

There is no aspiration greater than to serve Rādhā-Mādhava.
To achieve this goal there is no other alternative than
to perform *bhajana* on the bank of Rādhā-kuṇḍa.

REMEMBERING
ŚRĪLA PRABHUPĀDA

VRAJA SĀRASVATA GAUḌĪYA VAISNAVA SAṄGHA

श्रीश्रीऋषभदेवो नमः।



*nama om viṣṇu-pādaya kṛṣṇa-preṣṇaya dhū-tale
śrimate bhaktisiddhānta-sarasvatīti nāmine
śrī-vārṣabhānavī-devī-dayitāya kṛpābdhaye
kṛṣṇa-sambandha-vijñāna-dāyine prabhave namaḥ
mādhuryojjvala-premādhya-śrī-rūpānuga-bhaktida
śrī-gaura-karuṇā-śakti-vigrahāya namo 'stu te
namas te gaura-vāṇī-śrī-mūrtaye dīna-tāriṇe
rūpānuga-viruddhāpasiddhānta-dhvānta-hāriṇe*

“Remembering Śrīla Prabhupāda” published as the respectful homage by Vraja
Sārasvata Gauḍīya Vaiṣṇava Saṅgha presented on the auspicious occasion
of the 139th appearance day of

Om Viṣṇupāda Paramahansa-kula Mukuṭa-maṇi Ananta Śrī Vibhūṣita Ācārya Bhāskara
Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda

(His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda, The
Crest Jewel of the Society of Swan-like Liberated Personalities, Who is Endowed
with Unlimited Glories, and Who is the Spiritual Master as effulgent as the sun)

Main Reference Books

1. The weekly *Gauḍīya*, 14th volume
2. Lectures of Śrīla Prabhupāda, 4th Volume
3. Letters of Śrīla Prabhupāda to his followers and well-wishers
4. *Śrī Caitanya-bhagavat*, *Gauḍīya-bhāṣya* commentary
5. *Śrī Caitanya-caritāmṛta*, *Amṛta-prabhāva-bhāṣya* and *Anubhāṣya* commentaries



Publisher: Vraja Sārasvata Gauḍīya Vaiṣṇava Saṅgha

Translator/Editor: Śrīmad Bhakti-vidagdha Bhāgavata Mahārāja

Special Acknowledgment

The special effort rendered by the following devotees is especially praiseworthy in translating, editing, proofreading and publishing this booklet:

Śrīpāda Bhaktivedānta Viṣṇu-daivata Mahārāja, Śrīpāda Sundarānanda Brahmācārī, Śrīmatī Vicitrī dāsī, Śrīmatī Sāvitrī dāsī.

Vraja Sārasvata Gauḍīya Vaiṣṇava Saṅgha expresses gratitude to the above-mentioned devotees and also to the author, editors and publishers of the reference books that were used in publishing this booklet. **The 139th Celebration of Vyāsa Pūjā of Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda was organized by Vraja Sārasvata Gauḍīya Vaiṣṇava Saṅgha**

Phālguna Kṛṣṇa Pañcamī, Tuesday, 5 Govinda, 525 Śrī Gaurābda, 12 February 2012, Sunday

Location: Śrī Rūpānuga Sevāśrama, Śrī Rādhā-kuṇḍa, Ph: 2962281, M: 09411065076

Śrī Vyāsa Pūjā Management Committee

Guardian: *Tridaṇḍī-svāmī* Śrīmad Bhakti-ballabha Tīrtha Gosvāmī Mahārāja
Tridaṇḍī-svāmī Śrīmad Gopānanda Vana Gosvāmī Mahārāja (Mobile: 09163161164, 08902488688)

Chairman: Śrīmad Bhakti-cakora Śrautī Mahārāja (Nandagaon: Mobile: 9917612667)

Vice-chairman: Śrīmad Bhakti-vidagdha Bhāgavata Mahārāja (Nandagaon: Mobile: 9411063669)

Office President: Tamāla-kṛṣṇa Brahmācārī (Imalī-talā, Mahāprabhu Mandira, Vṛndāvana. M-9410041011)

General Secretary: Śrīmad Priyānanda Vana Mahārāja (*Bhajana-kutīra*, Vṛndāvana. Mobile: 9897464841)

Joint General Secretary: Ajita Govinda Brahmācārī (Śrī Vinoda-vāṇī Gauḍīya Maṭha, Vṛndāvana. Mobile: 9536626195)

Secretary: Śrīmad Bhakti-ujjala Rāddhāntī Mahārāja (Śrī Caitanya Gauḍīya Maṭha, Vṛndāvana. M-9456654302, 0565-2442199)

Joint Secretary: Śrīmad Bhakti-prabuddha Daṇḍī Mahārāja (Śrī Kuṅja-bihārī Gauḍīya Maṭha, Rādhā-kuṇḍa. M-9760133741)

Treasurer: Śrīmad Sat-cit-ānanda Vana Mahārāja (Bhajana Kuṭīra, Vṛndāvana. Mobile: 9997130440)

Assistant Treasurer: Śrīmad Bhakti-sundara Padmanābha Mahārāja (Śrīmad Caitanya Mission, Vṛndāvana. 2443603)

Organizer: Śrī Om-prakāśa Vrajavāsī, M.A. L.L.B. *Sāhitya-ratna* (Mobile: 9997810369, 09602865627, 0141-2306430)

News of Bereavement: The guardian of our Vraja Sārasvata Gauḍīya Vaiṣṇava Saṅgha Prapūjya (most worshipable) *tridaṇḍī-svāmī* Śrīmad Bhakti-vikāsa Govinda Mahārāja has entered the eternal pastimes of Śrī Śrī Rādhā-Kṛṣṇa on 8 July 2011, *Gaura-saptamī*. All the members of the Saṅgha offer homage to him and pray that may he bestow protection on us forever.

Copyright Notice: Anyone is welcome to reproduce the contents of this magazine as they are by citing the proper source and without modifying or altering the contents.

Genius in learning surely elevates a person to a high designation in this world and he is greatly revered. But along with that erudition, if devotion to the Supreme Lord manifests in any great soul, then that is to be known as the most desirable union. Those who attempt to perform *bhajana* but are ignorant, must always hear the scriptures from erudite devotees. By hearing *śāstras*, their *bhajana* will run smoothly. If a *jīva* considers the scriptures which establish pure devotion or transcendental wisdom as equal to material education, then his *bhakti* cannot develop. For ignorant persons performing *bhajana*, listening to messages of the *Bhāgavat* from saints is the only helpful method for their spiritual practice. Otherwise, their tendency for *bhajana* will deteriorate day by day. The materialistic *sahajiyā* doctrine will then attack them and make them fall from the spiritual path. Materialistic *sahajiyās*, often overly proud of being expert in *bhajana*, are infected by extreme ignorance; thus they oppose the *śāstras* and get bewildered. They alienate themselves from the auspicious messages of *mahājanas* such as *sādhu-śāstra-guru-vākya*, *hṛdaya kariyā aikya*.

(Excerpt from Śrīla Prabhupāda's *Gauḍīya Bhāṣya* commentary to *Caitanya Bhāgavat*, *Ādi-līlā*, 12-19)

Preface

By the blessings of our *guru-vargas* and the boundless compassion of Śrī Prabhupāda, we are presenting herewith “Prabhupāda Smārikā,” 7th issue. This year, along with the regular issue in Hindi, we are presenting it in English for the first time to propagate Śrīla Prabhupāda’s message to a broader circle. We have named the English version “Remembering Śrīla Prabhupāda.” Members of the Vraja Sārasvata Gauḍīya Vaiṣṇava Saṅgha are not confined to a particular geographical region; rather, the members of Śrīla Prabhupāda’s noble spiritual family who are residing in Vraja, whether by body or by mind, all are members of our *saṅgha*. Śrīla Rūpa Gosvāmī Prabhu instructed that devotees should reside in Vraja. As spiritual descendants of Śrīla Prabhupāda loyalty to Śrī Rūpa Gosvāmī Prabhu is our foremost criterion. What should be the consideration of a Rūpānuga functioning as a *guru*? The mentality to sit on the *vyāsāsana* is clarified with Śrīla Prabhupāda’s unique example. Vaiṣṇavas, ignorant of scriptural knowledge, often invoke non-Vedic Vaiṣṇavism, i.e., the materialistic *sahajiyās* doctrine, and become faithful to the Buddhists. Śrīla Prabhupāda, the foremost scholar of the era, inspired us to study the Vedic scriptures along with chanting *nāma-saṅkīrtana*. We Rūpānugas are worshipping the highest achievement of the Vedas, i.e., ‘Śrī Nāma Sevā’. The method of Śrī Nāma Sevā in the Rūpānuga stream was exhibited crystal clear in the conduct and teachings of Śrīla Prabhupāda. We believe that to dissipate the current increasing misconceptions regarding *śrī nāma-bhajana* in the Rūpānuga stream, Śrīla Prabhupāda’s discourse will act as a brilliantly illuminating sun.

We are offering this humble effort in lotus-like hands of the Vaiṣṇavas with the hope to please them, our *guru-vargas* and Śrīla Prabhupāda. May we invoke their blessings and delight all of Śrīla Prabhupāda’s family members. Falling at their lotus feet we again and again pray for their causeless mercy.

Śrī gaura-sarasvatī kīṅkara-anucara
Tridaṅḍi Bhikṣu,
Śrī Bhakti Vidagdha Bhāgavata

Table of Contents

1.	Vyāsa Pūjā Reciprocation	5
2.	Mentality of a Rūpānuga	15
3.	Hari-nāma in Solitude	16
4.	Śrīla Prabhupāda at Rādhā-kuṇḍa (Morning Discourse)	17
5.	Śrī Nāma Bhajana	25
6.	Piercing the Transcendental Ear	27
7.	Śrīla Prabhupāda at Rādhā-kuṇḍa (Afternoon Discourse)	28
8.	Mantra and Nāma	33
9.	Mahā-mantra	34
10.	Meditating on the Eightfold Pastimes	35

Śrīla Prabhupāda’s Vyāsa-pūjā Reciprocation

10 February 1928, Friday (Śrī Govinda-pañcami, 441 Śrī Gaurabdha), at Śrī Gauḍīya Maṭha, 1 Ultadingi Junction Road, Kolkata

[spoken towards the end of the program in response to all the tributes offered to him by distinguished guests, well-wishers from the Gauḍīya Maṭha, and disciples]

Auspicious Invocation Glorifying Śrīla Vyāsadeva

At the beginning of the *Mahābhārata*, in the auspicious invocation, we recite:

*nārāyaṇam namaskṛtya naram caiva narottamam
devīm sarasvatīm vyāsam tato jayam udīrayet*

[Before reading this great scripture, one should offer respectful obeisances unto the Personality of Godhead, Nārāyaṇa, unto Nara-nārāyaṇa Ṛṣi, the supermost human being, unto mother Sarasvatī, the goddess of learning, and unto Śrīla Vyāsadeva, the author.]

At the beginning of the year we also like to show our appreciation to Śrī Kṛṣṇa-dvaipāyana Vedavyāsa.

