

ŚRĪ ŚRĪ GURU - GAURĀṄGAU JAYATAḤ

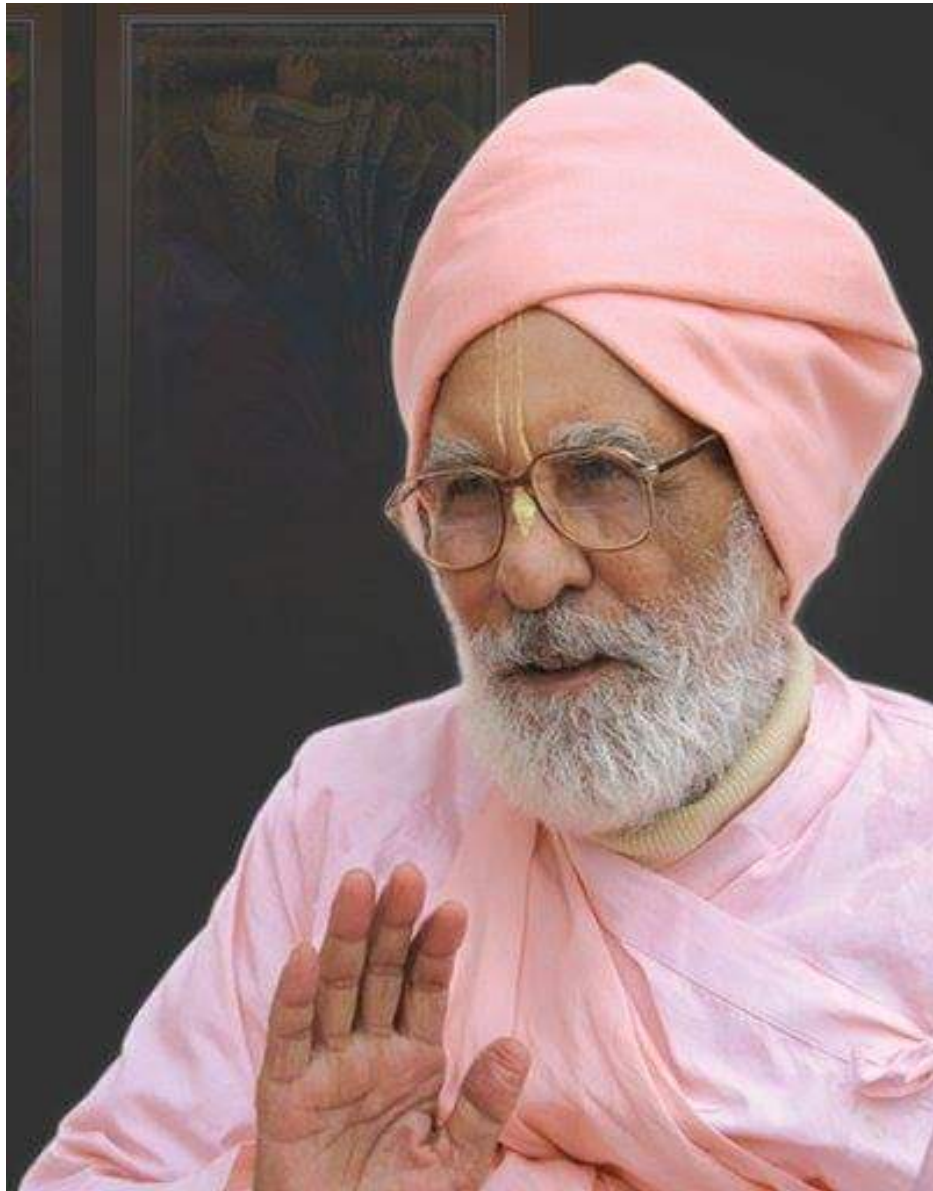
The secret art of devotion



LEGACY OF ŚRĪLA GURUDEVA



In honour of Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja's centennial



“There is only one real language in the entire world, and that is the language of love.” - Svāmī BV Nārāyaṇa - Founder Ācārya



