara loudly chanted His own names—*hare kṛṣṇety uccaiḥ sphurita-rasano* (Śrī Rūpa Gosvāmī's *Prathama-Caitanyāṣṭaka*, text 5). Surrounded by His *bhaktas*, Mahāprabhu performed *kirtana* and His restless lotus feet danced. Tears flowed from His eyes like streams of Gaṅgā and Yamunā water, and His bodily hairs stood erect in a way that was extraordinary, thus resembling the filaments of a *kadamba*-flower. Remembering His unprecedented *prema-mādhurī*, Śrīla Raghunātha dāsa Gosvāmī says, "When will Śacinandana Śrī Gaurahari appear on the path of my eyes?" As Dāsa Gosvāmī remembered the great compassion of Mahāprabhu, he became overwhelmed in separation (*viraha*). He offered *stava-stuti* while continuously shedding tears, and waited for the *darśana* of his *iṣṭadeva* with utmost longing and hope. Śrī Gaurasundara's compassion, abundant *niṣṭhā*, uncommon *vairagya* and *prema-bhakti* arose in the heart of Śrī Dāsa Gosvāmī and he became overwhelmed in *bhāva*. He remained

close to Śrī Caitanya Mahāprabhu for a long time and received unlimited affection, mercy and blessings from Him. The affection of Śrī Gaurasundara is just like that of a mother. For this reason, Śrīlā Dāsa Gosvāmī addressed Him as ‘Śacinandana’ (the son of mother Śaci). Śacinandana Śrī Gaurahari bestowed His mercy upon all *jīvas*, even upon those who were unqualified, and blessed them.

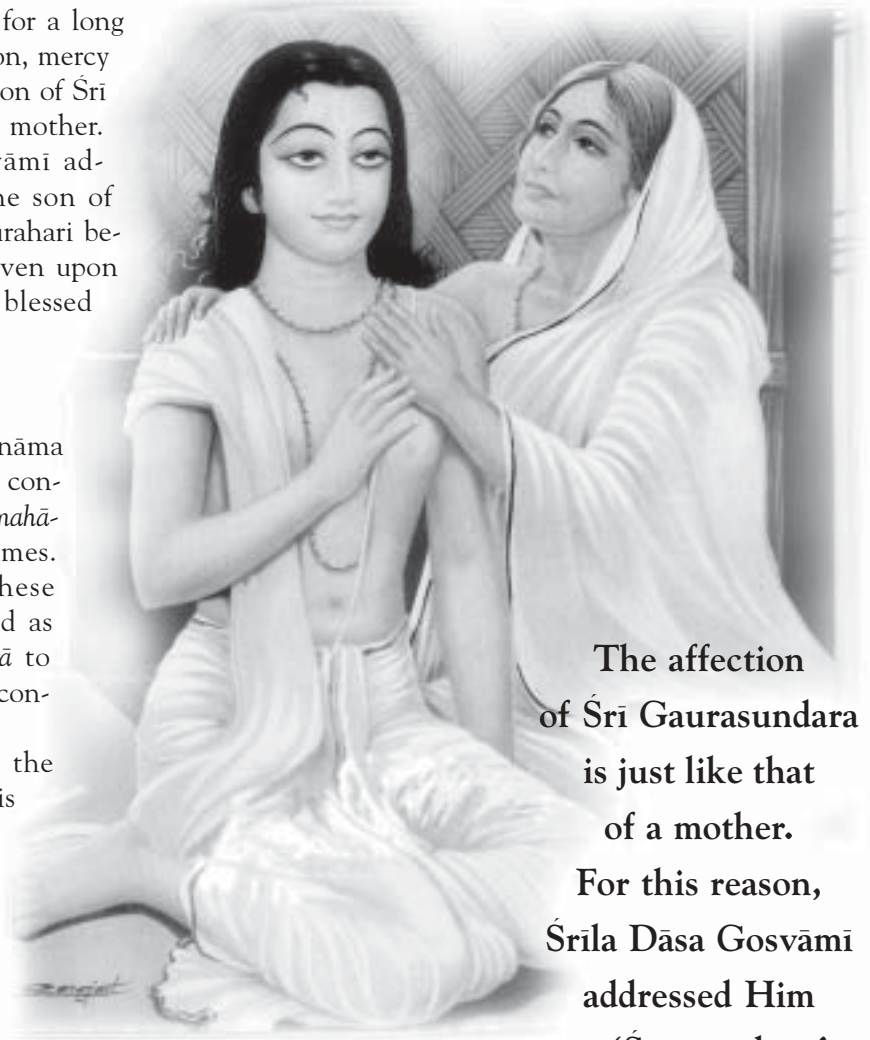
The *mahā-mantra* is Śrī Harināma which is composed of sixteen names consisting of thirty-two syllables. The *mahā-mantra* contains eight pairs of names. Śrīman Mahāprabhu revealed these eight pairs of names to this world as *Śikṣāṣṭaka*. The steps from *śraddhā* to *prema* begin from the first *śloka* and continue up to the eighth *śloka*.

The hidden meaning behind the first pair of names—*Hare Kṛṣṇa*—is that performing *kṛṣṇa-nāma-saṅkīrtana* with *śraddhā* nullifies ignorance and cleanses the mirror-like heart.

The second pair—*Hare Kṛṣṇa*—indicates that all *saktis* (potencies), such as mercy, are invested in *śrī nāma*. These potencies destroy the ignorance in the heart of the *sādhaka* who performs *nāma-kīrtana* and who, in the association of *sādhus*, cultivates attachment for *bhajana* in the form of *harināma-saṅkīrtana*. Performance of such *bhajana* gradually destroys all kinds of *anarthas* (unwanted contaminations) and develops *niṣṭhā* (firm faith) in *bhajana*.

