

Rays of
The Harmonist

Gauḍīya Vedaṅga Publications

Māunī Amāvaṣyā 2011



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Dedicated to

ācārya keśarī nityā-lilā 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 that were being published during the manifest presence of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda.

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and founder of *Rays of The Harmonist*

nityā-lilā praviṣṭa om viṣṇupāda aṣṭottara-śata śrī
Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja



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We would like to sincerely thank all those devotees who have kindly made a financial contribution toward the publication of this Śrī Vyāsa-pūjā memorial edition of *Rays of The Harmonist*.

STATEMENT OF PURPOSES

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

A GLIMPSE OF THE LIFE OF

nitya-līlā praviṣṭa om viṣṇupāda

Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja

On February 16, 1921, the new moon day of the month of Māgha, Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja took his divine birth in a highly educated and respected *brāhmaṇa* family in the village of Tiwārīpura, in the Buxar district of Bihar, India. He was given the name Śrīman Nārāyaṇa. His parents were devout Vaiṣṇavas of the Śrī *sampradāya*, and from the time he was a small baby, Śrīman Nārāyaṇa was regularly taken by his father to recitations of the *Rāmāyaṇa*, which he grew to love.

In February, 1946, he met his *gurudeva*, Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja, and his life of complete and exemplary dedication to the path of *kṛṣṇa-bhakti* began. Upon receiving *barināma* and *dīkṣā* initiation from his *gurudeva*, he received the name 'Śrī Gaura Nārāyaṇa'. He accompanied his *gurudeva* on his extensive preaching tours throughout India, rendering him personal service and also actively assisting him in preaching. This included regularly hosting the thousands of



Śrī Guru-bhakti

By Śrīla Saccidānanda
Bhaktivinoda Ṭhākura

Śraddhā – the Key to True Happiness

The *jīva* who is blinded by the delusion of *māyā* and bound in the widespread network of material existence wanders here and there. Having been captivated by the hope for happiness, he searches for happiness in knowledge, intelligence, wealth, honour, etc., but by no means can he make himself happy. In this way, the *jīva* passes many lives. As a result of accruing great spiritual merit over many births, faith in *bbhajana* is transmitted into the *jīva's* heart. His only chance of attaining true happiness is in *bbhajana*. Śrī Kṛṣṇa is Svayam Bhagavān, and the *jīvas* are His eternal servants. *Śraddhā* is the very strong and determined faith that by performing *bbhakti* to Śrī Kṛṣṇa, all sufferings are dispelled, and one becomes situated in *kṛṣṇa-dāsyā*, one's constitutional position as a servant of Kṛṣṇa. With this faith, the *jīva* soon takes the shelter of the lotus feet of a bona fide *guru* and attains all types of perfection, solely by the virtue of *śrī guru's* grace.

The Real Friend of the Jīva

The boundlessly merciful Vaiṣṇavas are the supreme friends of the fallen *jīvas* in this world. Knowing the *jīvas* to be averse to Kṛṣṇa, the Vaiṣṇavas instruct them on *bbhakti-tattva*, the fundamental principles of pure devotion. When faith develops in this, the *jīva* takes shelter of the lotus feet of a Vaiṣṇava, who now instructs him on *bbhagavat-bhajana*. Then, when the disciple exhibits suitable qualification, having developed single-mindedness and expertise in *bbhajana*, *śrī guru* bestows his mercy upon him by granting the power to behold the storehouse of transcendence, Śrī Kṛṣṇa. Such is the endless mercy of the Vaiṣṇava.

As *śrī guru*, the Vaiṣṇava blesses the extremely fallen and insignificant *jīva* – who is filled with hundreds of *anarīthas*, tormented by *māyā* in various ways, and completely drowning in the ocean of material existence – with a place at his feet. He accepts responsibility for the *jīva's* life, which is presently devoid of *bbhajana*. Inspiring him with the example



Excerpts from

Raising the Divine Temple of the Bhāgavat and Unfolding the Ultimate Conception of Parakīya

By Śrīla Bhaktisiddhānta Sarasvatī
Ṭhākura Prabhupāda
(from Śrīla Prabhupādera
Harikathāmṛtam
—The Immortal Nectar of
Śrīla Prabhupāda's
Sermons on Lord Hari)