The worshipable Lord of Śrīmad Vyāsa is Śrī Nārāyaṇa. He is the Supreme Lord (Mahā-prabhu), The Supreme Absolute Truth and the Supreme Person. The manifestation of His internal potency, Sarasvatī Devī is ‘Nārāyaṇī’. She is the Supreme Goddess and endowed with all melodious, transcendental qualities. After addressing the Supreme Couple, it is the eternal custom to glorify Śrī Gurudeva, the spiritual master, i.e., Śrī Vyāsadeva.

The ‘Nara’ or Viṣṇu form of the universal creator, the Supreme Lord and His representative, four-headed Śrī Brahmā, are the primeval cause of material creation.

Śrīla Śrīdhara Svāmī, who appeared in the spiritual dynasty or *guru-paramparā* of Śrī Viṣṇu-svāmī says:

*vāg-iṣā yasya vadane laṣmīr yasya ca vakṣasi
yasyāste hādaye samvit tam nṛsimhaṁ ahaṁ bhaje*

[I offer my prayers to that Bhagavān Śrī Nṛsimha, upon whose tongue Sarasvatī, the goddess of speech, eternally stays, upon whose chest Lakṣmī always resides, and in whose heart dwells the transcendental potency of spiritual consciousness.]

The first, or *ādī-guru*, of the Brahmā-Madhva-Gauḍīya-Vaiṣṇava Sampradāya, *caturmukha* (four-headed) Brahmā, possessing in his heart the *samvit* or knowledge potency of Śrī Nṛsimha and Sarasvatī, narrated the four Vedas from his four different mouths. Śrī Nārada heard that, and also recited that very same song. For this reason only Śrī Vyāsadeva could honour Śrī Narada's words.

For the well-being of the future generations, the same Vyāsa defined the process of the favourable and unfavorable* devotional cultivation at the lotus feet of Śrī Nārāyaṇa as *akṣara*, or infallible, and removed all fallible characteristics.

Śrī Nṛsimha-līlā is the pastime of the same Viṣṇu who infused the transcendental opulence of beauty in the heart of the prime erudite, Lord Brahmā. Because of that, Śrī Śrīdhara Svāmī presented in the above *śloka* his worshipable Śrī Nārāyaṇa as Śrī Nṛsimha for his followers.

Worship of Śrīla Vyāsadeva in the Footsteps of Śrīla Nityānanda Prabhu

Once *jagad-guru* Śrī Nityānanda Prabhu performed Vyasa-puja in Śrī Navadvīpa. Today, following in His footsteps, we are prayerfully offering our submission for the worship of Śrī Vyāsadeva. We earnestly proffer this respectful homage to our prime *guru* Brahmā, his follower Śrī Nārada, his follower Śrī Vedavyāsa and the followers of Śrī Vyāsa. Also included are Śrīmad Ānanda-tīrtha (Śrī Madhvācārya), Śrī Nityānanda, Śrī Advaita-ācārya and all their worshipful Gauḍīya associates. In the bona fide disciplic succession or *guru-paramparā*, such a ceremony is one of our most important performances of devotional service.

The *ācāryas* in our disciplic succession only recite the Vedas that are sung by Śrī Vyāsa. So today, following their example we also prepared ourselves to offer tributes at the lotus feet of *śrī guru*.

*Unfavorable devotional cultivation refers to demons such as Kaiṁsa, Jarāsandha, Aghāsura, etc., who all achieved their eternal infallible stage, never to fall in the material world again.

Speciality of Māghī Śukla Pañcamī and Kṛṣṇa Pañcamī

Children (those who cannot distinguish good from bad) offer their flower-like tributes on Gaura-pañcamī, the fifth day of the bright fortnight of the month of Māgha (January-February) to please the deity of material education (*aparā-vidyā*). On the fifth day of the dark fortnight of the month of the Māgha we are offering tributes at the feet of the presiding goddess of spiritual education [Parā-vidyā-devī]. That offering is illuminated by the beautiful hands of Śrī Vyāsa.

*yasya deve para bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthā
prakāśante mahātmanah*

[“Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed.” (Śvetāśvatara Upaniṣad, 6.23)]

Because we have attained the qualification to hear this *mantra* [having taken shelter of *sad-guru*], we are executing the sacrifice of Śrī Vyāsa-pujā. Śrīmad Ānanda-tīrthapāda, (Śrī Madhvācārya) who, as *ācārya* was seated on the *vyāsāsana*, was also engaged in the celebration of Śrī Vyāsa-pūjā. Following his example, being seated on the *vyāsāsana*, his descendants in the bona fide disciplic succession, explain Śrīmad Bhāgavata-tātparyā, the commentary of Śrī Madhvācārya.

Humble Entreaty to Always Engage in Guru-sevā

From the material point of view, lack of qualification obviously prevents us from ascending the *vyāsāsana*. Our humble entreaty at the beautiful lotus feet of Śrī Vyāsadeva and Śrīpāda Śrīman Madhvācārya is that, although we are devoid of proper eligibility, being in the grip of the troublemaking tendency to deny the order of Śrī Gurudeva, may we never decline the service of Śrī Gurupāda-padma. In order to set an example of worshipping Śrī Vyāsadeva, Śrī Madhvā-muni (Śrī Madhvācārya) performed the pastime of being a *guru* for eighty years. In his incarnation as Bhīma, he performed the act of *kṛṣṇa-sevā* (service to Śrī Kṛṣṇa) in the battle of Mahābhārata, just to show the mood of servitude unto Śrī Gadādhara (Śrī Kṛṣṇa, the wielder of the Kaumodakī club) to those who were antagonistic to Kṛṣṇa. Another time, as Śrī Vajrāṅgajī (Hanumān), he helped in the annihilation of the opponents of Śrī Rāmacandra. Again the same personality, in the form of the Wind-god Vāyu, lifting up Vaikuṅṭha eternally, never allows the eradication of transcendental eternal existence.

After the disappearance ceremony of Śrī Madhva on the *śukla-navamī* (ninth day of the bright fortnight) his descendants, my *guru-vargas**, are accepting me today as the priest for Śrī Vyāsa-pūjā. It is only their pastime to follow in the foot-steps of *mahā-bhāgavatas*. In my inherent identity, I know myself as an eternal servant of the Śrī Rūpānugas (the followers of Śrī Rūpa Gosvāmī.), even though I am unworthy and even unfit to be acknowledged. Therefore, due to my incompetence I have a temporary disorder. Only if the audience forgives my audacity can I get the right to be engaged in their service. If you silence me, then you will not give me the freedom to worship Śrī Vyāsa. Because of that I pray to you pitifully you have authorized innumerable great personalities to perform Śrī Vyāsa-pūjā, so to me also, please give permission for a moment to perform that *pūjā*.

Glorification of Hari by Following the Line of Revealed Truth in Disciplic Succession (*śrauta-panthā*)

As a priest for Śrī Vyāsa-pūjā, I am not climbing on *śrī vyāsāsana* with the help of austerities. Rather, whatever service I am doing in order to please my Śrī Gurudeva and his predecessors, is established on the ‘doctrine of incarnation,’ or descending process of deductive knowledge. In this phenomenal world, I am not desiring to be deceived by the effort to attain the invincible entity with the help of the *jñāna* process. Therefore, in obedience to the subordinate *sampradāya* of Śrī Caturmukha Brahmā, to carry out the order of followers of Śrī Vyāsa and in admiration for the endless mercy of the Śrī Rūpānugas, today by means of a brief discussion of the devotional process delineated by Śrī Rūpa, I am offering my tribute at the lotus feet of Śrī Vyāsa. Not only at the feet of Śrī Vyāsa, I am also offering my worship at the feet of Gauḍīya *guru-vargas* who are obedient to Śrī Vyāsa.

To offer that service, by the order of my *guru*, I am demonstrating my boldness to disregard the contemptible act of the empirics, who try to attain the Absolute Truth through their own efforts. By doing this, I am not neglecting the advice to be more humble than a blade of grass (*tṛṇād api sunīca*). While describing the glories of the Śrī Rūpānugas, I am not finding any hindrance to be tolerant like a tree. Nor am I violating the words of my Śrī Guru by nurturing an unreasonable longing to be established in any material reputation.

*Showing an example of Vaiṣṇava humility, Śrīla Prabhupāda refers to his disciples as *guru-varga*, crediting them as his spiritual preceptors.

Desiring to be indoctrinated in the standard of *mānada-dharma*, conferring honour to each and everyone and abandoning the act of measurement, I am narrating only the topics of the limitless, unmeasurable Vaikuṅṭha world. I am not responsible for the good or bad effects of these narrations. So, in remuneration, I am not asking for mundane criticism or glorification. Eternal associates of the Lord, Śrī Rūpa and his followers past, present and future all are my worshipable Śrī Gurudeva. Those who have taken shelter at the lotus feet of Śrī Brahmā-Nārada-Vyāsa-Madhva-Nityānanda, all of them are the personification of the Supreme Lord in the form of shelter. I shall be blessed if I can get their refuge eternally. Then my disease of material conditioning will be cured, and I shall recognize two female ghosts, i.e., material enjoyment (*bhukti*) and liberation (*mukti*), as ‘Pūtanā’ instead of knowing them as my mother. My humble petition is this: may knowledge (*jñāna*) and renunciation (*vairāgya*) continue to remain responsible sons of Mother Bhakti and may they never be apathetic to serve their mother. They should never consider their mother as maidservant (*dāsi*).

Śrī Sanātana-Rūpa-Raghunātha-Jīva The Carriers of Śrī Caitanya’s Victory Flag

Śrī Caitanya-deva instructed Śrī Rūpa Gosvāmī Prabhu in the true nature of *bhakti*. He appointed Śrī Sanātana Gosvāmī Prabhu as the *ācārya* of *bhakti-siddhānta* (devotional conclusions) and bestowed on him *sambandha-śikṣā* (the knowledge of the living entity’s eternal relationship with Śrī Kṛṣṇa). Those instructions to Śrī Sanātana (*Sanātana-śikṣā*), which are brilliantly reflected in Śrī Jīva, shine as *bhāgavat-ācārya* (the preceptor of *Śrīmad-Bhāgavatam*).

That submissiveness to Śrī Rūpa in the form of personified devotion is present in the respected Śrī Raghunātha dāsa Gosvāmī Prabhu, who is brilliantly shining in submission to Svarūpa. That submission to Śrī Rūpa and Svarūpa manifested in the beautiful image of an *ācārya*, filling tirelessly the water of hope in the lake of the Gauḍīya-heart. Śrī Jīva’s heart obedient to Śrī Rūpa is the protective boundary guarding that ocean of devotion, prohibiting the flow of contaminated water in the form of *apasiddhānta* (opposition to proper *siddhānta*) and *anarthas*.