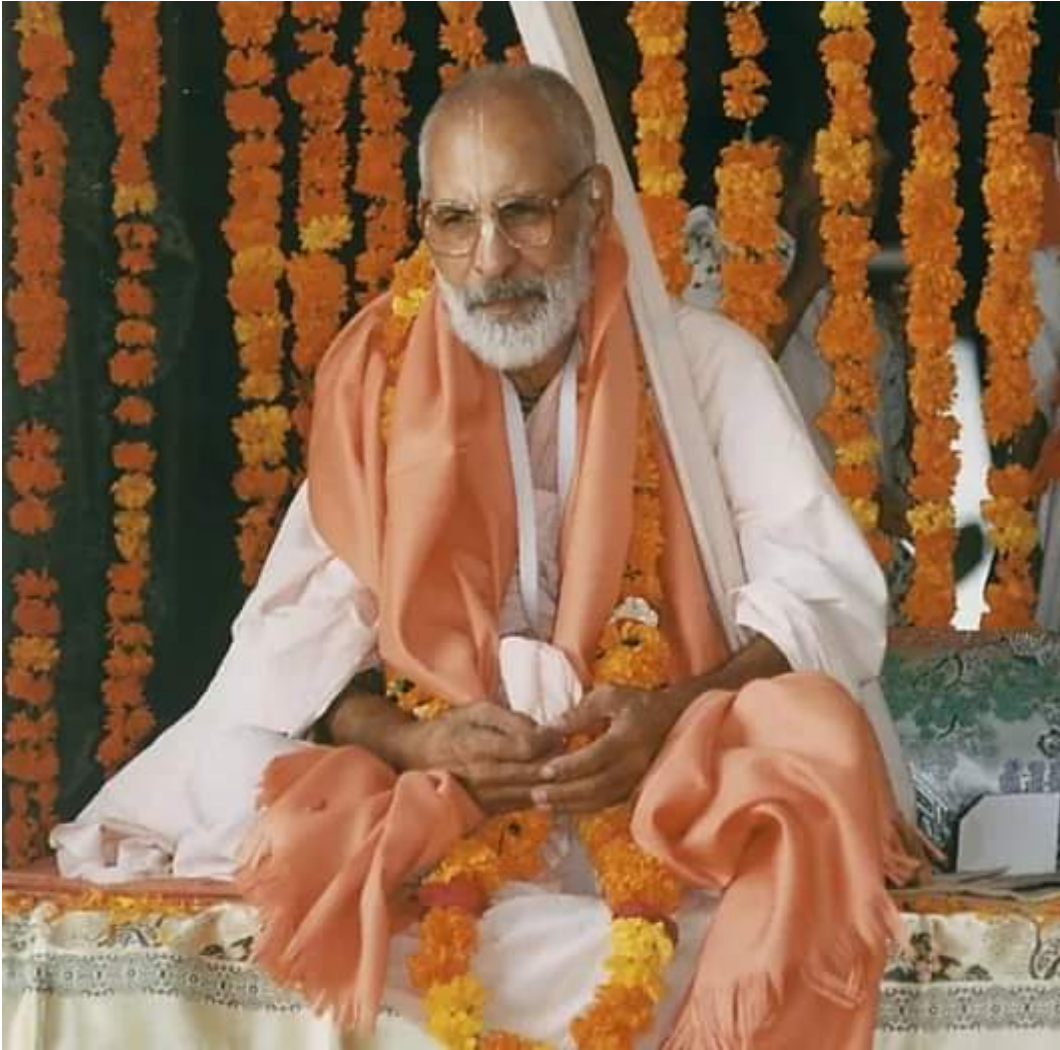
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Śrīla Gurudeva, my eternal guardian



His Holiness Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja



Introduction

A Topmost preacher of the Line of Śrīla Rūpa Gosvāmī

All transcendental qualities come of their own accord to those in whose hearts bhakti is present. All power to attract others to manifest in them Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja caused the current of vraja-rasa-bhakti to flow in such a way that everyone became attracted to him automatically. Śrīla Gurudeva is been honoured in Varsānā with the title Yugācārya in front of all the scholars and many respected Vaiṣṇavas.

Śrīla Gurudeva was really the Yugācārya, even in his old age he preached the message of Caitanya Mahāprabhu throughout all the regions of the world. The main subject of his preaching was unnata-ujjala-bhāva, the worship in the mood of mañjarī in the line of Śrīla Rūpa Gosvāmī. He used to say, “Śrīla Bhaktivedānta Svāmī Mahārāja has cut the jungles by his preaching. Now, I shall go there and preach his main mission”. In the last days of his manifest presence, Śrīla Bhaktivedānta Sarasvatī Ṭhākura Prabhupāda also used to lament, “My whole life was spent in cutting jungles and I could not give what I came to give”.

What was that thing? Unnata-ujjala rasa, or the line of Śrīla Rūpa Gosvāmī. Śrīla Gurudeva preached this alone about the speciality of rūpānuga-bhakti.

Śrīla Gurudeva was very simple and his heart was full of deep anurāga for Śrīmatī Rādhikā. He would often say, “Except for bhakti, there is nothing else worth desiring in this world. Upon attaining bhakti, all else is achieved”. He also used to say, “Take shelter of Śrī Guru with your body, mind and words and you will always be successful”. Just by receiving darśana of his beautiful lotus face, all our sufferings used to go away and a desire to serve and chant harināma arose. It is for this reason that the scriptures state:

Yānhāra darśane mukhe āise kṛṣṇa-nāma

tānhāre jāniha tumi ‘vaiṣṇava-pradhāna’

A topmost Vaiṣṇava is he whose very presence makes others chant the holy name of Kṛṣṇa.

Śrīla Gurudeva bestowed spiritual auspiciousness and he nourished us by his affection. Separation proportionate true affection. According to how much affection you have for your Gurudeva’s lotus feet, that much separation you will



feel for him. You must understand that the devotee who feels separation for his Guru is very elevated in bhakti and he will soon attain the lotus feet of Śrī Śrī Rādhā Kṛṣṇa. Without Gurudeva's mercy that is not possible. When praying how to attain the mood of separation when praying, chanting harināma or thinking about harināma we should feel some vipralambha-bhāva. If we have no mood of separation, we will have to gradually develop that mood through our execution of sādhana. By reading and hearing about these pastimes something will enter in our hearts and someday we will fully experience all these things and also by remembering our Śrīla Gurudeva. We should always think of Gurudeva and Caitanya Mahāprabhu also. If we don't understand the mercy of Śrīla Gurudeva then we cannot understand anything.

How can we achieve this level of remembrance? We should chant continuously and continuously endeavour to realize some of this separation moods in our hearts. To feel this separation is the goal of our lives.

Śrīla Raghunātha dāsa Gosvāmī says, “aty ukaṭena nitarāṁ virahānalena – my heart is burning in the great fire of separation”. He sincerely feels this sentiment. I have faith that by the grace of Raghunātha dāsa Gosvāmī and the guru-paramparā and our Gurudeva, we will also realize some sprinkle of this sentiment one day. This is our real prayer. “Tava nāma-grahaṇa bhaviṣyati – when by chanting harināma, and remembering and listening, will I weep”? Those who are very fortunate can repent, weep and realize this things.