When a *sādhaka* on the platform of *bhāva* chants the first and second pair—*Hare Kṛṣṇa*—he remembers the pastimes in which Śrī Rādhā-Kṛṣṇa meet each other. Under the guidance of Śrī Rūpa Mañjarī and other *vraja-devīs*, he performs *mānaśī sevā* to Śrī Rādhā-Govinda in his internally conceived form of a *gopī*.

When the *sādhaka* remembers Śrī Rādhā-Kṛṣṇa’s eternal forms, pastimes, qualities and so forth, Their *līlā-vilāsa* and other *sevā* to Them manifest. This is the *keli-kalpa-taru* (wish-fulfilling tree) of all treasured yearnings. He constantly remembers



The affection
of Śrī Gaurasundara
is just like that
of a mother.
For this reason,
Śrīlā Dāsa Gosvāmī
addressed Him
as ‘Śacinandana’
(the son of
Mother Śaci).

Lalitā and the other *sakhīs*, meaning that he is always performing *sevā* in his *siddha-deha* (eternally perfect body) following in the guidance of Lalitā and the other *sakhīs*.

A *sādhaka* who has not attained the stage of *bhāva* will, by continuously chanting *Hare Kṛṣṇa*, remove his *anarthas* and develop *niṣṭhā* in *bhajana*. His intelligence will become fixed and he will develop *niṣṭhā* in *kṛṣṇa-nāma*. Such a *sādhaka* will constantly cultivate the *sevā*, ideal and character of Śrīlā Rūpa Gosvāmī, Śrīlā Raghunātha dāsa Gosvāmī and other *suddha-bhaktas*.

While chanting the third pair—*Kṛṣṇa Kṛṣṇa*—the *sādhaka* follows the ideal and character of the pure devotees. For example, he chants a fixed number of rounds, offers a fixed number of obeisances, renounces material enjoyment and sings

stava-stuti. With firm faith he chants the holy name day and night. But the *sādhaka* on the platform of *bhāva* remembers Śrī Rādhā and the other *gopīs* when Śrī Kṛṣṇa leaves for cow-herding. He remembers the moods of separation they experience at that time.

With the fourth pair—*Hare Hare*—as the *sādhaka* who is not yet on the platform of *bhāva* performs *nāma saṅkīrtana* with *ruci* (taste), unalloyed *bhakti* is stimulated within his heart. The *sādhaka* on the platform of *bhāva*, however, chants the holy name with intense affection, and Śrī Rādhā-Kṛṣṇa’s *līlā* of meeting is rises within him.

While chanting the fifth pair—*Hare Rāma*—the *sādhaka* who has not attained *bhāva* prays for *dāsyā bhāva* to appear in his heart. Attachment for *nāma-bhajana* arises at this time and remembrance of pastimes begins. With attachment, he cultivates the conception that he is *kṛṣṇa-dāsa*. The *sādhaka* on the platform of *bhāva* remembers the *līlā* of Rādhā and Kṛṣṇa’s meeting after Kṛṣṇa returns from cow-grazing. Śrī Rādhā and other *gopīs* see to Kṛṣṇa’s bath, dressing, food, etc., and in the house of Nanda, they help Rohiṇijī finish cooking various preparations for Him.

In this way, the *sādhaka* who is not yet on the platform of *bhāva* continuously chants the holy name. He thus attains the inherent mercy of *nāma-prabhu* and his heart begins to soften and melt. *Śuddha-sattva* then arises in his heart and his taste for chanting the holy name becomes thick. In the heart of the *sādhaka*, the mood of *āsakti* sprouts and the nine symptoms of *bhāva*—*kṣāntir avyārtha-kālatvaṁ*—begin to manifest.

At this stage, the *sādhaka* tastes the chanting of the sixth pair—*Hare Rāma*—in which appears a natural disdain for that which is not related to Kṛṣṇa. By chanting *nāma* with complete dedication to Śrī Kṛṣṇa, the *sādhaka* experiences melting of the heart, which now becomes extremely soft. At this

dhūmāyita (smoke-filled) stage, *aśru*, *pulaka* and other *aṣṭa-sāttvika-bhāvas* are witnessed to some extent. With this pair of names, the *bhāva-sādhaka* remembers Śrī Rādhā-Kṛṣṇa’s *milana*, Their pastimes of meeting. Śrī Rādhā becomes thoroughly delighted upon obtaining the remnants of Śrī Kṛṣṇa’s evening meal through Dhaniṣṭhā.

Chanting the seventh pair—*Rāma Rāma*—the *nāma-sādhaka* who has taken shelter of *madhura-rasa* with an exclusive service mood (*aikāntikī sevā-bhāva*) to Śrī Rādhā-Kṛṣṇa Yugaḷa attains the exclusive shelter of Śrī Rādhā’s lotus feet. In other words, at this time he attains

the *bhāva* of an intimate *pālya-dāsī*, whose heart is non-different from the heart of Śrīmatī Rādhikā as well as the *ekādaśa-bhāvas* and the five *sampattidaśās*.¹ The *sādhaka*, overwhelmed by *vipralambhara*, performs *nāma-saṅkīrtana* considering himself devoid of *bhakti*. At this time, a *sphūrti* manifests in his heart: Śrī Rādhā is becoming intensely eager to meet with Śrī Kṛṣṇa and according to Vṛndā-devī’s instruction, goes to meet Him in a *saṅketa-kuṅja* on the banks of the Yamunā. Śrī Rādhā and Śrī Kṛṣṇa, being fully absorbed in thinking of each other, search for one another.

hare kṛṣṇa
hare kṛṣṇa
kṛṣṇa kṛṣṇa
hare hare
hare rāma
hare rāma
rāma rāma
hare hare

¹ See Jaiva Dharma chapter 39 and 40.]