Śrīla Jīva Gosvāmī is not Opposed to Pañca-rātra or to Rupānuga Siddhānta

The *bhakti* as practiced and prescribed by Śrī Caitanya Mahāprabhu is endorsed by Śrī Rūpa and is present directly in his writings. In his *Durgama-saṅgamanī* commentary Śrī Jīva Gosvāmī does not refute the *pañcarātra* doctrine. Some people maintain the

idea that Śrī Jīva Gosvāmī opposed *pañcarātra*, and thus gave supremacy to seminal succession and established *svakīya-vāda*. In this way they accuse him of more or less changing his subservience to Śrī Rūpa, but the followers of Rūpa-Raghunātha are not in accordance with this vile verdict. Gaudīyas, like Śrīmad Kṛṣṇadāsa Kavirāja Gosvāmī and Śrīman Narottama Prabhu, are doctors for curing the disease of despicable belief. *Manah-śikṣā*, *Vilāpa-kusumāñjali*, etc., demonstrate the quintessence of fidelity to Śrī Rūpa. Therefore, I like to pray that being situated on Śrī Vyāsāsana in submission to Śrī Jīva, we may become acquainted with and dedicate ourselves to the nature of the pure *jīva* (the living entity) and the obedience exhibited by ‘Svarūpa’s Raghunātha’. Adopting this mentality, it is our aim to worship Śrī Vyāsa in order that all mundane perturbation be expelled and the transcendental serving attitude may arise in our heart. May the servitorship of ‘Svarūpa’s Raghu’ bestowed by the nectarean ocean of devotion (*śrī bhakti-rasāmṛta-sindhu*) and guarded by Śrī Jīva protect us from the rogue of non-eternal servitude to the six enemies (lust, anger, etc.); may it shower the water of everlasting life and stop our sensual hankering.

*gurau goṣṭhe goṣṭhālayiṣu sujane bhūsurā-gane
sva-mantre śrī-nāmnī vraja-nava-yuva-dvandva-śaraṇe
sadā dambham hitvā kuru ratim apūrvām atitarām
aye svāntar bhrātaś caṭubhir abhiyāce dhṛta-padaḥ*

[“O my dear brother, my foolish mind, taking hold of your feet, I humbly pray to you with sweet words. Please give up all pride and quickly develop deep, loving attachment for the spiritual master, Śrī Vraja-dhāma, the residents of Vraja, the Vaiṣṇavas, the *brāhmaṇas*, your *dīkṣā-mantras*, the holy names of the Supreme Lord, and the shelter of Śrī Śrī Rādhā-Kṛṣṇa, the eternally youthful Divine Couple of Vraja.” (*Manah Śikṣā 1*)]

The Non-dual Knowledge of Śrī Sanātana, Śrī Rūpa, Śrī Raghu and Śrī Jīva

While hearing the instructions from Śrī Caitanya-deva, Śrī Rūpa Gosvāmī referred to his previous identity as ‘Dabira Khāsa’. His followers in the *sampradāya*, well conversant with the science of the nature of devotion (*bhakti-svarūpa-vijñāna*), being acquainted with him as Śrī Rūpa as he was called by Śrīman Mahāprabhu, did not identify him as Dabira Khāsa. Śrī Rūpa Gosvāmī exhibited the pastime of receiving devotional education from Śrī Gaurasundara. Whatever he heard benevolently privileged his followers in that same nectarean ocean (*bhakti-rasāmṛta-sindhu*). The personality from whom he had learned devotional conclusions of the scriptures (*bhakti-siddhānta*), that same *sambandha-tattva* (the fundamental truth regarding the Supreme Entity with whom all living entities are related) Śrī Kṛṣṇa Himself in

Kṛṣṇa Caitanya installed ‘Sākara Mallika’ as the personification of Sanātana. Because of that, Śrī Rūpa declared Śrī Sanātana as his *guru*.

Accordingly, in his *Vilāpa-kusumāñjali* Śrī Raghunātha dāsa Gosvāmī Prabhu referred to Śrī Sanātana as *kṛṣṇa-sambandha-kāraka*, the spiritual master who connects one with Śrī Kṛṣṇa in eternal relation. Following in his footsteps Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī Prabhu defined him as *bhakti-siddhānta-ācārya*. That *bhakti-siddhānta*, written by Śrī Rūpa, took the form of a road that leads towards the nectarean ocean (*bhakti-rasāmṛta-sindhu*). The same conclusion arising in the spiritually enlightened heart of the Śrī Rūpānugas the Śrī Jīvānuga-sampradāya made them drink nectar from the ocean of *bhakti* (*bhakti-rasāmṛta-sindhu*). Those who endeavoured to serve their material interest, by the misuse of Śrī Jīva Gosvāmī’s teachings, failed to immerse themselves in *bhakti-rasāmṛta-sindhu*; rather, they became bewildered and met with difficulties. Those who hesitate to call Śrī Jīva Gosvāmī as *rūpānuga*, have no chance to proclaim themselves as *rūpānuga* and will never get the eligibility to follow the method of *rūpānuga bhajana* as was exhibited by Śrī Dāsa Gosvāmī. The followers of Śrī Jīva have no other alternative than to follow Śrī Dāsa Gosvāmī. As *sambandha-jñāna* arises, the tendency for *bhakti* appears and gradually the uniqueness, the variegations, the participation in the *līlās*, etc., come alive for the devotee who receives a clear vision of his relationship with Kṛṣṇa

Rasamayī Bhakti Devotion Full of Sweet Mellows

Bhagavān is full of wit and nectar (*rasamaya*). The excitement of objects created by the Supreme Lord’s potency *Māyā* is temporary, smeared with ignorance and prohibitive of incessant bliss. The *jīva*, covered with gross and subtle designations, cannot establish his relation with the absolute entity Śrī Kṛṣṇa. Without knowing the difference between the Lord and the transformations wrought by His material potency, the *jīvas* get deeply engrossed in *Māyā*. Fallen in such illusion they consider the stage free from the variegation of *Māyā* as Brahman and to fuse with that Brahman is the *abhidheya*, the process to be followed. Some others also in the grip of *Māyā* consider themselves as the master of material enjoyment and nourish their waywardness through their senses. These two types of irreverent conceptions are completely different from the nature of devotion, which is naturally full of nectar (*rasa-mayī*); this *bhakti* is never to be known as being transmuted into something dry or lifeless. Sometimes lack of self-cognition makes a *jīva* think of material enjoyment or impersonal liberation as a worthy goal. Other times, without having a true perception of the nature of *bhakti*, the *jīva* considers *bhakti* as a process and liberation or sensual enjoyment as the goal. In the real sense,

the pure *jīva* empowered by performance of devotional service, not accepting enjoyment or liberation as his goal, becomes their master and engages them in the service of *bhakti*, which is endowed with supreme opulence.

Bhakti is Overflowing with Rasa

Karma and *jñāna* are situated as servants of *bhakti*; pure devotion can never be their maidservant. The perverted taste of *karma* and dryness of *jñāna* are situated against *bhakti*, which is overflowing with *rasa*. In the book *Bhakti-rasāmṛta-sindhu*, in defining the true nature of devotion, the words *ānukūlyena kṛṣṇa-anuśīlanam* (favourable cultivation of Kṛṣṇa consciousness) gain supremacy. And to support that predominance, prohibition of antagonistic moods is stressed. In consideration of *ānukūlyena kṛṣṇa-anuśīlanam*, manifestation of different types of service to Viṣṇu demonstrates Kṛṣṇa's partial opulence. Some *jīvas* pilfer Kṛṣṇa's overlordship and godhead; whatever demoniac moods appear in them by the agitation of mundane intelligence are to be known only as the nature of non-devotion. Due to cultivating *bhakti* with a contrary mood (*pratikūla-kṛṣṇa-anuśīlanam*), the wayward *jīva*, hallucinating under the doctrine of illusion (*vivarta-vāda*), engages himself in the search of merging with Brahman (*nirbheda-brahma-anusandhāna*).

Therefore, the wayward *jīva*, unable to see the Lord as master and the devotee as servant, falls into danger, and his perverted conception of the living entities' reality takes firm hold in his unfavourable cultivation of Kṛṣṇa consciousness. Kāmsa, Jarāsandha, etc., are incarnations of wicked tendencies in the material creation. Being devoid of devotion, they consider material enjoyment (*bhukti*) and impersonal liberation (*mukti*) as likely goals. Whatever types of adverse *kṛṣṇa-anuśīlanam* they perform, is nothing but the descent of the attempt to merge with the impersonal Brahman in this material plane, as I explained before.

Seven Favourable Items

Cultivation of *guru*, *goṣṭha* (Vraja-maṇḍala), residents of the *dhāma*, Vaiṣṇavas, *brāhmaṇas*, *nāma-kīrtana* and uttering *mantras* in a favourable mood can bring the service of the youthful Divine Couple of Vraja (*vraja-nava-yuva-dvandva*); but an adverse mood, laced with an eager desire to become worshipable, creates an unfavourable veil opposing all those same objects in the service to Kṛṣṇa. This heptad (these seven items) supports devotion to the Supreme Lord for a person performing favourable cultivation. But again arrogance may come and cover the actual consideration of that heptad and with the help of sensual perception divert the person to the path of fruitive activities (*karma*) and speculative knowledge (*jñāna*).

Sādhana-bhakti is another name of the state preliminary to *rasa-udaya* rising of the mellow. After the appearance of *rasa*, that *bhakti*, which is no longer defined as *sādhana-bhakti*, is called *bhāva-bhakti*. In the *pre-rati* stage, the *sthāyibhāva* is called as *śraddhā*. When four *sāmagrīs* (ingredients) *vibhāva*, *anubhāva*, *sāttvika* and *vyabhicārī* combine with the *sthāyibhāva*, *rasa* arises. In the previous stage of non-combined *rati* without *sāmagrī* we can see *śraddhā* in *sāadhanā*, that is to say, firm faith in transcendental literatures.

Impediments along the Rūpānuga Path

Those who are crazy to see the transcendental in mundane literatures, being deceived by the coverings created by materialistic rhetoricians, consider themselves as 'real devotees' even while actually still being immersed in ignorance. Without a dip in the nectarean ocean of *bhakti-rasa* (*bhakti-rasāmṛta-sindhu*), the subservient marginal *jīva*, being forgetful of his *rūpānuga* identity, gets deprived forever of the fidelity of 'Śrī Rūpānuga, Svarūpa's Rāghu' and commits offences at the feet of the *rūpānugas*. Such a conditioned *jīva*, without getting any hint of his innate nature, i.e., *bhakti*, sometimes opposes Śrī Jīva, other times he oppose Śrī Rāghunātha, who is *rūpānuga*. Convinced that Vaiṣṇavas are corrupted with partiality, they get illusioned. That false idea itself, as a barrier, prevents them from embracing the principles espoused by the Śrī Rūpānugas. Sometimes desires other than serving Kṛṣṇa (*kṛṣṇa-itara-abhilāṣā*), other times the veil of *karma* in the form of interest in self-enjoyment, or the veil of renouncing one's own self, which is actually hidden Buddhism or monism, hinders their search for *bhakti*.

Bhakti-rasa is liquid unlike the dry material *rasa*. The eternal ocean of *rasa* is without deterioration and it is not just a small pond. The object of our service is not any substance of this measured kingdom. Therefore, the nectarean ocean of service is a limitless ocean of unbounded Vaikuṅṭha *rasa*.