(Vilāpa-kusumāñjali (7))

Source of inspiration - Śrīla Gurudeva Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja, Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja and Śrī Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda



Advisory and Translator, Editor - Śrīman Uttam Krushna Das (Short biography)

Śrīman Uttam Krushna Das was born in 1978 in Orissa, in a small village 150 km from Jagannātha Puri. After high school, he attended college and then went to a technical institute. During that period he began to study Indian spiritual literature and read most of the books with philosophical content. One day Śrīman Uttam Krushna Das found Śrīla Svāmī Prabhupāda's book in his uncle's library and started reading it. The book gave him a deep impression on his soul and inspired him to dive deeper in the legacy of Śrīla Svāmī Prabhupāda. After reading the books of Śrīla Svāmī Prabhupāda a deep desire came to him to find a Śrī Guru, and since then the material world has ceased to be of interest to Śrīman Uttam Krushna Das.

In 1996 the Iskcon temple of Bhubaneswar was observing the grand centennial appearance ceremony of Śrīla Prabhupāda. He occasionally visited that centennial festival for the first time and he received the divine darśana of His divine grace Śrī Śrīmad Śrīla Gour Govinda Svāmī Mahārāja.

One glance of the great Vaiṣṇava touched deeply into the heart of Śrīman Uttam Krushna Das and gave impetus to spiritual development.

Then he started studying more spiritual literatures of Śrīla Prabhupāda and Śrīla Gour Govinda Svāmī Mahārāja. Finally on 31st May 1999 he left his home and joined Iskcon Bhubaneswar. After a few months it was followed by a meeting with devotees in Bhubaneswar where he heard about the glories of Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja. Following their instructions he came to our Śrīla Gurudeva on the day of Radhastami in 1999. Śrīla Gurudeva blessed Śrīman Uttam Krushna Das with Harināma initiation, and later on Kārtika with Dīkshā initiation.

After that, by the order of Śrīla Gurudeva he began to live in Mathurā at Keśhavjī Gauḍīya Maṭha, receiving the priceless gift of constant association with Vaiṣṇavas. Śrīla Nārāyaṇa Gosvāmī Mahārāja, the distributor of mercy, instructed Uttam Krushna Das to publish all of his books in Oriya language. Following that instruction in 2009 he came to Puri and started to translate and publish Śrīla Gurudeva's books in Oriya language and preach the mission of Caitanya Mahāprabhu, which he continues to this day. The devotees become much inspired by his sweet nature, sincerity and simplicity, tolerant and the beautiful Harikathā and especially the ecstatic Saṅkīrtana with sweet melody and deep emotions, which he knows by heart.

Since 2015, Śrīman Uttam Krushna Das began to travel outside India to preach, visiting Australia, Malaysia, China, Russia and Brazil spreading the message of Caitanya Mahāprabhu with great enthusiasm involving everyone he meets in



Saṅkīrtana dancing and singing the sweet names of Śrī Śrī Rādhā Kṛṣṇa, speaking Harikathā to them. The children become happy and start to follow him and they want to stay with him. Sometimes they don't want to return home because of the love and affection he gives to them, then Śrīman Uttam Krushna das request their parents to take them home. Devotees, people young and old, are happily joining him in the countries he visits. Only by the mercy of Śrī Guru!

For more information, or to invite Śrīman Uttam Krushna Das for preaching programs worldwide, please contact him directly on his email which is mentioned below.

The Preaching and book distribution is still going on in Puri

By the mercy of Śrīla Gurudeva, Śrīman Uttam Krushna Das translate and edit the Oriya books and magazines, without any financial support and with great challenges, he protects all the books in the bookshop and bookstorage in Jay Shree Damodar Gauḍīya Maṭh in Jagannāth Puri of his beloved Master and distributes books in the bookshop of Śrīla Gurudeva in Oriya, Hindi and English languages. Many books and magazines in the Oriya language are manifested by the tireless work of Śrīman Uttam Krushna das and dedicated to his Divine spiritual master Śrīla Gurudeva Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja. Now an Oriya catalog is available online and will be added on the following link <https://www.purebhakti.com/mission/sacred-places/1012-jaya-sri-damodar-gaudiya-matha-jagannath-puri-india> and on the websites www.bhaktistore.com and <https://www.purebhakti.com/resources/purchase-books>.

The Oriya books and magazines in the catalog are also direct available in the bookshop in Puri, see the following contact details and address:

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The Abode of love and affection

Jagannātha Svāmī nayana patha gāmī bhava tume

On the shores of the Bay of Bengal situated in Odisha exists the most mystical and sacred abode of the Lord Jagannātha. Śrī Kṣetra Jagannātha Puri is one of the four (char) dhāmas or holy pilgrimage places of India venerated by the followers of sanātana-dharma, along with Badrinath in the north, Dvārakā in the west and Ramesvaram in the south. Each year hundreds of thousands devotees make the pilgrimage to Jagannātha Puri to have darśana of the wonderful Jagannāthadeva and to witness and participate in the grand festivals Ratha Yātrā of the Lord. Jagannāthadeva, Lord (natha) of the universe (jagat), has been worshipped in his holy abode, Puruṣottama Dhāma, for millennia.