The vast palace of the Gauḍīya Maṭha has been externally manifest, but now there are several important sacred texts that must also be manifested in this world in order to perfectly establish and preserve the subject matter of internalized pure devotional service to Śrī Hari (*hari-bhajana*). By manifesting the temple¹ made of both *grantha-bhāgavat*, the sacred texts related to Bhagavān, and *bhakta-bhāgavat*, the devoted worshippers

¹ In the original Bengali article, the words used were *kīrtana-carcā-mandira* and *nāṭya-mandira*. A *kīrtana-carcā-mandira* is the part of the temple wherein the message of Godhead is discussed, and the *nāṭya-mandira* is the section in front of the altar where the devotees worship the Lord, especially through *sankīrtana*.

of Bhagavān who constantly sing His divine glories, the transcendent topics about Śrī Hari will be propagated throughout the world for far longer than by manifesting temples of marble and brick.

A person's lifelong accrument of assets has been engaged in establishing a place of refuge, a fort from which to preach the message of the Supreme Lord. Yet one taking shelter there must still protect himself from the fellowship of ungodly folk. That is to say, he must save himself from the chaotic sway of this degraded age and preach the message of Godhead from his own station. Consequently, there is a need to disseminate many more sacred texts. The topic of devotional service to the Supreme Lord (*bhagavat-bhakti*) will remain in

Excerpts from

Remembering Śrīla Prabhupāda in Separation on His Appearance Day

by Śrī Śrīmad Bhakti Prajñāna
Keśava Gosvāmī Mahārāja

Praying for Mercy on the Occasion of Vyāsa-pūjā

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

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

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

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



Excerpts from

Our Eternal Guide

by Śrī Śrīmad Bhaktivedānta Svāmī Mahārāja

A lecture delivered on 12th February, 1936
on the appearance day of
Śrīla Bhaktisiddhānta Sarasvatī
Ṭhākura Prabhupāda
in Śrī Gauḍīya Maṭha, Bombay

*sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvayata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī caraṇāravindam*

Śrī Gurvāṣṭakam (7)

All scriptures proclaim *śrī gurudeva* to be *sākṣāt-hari*, non-different from the Lord, and this is acknowledged by all saintly persons. Yet *śrī gurudeva* is also extremely dear to the Supreme Lord Śrī Hari, being His most confidential servitor (*acintya-bbedābheda-prakāśa-vigraha*, the inconceivable manifestation who is one with and different from the Lord). I adore the lotus feet of that *śrī gurudeva*, which are the abode of grace and auspiciousness.

WHO CAN BE A REAL GURU?

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

Śrī Devānanda Gauḍīya Maṭha, Navadvīpa
8 March 1998

A Conditioned Soul is Never Equivalent to Guru

A person perceives the significance (*gurutva*) of a substance according to his qualification. Our endeavour to acquire objects with our senses often meets with failure, and we give up trying. Our senses are especially incapable of attaining that which is beyond this material nature. For this reason the scriptures state:

*aprākṛta vastu nabe prākṛta-gocara
veda-purāṇete ei kabe nirantara*

Śrī Caitanya-caritāmṛta (Madhya-līlā 9.194)

The Vedas and Purāṇas assess spiritual substance as being perpetually beyond the comprehension of mundane senses.

There is a difference of heaven and hell between my narration of the glories of the spiritual master and the narration of one who is really *tattva-jñā*, well-versed in the conclusions of the scriptures. A soul who is conditioned carries egotistical pride in being a disciple; therefore, his descriptions of his *gurudeva's* glories lack the potency of one who is a true disciple. My chanting of the holy names of the Lord does not have the same quality as the chanting of a truly qualified person, and the *hari-kathā* spoken by an unqualified person such as me is vastly different from the *hari-kathā* narrated by one who is actually qualified.