Performing *kīrtana* of the eighth pair—*Hare Hare*—the *sādhaka* engages in the sweet *prema-sevā* of Rādhā-Kṛṣṇa in *prakāṣa vraja-dhāma* throughout the eight divisions of the day and night (*aṣṭa-kāla*). In other words, the *sādhaka* attains *gopī-bhāva-mayī sevā* in his eternal *svārūpa*. As he performs *nāma-bhajana* of this pair, he remembers the pastimes of Śrī Śrī Rādhā-Kṛṣṇa's meeting (*milana*) in which the completely dedicated *mañjarīs* of Śrī Rādhājī are performing *sevā* of Śrī Yuga by *tāmbula-arpaṇa* (offering of betel), *ṣāda-mardana* (massaging of lotus feet) and other such intimate services.

Śrī *Bhajana Rahasya* is truly a casket of *rahasya*, intimate secrets. The first *yāma* of *Bhajana Rahasya* describes *nisānta-bhajana*. In other words, it conceals the secret of the qualification to enter *bhajana*. This secret is *śraddhā*. After the stage of *sādhu-saṅga*, when *sādhana-bhajana* is performed in the form of *nāma-saṅkīrtana* together with *guru-ṣāḍāśraya* (taking shelter of *guru*) and acquiring *sambandha jñāna*, *anarthas* are eliminated. The first *śloka* of Śrī *Śikṣāṣṭaka*, *ceto-darpaṇa-mārjanam*, is the most favourable method of *bhajana* at this stage.

The second *yāma*, *prātaḥ kālīya-bhajana*, hides away the secret of *anartha-nivṛtti* (removal of *anarthas*) in *sādhu-saṅga* (association of devotees). *Nāma* (the Holy Name) and *nāmī* (the possessor of the Name) are non-different. *Kṛpa* (mercy) and all other potencies of *nāma-svārūpa* (the personification of *nāma*) are hidden in the name of Bhagavān. By performance of such *bhajana*, cleansing of the heart (*ceto-darpaṇa-mārjanam*) becomes possible. The second *yāma* explains the secrets of *nāma-bhajana* in accordance with the mood of the second *śloka* of *Śikṣāṣṭaka*.

Bhajana-niṣṭhā, *bhajana* with firm faith, is discussed in the third *yāma* (*pūrvāhna-kālīya-bhajana*). Performing *nāma-bhajana* with such *niṣṭhā* as this extinguishes the blazing forest fire of material existence (*bhava-mahādāvāgni*). Hidden in this *yāma* is the secret of *bhajana* which is performed by becoming *amāni* (prideless) and being *mānada* (able to give respect to others in accordance with their respective positions) as per the third *śloka* of *Śikṣāṣṭaka*, *ṭṛṇād api sunicena taror api sahiṣṇunā*.

The secrets of *ruci* are buried in the fourth

yāma, *madhyāhna-kālīya-bhajana*. In this stage, the *sādhaka* becomes free from any desire other than to perform Śrī Kṛṣṇa *sevā*. At this stage *bhajana* is explained according to the *bhāva* of prayers like *śreyāḥ kairava-candrikā-vitarāṇam* (*Śikṣāṣṭaka* 1) and *na dhanam na janam* (*Śikṣāṣṭaka* 4).

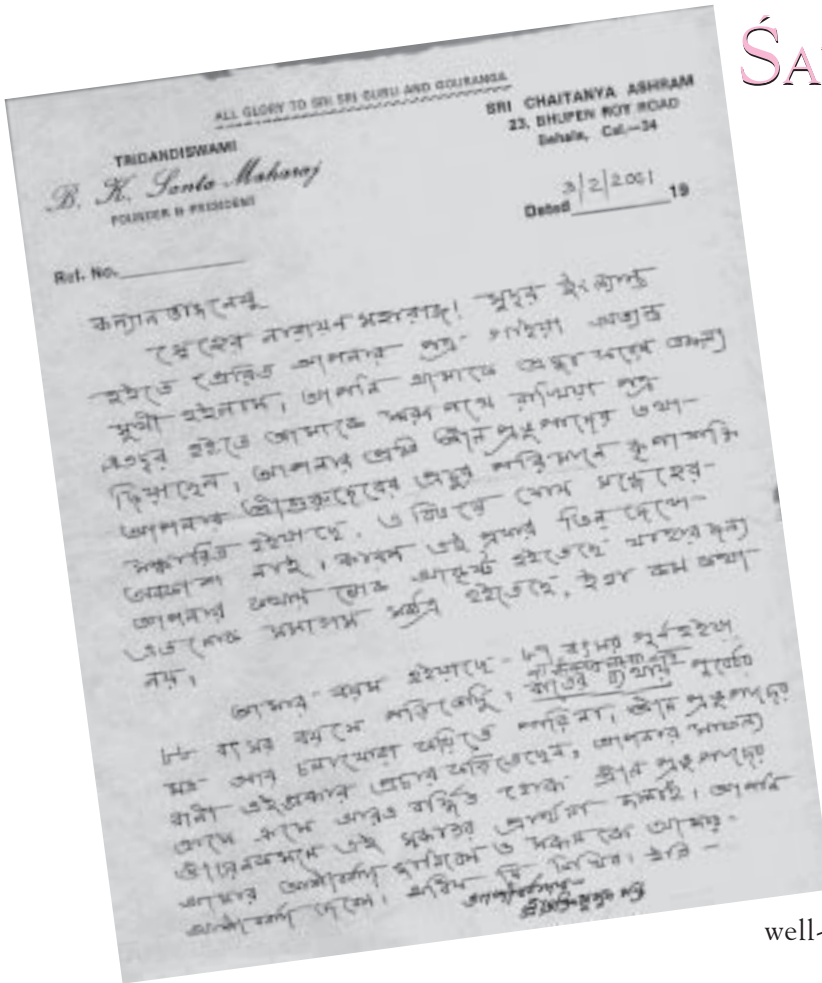
In the fifth *yāma*, *aparāhna-kālīya-bhajana*, the *nāma-sādhaka* is praying to attain his own *svārūpa* as an eternal servant of Kṛṣṇa. An attachment for both *bhajana* and *bhajaniya* (the object of *bhajana*) is especially awakened. By performing such *bhajana*, one realizes that *nāma* is certainly the personification of *vidyā-vadhū-jivana*, the life of all transcendental knowledge, which is compared to the beloved consort of Śrī Kṛṣṇa. At this stage, the *bhāva* of the prayer *ayi nanda tanuja kiṅkaram* (*Śikṣāṣṭaka* 5) arises in the heart of the *sādhaka*.