Jagannātha was originally worshipped as Nila Mādhava, in this history of Puri is also referred as Nilacala Dhāma. Jagannātha-Kṛṣṇa is known as Mādhava, the husband of the Goddess of fortune, Lakṣmī Devī, and His abode is known as Śrī Kṣetra and the Temple where He is worshipped is revered as Śrī Maṇḍira. The Śrī Maṇḍira of Jagannāthadeva is unique in this world as Kṛṣṇa is worshipped there along with His elder brother Baladeva Prabhu. Their sister Subhadrā Devī and Sudarśana Cakra in the forms of daru-brahma, wooden Deities.



The four main reason of appearance of Caitanya Mahāprabu

The internal and external reasons for Caitanya Mahāprabu appearance.

The two external reasons for Caitanya Mahāprabu appearance.

*prema-rasa-niryāsa karite āsvādana
rāga-mārga bhakti loka karite pracāraṇa*

*rasika-śekhara Kṛṣṇaparama-karuṇa
ei dui hetu haite icchāra udgama**

The three internal reasons for Caitanya Mahāprabu appearance.

*Śrī-rādhāyāḥ praṇaya-mahimā
kīdṛśo vānayaivā*

*svā dyo yenādbhuta-madhurimā
kīdṛśo vā madīyaḥ*

*saukyaṁ cāsyā mad-annubhavataḥ
kīdṛśaṁ veti lobhāt*

*tad-bhāvāḍhyaḥ samajani śacī-
garbha-sindhau
harīnduḥ*

Two external reasons: to bestow Kṛṣṇa-prema and nām saṅkīrtana.
(To answer the call of Advaita Ācārya)*

The three internal reasons: to taste Śrīmatī Rādhikā's love. Śrī Kṛṣṇa desired to taste Śrī Rādhā's praṇaya-mahimā (the glories of Her love), Her adbhuta-madhurimā (the astonishing sweetness of Her love) and Her saukhyam (happiness) She feels when She realize the sweetness of His love, the supreme Lord Hari, richly endowed with Her emotions, appeared from the womb of Śrīmatī Śacī-devī, as the moon appears from the ocean.

Śrī Kṛṣṇa Himself became a bumblebee and went to Nandgaon. There He took darśana of Śrīmatī Rādhikā when She was in mahābhāva-divyonmāda, but He was still unable to understand the depth of Her mood. Three desires then manifested in His heart. He became intensely eager to relish the exalted state of Her praṇaya (loving mood), Her appreciation of His sweetness, the rapture in Her heart at that time. Śrī Kṛṣṇa could never go deep enough to fully understand Śrīmatī Rādhikā's



mood, modana-mahābhāva (mādanākya mahābhāva). Her highest mood of love, sva-saṁvedya-daśa, this refers to the most elevated state of Kṛṣṇa-prema, the object of love which is experienced only by Śrīmatī Rādhikā and which is comprehensible only to that person who directly experience it. Never it comes in Him, for He is the viṣaya, the object of love. It only comes in the āśraya, the reservoir of love.

That is why Śrī Kṛṣṇa in the form of Śrī Caitanya Mahāprabhu went to the bank of Godāvarī and was admitted into the school of Rādhikā's personal secretary, Viśākhā, who was there in the form of Rāmānanda Rāya. Mahāprabhu heard many instructions there. He learned about Śrīmatī Rādhikā's moods, and then He went to Purī and realized those moods and relished them. Śrīmatī Rādhikā's sakhīs, who are Her party members, can understand and realize Her moods to some extent, more than Śrī Kṛṣṇa. Śrī Kṛṣṇa is akhila-rasāmṛta-sindhu, the object of love, but He is not the container of love. The container or reservoir is āśraya-bhakta.

Who went to Kurukṣetra?

This subject matter is very extraordinary. It is not less in depth and significance than Rāmānanda-saṁvāda (Mahāprabhu's conversation with Rāya Rāmānanda as found in Śrī Caitanya-caritāmṛta) in fact, it is even deeper. Śrī Kṛṣṇa has promised, "I will never, never give up Vṛndāvana, I will always be there". Śrīmatī Rādhikā has also promised, "Śrī Kṛṣṇa may go, but I cannot leave Vṛndāvana". Then who went to Kurukṣetra?

There are innumerable manifestations of Śrī Kṛṣṇa, and so many of Śrīmatī Rādhikā as well, and this is very wondrous. Śrī Kṛṣṇa can be thousands and thousands of Śrī Kṛṣṇas at the same time. Yet, there can be millions more manifestations of Śrīmatī Rādhikā than there are of Śrī Kṛṣṇa (as She displayed during rāsa-līlā). She is very expert.

Śrīmatī Rādhikā and Śrī Kṛṣṇa eternally play with Their gopī associates in Vṛndāvana, where Śrīmatī Rādhikā is called Vṛṣabhānu-nandanī Rādhikā. She never leaves Vṛndāvana, and She hardly ever laments. So who was lamenting in Nandgaon when Uddhava went there? Śrīmatī Rādhikā is always with Śrī Kṛṣṇa, so how did this separation come about?



Who went to Mathurā and Dvārakā? Śrī Kṛṣṇa's manifestations went. Similarly, who was weeping bitterly with all Her sakhīs in Nandgaon? It was Viyoginī-Rādhā. She was the one whom Uddhava met, who was feeling intense separation, and who recited Bhramara-gīta, which is one of the jewels of Śrīmad - Bhāgavatam.



Who went to Kurukṣetra? It was Vṛṣabhānu-nandanī Rādhikā, but in Her manifestation as Saṁyoginī-Rādhikā. She is the same Śrī Rādhā, but as a manifestation. She went to Kurukṣetra, and there She attracted Śrī Kṛṣṇa to return to Vṛndāvana.