SELECTED AMBROSIAL

Quotes

From the Hari-kathā of
Śrī Śrīmad Bhaktivedānta Nārāyaṇa
Gosvāmī Mahārāja

[Except where noted, all excerpts are
compliments of the Harikathā team]



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vikrīḍitam vraja-vadhūbhir
Continuously Hear
About Rāsa-līlā

An explanation of the
commentaries of
Śrīla Jīva Gosvāmī
and Śrīla Viśvanātha
Cakravartī Ṭhākura

by Śrī Śrīmad
Bhaktivedānta Nārāyaṇa
Gosvāmī Mahārāja

Originally spoken in English,
19 February 1994, at
Śrī Keśavajī Gauḍīya Maṭha,
Mathurā

Affectionate Blessings from Guru-varga

Blessings from ŚRĪ GURUPĀDA-PADMA



[In the closing words to his introduction to the Hindi edition of *Jaiva-dharma*, *nitya-lilā om viṣṇupāda* Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Maharāja wrote the following:]

The original *Jaiva-dharma* was written in Bengali, but the book uses Sanskrit extensively, for it contains many quotations from *śāstra*. In a very short time at least twelve large editions of this book have already been published in Bengali, which shows how popular it is. This present Hindi edition of *Jaiva-dharma* has been printed according to the system used for the most recent Bengali edition of *Jaiva-dharma*, published in a new format by the Gauḍīya Vedānta Samiti. *Tridaṇḍi-svāmī* Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja, the highly competent editor of the Hindi monthly spiritual magazine *Śrī Bhāgavata Patrikā*, took great pains to translate this book into Hindi, and published it in the magazine in a series of articles spanning a period of six years. At the repeated request of many faithful readers, he has now published these articles in book form for the benefit of the Hindi-speaking religious populace.

In this connection, I feel compelled to note that our highly distinguished translator's mother-tongue is Hindi, and he learned Bengali in order to study this book. After thoroughly mastering both the language and the subject matter, he accepted the difficulty and substantial labor of translating it into Hindi. I am very pleased at heart that he

has expertly preserved the rigorous philosophy, the deeply profound analysis of *rasa*, and the lofty and subtle moods of the original book. The Hindi-speaking world will remain indebted to him for this monumental work. In particular, Śrīla Prabhupāda and Śrīla Bhaktinoda Thākura will definitely bestow great mercy on him for his tireless service.

Above all, I must say that it is only because the *sādhakas* who were involved in the production of this book hold me in some esteem that my name has been used in connection with the editing of this book. In reality, it is the translator and publisher, *tridaṇḍi-svāmī* Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja, who has done all the editing work, and who is thus the object of my special affection and blessings.

I have complete faith that by studying this book, both the faithful public and the learned scholars of this country will gain knowledge of the fundamental truths of *sambandha*, *abhidheya* and *prayojana*, which were practiced and preached by Śrī Caitanya Mahāprabhu. By so doing, they will become eligible to enter the *prema-dharma* of Śrī Śrī Rādhā-Kṛṣṇa and Śrī Caitanya Mahāprabhu. In conclusion, I pray that the readers will bestow profuse blessings upon us by reading this book very carefully. 🙏

Śrīla Prabhupāda Kiṅkara
Tridaṇḍi-bhikṣu Śrī Bhakti Prajñāna Keśava
Śrī Keśavajī Gauḍīya Maṭha
Mathurā, U.P. 1966

Appreciations from Contemporary Gauḍīya Vaiṣṇavas



ŚRĪ ŚRĪMAD BHAKTI BALLABHA TĪRTHA GOSVĀMĪ MAHĀRĀJA'S *Loving Recollections*

[Written during Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja final residence in at Jaya Śrī Dāmodara Gauḍīya Maṭha, Śrī Jagannātha Purī-dhāma]

Homages from Other Prominent Gauḍīya Vaiṣṇavas

Exalted Devotees ARE HOLY PLACES PERSONIFIED

by Śrīmad Bhakti Jīvana Ācārya Mahārāja
written for the auspicious occasion of the vyāsa-pūjā of
Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja



In the *Śrīmad-Bhāgavatam* (1.13.10) Mahārāja Yudhiṣṭhira said to Śrī Vidura, the topmost of devotees:

*bbavad-vidhā bhāgavatās tīrtha-bhūtaḥ svayam vibho
tīrti-kurvanti tīrtāni svāntaḥ-sthena gadābhṛtā*

My Lord, devotees like your good self are verily holy places personified. Because you carry the Personality of Godhead within your heart, you turn all places into places of pilgrimage.