Congregational Chanting of Kṛṣṇa's Holy Name Following in the Footsteps of Śrīla Rūpa Gosvāmī is the Only Means

When the *jīva*, who is infected with the disease of material conditioning and engaged in mundane enjoyment, is freed of *anarthas* and takes a dip in *bhakti-rasāmṛta-sindhu*, only then all perfections come in his hand. When this happens *karma*, *jñāna* and other aspirations, i.e., misuse of free will, never stand as obstacles on the path of devotion. Some, due to their past misdeeds, do not have any interest to bathe in *bhakti-rasāmṛta-sindhu*; we can understand that they could not realize the compassion of the

Śrī Rūpānugas. Śrī Dāmodara Svarūpa called Lord Gaurasundara ‘*dayā-nidhi*,’ the storehouse of kindness. That same Lord, accepting the mood of a devotee, enthroned His commander-in-chief Śrī Rūpa on *śrī vyāsāsana* in order to show the beauty of that ocean of devotion and to benefit those who were cultivating devotional service in an unfavourable way. Only *rūpānuga* devotees are able to recite *Śrīmad-Bhāgavatam*. The speeches of non-devotees are like an illusory mirage and can never lead one to the path approaching *bhakti-rasāmṛta-sindhu*. Therefore, fidelity to Śrī Rūpa is the only way to perform *vidyā-vadhū-jīvana śrī kṛṣṇa saṅkīrtana*, the congregational chanting of the holy name of Kṛṣṇa, which is the life of spiritual enlightenment.

The Philosophy and Education of the Mahā-bhāgavata

The word *parā-vidyā* refers to *bhakti*. Desiring to obtain that *bhakti*, today I am here at the feet of Śrī Vyāsa and other *gurus*. I pray that they should please consider me as their eternal servant and sprinkle the water of mercy on my desert-like heart, which is devoid of devotion. May they give me a chance to serve them!!! Remembering the words of Śrī Caitanya-deva describing the symptoms of a *mahā-bhāgavata* Vaiṣṇava, now I feel:

*yānhāra darśane mukhe āise kṛṣṇa-nāma
tānhāre jāniha tumi ‘vaiṣṇava-pradhāna’*

[Śrī Caitanya Mahāprabhu said, “A first-class Vaiṣṇava is he whose very presence inspires others to chant the holy name of Kṛṣṇa.” (*Śrī Caitanya-caritāmṛta, Madhya-līlā*, 16. 74)]

All of you are that kind of *mahā-bhāgavata*, and because of that you gave me the chance to worship Śrī Vyāsa today. In exchange I shall remain in your servitude eternally. I do not want any other remuneration.

Offering all Objects for the Service of Hari and Guru

I like to conclude my homage by saying that whatever words of glorification were spoken about me are only indicative of your greatness. Materially speaking, I am devoid of any such qualification, but as a servant of *śrī guru*, I accept all these words as receivable by my previous *gurus* and offer them at their beautiful lotus feet. As I am not driven by external intelligence, I am not able to purloin all those speeches for my own glory. Because I have been ordered by the Lord to see myself as lower than a blade of grass (*tṛṇād-āpi sunīcena*), I am emaciated and not capable of carrying this heavy load. Therefore, there is no alternative for me than to direct all these praises to Śrīmad Guru-tattva.

*bhavatā mahatā samarpitam
na hi dhartuṁ prabhavāmi vaibhavam
ucitam gurave ahaṁ adya
taṁ suvarākaḥ praṇayāt samarpaye*

[“You are all great personalities. The opulence that you are giving I am not qualified to accept. So today I am a very little one lovingly offering it to my *guru*.”]

Mentality of A Rūpānuga

All Glories to Śrī Guru and Śrī Gaurāṅga

Śrī Gauḍīya Maṭha, Kalikātā
9, Agrahāyaṇa, 1342 Bengali era
25 November 1935

Sneha-vigraheṣu To the object of my love,

I received your letter dated 16 November. In the *Kena Upaniṣad* it is stated that Devatās of high rank administer energy obtained from the omnipotent Bhagavān. And when that potency is withdrawn, they have no strength of their own. Śrī Rūpānuga devotees, without placing any reliance on their own power, confer all glories to the original source. We also perform all our activities for the pleasure of Śrī Kṛṣṇa Caitanya, Śrī Rūpa, Śrī Bhaktivinoda and Śrī Gurupāda-padma. Once the devotional path is abandoned, vainglory casts a spell over us and that bewitchment devours us.

Blessing you eternally,
Śrī Siddhānta Sarasvatī

Harināma in Solitude

*nāca, gāo, bhakta-saṅge kara saṅkīrtana
kṛṣṇa-nāma upadeśi' tāra' sarva-jana*

[‘My dear child, continue dancing, chanting and performing *saṅkīrtana* in association with devotees. Furthermore, go out and preach the value of chanting *kṛṣṇa-nāma*, for by this process You will be able to deliver all fallen souls.’ (*Caitanya-caritāmṛta*, *Ādi-līlā* 7.92)]

Only those persons who develop competency under the watchful eye of Śrī Gurudeva does he authorize for dancing, singing, performing *saṅkīrtana*, etc., in the association of similar-minded and affectionate devotees of Lord Hari, who are attached to *bhajana*. Following in the footsteps of Śrī Gurudeva, they engage themselves in the mission of delivering the world, considering it their prescribed service. Incompetent people should perform *japa* of *kṛṣṇa-nāma* in solitude. In that kind of worship, one does not associate with others. Only a competent person will not be adversely affected by association with the public; rather, the outside community will be able to obtain the mercy of the Holy Name. In this regard, there are two verses which must be discussed:

naitat samācarej jātu manasāpi hy anīśvaraḥ

[Those who are not *īśvara*, the Supreme Lord, who are powerless and subjected to karma, should never imitate the Lord’s pastimes even within their minds. (*Śrīmad-Bhāgavatam* 11.33.30)]

*anāsaktasya viṣayān yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate*

[Appropriate renunciation is to accept objects favorable to one’s service while being detached from that which is unrelated to Kṛṣṇa and attached to that which is related to Kṛṣṇa. (*Bhakti-rasāmṛta-sindhu* 1.2.125)]

(from Śrīla Prabhupāda’s *Anubhāṣya* commentary to *Caitanya-caritāmṛta*)

Śrīla Prabhupāda at Śrī Rādhā-kuṇḍa

Morning Discourse

From the weekly *Gauḍīya*
14th Khaṇḍa, 22nd Issue

[On 9 October 1935, in the morning after circumambulating Śrī Rādhā-kuṇḍa, devotees gathered at Śrī Svānanda-sukhada-kuṅja, where Śrīla Prabhupāda was residing. He started the auspicious invocation of explaining the Śrutis, i.e., the Vedas. The discussion continued for three days. Śrīla Prabhupāda spoke *hari-kathā* four times a day – morning, midday, afternoon and evening. A few of those discourses were published in the weekly *Gauḍīya*, and we are translating some excerpts here from the original Bengali.]

To chant *hari-nāma* incessantly, Śrī Kṛṣṇa Caitanya-deva instructed us:

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

[“Thinking oneself to be even lower and more worthless than insignificant grass that has been trampled beneath everyone’s feet, being more tolerant than a tree, being prideless and offering respect to everyone according to their respective positions, one should continuously chant the holy name of Śrī Hari.” (*Śrī Caitanya-caritāmṛta*, *Ādi-līlā* 17.31)]

Śrīla Rūpa Gosvāmī said:

*nikhila-śruti-mauli-ratna-mālā
dyuti-nīrajita-pāda-paṅkajānta
ayi mukta-kulair upāsyamānaṁ
paritas tvām harināma! saṁśrayāmi*

[“O Harināma! I take complete shelter of You. The nails of Your lotus feet are worshiped by the glowing radiance emanating from the Upaniṣads, which are the crown jewel of all the Śrutis. You are also worshiped by the liberated sages.” (*Śrī Kṛṣṇa-nāmāṣṭakam* 1)]

To practice this instruction given by Caitanya Mahāprabhu and endorsed by Rūpa Gosvāmī to chant *hari-nāma* twenty-four hours a day is the reason we are here now. The dramatization of chanting *hari-nāma* while still maintaining the duplicitous desire for *dharma-artha-kāma-mokṣa* is not pure *hari-nāma kīrtana*. *Līlā-kīrtana* is

only possible along with *nāma-kīrtana*. Śrī Rūpa has written eleven verses (*Upadeśāmṛta*) and also *Śrī Kṛṣṇa-Nāmāṣṭaka*. The very first verse of that *Nāmāṣṭaka* is *nikhila-śruti-mauli*.

prathamam nāmaḥ śravaṇam-antaḥ-karaṇa-śuddhy-artham apekṣyam. suddhe cāntaḥ-karaṇe rūpa-śravaṇena tad-udaya-yogyatā bhavati. samyag udite ca rūpe guṇānām sphuraṇam sampadyeta, sampanne ca guṇānām sphuraṇe parikara-vaiśiṣṭhyena tad-vaiśiṣṭhyam sampadyate tatas teṣu nāma-rūpa-guṇa-parikareṣu samyak sphuriteṣu līlānām sphuraṇam suṣṭhu bhavati.

(*Krama Sandarbha* 7.5.18)

[In the beginning it is necessary to hear *nāma* to purify the heart. And when the heart is purified, after hearing about Kṛṣṇa's form, the qualification comes so that the form will manifest to me. When the form is properly manifested, then all of Kṛṣṇa's qualities manifest to me. When this is complete, then the speciality of various associates is revealed. Then manifests Kṛṣṇa's particular behaviour with His different associates. And when their names, forms, qualities and associates properly manifest, then *līlā* manifests perfectly.]

We should not give up this consideration. If we start out on the wrong path, we cannot achieve any success. If the *rūpānuga* method of chanting *nāma* is abandoned, then one will not attain the result of *nāma*, which is *kṛṣṇa-prema*. We began to perform *kīrtana* according to the method prescribed by the *Rūpānugas*. We are at difference with those who perform *līlā-kīrtana* in any other way.

Desires for sensual enjoyment and self-abnegation are called *anya-abhilāṣa*. *Anya-abhilāṣa* and interest in *karma* and *jñāna* are like dust particles accumulated over many lifetimes on the mirror of our heart. By hearing *vaikuṇṭha-nāma*, that dust can be washed away. The processes of *karma*, *jñāna*, *yoga*, *vrata*, etc., are not effective in cleansing away the dust.

vaikuṇṭha-nāma-grahaṇam aśeṣāgha-haram viduḥ

[“One who chants the holy name of the Lord is immediately freed from the reactions of unlimited sins.” (*Śrīmad-Bhāgavatam* 6.2.14)]

Adhokṣaja Bhagavān, the Lord who transcends the limits of sense perception, is not perceptible by our mundane sense organs. Only by hearing discourses from *gurupāda-padma* can one separate himself from the tendency of accumulating knowledge by means of sensual perception. If one disregards *gurupāda-padma* and avoids the proper method of hearing (*śrauta-pantha*), and instead listens to and follows someone outside of our *rūpānuga* succession, one will never be able to perform real *hari-nāma-kīrtana*. Pure *hari-nāma* cannot be chanted by conditioned souls. If eagerness for service

by hearing discourses from the liberated class, then *hari-nāma* will appear on the tongue.