The speciality of Vraja Prema

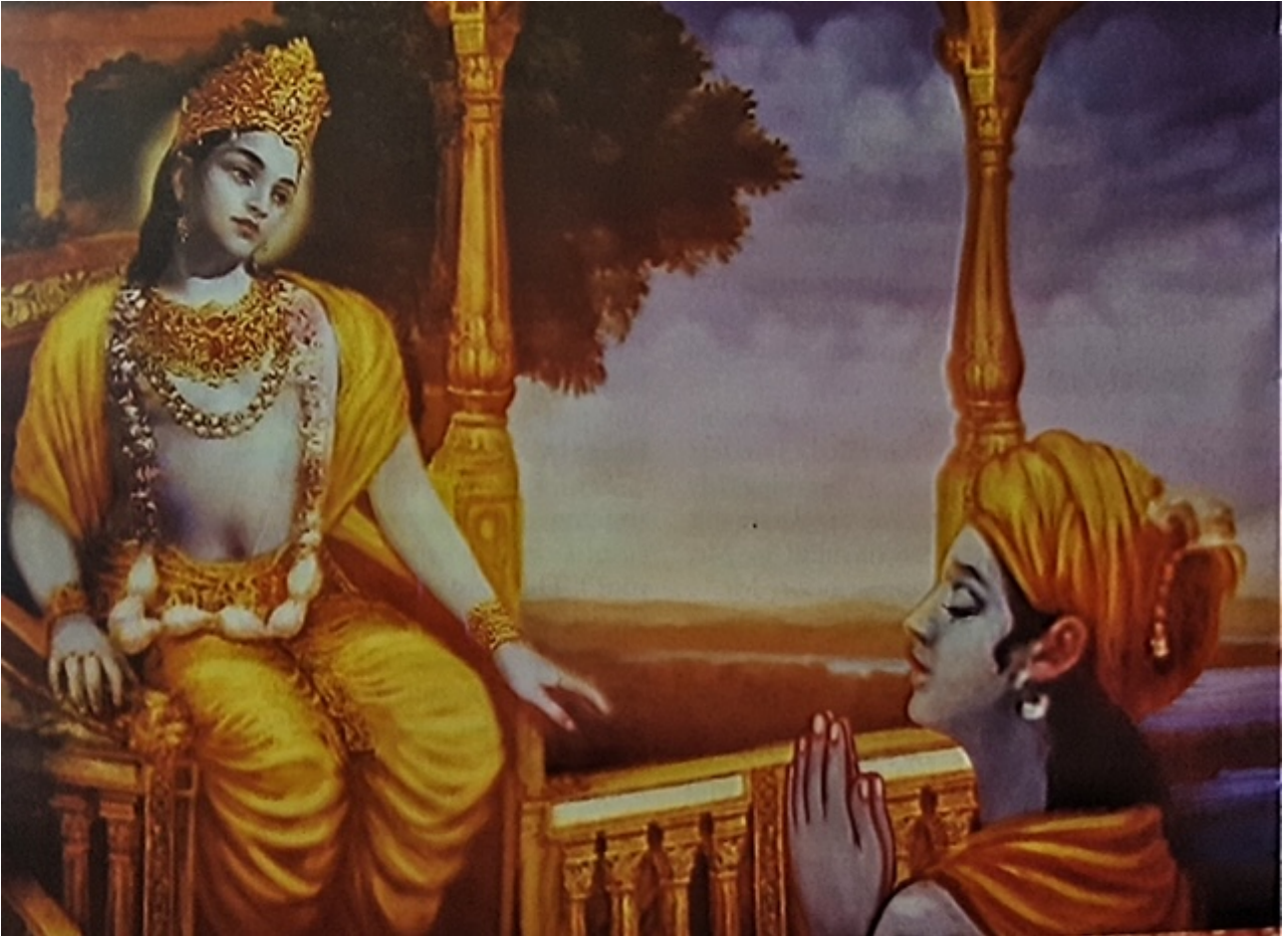


While describing the pastimes of Mathurā, Śrī Śukadeva Gosvāmīpāda, the crown-jewel of the swan-like sages, became overwhelmed with transcendental emotions as he remembered the love and affection of the Vrajavāsīs.



With great difficulty, Śrī Śukadeva Gosvāmīpāda steadied himself and broke his meditation due to the near-death, pathetic separation condition of the Vrajavāsīs including Śrī Nanda-Yasoda, the cowherd boys and gopīs, the animals, the birds, the worms, the insects, and the non-moving living entities like trees. In this way, Śrī Śukadeva Gosvāmīpāda continued his recitation to Mahārāja Parīkṣit and the assembled sages, who were very eager to be immersed in the nectar of Śrī Kṛṣṇa's pastimes.

Śrī Kṛṣṇa went to the top of one of the highest towers in Mathurā and looked towards the East. Seeing the Yamuna River, waves of emotions immediately arose in His heart. Today, the Yamuna River revealed her deep pangs of separation from Śrī Kṛṣṇa by the sounds of agitation coming from her flowing waters, and this stirred His heart. He remembered all of the Vrajavāsīs, including His beloved mother and father, His friends, Subala, Śrīdāmā, the animals, the birds, and the cows like Śyāmali and Dhāvālī. Somehow Śyāmasundara managed to steady Himself, and He returned to His room and shut the door. Alone and drowning in an ocean of separation, He started to cry. After a long time, still no news of the Vrajavāsīs had arrived. Today Śyāmasundara, the life and soul of the Vrajavāsīs, longed to hear news of Vraja. To fulfill his desire, he summoned Uddhava, His dearest friend and royal ambassador, in order to send him to Vraja.