The secret of *nāma-bhajana* with *bhāva* is hidden in the sixth *yāma*, *sāyana-kālīya-bhajana*. In this stage the external symptoms of perfection in *bhajana* become visible. By performing *nāma-saṅkīrtana* with *bhāva*, the ocean of transcendental bliss (*ānandāmbudhi-varadhanam*) begins to expand and prayers like *nayanam galad-aśru-dhārayā* (*Śikṣāṣṭaka* 6) arise. This is all discussed in *ṣaṣṭha-yāma*, the sixth *yāma*.

The seventh *yāma*, *pradoṣa-kālīya-bhajana*, presents a discussion on the internal symptoms of perfection. At this stage of *nāma-bhajana* performed with realization of *viraha* (separation), it is possible to taste complete nectar at every step, *prati-padam pūrṇāmṛtāsavadanam*. Prayers to obtain *vipralambha-prema* as described in the seventh *śloka* of *Śikṣāṣṭaka*, *yugāyitam nimeṣeṇa*, begin in this *yāma*. This is all discussed in the seventh *yāma*.

The secret of *prema-bhajana* (*rātri-lilā-bhajana*) is hidden within the eighth *yāma*, which describes *siddhi* (perfection). In other words it describes *niṣṭhā* in *sādhyā-bhakti*, together with *ekāntika niṣṭhā*, or one-pointed dependence on Kṛṣṇa. Such a stage bestows *sarvātma-saṅgama*, the complete purification and cooling (*snigdhatā*) of the *jivātmā*, both inside and out. The desire to obtain *bhāva* (*āśliṣya vā pādaratām*) as described in the eighth *śloka* of *Śikṣāṣṭaka* is contained here. This is all described in this eighth *yāma*.

LETTER FROM ŚRĪ ŚRĪMAD BHAKTI KUMUDA ŚANTA MAHĀRĀJA



Founder and President
of Śrī Caitanya Āśrama

3 February 2001

With much affection for my dear
Nārāyaṇa Mahārāja:

I am wishing for your eternal
well-being.

I became extremely pleased to receive your letter from far-off England. You have *śraddhā* in me; therefore, even in such a far-away place, you remembered me and wrote me a letter. The *kṛpā-śakti* (mercy potency) of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda and of your Gurudeva, Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja, have been profusely transmitted to you—there is not even a scent of doubt about this. This is obvious from seeing the way large numbers of people outside of India are becoming attracted by your *hari-kathā*. The way they are following you and assembling wherever you go is not an ordinary happening.

I have crossed my 87th year and am now 88 years old. Due to my advanced age, I cannot move around as I used to. It is a great inspiration to witness the way you are preaching the message of Śrīla Prabhupāda. May your success ever increase—this is my heartfelt prayer at the lotus feet of Śrīla Prabhupāda.

Accept my affection and blessings and give them to the others as well. What else should I write?

Blessings from:
Śrī Bhakti Kumud Śanta

Śrīla Bhakti Kumud Śanta Mahārāja is the disciple of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda. He joined the Caitanya Maṭha when he was just eleven years old. He is now the *ācārya* of Śrī Caitanya Āśrama.



GLIMPSES FROM ŚRĪLA GURUDEVA'S PREACHING TOUR

WINTER 2000

ŚRĪ NAVADVĪPA-DHĀMA PARIKRAMĀ [March 4th - 9th, 2001]

By the grace of Śrī Śrī Guru and Gaurāṅga, the annual week-long Śrī Navadvīpa-dhāma Parikramā, organized by Śrī Gauḍīya Vedānta Samiti from Śrī Devānanda Gauḍīya Maṭha, was once again successfully completed. Under the loving eye of Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja, watching from his *samādhi mandira*, thousands of devotees passed through Narahari Torāṇa (the entrance gate of the *maṭha*) to receive the mercy of the most magnanimous Śrī Śaci-nandana Gaurahari and to pray to receive *darsana* of His *audārya-maya dhāma*. Fifteen thousand pilgrims gathered together from all over India as well as from around the world to visit the nine jewel-like islands of Śrī Navadvīpa-dhāma, the sanctuary of all holy abodes.