Śrī Yudhiṣṭhira Mahārāja said to Śrī Vidura, “For a *mahā-bhāgavata* like you, what is the necessity of wandering around various *tīrthas*? You have kept Gadābhṛta Bhagavān (the Supreme Lord who holds a mace) within your heart, and therefore, you have become the very form of a *tīrtha* yourself. Why, then, do great devotees like you wander from *tīrtha* to another? The sole reason must be that by doing so, you make the *tīrthas* into *tīrthas*. Accordingly, the great (*mahā*) *tīrtha* in the form of the auspicious appearance day of *parama-pūjyapāda* Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja is now present before us as an example of this. [By appearing on this day, he has converted the auspicious day of Maunī Amāvasyā, which was already a *tīrtha*, into a great, or *mahā*, *tīrtha*.]



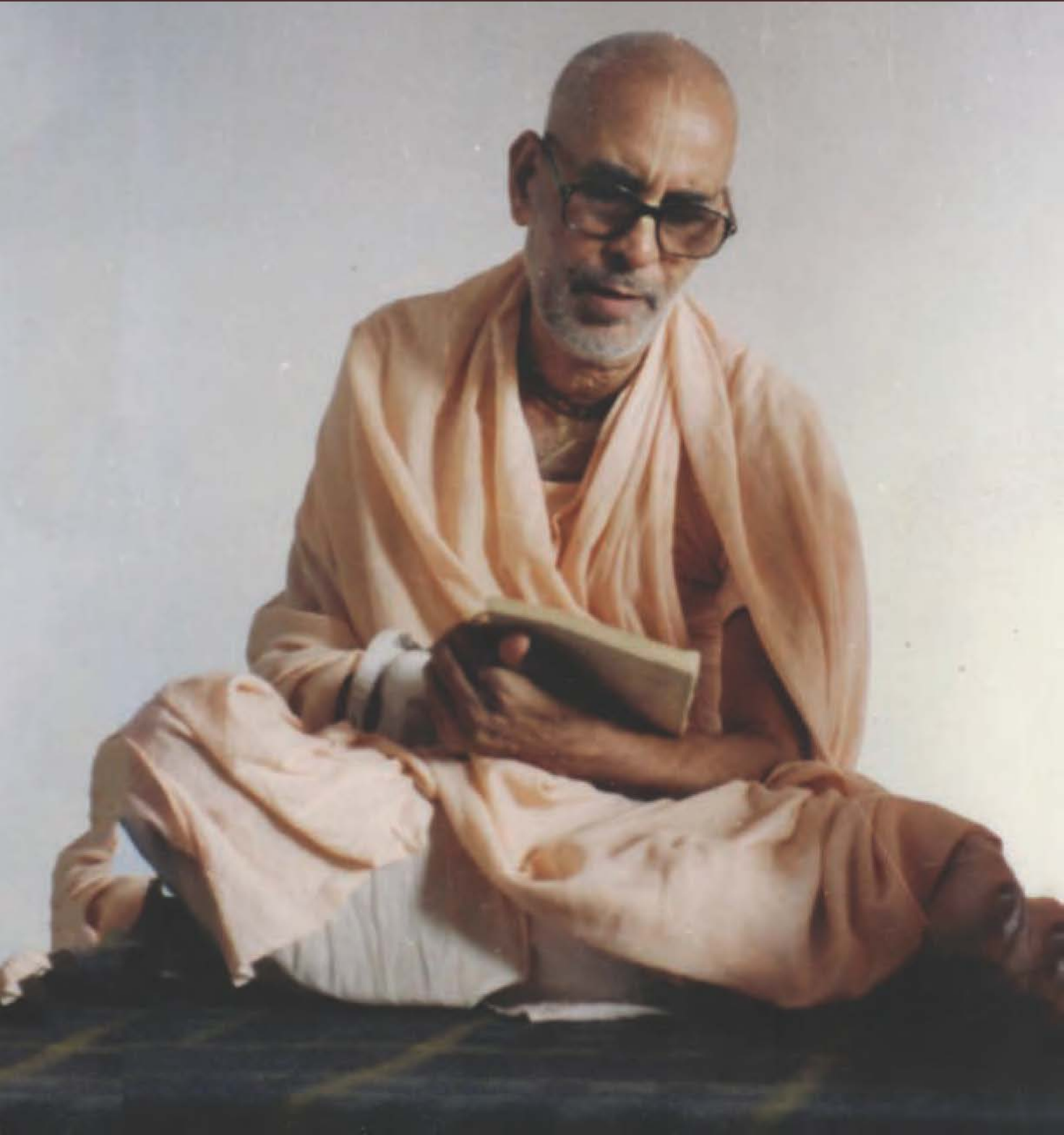
Śrī Nārāyaṇa Mahārāja appeared in the state of Bihar and he worked as a government police officer in the area