When Uddhava arrived, Śrī Kṛṣṇa was thinking about the Vraja gopīs and He could not maintain His composure. He began to describe to His dear friend Uddhava the supremacy of the gopīs love for Him, and His pain of separation from them. As a river in the monsoon season lightens its heavy burden by overflowing its banks, similarly, Śrī Kṛṣṇa-candra lightened the burden of the pain floodings His heart by breaking the bank of His patience and expressing His feelings to Uddhava. He glorified the gopīs ultimate love in the following way:

At every moment the gopīs' minds are absorbed in Me. I am their life and soul; their everything. They have given up their husbands and children for Me. They consider Me to be their life and soul. I vow that I shall become the maintainer and keeper of those who give up all varieties of duties in this world and the higher planetary systems for Me.

In the Bṛhad-Bhāgavatāmṛtam, Śrīla Sanātana Gosvāmīpāda, the best of the ācāryas, elaborates on the pain of the gopīs, whose hearts were burning in the fire of separation. Due to their minds being completely absorbed in Śrī Kṛṣṇa, the gopīs externally exhibit symptoms of intoxicated madness. Only Śrī Kṛṣṇa is the foundation of their life and soul, and this is why they have a soft, gentle temperament. To perform bhajana to Śrī Kṛṣṇa, they renounced their husbands and children.

However, in the current situation, the gopīs are very far from Śrī Kṛṣṇa. The question may arise, "Why don't the gopīs go to Mathurā to meet with Śrī Kṛṣṇa?". Śrī Kṛṣṇa says that the reason is because of Himself (madharthe). Śrī Kṛṣṇa pacified the gopīs by saying, "I will return very soon". On the hope of this promise, the gopīs are somehow maintaining their lives and waiting for His return to Vraja.

From His own lotus mouth, Śrī Kṛṣṇa spoke to Uddhava about the gopīs. He said, "O Uddhava, the gopīs' moods are extremely difficult to attain; they desire to taste that rasa which is beyond words and very rare (prema-vaidyā). They love Me more than anything else and want Me as their husband. Nothing else in the three worlds compares with their love and affection for Me. I am their ātmā; if their ātmā were to reside in their own bodies, they would immediately burn in the fire of separation. I protect those who sacrifice everything for me from all their sinful reactions, even from not performing their prescribed duties. The gopīs husbands, children, and friends will think that the gopīs are in their homes, and they will display a patient, virtuous nature. This is all arranged by My svarūpa-śakti or internal potency, Yoga-māyā. By the shadow of yoga-māyā I create copies of the gopīs which serve their family members. In this way, I maintain the glorious gopīs. They have no consideration for their own happiness or distress; all of their



endeavors are exclusively for the pleasure of Śrī Kṛṣṇa. They have an unadulterated and unmotivated attachment for Him, only for His happiness.

My dear Uddhava, I am the gopīs only supreme beloved. Now I am in Mathurā-purī, and very far from them. They always remember Me and are captivated by Me; so therefore, again and again, they are able to attain Me. When they are separated from Me this puts them in great distress, and they are eager to meet with Me at every moment. There is no one like those damsels of Vraja, who are My very life and soul; the intensity of the fire of separation that they feel for Me is unheard of. They are able to momentarily be with Me as a result of that profound longing, but even so, they have now almost reached the point of losing consciousness.

O Uddhava, sometimes while playing with the gopīs I would hide, and this would make them immensely distressed. Now that I have left Vṛndāvana and come to Mathurā, who knows what a pitiful condition of separation they must be in? Whenever they think of Me, they become overwhelmed with enthusiasm to meet with Me.

Sometimes they want to forget Me, but this only causes them to remember Me more and become engulfed in divine madness. Sometimes they call out, “Mādhava jahi, Mādhava jahi, O Mādhava!, O Mādhava! Please leave us”(Gitāgovinda). The pain of their separation from Me must be higher than Mount Sumeru. I am also suffering due to their pain, but do not tell them of My suffering. If they hear about My suffering, they will faint.

Only speak to them about My deep love and affection for them. Tell them, “O damsels of Vraja, your beloved becomes overwhelmed by constantly thinking about the glories of your love and affection”.





Simply because I have promised to return to them, the gopīs who are fully devoted to Me somehow or another struggle to maintain their lives.

Śrī Kṛṣṇa says, "O Uddhava, My beloved gopīs and I share the same heart, and now they are struggling to somehow maintain their lives. Even though there is life in



their bodies, that life is burning up. I am their life and soul, so it is I who must protect them. Burning in the fire of separation from Me, they are surviving on the hope of hearing news of My return”. Although the gopīs are immersed in feelings of separation from their beloved, they are still only concerned with His happiness. They thought, “If we die and Śyāmasundara returns, and we are no longer here, then He too will certainly die”. Thus, the damsels of Vraja somehow or other, with great difficulty, maintained their lives. The possibility of not meeting with Śrī Kṛṣṇa again gave them great anxiety, but they also maintained the hope that after tolerating this difficult separation they would finally be able to see His beautiful face.

From His own lips, the Supreme Personality of Godhead spoke about the intense love of those who had been deeply touched by the glorious transcendental moods of the gopīs. Being immersed in a mood of separation, the damsels of Vraja cannot think of anything or anyone other than Me. They are not interested in news concerning anyone else. The intensity of their divine madness affects Me. The damsels of Vraja are the embodiment of profound transcendental moods; new and ever-fresh emotions are always arising in their hearts. O Uddhava, I am constantly diving into those divine sentiments and tasting them in ever-new ways.