The glories of Śrī Navadvīpa Dhāma have been sung by all our *gosvāmīs* and *ācāryas*. The cherished desire of the *rūpānuga* Vaiṣṇavas—to attain the loving service of Śrī Rādhā-Kṛṣṇa in Vraja—cannot be fulfilled without the mercy of Śrī Navadvīpa Dhāma. How may we fallen *jīvas* of Kali-yuga access that remote realm? Our *ācāryas* have articulated divine strategies for such attainment, *kīrtana* and *parikramā* being among the foremost. Every particle of dust here, having been touched by the lotus feet of Śrī Gaurasundara and His associates, is surcharged with *prema*, and each atom of the *dhāma* is fully capable of drowning us in *gaura-prema*. Simply by visiting, remembering, or even just desiring to come here, one receives the grace of Śrī Navadvīpa. The *dhāma*, being the support of the



pastimes of the most magnanimous Śrī Gaurāṅga-deva, is also not less magnanimous in any way. Thus, thousands of enthusiastic devotees fill the airwaves with their earnest vibrating of the Holy Names as they wander throughout

the nine sacred islands, following the senior Vaiṣṇavas who know the secrets of the *dhāma*.

Śrī Prabhodānanda Sarasvatīpāda in his *Navadvīpa Śatakam* has written:

*ārādhitaṁ navavanam vraja kānanam te
nārādhitaṁ navavanam vraja eva dūre
ārādhito dvija-suto vraja-nāgaraste
nārādhito dvija-suto na taveha kṛṣṇa
(Śrī Navadvīpa Śataka 78)*

“If you have worshiped Śrī Navadvīpa Dhāma, then you have automatically performed the worship of Śrī Vṛndāvana as well, and if you have not worshiped Navadvīpa, then Vraja Dhāma is very far away from you. If you have worshiped Śrī Gaura, the son of Śrī Jagannātha Mīśra, then you have also worshiped the hero of Vraja, Śrī Kṛṣṇa, and if you have not worshiped the son of Jagannātha Mīśra, then you have neglected the worship of Gopendranandana, Śrī Kṛṣṇa.”

Thus, we see that for those desiring *vraja-prema*, the worship of Śrī Navadvīpa is imperative. This Navadvīpa *parikramā* is so important that Nityānanda Prabhu personally took the young Śrī Jīva to all the places in Gauḍa-Manḍala, thus illustrating that all *jīvas* should perform *parikramā* under

the guidance of *guru* and Vaiṣṇavas. Here Nityānanda Prabhu represents *guru-tattva* and Jīva Gosvāmī represents the individual soul (*jīva*). Our *ācāryas* also claim that circumabulating the *dhāma* brings to an end our circumabulation in the 84 *lākhas* of species of life. Simply by joining the week-long *parikramā* under the guidance of *sādhus*, one easily performs the nine limbs of *bhakti*, each of which are represented by one of the nine jewel-like islands.

Śrī Gauḍīya Vedānta Samiti's *parikramā* party is the largest of all the Gauḍīya Maṭhas. The other *maṭhas* have expressed their utter amazement at how we are able to manage such a large function. Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja, replied, "No man can manage such a large *parikramā*. Only Nityānanda Prabhu and Gaurāṅga Mahāprābhū can do this. We simply raise our hands and let Them manage all."

Śrīla Gurudeva accompanied the jubilant devotees everywhere, offering the sincere seekers the opportunity to enter into the reality of the *līlā-sthālis*. His glorious godbrothers—*pūjyapāda* B.V. Pariyaṭaka Mahārāja, *pūjyapāda* B.V. Vaiṣṇava Mahārāja, and *pūjyapāda* B.V. Sādhu Mahārāja, Śrīpad Kānhaiya Prabhu, and others—aided in setting the mood of the *parikramā* with their beautiful *kīrtanas*, which easily wrenched open our hardened hearts. In each place *pūjyapāda* B.V. Pariyaṭaka Mahārāja and *pūjyapāda* B.V. Sannyāsī Mahārāja sang the glories of the *līlā-sthālis* from Śrīla Bhaktivinoda Ṭhākura's beautiful Bengali poem, *Śrī Navadvīpa Dhāma Māhātmya*, the account of Śrī Nityānanda Prabhu leading the young Jīva Gosvāmī on the first Gaura Maṇḍala *parikramā*. In such an atmosphere, who would not be inspired to weep at the sight of thousands and thousands of pilgrims running bare-foot day after day in search of the *dhāma*, loudly singing together the prayers of Śrīla Bhaktivinoda Ṭhākura, lovingly smearing themselves with the sacred dust, sliding down the muddy banks to dip in the Gaṅgā, and humbly sitting on the earth to honor the simple *khicharī prasāda* served by Śrīla Gurudeva's special squadron of *brahmacārīs*?

According to our tradition, the first day we crossed the Gaṅgā and, after offering heartfelt

praṇāmas in the direction of Śrī Māyāpura, the island representing *ātma-nivedana*, we proceeded to Godrumadvīpa, the site of Śrīla Bhaktivinoda Ṭhākura's *bhajana kuti*, Śrī Svānanda Sukhada Kuñja. Generally, the tradition is to first go to the place of *ātma-nivedana*, the birthplace of Mahāprabhu, and then to proceed elsewhere, but Śrī Gauḍīya Vedānta Samiti's *parikramā* goes first to Godrumadvīpa instead. Why is this? Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja had a special reason. He said that in the present age, it was Śrīla Bhaktivinoda Ṭhākura who



PARIKRAMĀ PARTY AT ŚRĪ RĀDHĀ KUNDA (ṚTUDVĪPA)

discovered the birthplace of Śrī Caitanya-deva and who re-inaugurated the process of Navadvīpa-dhāma *parikramā*. Therefore, we go to him first to beg his mercy so that our *parikramā* will be successful.

*prathamam tu guruṁ pūjyam tataścaiva mamārccanam
kurvan siddhim-avāpnoti hy-anyathā niṣphalam bhavet*

"First worship your Gurudeva, then perform My *arcana*. By following this, you will easily attain perfection. Otherwise, all your endeavors will go in vain."