I shall take shelter of *hari-nāma* in a proper way. Non-Vedic Vaiṣṇavism follows the misleading path of Buddhist sentiments. Ācārya Śāṅkara descended to this mundane realm to delude the group of spiritualists who were disinclined to serve the Supreme Lord. The brilliant erudition of Ācārya Śāṅkara manifested in his commentary on *Vedānta*. I shall not get captivated by these groups. Rather, in obedience to Svarūpa Dāmodara, the foremost scholar of *Vedānta*, I shall learn the real purport of the Vedic scriptures. Gopāla Bhaṭṭācārya was the younger brother of Bhagavān Ācārya. Mahāprabhu did not like his deliberation on *Vedānta* philosophy and because of that, Svarūpa Dāmodara was unwilling to listen to those discussions. Mahāprabhu announced that the acceptance of monism by Vedāntist Sārvabhauma was against the traditional verdict of the disciplic succession (*śrauta-vicāra*). The explanation of Śruti or the *Upaniṣads* by Prakāśānanda was against real theism. Later, Prakāśānanda himself realized as did other *sannyāsīs* of Kāśī that the actual purport of the Śrutis is not Māyāvāda, i.e., the Śrutis are not meant to oppose the service to the Supreme Lord. Śrīman Mahāprabhu declared:

*veda nā māniyā bauddha haya ta' nāstika
vedāśraye nāstikya-vāda bauddhake adhika*

[“Buddhists are atheists because they do not accept the authority of the Vedic scriptures. But it is a worse type of atheism to preach atheist philosophy on the basis of the Vedic scriptures.” (*Śrī Caitanya-caritāmṛta, Madhya-līlā* 6.168)]

Accepting the Vedas as proof and on that basis, to destroy the process of devotional service, which is the real purpose of the Vedas, is worse atheism than direct Buddhism. In the guise of discussing Vedic scriptures, various deceptive dogmas have entered in the world. The Vedas or *Vedānta* deliberation of Māyāvādīs, recent interpretation of the Vedas by Ārya-samāja, and the explanation of the Vedas by Rājā Rāma-mohana are *māyā*-concealed conceptions and doctrines opposed to the lotus feet of Śrī Kṛṣṇa and Śrī Hari-nāma Prabhu, who are situated above our sensual perceptibility. All the Vedic scriptures perform the *ārātī* to the lotus feet of Śrī Hari-nāma Prabhu. By presenting erroneous explanations of the Vedas, these groups are deprived of His mercy and have actually promoted materialism (*ādhyakṣitkatā*).

It is our responsibility to discuss *Vedānta-śāstra* but necessarily along with the *kīrtana* of Śrī Hari-nāma Prabhu.

*kaler doṣa-nidhe rājan asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet*

[“My dear King, Kali-yuga is an ocean of faults, but there is still one good quality about this age: if one simply chants the *kṛṣṇa-nāma*, one can be released from material bondage and be promoted to the transcendental realm.” (*Śrīmad-Bhāgavatam* 12.3.51)]

Let such precepts of *Śrīmad-Bhāgavatam* be the subject of our daily discussion.

*aśvamedham gavāmbham sannyāsam pala-paitṛkam
devareṇa sutotpattim kalau pañca vivarjayet*

[“In this age of Kali, five acts are forbidden: offering a horse in sacrifice, offering a cow in sacrifice, accepting *sannyāsa*, offering oblations of flesh to the forefathers, and begetting children with the husband’s younger brother.” (*Śrī Caitanya-caritāmṛta*, *Ādi-līlā* 17.164)]

Consider the propositions of this verse: sacrificial ceremony is not possible in the age of Kali. *Sannyāsa* according to *karma-mārga* is totally rejected. Followers of *jñāna-mārga* accept the renounced order with the conception of *aham brahmāsmi*. It is nothing but abdicating the service of the Supreme Brahman. In renouncing the world, they even forsake the service to the Supreme Lord. *Bhagavat-bhajana*, i.e., devotional service to the Supreme Lord, constitutes perfect *sannyāsa*.

*Māyāvādī sannyāsī*s renounce Kṛṣṇa’s eternal name, form, qualities, associates and pastimes everything. But the *sannyāsa* of a *kṛṣṇa-bhakta* is to give up *bhukti* (material enjoyment) and *mukti* (liberation). In renouncing *bhukti* *Māyāvādī*s even deny *bhakti*, but the devotees of the Supreme Lord abstain from the desires for *bhukti* and *mukti* and take shelter at the lotus feet of *Bhakti-devī*. *Śruti-devī* worships the toenails of transcendental *śrī-nāma*. The devotees of the Supreme Lord do not renounce the cultivation of that *śrī-nāma*. They never consider *śrī-nāma* to be a perishable entity.

All the Vedas and the *Vedānta-śāstras* are performing *āratī* of *Śrī Nāma-prabhu*. The method of exclusive service to that *śrī nāma* is not a Buddhist doctrine. In discussing *prākṛta-sahajiyā* Vaiṣṇavism of Bengal, whatever comment was passed by *Mahā-mahopādhyāya Śāstrī Mahāśaya** is not applicable to true Vaiṣṇava *dharma*. Topics on *Harināma Prabhu* are discussed in *Vedānta-śāstra*.

*artho ’yam brahma-sūtrānām bhāratārtha-vinirṇayaḥ
gāyatrī-bhāṣya-rūpo ’sau vedārtha-paribr̥mhitah*

* *Mahā-mahopādhyāya Hara-prasāda Śāstrī* commented that Vaiṣṇavas are a branch of Buddhist *sahajiyās*.

[“*Śrīmad-Bhāgavatam* is the purport of *Vedānta* and the *Mahā-bhārata*. It is the commentary of the *gāyatrī mantra* and the correct presentation of the meanings of the Vedas.” (*Hari-bhakti-vilāsa* 10.283)]

The significance of the *Mahābhārata* is especially ascertained in *Śrīmad-Bhāgavatam*. There are ten Upaniṣads *Īśa*, *Kena*, *Kaṭha*, *Śvetāśvatara*, etc. In a higher position are *Nṛsiṃha-tāpanī*, *Rāma-tāpanī*, etc., and *Gopāla-tāpanī Upaniṣad* is topmost.

The *Śrūtis* perform austerities to achieve allegiance to the *gopīs*. As a result of performing severe austerities, the *Gopāla-tāpanī Śruti* obtained the service of *Madana-gopāla* and *Gāndharvā*. Some consider *śānta-rasa* as higher and *madhura-rasa* as the lowest their judgment has emanated from their mundane consideration. Driven by this material understanding, considering the ten Upaniṣads as in an impersonal mood or representative of *śānta-rasa*, they broadcasted them as principle Upaniṣads. In reality, *madhura-rasa* is the greatest *rasa* in the transcendental world and *śānta-rasa* is situated on the lowest level. Therefore, according to the devotees of the Supreme Lord, *Gopāla-tāpanī* is accepted as the principal Upaniṣad. Following the purport of the *Bhāgavatam*, the devotees of *Bhagavān* can find ample indication of the service to the Supreme Lord and His pastimes in the ten Upaniṣads also.

Śrī Gaurasundara declared:

*yā yā śrutir jalpati nirviśeṣam sā sābhidhatte saviśeṣameva
vicārayoge sati hanta tāsām prāyo valīyah saviśeṣameva*

[“The Vedic scriptures describe the Supreme Truth as non-differentiated object, in the same *Śruti* it is also defined as personality. If one considers both of these opinions, then the personal form gets stronger support.” (*Hayaśirṣa Pañcarātra*)]

The service in the midday pastimes at *Rādhā-kuṇḍa* has special importance. *Kavirāja Gosvāmī Prabhu*, the servant of *Śrī Rūpa-Raghunātha*, elaborated that process of service in his book *Govinda-līlāmṛta*. If one discusses with *śrī gurupāda-padma* the *Caitanya-caritāmṛta*, written in Bengali, one can get some indication of those topics of *bhajana*. *Śrīla Narottama dāsa Ṭhākura Mahāśaya* elaborately deliberates on these in his *Prārthanā* and *Prema-bhakti-candrikā*, and also *Śrīla Bhaktivinoda Ṭhākura* in his *Bhajana-rahasya* and *Rūpānuga-bhajana-darpaṇa*. Meditating on these topics along with chanting pure *hari-nāma*, only then shall we be benefited.

*naitat samācarej jātu manasāpi hy anīśvaraḥ
vinaśyaty ācaran maudhyād yathārudro ’bdhi-jaṃ viṣam*

["In other words, those who are not *īśvara*, the Supreme Lord, who are powerless and subjected to *karma*, should never imitate the Lord's pastimes even within their minds. If anyone foolishly imitates Lord Śiva by drinking the poison generated from the ocean, he will certainly be destroyed." (Śrīmad-Bhāgavatam 10.33.30)]

*anarthopaśamaṁ sākṣād bhakti-yogam adhokṣaje
lokasyājānato vidvāṁś cakre sātvata-saṁhitām
yasyām vai śrūyamāṇāyām kṛṣṇe parama-pūruṣe
bhaktir utpadyate puṁsaḥ śoka-moha-bhayāpahā*

["The material miseries which the living entity is needlessly undergoing can be directly mitigated by performing *bhakti* to the transcendental Lord. But society at large does not know this, and therefore the learned Vyāsadeva compiled this Vedic literature, which is in relation to the Supreme Truth. If one simply hears this Vedic literature, feelings for loving devotional service to the Supreme Lord Śrī Kṛṣṇa arise at once, extinguishing the fire of lamentation, illusion and fearfulness." (Śrīmad-Bhāgavatam 1.7.6-7)]

nāmaṇḥ śravaṇam antaḥkaraṇa-śuddhy-artham

["One should hear the Lord's names in order to purify the heart." (Bhakti-sandarbha)]

Without considering the significance of these verses and without following the gradual process, by artificial endeavor it is not possible to advance in *bhajana*; rather one's *bhajana* will be impeded.

*kāruṇyāmṛta-vīcibhis tārūnyāmṛta-dhārayā
lāvānyāmṛta-vanyābhiḥ snapitām glapitendirām*

["In the morning, Śrīmatī Rādhārāṇī bathes in the nectarean waves of compassion, at midday She takes shower in the ambrosial stream of youthfulness, and in the evening She submerges Herself in the invigorating inundation of beauty, and thus She disgraces even Lakṣmī-devī." (Śrī Raghunātha dāsa Gosvāmī, Śrī Śrī Premāmbhoja-marandākhya-stava-rāja - Regal Prayers to "The Nectar of the Lotus of the Pure Love")]

Whatever ideas Śrīla Raghunātha Prabhu expressed in these kinds of verses, and the conceptions that Śrī Rāya Rāmānanda Prabhu presented in Śrī Caitanya-caritāmṛta, Madhya-līlā 8, let those topics be the object of our discussion.