Śrī Kṛṣṇa sends Uddhava to Vraja

Mahāprabhu was so absorbed that He could not utter Jagannātha’s name. He could chant, “Jaja gaga! Jaja gaga!” Tears fell from His eyes, and His heart melted. One can realize this state only if he is a devotee of the highest standard. What was the cause of Mahāprabhu’s bitter weeping? What was the reason behind it? Mahāprabhu told Svarūpa Dāmodara to sing a song that suited His mood, and Svarūpa Dāmodara began to sing:

sei ta parāṇa-nātha pāinu

yāhā lāgi madana-dahane jhuri genu

Now I have gained the Lord of my life, in whose absence I was being burned by Cupid and was withering away.

In Śrīmad -Bhāgavatam meaning of this verse: the history of Ratha-Yātrā has been indicated here. Śrī Kṛṣṇa left Vraja at the age of eleven, Śrī Kṛṣṇa is exactly ten years and eight months old when he leaves for Mathurā, but His transcendental body is like that of a full- grown kaisora of fourteen or fifteen years that time. He went first to Mathurā, He sent Uddhava to console the gopīs, and later He also sent Baladeva Prabhu from Dvārakā to console them. The gopīs had now been feeling separation for a long time. Everyone in Vṛndāvana was feeling separation



from Him, and even the cows and calves were upset. The gopas and gopīs were weeping continuously, and everyone, including the entire forest of Vṛndāvana, was drying up. When Śrī Kṛṣṇa was sending Uddhava from Mathurā, He told him, Uddhava, go to Vṛndāvana and pacify My father and mother, Nanda and Yaśodā , and especially pacify the gopīs who have given me their life and soul and everything they possess. The gopīs always remember Me, and they do nothing else. They never decorate themselves and they have even given up taking their meals. They don't bathe and they don't even sleep. The gopīs only relief from their feeling of separation came when they sometimes fainted and sleeping even they gave this up when Śrī Kṛṣṇa went to Mathurā.

In this way Uddhava is sent to Vraja, and he related His message word by word, letter by letter. However, this only made the gopīs more unhappy. Previously they had thought Śrī Kṛṣṇa has promised that He will come, but after hearing the message, they thought, Śrī Kṛṣṇa will never come, and they felt even more separation, Śrīmatī Rādhikā said , I am dying without Śrī Kṛṣṇa. My dear sakhis, if Śrī Kṛṣṇa does not come, I will die, I will surely die. Take My body, place it at the base of a tamāla tree, and place my arms around that tree so that I may feel connected to Śrī Kṛṣṇa. I pray that the water in my body will mix with Pāvana-sarovara where Śrī Kṛṣṇa bathes, so that may touch Him. Let the air in His body go to Nanda Bābā's courtyard and touch Śrī Kṛṣṇa when He is fanned, may the fire in this body become rays of the sunshine in Nanda Bābā's courtyard, and then my soul will become happy. Now I cannot see Him, or touch Him. She is in a very pitiful condition, always in a mood of deep separation.

Śrī Kṛṣṇa was also feeling unbearable separation, but no one knew that. The gopīs could share their sufferings with each other, but Śrī Kṛṣṇa could not share His feelings to anyone. He wept alone. This is why he sent Uddhava to Vrindāvan, He wanted Uddhava to be admitted into the school of the gopīs, so that he would learn the meaning of prema. Śrī Kṛṣṇa considered, when Uddhava understands the love of the gopīs, he will be qualified to realize My feelings of separation.

When Uddhava returned from Vraja, He told Śrī Kṛṣṇa about the glories of the gopīs and their one-pointed love. He said, it is so very high that I could not touch it. I only saw that mountain of love from a great distance, but still it was so high that my hat fell off the back of my head as I looked up at it. I can not imagine how glorious the gopīs are. I wanted to take the dust off their lotus feet, but now I am hopeless. I am not qualified to touch their foot-dust, I simply offer praṇāma from very far away. Instead of being pacified by Uddhava's explanation, Śrī Kṛṣṇa felt more and more separation. He wanted to go to Vraja, but for some reason He could not.



Even Uddhava could not realize the moods of the gopīs, although he went to Vṛndāvana and had their association there. That is why he prayed:

vande nanda-vraja-strīṇāṁ

pāda-reṇum abhīkṣṇaśaḥ

yāsāṁ hari-kathodgītāṁ

punāti bhuvana- trayam

(Śrīmad-Bhāgavatam (10.47.63))

I repeatedly offer my respects to the dust from the feet of the women of Nanda Mahārāja cowherd village. When these gopīs loudly chant the glories of Śrī Kṛṣṇa, the vibrations purifies the three worlds.

Uddhava forever prays to the dust of the lotus feet of the gopīs. My prayer is that I may appear as a bush, a creeper or even a blade of grass in Śrī Vṛndāvana and thus receive the footdust of the gopīs lotus feet.

Kṛṣṇadāsa Kavirāja Gosvāmī has explained here that Caitanya Mahāprabhu's pastimes are unlimited, endless and unfathomable, and even Ananta-śeṣa Baladeva Prabhu cannot explain them all with His unlimited mouths, even in unlimited time. How deep these pastimes are! Even Śrī Kṛṣṇa cannot know their depth, although He is an ocean of rasa. Yet, one can easily know something of their depth by taking shelter at the lotus feet of Śrīla Rūpa Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī.

Praying at the lotus feet of Śrī Rūpa Gosvāmī and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Śrī Kṛṣṇa's deep emotions

You will be successful in your spiritual life if you develop positive understanding and moods. Absorption in the positive must be accompanied by negation of the negative; otherwise you cannot advance. This is true; but still, absorption in negation will not help you very much. If one wants to advance in bhakti, he should try to understand these topics.