The second reason is that *kīrtana* is the most prominent limb of our *sādhana*, and *sāstra* says that if you perform any other limb of *bhakti* without *kīrtana*, there will be no fruit. We therefore begin our *parikramā* from Godruma, the island that repre-

sents *kīrtanam*.

When we finally reached Nṛsiṃhapalli, everyone was tired but happy. Much to our surprise, the large pond where Lord Nṛsiṃhadeva took bath after killing Hiraṇyakaśipu was completely dry, having been drained for cleaning. After praying to Lord Nṛsiṃhadeva for protection from obstacles to *bhakti*, we honored our traditional sweet rice and *khichari prasāda* offered to the ferocious Lord.

The 2nd day was Ekādaśī. We visited Śrīla Jagannātha dāsa Bābāji Mahārāja's *samādhi* and *bhajana kuti* in Koladvīpa (the island of *pāda-sevanam*). Just beyond his *samādhi*, we gathered in a large field where Śrīla Gurudeva narrated the glories of Śrīla Jagannātha dāsa Bābāji Maharāja — how he gave *bhajana praṇālī* to Śrīla Bhaktivinoda Ṭhākura and manifested all *siddhāntas* and *bhāvas* in his heart. From here we went to Nirdaya Ghāṭa in Rudradvīpa (the island of *sakhyam*) where Śrī Gaurasundara swam across the Gaṅgā in the middle of the night in the cold month of Māgha (January) when He left to take *sannyāsa*.

The 3rd day included Ṛtudvīpa (the island of *arcanam*) with a glimpse of Rādhā Kuṇḍa, Samudra Gaḍa and Jayadeva Gosvāmī's place in Campahaṭṭa. This year our beloved Śrīpad B.V. Trivikrama Mahārāja was not present at Samudra Gaḍa, so the

traditional delightful debate between him and Śrīla Gurudeva regarding the superiority of Samudra Sena over Bhīma Sena, did not take place.

At Campahaṭṭa, in the garden of the beautiful Gaura-Gadādhara Deities, who appeared like great generals of *prema*, we heard the wonderful account of how Kṛṣṇa personally came and wrote the *sloka 'smara garala khaṇḍanam mama śīrasi maṇḍanam dehi pāda-pallavam udaram'* in Jayadeva Gosvāmī's book *Gīta-Govinda*. The famous poet was unable to bring himself to write such a revolutionary idea—that the supreme Bhagavān would completely humble Himself and beg forgiveness from His beloved *mānavatī* Śrīmatī Rādhikā.

Although not visible to our jaded eyes, Śrīla Gurudeva told us that the whole of Campahaṭṭa is filled with eternally blooming *campa* trees, and that Campakalatā, one of the prominent eight *sakhīs*, regularly comes here to make garlands for Kṛṣṇa.

On the 4th day we returned to Ṛtudvīpa and saw the full beauty of Rādhā Kuṇḍa. Then on to Vidyānagara in Jahnudvīpa (the island of *vandanam*), the site of Jahnu Muni's *āśrama* where the great *muni* swallowed the Gaṅgā, and Māmagāchi, the birthplace of Vṛndāvana dāsa Ṭhākura.



শ্রীগৌড়ীয় পত্রিকা ১ম খণ্ড

Babk to Godhead পত্রিকার সম্পাদক মাননীয় শ্রীমুত অভয় চরণ দে মহোদয় :-

পূজ্যপাদ কেনন মহাশয় ! কৃপাশূৰ্কক আমাৰ মঙবয়স্কি গৰহণ কৰিবেন আমনাৰ প্ৰেৰিত শ্রীগৌড়ীয় পত্রিকা মতকল্যা পাইবা বিশেষ আনন্দিত । হঠকাম পত্রিকাৰ কলেবৰ মধ্যমাৰকাৰ হইলেও বেগ হুশ্রী হইয়াছে এৰং কাগজ প ডা কাৰিই হইয়াছে । পত্রিকাৰ মুদ্ৰাকৰ প্ৰমাণ মূৰ কমই দেখিতে পাওবা গে বখ্যাসম্বন নাই বলিলেই হয় । ইহাতে পত্রিকাৰ জৰাবধান জালই হইতে মনে হয় । আমনাৰ সৰ্বকৌমুদী প্ৰচাৰ চেঠা আমাৰ চিত্তাকৰণ সৰ্বকাই কৰে আননি নিজে শূৰ্কাৰ্গেৰে মহোছকাবোচিত সৰ্বকাই আমাকে অহণ কৰেন বি আমাৰ একই কৰ্মাণা যে আমনাৰ সেবা কিছুই কৰিতে পাৰি না । তল নিম্নলপে আমাৰ অনশাস ক্ৰমী মাৰ্জনা কৰিবেন । আমাৰ 'ব্যাক-টু-গড হেড' পত্রিকা প্ৰথম প্ৰকাশেৰ সময় আননি আমাকে যথেষ্ট উৎসাহিত কৰিয়াছিলে এমন কি বহু কাৰ্যেৰ মধ্যে আমাৰ দৰিত্ৰ আৰ্জমে আননি পদগুলি দিয়া কৰা কৰিয়াছিলে ।

আমনাৰ শ্রীগৌড়ীয় পত্রিকাৰ সৰ্বপ্ৰথমেই শ্রীপাদ নরহৰিদাৰ কথা ক কৰিয়া আননি সৰ্বকৌমুদীকাৰ হইয়াছেম । শ্রীপাদ নরহৰিদাৰ তেহ মধ্যতা সিদ্ধ ব্যবহাৰ আমাৰেৰ চিত্তপটে চিত্ৰমিল আঙ্কলামান থাকিবে । তাহাৰ মি বেধনা শ্রীল প্ৰতুপাদেৰ বিৰহ বেধনা অপেকা কোন অংশেই কম নহে ।