There is no objection to discuss the motives of liberated persons with the intention of following in their footsteps. But if one does not actually adopt their intent but only imitates them externally, and if one considers the desired ideal as the object for his enjoyment, then one will surely fall from *bhagavat-bhajana* forever.

It is not possible to perform *hari-nāma* if one takes association of conditioned souls. *Prākṛta-sahajiyās*, materialistic imitationists, can never envision the beauty of the toenails of Śrīmatī Rādhikā. If one wants to serve Her lotus toenails one should proceed with great caution. Members of the *prākṛta-sahajiyā-sampradāya* are not able to see the beauty of the toenails of *sad-gurupāda-padma*. Because of that, they cannot visualize the beauty of the toenails of Śrīmatī Rādhikā.

Listen, your barren land will become fertile. Very soon you can obtain the goal. I have been ordered to explain the ten Upaniṣads. I have a little knowledge of language, but it is not possible for a *jīva* who has forgotten Kṛṣṇa, to have proper knowledge of language. I never studied *Hari-nāmāmṛta-vyākaraṇa*. Whatever *śrī gurupāda-padma* reveals in my heart is reflected in the words that appear on my tongue. You should be acquainted with the deliberations of liberated persons, at least a little. Gradually the seed in your field will germinate and fruit will appear. Starting from the lotus feet of Śrī Kṛṣṇa in the disciplic succession up to my *gurupāda-padma* there is absolute clarity. But in the mirror of my heart, whatever uncleanness appeared, you please rectify.

*īśāvāsyam idam sarvaṁ yat kiñca jagatyām jagat
tena tyaktena bhuñjīthā mā grdhaḥ kasya svid dhanam*

["Everything that exists within the universe is the property of the Lord. One should therefore accept only one's quota, just enough to meet one's necessities; one should not take more than needed, knowing well to whom everything belongs." (Śrī Īsopaniṣad 1)]

O sense-gratifiers! Why do you consider this world as enjoyable? If you remain within the grips of material enjoyment, *hari-bhajana* is not possible. There is no *hari-bhajana* in self-abnegation. The total cosmos is to be used in the service of the Supreme Lord. Bhagavān is the only non-dual enjoyer. The whole creation is meant for His pleasure. Rādhā-kuṇḍa and Giri Govardhana have descended to this universe. Rādhā-kuṇḍa is neither a place for sensual enjoyment nor for self-denial (renunciation). It is not an impersonal realm like Brahma-loka. Nor is the opulent mood of Vaikuṇṭha predominant here. Rather, it is the acme of *mādhurya-dhāma* where the most elevated platform of

service to Śrī Kṛṣṇa's lotus feet is performed. It is here that Ariṣṭāsura, the symbol of four-legged *dharma*, perished.

*eta saba chāḍi' āra varṇāśrama-dharma
akiñcana hañā laya kṛṣṇaika-śaraṇa*

[“Abandoning all material attachment without hesitation, one should take exclusive shelter of Śrī Kṛṣṇa with full confidence, giving up bad association and neglecting the regulative principles of *varṇāśrama-dharma*.” (Śrī Caitanya-caritāmṛta, Madhya-līlā 22.90)]

You should discuss *Brahma-sutra* and the Śrutis. If, without following proper disciplic succession, you try to study all those *śrauta-sāstras*, you cannot understand their actual significance and will be in trouble. You must discuss *śruti-śāstras* following the method exhibited in *Śrīmad-Bhāgavatam*. *Śrīmad-Bhāgavatam* is the essence of all the Vedānta scriptures the significance of all the Śrutis has been ascertained, and its goal cannot differ from that of Śrutis.

*dharmah projjhita-kaitavo 'tra paramo nirmatsarāṇām satām
vedyaṁ vāstavam atra vastu śivadam tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kiṁ vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt*

[“Discarding all cheating and materially motivated religious activities, this *Bhāgavata Purāṇa* presents the highest truth, which is embraced by pure-hearted devotees. This highest truth reality distinguished from illusion for the welfare of all uproots the threefold miseries. This beautiful *Bhāgavatam*, compiled by the great sage Nārāyaṇa Rṣi, awards pure love of God. What is the need of any other scripture? Those who attentively and submissively hear the message of *Bhāgavatam* can at once capture the Supreme Lord in their hearts.” (Śrīmad-Bhāgavatam 1.1.2)]

I have just touched on preliminary topics in order to explain the Śrutis, i.e., topics on *sambandha-jñāna*. According to my qualification, I shall discuss the *abhidheya* at midday. The conception of *abhidheya* is specially elucidated in *Śrīmad-Bhāgavatam*. In the evening, we shall listen to *Caitanya-caritāmṛta* and *Padāvalī kīrtanas* of Ṭhākura Mahāśaya. These topics were also revealed immaculately by Ṭhākura Bhaktivinoda, from whom I had the opportunity to hear them. If seeing you stimulates remembrance of those words, then they will manifest. Some of what Śrīla Bhaktivinoda Ṭhākura explained to me while commenting on *Caitanya-caritāmṛta*, I shall discuss with you.

Giving up the argumentary way, you have to accept the *śrauta-panthā*. First one must listen, and one should try to see with his ears. Otherwise one will become insolent. If one tries to discern the conduct of great personalities with his eyes, then he will become an imitationist and get into trouble. Such an endeavor will be like the drama of that person who was exhibiting perverted imitation detachment, drinking water from a human skull to express his pride that he is situated in a higher status than Bābājī Mahāśaya (Śrīla Garua-kiśora dāsa Bābājī Mahārāja.) [Ultimately he fell from devotional practice.]

In the morning we shall discuss Śruti, at midday will be deliberation of *rasa-śāstras* from the books of Śrī Rūpa-Raghunātha, in the afternoon *Śrīmad-Bhāgavatam*, and in the evening *Śrī Caitanya-caritāmṛta*. The ultimate result of studying Śruti is the exclusive inclination to chant *śrī hari-nāma*. You should not abstain from hearing and chanting *śrī hari-nāma*. Our purpose is not to explain the Śrutis as the Māyāvādīs do. We are not going to discuss the Śrutis in order to become concealed atheists. The Śrutis exhibited the ideal to obtain the dust of the lotus feet of the *gopīs* and to perform the *āratī* ceremony of the lotus feet of Śrī Nāma Prabhu. That ideal will be the topic of our discussion.

Śrī Nāma-bhajana

All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Gauḍiya Maṭha, Bagbazar, Kalikātā
7 Agrahāyan, 1340 Bengali era
23 November 1933

Sneha-vigraheṣu To the object of my love

I came to know all your tidings in your letter dated 14.11.33, but as I was then overly busy with too many commitments, I could not answer you in time. Please do not mind. You should know that I am always thinking of your well-being. When one chants *śrī kṛṣṇa-nāma*, cultivation of knowledge of Kṛṣṇa is going on, and *anarthas* like enjoying results of *karma* and thirst for liberation in the form of *brahma-jñāna* gradually start dislodging. Eventually all the *jīva's anarthas* get expelled. Śrī Nāma Himself is Kṛṣṇa, not only His very self, but also His very form. There is no alternative

to remove our misfortune than to perform *śrī-nāma-bhajana*. *Vaikuṅṭha-nāma* is different from the names of the external world. Descending from Vaikuṅṭha, He performs our *karna-vedha saṁskāra*. * A sanctified ear becomes eligible to hear *kṛṣṇa-nāma*. Once one hears *vaikuṅṭha-nāma*, then knowledge of the forms, position and the bliss emanating from that realization, protects us from mundane pleasure and also thoughts of enjoyment.

I am to be enjoyed by Kṛṣṇa, who takes pleasure in my eternal form, and if Kṛṣṇa attracts me, then I shall be enchanted by His eternal form. In this way, if Kṛṣṇa's attributes manifest to me to some degree, then with my eternal name, form and qualities, I shall partake of Kṛṣṇa's qualities. Kṛṣṇa, who possesses all transcendental aspects, also starts to admire the excellence of my *svarūpa*. That increases my enthusiasm. All of my friends and family members are associates of Kṛṣṇa, and because all of them are inclined to serve Him, I can also serve their *svarūpas*. Only then does greed arise to join in Kṛṣṇa's joyful play. Then, the name, form and attributes of my *svarūpa*, which are competent to serve Kṛṣṇa's pastimes, will give me a chance to realize *śabdōnānābhyañca* [Vedānta-sūtra 2.3.23]. ** Then appreciating the purport of the *Bhāgavat* verse (10.33.36), *yāh śrutvā tatparō bhavet* (those who hear about the Lord's pastimes become dedicated to Him), I shall become submerged in service.

Hope you are alright.

Blessing you eternally,
Śrī Siddhānta Sarasvatī

* *Karna-vedha* means piercing ears to put earrings on. It is a purificatory ceremony for *brāhmaṇa*, *kṣatriya* and *vaiśya* boys that qualifies them to listen Vedic *mantras*.

** Transcendental *rasa* is unlimited. How can a finite *jīva* realize that realm of limitelessness? To clarify this point, Śrīla Prabhupāda is quoting this *sūtra*. Śruti says: *eṣoṇurātmā* the soul is like a molecule. Elsewhere the Vedic scriptures describe the *jīva* as atomic in measurement. *Śvetāśvatara Upaniṣad* describes what a subtle object the *jīva* is - that "if the tip of a hair is divided into a hundred parts, again one of them is divided into a hundred fragments, this is the size of the *jīva*. All the scriptural proofs clarify that the *jīva* is like a small molecule. But in some places the Vedas say that the *jīvas* are infinite, *ananta*. This applies to liberated souls, not to conditioned souls. *Anta* means death; *ananta* therefore means 'deathless'." (Śrī *Govinda-bhāṣya* by Śrīla Baladeva Vidyābhūṣaṇa Prabhu)

Here Śrīla Prabhupāda is indicating that upon advancing in *nāma-bhajana* and being situated in his own *svarūpa*, one is freed not only from death, but also from limitations. The *jīva*'s transcendental sensual perceptibility extends up to the infinite. Such a fortunate soul, after hearing *rāsa-līlā*, gets submerged in transcendental service to the Divine Couple and enjoys the unlimited ocean of *rasa*.