of Sāhibganj, Bihar. At that time my *parama-ārādhyā śrīla gurudeva*, Śrī Śrīmad Bhakti Kamala Madhusūdana Gosvāmī Mahārāja (who at that time was known as Śrī Narottamānanda Brahmācārī) came to preach at Sāhibganj after having preached in Raj Mahal and other areas of Bihar. It was then that Śrīla Mahārāja had his first direct audience of my *śrīla gurudeva*. He (Śrīla Mahārāja) is Mahāprabhu’s very own associate; therefore, simply by the *darśana* of a genuine *sādhū*, he became attracted to him. He passed the entire night asking questions in Hindi and English. He spent the entire duration of the night hearing *hari-kathā* and consequently obtained complete renunciation from *samsāra*, the cycle material existence.

He later took shelter at the lotus feet of the founder president *ācārya* of Śrī Gauḍīya Vedānta Samiti, *nitya-līlā praviṣṭa om viṣṇupāda aṣṭottara-sata* Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja and received *vaiṣṇava-dīkṣā*, along with the necessary *samskāras*. After some time, he received *sannyāsa* from his *gurupāda-padma*, and Śrīla Mahārāja became known as Śrī Bhaktivedānta Nārāyaṇa Mahārāja.

On the strength of my great fortune, I resided in Mathurā at Śrī Keśavajī Gauḍīya Maṭha for some days and obtained his transcendental association. For as long as I resided there, I was completely captured by his affectionate dealings, which were incomparable. Every day he would

*Homages from Reputable
Scholars of Vraja*



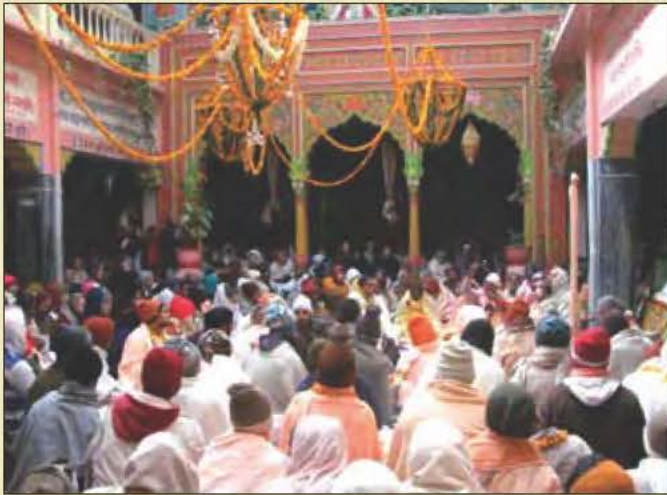
Śraddhā Puṣpāñjali from Dīkṣā and Śikṣā Disciples



[Editor's note: Thousands of esteemed devotees have been profoundly transformed by the mercy of Śrīla Gurudeva and many could have made invaluable contributions to this Puṣpāñjali section of the magazine, but our ability to accommodate everyone's homage was limited due to lack of time and page-space. We sincerely beg forgiveness from anyone who may have liked to contribute. We hope that we will be able to provide another opportunity for this in the next edition.]



Abhiśeka performed at Śrī Keśavajī
Gauḍīya Maṭha, Mathurā



Devotees gather at Śrī Rupa Sanātana
Gauḍīya Maṭha, Vṛndāvana



Hari-kathā at Śrī Giridhārī Gauḍīya
Maṭha, Govardhana

Śrīla Gurudeva's Samādhi
Śrī Navadvīpa-dhāma.



VIRAHA- MOHOTSAVA

observed in Vraja-maṇḍala