শ্রীগৌড়ীয় পত্রিকাৰ অবকগুলি মধ্যার্থ সমাৰ্শেণ হইয়াছেম । শ্রীল বলা বিদ্যাৰূপণ ঠাকুৰেৰ প্ৰবন্ধ আৰম্ভ কৰিয়া মূৰ জাল কৰিয়াছেম । আমাৰ শূৰে শূৰে আচাৰ্য্যগুণেৰ একটী জীবনী পত্রিকাৰ বাহিৰ হইলে সম্প্ৰদায়েৰ প্ৰা মূল হইবে ।

আমনাৰ পত্রিকাৰ ইংৰাজী ভাষায় প্ৰবন্ধাদি প্ৰকাশেৰ ম মাৰ্য্যপৰে মাৰ্গ সেবা প্ৰহণ কৰিয়া ক্ৰতাৰ্গ কৰিবেন । আমাৰ ইংৰাজী কা বহু অবকাদি সেবা আছে ; সময় মত পঠিহিতে পাৰিব ।

আঃ শ্রীকম্বৰ চৰণ দে, ৬নং সীতাকান্ত বামাণীকী প্ৰ পোঃ হটিখোলা, কলিকাতা, ২৭

On the 5th day we triumphantly crossed the Gaṅgā and reached Śrī Māyāpur, and smeared ourselves with the dust of the place where Mahāprabhu took birth and where our great preceptor, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, initiated his glorious worldwide mission. At his *samādhi*, all the Vaiṣṇavas were moved to tears, feeling his great compassion, sacrifice, and affection. For the first time in five years, Śrī Śrīmad Bhaktivedānta Vāmana Mahārāja came and blessed us with his presence at the Yogapīṭha in Śrī Caitanya Maṭha, and later at the opening of our new land just opposite the Śrī Caitanya Maṭha. After our *ācāryas* cut the ribbon of flowers at the gate of our new place, we were swept along in the river of *gaura-kṛpā* into the new home of Śrī Gauḍīya Vedānta Samiti. This was a great event! Śrīla Gurudeva thanked the devotees who contributed funds to buy this piece of land and requested them to formulate a good plan to develop the place, which should include a beautiful garden, library and *āśrama*. Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja had always wanted his own place in Māyāpur. After the invocation ceremony here, sweet rice and *khicharī prasāda* was systematically and smoothly served to over 20 thousand devotees, including thousands of Navadvīpa-vāsīs and local Māyāpur-vāsīs who were invited to join us that day.

On Gaura-Pūrṇimā morning, Śrīla Gurudeva read from Śrī *Caitanya Bhāgavata* and spoke the glories of Mahāprabhu, recounting the details of His birth and early years. He told how Śacī Maiyā had lost six of her children. Then one golden son was born. She named this eighth child Nimāi so that, like the neem tree under which He took birth, He would be bitter and no one would take Him from her as her other six children had been taken.

After giving a colorful synopsis of His 24 years in Navadvīpa, Śrīla Gurudeva advised that we should all try to be like Nimāi Paṇḍita, who fully surrendered at the lotus feet of His *guru*, Īśvara Puripāda. When He returned to Navadvīpa, He was completely transformed, always chanting and absorbed in *kṛṣṇa-prema*. He shut His books, closed His school and gave up all intellectual pursuits. So we should follow His example of surrender to *guru* and understand that we cannot know *guru* and Kṛṣṇa by intellectual endeavors. Furthermore, when Nimāi took *sannyāsa*, He gave up everything. So we should also renounce everything in the same way that Mahāprabhu and His associates did. The only uni-

versity in which we should enroll is the university of Haridāsa Ṭhākura and Gaura-Kiśora dāsa Bābāji Mahārāja. And we should remember how Mahāprabhu was so strict and thoroughly rejected Choṭā Haridāsa for exhibiting just a semblance of *strī-saṅga*.

That evening we observed Śrī Śacī-nandana Gaurahari's appearance with a spectacularly beautiful *abhiṣeka* ceremony accompanied by the singing of Śrī Gaurasundara's Janma-Lilā from Śrī *Caitanya Caritāmṛta*, led by *pūjyapāda* B.V. Pariyaṭaka Mahārāja. This was followed by a joyous *kīrtana* and *sundara ārati*, and everyone took bath in a vast abundance Mahāprabhu's *caranāmṛta*. The *kīrtana* continued throughout the night.

On the afternoon of Gaura-Pūrṇimā, Śrīla Gurudeva met with all the western devotees before their departure. He outlined his plans for the western preaching and encouraged everyone to strictly practice, preach widely and boldly, and to distribute our books.

The following day four devotees were awarded the illustrious *sannyāsa* order. They are: Śrīmad B.V. Gosvāmī Mahārāja—formerly Śrīpad Nikuñja brahmacāri; Śrīmad B.V. Paramahansa Mahārāja—formerly Śrīpad Śyāmasundara brahmacāri; Śrīmad B.V. Śanta Mahārāja—formerly Śrīpad Bhāgavata brahmacāri; and Śrīmad B.V. ;Āśrama Mahārāja—formerly Śrīpad Govinda Bhakata brahmacāri.

After Gaura-Pūrṇimā, many devotees, continuing in the mood of *parikramā*, visited Ekacakra, Uddhāraṇa Daṭṭa Gauḍīya Maṭha in Cuñcuḍā (where Śrīvāsa Ṭhākura's Gaura-Nitāi deities are being worshiped), Ādi Saptagrāma (Śrīla Raghunātha dāsa Gosvāmī's birthplace), Pāṇihāṭī, and other significant places.