Piercing the Transcendental Ear

All glories to Śrī Guru and Śrī Gaurāṅga

Śrī Gauḍīya Maṭha, Kalikātā
3, Pauṣa 1339 Bengali era
18 Dec. 1932
5, Nārāyaṇa, 446 Gaurābda

Sneha-vigraheṣu To the object of my love,

I received all your news after reading your letter dated the 24th Agrahāyaṇa. Your name is Śrī Dvārakeśa dāsa Adhikārī. Śrī Harināma and and Bhagavān Śrī Hari are not two separate objects They are only one entity. When the lips and tongue attempt to utter the sound of *śrī nāma*, the ear strives to receive Him like any other sound vibration. In such a situation *śrī nāma* is accepted as a transfiguration of the five material elements. Then He becomes the acceptable object for the ears only, while the eyes, nose, tongue, skin and mind, which is the storage cell of previous experiences, considering the ear as their shareholder, only express maliciousness. Because of that *anarthas* do not subside. We do not become capable even to have the idea that *śrī nāma* and *nāmī* (the Form) are non-different. But the very moment we pass through the purificatory *saṁskāra* of piercing the transcendental ear, then the ear no longer manifests any animosity towards the other four senses. Those four senses no longer fight out of malevolence for the transcendental sound vibration, acceptable to the ear. Then the fountain of love overflowing from all the sense organs removes all *anarthas*, which take the form of opposing moods and malice. Only then by the mercy of Śrī Nāma Prabhu, Bhagavān's form, attributes, speciality of associates and pastimes, appear in one's full external sense perception. At that time, the conditioned soul cannot have any anxiety or mental agitation. You should pray in every way to *śrī nāma* for His mercy. *Aṣṭakāla-līlā-smaraṇa* is not to be performed while one is still in the wayward state with *anarthas*. *Śravaṇa* is only possible with *kīrtana* and then the opportunity of *smaraṇa* arrives. Only then the realization of *aṣṭakāla-līlā-sevā* is possible. One should not attempt *aṣṭakāla smaraṇa* in an artificial way.

Blessing you eternally,
Śrī Siddhānta Sarasvatī

Srila Prabhupada at Rādhā Kund

Afternoon Discourse

9 October 1935, afternoon
(From the weekly *Gauḍīya*
14th Khaṇḍa, 23rd issue)

[Upon the order of Śrīla Prabhupāda, Brahmācārī Svādhikārānanda* sang the song *Rādhā-kunḍa taṭa kuñja-kutīra* from *Śaraṇāgati*. An outburst of supramundane emotion was seen on Śrīla Prabhupāda's beautiful face. After that song he ordered *Sādhu-saṅga na haila haya* from *Kalyana-kalpataru* to be sung. When the *kīrtana* finished, Śrīla Prabhupāda began his *Śrīmad-bhagavat-kathā kīrtana*.]

The practices to attain our most needed object (*prayojana-tattva*) is called *abhidheya*.

veda-śāstra kahe 'sambandha', 'abhidheya', 'prayojana'
'kṛṣṇa' prāpya sambandha, 'bhakti' prāpyera sādhana

[The Vedic scriptures speak about the living entity's eternal relationship with Kṛṣṇa *sambandha*. The activities that the living entity performs to develop this relationship is called *abhidheya*. Attaining love of God is called *prayojana*, the ultimate goal of life. (*Caitanya-caritāmṛta*, *Madhya-līlā* 20.124)]

Veda-śāstra, which is also called Śruti, focuses especially on *sambandha-jñāna*. In the commentary of the Śrutis, i.e., *Śrīmad-Bhāgavat*, *abhidheya* is discussed.

After compiling the *Mahābharata* and other scriptures, Śrī Vyāsa was tired, and Śrī Nārada indicated the reason for that lassitude. We come to know that Śrī Vyāsa was in that condition because he had not properly deliberated on *śrī kṛṣṇa-kathā*. Many people may think that in the *Mahābharata* and other Puraṇas, Vyāsa-deva had spoken sufficient *kṛṣṇa-kathā*, so then how is it that discussion of *kṛṣṇa-kathā* was lacking? The *kṛṣṇa-kathā* narrated in the *Mahābharata* is actually about Nārāyaṇa, or *śrī viṣṇu-kathā*; therefore the consideration of *abhidheya* was not perfectly illustrated. In *Arjuna-gītā* (*Bhagavad-gītā*), *sambandha-jñāna* is explained, and only an introduction to *abhidheya* is given, not a complete description. Therefore, to discern the significance of the *Mahābharata*, *Śrīmad-Bhāgavat* descended.

For the most part the topics in the Śrutis focus on *śanta-rasa*. With the disappearance of perturbation, *śanta-rasa* arises. For new wayfarers to the spiritual kingdom, *santa-rasa* is the first lesson. In *Śrīmad-Bhāgavat*, which is the commentary on the Śrutis,

*Ed: Later on, Śrīla Kṛṣṇadāsa Bābājī Mahārāja

those same topics of the Śrutis are explained in much more detail. The topics are the same in both literatures just there is a little difference in language and *Śrīmad-Bhāgavat* tells more elaborately for a better understanding.

Śraddhā is the principal condition in *sādhana-bhakti*. In the stage of *bhāva-bhakti*, it is *rati* and in *prema-bhakti*, *prīti* or *rasa* is the main object. Here in this material creation, transcendental *rasa* is not available. The consideration of *rasa* in *Sahitya-darpana* or other such rhetorical books deals with mundane *rasa*. We became residents of a country where limitedness is dominant. This is why we are not getting any taste of the ripened fruit of the desire tree the Veda (*nigama-kalpa-taror galitam phalam*). Some nourish the idea that they can abandon the service of Gaurasundara, even considering Him to be a *jīva*, and still be able to attain the service of Śrī Rādhā-Govinda, and even understand the significance of *Śrīmad-Bhāgavat*. Such people are *cintya-bhedābheda-vādīs*; they will never be able to relish the transcendental savour of *nigama-kalpa-taru*. And materialists are either *kṛṣṇa-bhogī* or *gaura-bhogī*, who follow the doctrine of material sense gratification (*jara-sambhogavāda*).

Opposed to the conception of *prayojana* is the mood of *anartha*, extraneous and unfavourable desire. The ideal of accepting the proper method as exhibited by Śrī Rāmānanda Rāya or Śrī Dāmodara Prabhu is not to be found in the behaviour of Balabhadra Bhaṭṭācārya. He acted as though accepting the service of Mahāprabhu, all the while maintaining separate interests. He was directly serving the *audarya-vigraha*, the very form of Kṛṣṇa, but still he considered the fisherman as Kṛṣṇa and yearned for the vision of that hallucinatory Kṛṣṇa. Even while staying at Vraja, he expressed the desire to bathe in Makara [Makara-Saṅkrānti at Prayāga]. Śrī Gaurasundara is foremost among saints and non-different from Rādhā-Kṛṣṇa. Even acting as a servant of His lotus feet, Balabhadra Bhaṭṭācārya exhibited the example of *karma-misra-sevā*.

With this example Śrīman Mahāprabhu instructed us that by accepting service with a desire for earthly enjoyments, with *karma-misra* consideration, one can not serve Gaurasundara. The person who collects objects of enjoyment for the general public, indulges lasciviousness of the tongue; he is simply a fisherman. Considering the fisherman to be Kṛṣṇa is an aberration of the intelligence (*vivarta-buddhi*). It is called *ādhyakṣikatā* (trusting material vision to know the Absolute Truth). Abandoning the real Kṛṣṇa, the general masses are inebriated to see a fallacious Kṛṣṇa. Those who accept the ideal of Balabhadra Bhaṭṭācārya are absorbed in seeing Kṛṣṇa and *guru* with their material vision. Although they are non-devotees, they are eager to be called devotees. *Bhaktimān* (one who possesses devotion) is one thing and to be *bhaktabruva*

(a self-declared devotee) is another thing. *Yah ātmānam bhaktam vrabiti sa eva bhaktabruvaḥ*. Just by bribing non-devotees one can become a *bhaktabruva*.

Only by spending ten rupees, from Kolkata I can come to Mathurā-maṇḍala this is not the consideration of a Vaiṣṇava. Accepting Mathurā-maṇḍala as a spectacular and enjoyable kingdom is not the real vision of Mathurā-maṇḍala. I am a *smarta*, blessed with forty-eight *samskaras*, I am a most important person of this world these kinds of conceptions are effects of material qualities. Viśvambharānanda deva Gosvāmījī was the glory of the Śyāmananda dynasty. He resided in Gopī-ballabha-pur and had special erudition in the *Sandarbhās* and other Vaiṣṇava scriptures. He used to say, “Those who out of the pride of their skin, are engaged in maligning Vaiṣṇavas, are actually to be categorized in the class of leather-workers.” Saint Tulsidāsajī told the same thing: *hari na bhaje to caro camara*.*

Those who bought tickets up to the *varṇāśramācāra-vatā* verse (*Caitanya-caritāmṛta*, *Madhya* 8.58),** have not yet had *darśana* of the transcendental entity. In their mind, *karma-marga*, with some flavour of *dharma*, is predominant. Those who maintain the offense of *aham-mama* ‘me and mine’ can never utter pure *harināma*.

“I am not ready to listen to *Śrīmad-Bhāgavat*.” Some make a drama of hearing *Bhāgavat*, but only with the intention of their sensual pleasure such hearing does not constitute *bhāgavat-śravana*. One has to hear *Bhāgavat* from a *rasika*, someone accomplished in relishing the transcendental mellows, not from a materialistic *rasika*. And after hearing *Bhāgavat*, if one does not perform *bhakti-yoga* to approach the *adhoksaja* entity, who is situated above our sensual perceptibility, then also the entire effort will be in vain.

Where have we come? We have arrived at Rādhā-kuṇḍa near Śrī Gurupāda-padma, with the hope of performing *hari-bhajana*. But instead of moving forward, if out of inattentiveness, we take to the wrong path, then we will meet great disaster.

In view of that, listen to how Śrīla Dāsa Gosvāmī Prabhu adored his *guru*:

*nāma-śreṣṭham manum api śacī-putram atra svarūpaṁ
rūpaṁ tasyāgrajam urū-pūriṁ māthurīṁ goṣṭhavāṭim
rādhā-kuṇḍam giri-varam aho! rādhikā-mādhavāsām
prāpto yasya prathita-kṛpayā śrī gurum taṁ nato'smi
(Śrī Mukta-caritam)*

*Ed: If there is no *hari-bhajana* then all four castes of the society are to be considered as merely ‘leather-workers’.

**Ed: In *Caitanya-caritāmṛta*, *Madhya-līlā* 8, this is the first verse Śrīla Rāya Rāmānanda quoted in ascertaining the *sādhya-sādhana-tattva*.

[I am fully indebted to Śrī Gurudeva, because he is giving me so many things. He is giving me the holy name containing the highest form of thought, aspiration, and ideal, and he is giving me the service of that great savior, the son of Mother Śacī, Śrī Caitanya Mahāprabhu, who is like a golden mountain indicating the way to *kṛṣṇa-līlā*. And Śrī Gurudeva has brought me to Svarūpa Dāmodara, who is Lalitā-devī, Śrīmatī Rādhikā’s closest friend. Then he has brought me to Śrī Rūpa, who was ordered to distribute *rasa-tattva*, and then to Śrī Sanātana Gosvāmī, who adjusts our position in relation to *rāgānugā-bhakti*. Gurudeva has brought me to Mathurā-maṇḍala, where Rādhā-Govinda enjoy Their pastimes, where the forests, hills, and every creeper, shrub and grain of sand are *uddīpana* (stimuli) to help me remember Rādhā-Govinda. He has given me Rādhā-kuṇḍa and Girirāja Govardhana, and *aho!* he has given me assurance of all these [including the service of Rādhikā-Mādhava], so I bow my head with deep respect unto his lotus feet.

(translation by Śrīla B.R. Śrīdhara Gosvāmī Mahārāja)]

You are those *guru-vargas*,* expanded manifestations (*kāya-vyūha*) of Śrī Gurupāda-padma, engaged in *guru-sevā*. We are greatly hopeful that we will obtain the service of Śrī Rādhā-Govinda. Śrī Gurupāda-padma thoroughly develops this assurance.

*āśā-bharair amṛta-sindhu-mayaiḥ kathañcit
kālo mayātigamitaḥ kila sāmpratam hi
tvam cet kṛpām mayi vidhāsyasi naiva kiṁ me
prāṇair vrajena ca varoru bakāriṇāpi*

[O ravishingly beautiful Śrī Rādhā! I am passing my days and nights in torment, with the singular hope that I may obtain the ocean of immortal nectar, so kindly shower Your grace upon me. If I am deprived of Your mercy, what is the use of my life, residence in Vraja, or even servitorship to Kṛṣṇa, the enemy of Bakāsura? (*Vilāpa-kusumāñjali* 102)]

By *nāma-sevā* itself one can obtain service to Śrī Rādhā-Govinda. *Nāma-sevā* and obtaining Rādhā-Govinda-*sevā* are not different objects. *Nāma-sevā* is not only *sādhana*, it is also our *sādhya*. We should not commit *nāmāparadha*, and to perform *nāmābhāsa* also is not our ideal or goal. By *nāmābhāsa* one can get liberation, but desiring liberation is against *bhāgavat-dharma*: *dharmāḥ projjhita-kaitavo... tat-kṣaṇāt* (*Śrīmad-bhāgavat* 1.1.2).

The consideration of the *pañcopāsakas* is to make Kṛṣṇa a horse, it is the tyranny of *karma jara smartas*. Will it not be restrained? Those faithful to the *smartas* or *pañcopāsakas* attain scholarship or think themselves as erudite; they broadcast themselves as expounders of the *Bhāgavat*, but they want to use Kṛṣṇa and *Bhāgavat*

*Ed: Out of natural Vaiṣṇava humility, to establish the example of ideal behaviour of a Vaiṣṇava *ācārya*, Śrīla Prabhupāda is addressing his disciples as *guru-vargas*.

as their horse. They are the Kṛṣṇa-bhogī Sampradāya; we shall keep ourselves thousands of *yojanas** away from such groups.

There is no aspiration greater than to serve Rādhā-Mādhava. To achieve this goal there is no other alternative than to perform *bhajana* on the bank of Rādhā-kunḍa. This has been told to us by Śrī Rūpa Gosvāmī Prabhu, and as his servant, Śrīla Dāsa Gosvāmī Prabhu has given us the same instruction.

He who does not confer *nāmāparādhā* or *nāmābhāsa*, but rather gives *śrī nāma*, is the real *guru*. And the *guru* who does not declare *nāma-bhajana* as the supreme *sādhana*, who does not give the *mantra* for *nāma-bhajana*, who does not acquaint us with Śrī Kṛṣṇa Caitanya, who does not introduce His second form, Svarūpa Dāmodara, who does not give the chance to serve the transcendental lotus feet of Śrī Rūpa, reveals only trifling (*laghu*) actions. He may be known as *guru*, but in the association of such a low-class fellow, we cannot get any benefit.

Dāsa Gosvāmī Prabhu never says that Gaura-maṇḍala is simply a place meant for *sādhakas*, or beginners. Service to Rādhā-Govinda, being sheltered at the lotus feet of *audarya-vigraha* Śrī Gaura means seeing the non-difference between Vraja-maṇḍala and Gaura-maṇḍala.

If we give up consideration of the *Bhāgavat*, then we will surely be defeated by any simple scholar of *nyāya*, any ordinary disciple of Patañjali Rṣi, any superficial Vedantist, or any hidden or clear-cut atheist. I will speak only the topics of *Śrīmad-Bhāgavat* time and again till the last day of my life, till my last breath. The words of my Gurudeva, the words of my grand spiritual master, the words of my great grand spiritual master, I will speak forever. I will never deviate from those teachings even the slightest. I will not associate with other kinds of people, and I will never get allured by their temptations. As long as I live, with thousands of mouths let me speak *Śrīmad-Bhāgavat-kathā* and the message of Śrī Gaurasundara to the whole world. You are my *guru-vargas* please give me this blessing. I pray to the entire world that we should obtain the service of Śrī Rādhā-Mādhava. If we get a speck of dust from the lotus feet of Śrī Dāsa Gosvāmī Prabhu, then no other *dharma* in the world can find a place in our hearts, and materialistic *sahajiyā*-ism will leave us. Māyāvada, various types of atheism, the desire for liberation, and even the opulent conception of Vaikuṅṭha will all be dismantled. Only the hope of serving Śrī Rādhā-Mādhava will reign in our heart. As long as we cherish any other kind of aspirations, *kṛṣṇa-nāma* will not emanate from our mouth.

*1 *yojana* is 8 miles

Mantra and Nāma

A person desiring to chant *kṛṣṇa-nāma* should first confer his very self to *śrī sad-guru*, who is absolutely dedicated to *śrī kṛṣṇa-kīrtana*. After attaining supramundane knowledge, he must incessantly hear *kṛṣṇa-nāma* and *kṛṣṇa-kathā* from *guru* and Vaiṣṇavas. At the same time being freed from *aparādhās*, loudly addressing the Lord, he must always cultivate *kṛṣṇa-nāma-kīrtana*.

Adding *caturthī* the fourth case ending at *bhagavad-nāma* means self-sacrifice. With that mood, when a person desires to execute sincere devotional service, then he receives *mantra*. Addressing *bhagavad-nāma* is actually service to *bhagavad-nāma* itself. When the fourth case ending is added,* then it indicates *śaraṇāgati*. With the word in the vocative case** the desire for eternal servitude is signified. *Japa* of the *mantra* liberates an initiated person from material conditioning. Chanting of *nāma* in the vocative case by a liberated person signifies eternal devotional service. Considering *kṛṣṇa-mantra* as *sādhana* and *kṛṣṇa-nāma* as both *sādhana* and *sādhya*, the conception of non-duality in *sādhya-sādhana* is accepted in the stage of uninterrupted devotional service. Viṣṇu is utterable in both *mantra* and *nāma*. Both of them are denoting Viṣṇu and are non-different from Him. The fruit of chanting the *mantra* is to get *sambandha-jñāna* and when the *sādhaka* achieves perfection, being liberated, he begins his *bhajana*.

kṛṣṇa-mantra haite habe saṁsāra-mocana

kṛṣṇa-nāma haite pābe kṛṣṇera caraṇa

(*Caitanya-bhāgavat*, Ādi-līlā

7.73)

* 'Kṛṣṇa' becomes 'Kṛṣṇāya'

** 'Hari' becomes 'Hare'

Mahā-mantra

There are two verses at the end of *Vilāpa-Kusumāñjali Stava: āśā-bharair amṛta-sindhu* (102) and *tvaṁ cet kṛpāmayi kṛpāṁ* (103). In these verses Śrī Dāsa Gosvāmī Prabhu describes Rādhā's and Kṛṣṇa's names. Those very names are interwoven in the sixteen-name, thirty-two-syllable *mahā-mantra* as per *sarasvatī-vṛtti*.* Persons in an alloyed *sampradāya*, antagonistic to the Rūpānugas, want to proclaim themselves as real devotees (those who call themselves as devotees), but they cannot understand the *svarūpa* of *kṛṣṇa-nāma*. They hesitate to define the sixteen-name, thirty-two-syllable *mantra* as *kṛṣṇa-nāma* and consider the *mahā-mantra* only as an ordinary *mantra*. Only offenders on their journey to inferno arrive at such a conclusion out of malice to their *guru*. In this regard, one should discuss the verse *tunḍe tāṇḍavinī ratim*. Within *śrī kṛṣṇa-nāma* are contained Hare Kṛṣṇa and Hare Rama; both of Them are addressing Śrī Rādhā-Govinda. The revered Śrī Rūpa Gosvāmī Prabhu sang *Śrī Rādhā-aṣṭaka* and *Śrī Harināma-aṣṭaka*, and Śrī Dāsa Gosvāmī Prabhu is his staunch follower. Those who learn to obey the honorable Śrī Dāsa Gosvāmī Prabhu, can never commit any offence at the feet of Śrī Jīva Gosvāmī Prabhupāda. Śrī Gaurasundara is the form of the Lord who has come to make us comprehend the non-difference between Śrī Rādhā-Govinda's form and Their name. For reconciling all antitheses He prescribed the doctrine of *acintya-bheda-abheda*.

(excerpt from *Gauḍīya-bhāṣya* commentary to *Caitanya-bhāgavat*, *Ādi-līlā* 11-67)

*Ed: Śrīla Prabhupāda wanted to clarify that the meanings of these two verses are interwoven in the *mahā-mantra*. While chanting *mahā-mantra*, one must aspire to serve their Lordships Śrī Śrī Rādhā-Govinda with exclusive desire for *rādhā-dāsyam* as has been manifested in these two verses. *Sarasvatī-vṛtti* can be defined as 'The Commentary of Śrīla Sarasvatī Ṭhākura Prabhupāda' or 'the interpretation manifested by the presiding deity of spiritual knowledge, Śuddhā-Sarasvatī Devī'.

Meditating on the Eightfold Pastimes

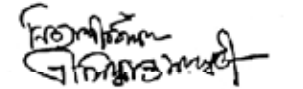
All Glories to Śrī Guru and Śrī Gaurāṅga

Śrī Gauḍīya Maṭha, Kalikata
1, Agrahāyaṇa, 1337 Bengali era
17 Nov.
1930
11, Keśava,
444 Gaurābda

Kalyaniyavarasu

(To she who deserves my good wishes)

From your letter dated the 28th, I came to know all about your journey. You visited Vṛndāvana and there you learned from the Vaiṣṇavas about meditating on the eight-fold pastimes of the Lord. Of course, such meditation is highly glorious, but if it is done while one still has many *anarthas*, then that meditation will be in a different category. While taking *harināma*, the subjects that are revealed to a particular person are one's real identification. After *anarthas* have receded, the *svarūpa* awakens, and at the same time eternal cognition comes spontaneously. Nobody discerns it for another person or teaches it without having proper realization. But while chanting *harināma* profusely with a sincere heart, whatever comes into realization, one has to submit at the lotus feet of *sādhu-guru* and get the idea supported and clarified by them. This is the process to introduce oneself to the eleven particulars of the *svarūpa*. Whatever indications indiscriminate *gurus* in different places artificially place upon a non-qualified *sādhaka*, are actually a burden and are not to be accepted as a token of perfection. The person who attains *svarūpa-siddhi*, becomes acquainted with those particulars through his own realization and Śrī Gurudeva only helps to develop the *bhajana* in those subjects. I do not have to say much on this topic. Achieving perfection is a gradual development, and these subjects manifest naturally in a sincere *sādhaka* whose heart is inclined to service.



Blessing you eternally,
Śrī Siddhānta Sarasvatī