Śrīla Gurudeva made a special request to all: You should all carefully keep and nourish the moods, memories and impressions of the *dhāma parikramā* throughout the year and with greater eagerness you must return next year and invite so many others to come with you as well, because Śrī Gaurasundara wants to host you again and shower His mercy on you. Then very soon you will receive *kṛṣṇa-prema*!

Gaura-premānande! Hari hari bol! □

ŚRĪ GIRIDHĀRĪ GAUḌĪYA MAṬHA



nija-nikaṭa-nivāsam dehi govardhana! tvam

“O Govardhana! Please grant me residence near your side.”

“For more than forty years, we have been praying to Girirāja, and today he has kindly heard our prayers and granted us a place in his shelter.” Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja made this happy announcement to the assembled devotees at Śrī Keśavajī Gauḍīya Maṭha on 25th March 2001. By the causeless mercy of Śrī Śrī Guru-Gaurāṅga Gāndharvikā-Giridhārī Śrī Śrī Rādhā-Vinoda-Bihārījī, Girirāja Govardhana has finally given us a place by his side. This will be the home of the soon-to-be-built Śrī Giridhārī Gauḍīya Maṭha.

At 6 am the next morning, two buses, overflowing with cheerful devotees singing Vraja *bhajanās* glorifying Govardhana, made their way out to the new site. In his little white Maruti, Śrī Gurudeva triumphantly led the caravan. The site is prominently located on the Rādhā-Kuṇḍa *parīkramā mārga* and is just a minute’s walk from Mānasī Gaṅgā. After offering *praṇāma* to our new home, about 200 devotees, following behind Śrī Gurudeva, walked to Mānasī Gaṅgā while performing loud *kīrtana*. We joyfully circumambulated Mānasī Gaṅgā, and then we entered the Mukhāravinda Mandira where Śrī Gurudeva, with the enthusiastic devotees squeezed in around him, performed *abhiṣeka* of Girirāja, massaging him with butter, yogurt, and honey, and bathing him with sugar, milk and buckets of water from Mānasī Gaṅgā. After the *abhiṣeka*, we performed *parīkramā* of Mukhāravinda four times and then returned to our own place, where we honored breakfast *prasāda*.

Śrī Gurudeva related some of the history of this site, which is presently planted with wheat and occupied by a small two-storey building. He told that his Gurudeva, *nitya-līlā-praviṣṭa om viṣṇupāda* Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja organized his first Vraja Maṇḍala *parīkramā* in about 1951. A party of about 500 devotees, comprised of around 150 *sannyāsīs* and *brahmacārīs*, and around 350 *gṛhasthas*, performed the whole *parīkramā* on foot. They camped at

this very place for four days. Participating in that historic *parīkramā* were many disciples of Śrī Prabhupāda, including Śrī Bhakti Kamala Madhusūdana Mahārāja [at that time Śrī Narottamānanda brahmacārī], Śrī Paramahansa Mahārāja [at that time Śrī Mahānanda brahmacārī], Śrī Bhakti Kusala Narasimha Mahārāja, Śrī Bhakti Prapanna Dāmodara Mahārāja, Śrī Bhakti Pramoda Purī Mahārāja, Śrī Kṛṣṇadāsa Bābājī Mahārāja, Śrī Jagannātha Vallabha Mahārāja, Śrī Trigunātita Bābājī Mahārāja, and others.

Pūjyapāda Bhaktivedānta Vāmana Mahārāja [Śrī Sajjana Sevaka brahmacārī], *pūjyapāda* Bhaktivedānta Trivikrama Mahārāja [Śrī Rādhānātha dāsa adhikārī], and Śrī Bhaktivedānta Nārāyaṇa Mahārāja [Śrī Gaura-Nārāyaṇa dāsa adhikārī] were the members of the advance party. They would set up the tents, arrange lights and *prasādam*, and perform other crucial services. At night, the *brahmacārīs* used to awake in turns to keep guard. From this very place, the party would set out to perform *parīkramā* of Govardhana (taking *darśana* of his various *līlā-sthālis*), Rādhā Kuṇḍa, Śyāma Kuṇḍa, Surya Kuṇḍa, Nārada Kuṇḍa, Candra Sarovara, Paiṭhā, Jamunāvati, Rāsaulī, Dhāka Kadamba, Gulāla Kuṇḍa, Sakhī-sthāli, and many other places.

Adding to the significance of this place, it was here that Śrī Gurudeva stayed for about two months in solitude many years ago, doing *bhajana*. He intensely studied *Caitanya Caritāmṛta*, *Caitanya Bhāgavata* and *Śrīmad Bhāgavatam*, and everyday performed Śrī Govardhana *parīkramā*. This was during the rainy season, so sometimes the path was submerged in deep water. Nevertheless, he strictly kept to his vows and accomplished *parīkramā* by swimming across the flooded areas. Later on, Śrī Gurudeva used to come here from time to time from Śrī Keśavajī Gauḍīya Maṭha to perform *bhajana* for a few days at a time.

Design for the new project is already underway, and construction should start shortly after Guru-Pūrṇimā.

Girirāja Govardhana *kī jaya!* □



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AYS OF THE HARMONIST is published under the inspiration of Śrīla Bhaktivedānta Nārāyaṇa Mahārāja, who desired that there should be a magazine in the spirit of the Harmonist journal, which was founded by Śrīla Bhaktivinoda Ṭhākura, and published by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. May our *guru-varga* bestow their divine grace upon our humble attempts to please them.

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Hearing the songs of Śrī Svarūpa Dāmodara and Rāya Rāmananda,
Mahāprabhu would gaze upon Jagannātha's lotus face.
When Their eyes met, Mahāprabhu's heart would be stirred
by *paramānanda-prema-rasa*, and He would begin to dance
according to the mood of the songs.