The gopīs tell Śrī Kṛṣṇa, "We cannot live without You. We cannot maintain our lives without You. It will be better if You come to Vṛndāvana, and that Vṛndāvana is non-different from our hearts. If You don't come, You will see Vṛndāvana become completely lifeless. Everyone and everything there will die.





After Lord Kṛṣṇa heard Śrīmatī Rādhārāṇī's statements, His love for the inhabitants of Vṛndāvana increased, and His body and mind became very perturbed. After hearing of the Vrajavāsīs love for Him, He immediately considered Himself to be always indebted to them. He began to pacify Śrīmatī Rādhārāṇī as follows:

My dearest Śrīmatī Rādhārāṇī, please hear Me. I am speaking the truth. I cry day and night simply upon remembering all you inhabitants of Vṛndāvana. No one knows how unhappy this makes Me.

When Śrī Kṛṣṇa heard the gopīs desperate words, and especially when He heard from Śrīmatī Rādhikā, He became restless and could not control Himself. He thought, "I cannot repay the Vrajavāsīs," and He began to pacify all the gopīs, especially Śrīmatī Rādhikā. He began to weep as He replied: "Prāṇa-priye, śuna, mora e-satya-vacana, My most beloved, I am telling you the truth with My pure heart. Tomā-sabāra smaraṇe, jhuroṇ muṇi rātri-dine, mora duḥkha nā jāne kona jana. My body is there in Dvārakā, but My heart is with You in Vṛndāvana. I am



always restless, day and night, and I feel unbearable separation. There is no one in Mathurā to whom I can reveal My heart. I sent Uddhava to Vraja to be admitted into the school of gopīs so that he could learn something about the meaning of prema. I thought that if he were to become an expert, then when he would return I could describe to him the extent of My separation and he would realize My heart. But I see that I cannot share My heart even with Uddhava, nor with Rukmiṇī or Satyabhāmā. I thus lament continually.



All the inhabitants of Vṛndāvana-dhāma- My mother, father, cowherd boyfriends, and everyone else- are the same as My life. Amongst all the inhabitants of Vṛndāvana, the gopīs are directly My life and soul. And You, Śrīmatī Rādhārāṇī, are the chief among the gopīs; so You are the very life of My life.

My dear Śrīmatī Rādhārāṇī, I am always subservient to the love and affection that you all have for Me. I am under your control only. The creator is very cruel, for he has separated Me from You and made Me reside in distant places.

When the lover and beloved meet, they are called yukta (connected). Prior to their meeting, they are called ayukta (not connected). Whether connected or not connected, the ecstatic emotion arising due to not being able to embrace and kiss each other as desired is called vipralambha. This vipralambha helps nourish emotions at the time of meeting.



Similarly, sambhoga is described in the following śloka quoted from the Vedic literature by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura in his Anubhāṣya:

darśanālīṅganādīnām ānukūlyān niṣevayā

yūnor ullāsam ārohan

bhāvaḥ sambhoga īryate

“Meeting each other and embracing each other are aimed at bringing about the happiness of the lover and the beloved. When this stage becomes increasingly jubilant, the resultant ecstatic emotion is called sambhoga”.

When awakened, sambhoga is divided into four categories:

1. pūrva-rāga-anantara - after pūrva-rāga (attraction prior to meeting), sambhoga is called brief (saṅkṣipta).
2. māna-anantara - after māna (loving anger), sambhoga is called restricted (saṅkīrṇa).
3. kīncid-dūra-pravāsa-anantara - after being a small distance away from each other for some time, sambhoga is called accomplished (sampanna).
4. sudūra-pravāsa-anantara - after being far away from each other, sambhoga is called perfected (samṛddhimān).

The meeting of lovers that take place in dreams also have these four divisions.

‘vipralambha’ catur-vidha

-pūrva-rāga, māna

pravāsākhya, āra prema-

vaicittya-ākhyāna

(Caitanya-caritāmṛta, Madhya-Līlā 23.63)

“Vipralamba has four divisions: pūrva-rāga, māna, pravāsa, and prema-vaicittya.”

Pūrva-rāga is described in Ujjvala-nīlamanī (Vipralambha-prakaraṇa 5): please read this book available in Pure bhakti store

ratir yā saṅgamāt pūrvam

darśana-śravaṇādi-jā



tayor unmīlati prājñaiḥ

pūrva-rāgaḥ sa ucyate

“Attraction that develops in the lover and beloved before their meeting by seeing pictures, hearing descriptions, and so on, becomes very palatable by the mixture of four ingredients: vibhāva, anubhāva, sañcāri-bhāva and vyabhicārī. This is called pūrva-rāga”.

The word māna is also described in Ujjvala-nīlamaṇi (Vipralambha-prakaraṇa 68):

dam-patyor bhāva ekatra

sator apy anuraktayoḥ

svābhīṣṭāśleṣa-vīkṣādi-

nirodhī māna ucyate

“Māna is a word used to indicate the sulky mood of the lover and the beloved, whether they are in one place or in different places. This mood obstructs their looking at each other and embracing each other”.

“Pravāsa is a word used to indicate the separation of lovers who were previously intimately associated. This separation is due to their being in different places”.

Prema-vaicittya is explained in Ujjvala-nīlamaṇi (Vipralambha-prakaraṇa 134) as follows:

priyasya sannikarṣe ‘pi

premotkarṣa-svabhāvataḥ

yā viśeṣa-dhiyārtis tat

prema-vaicittiyam ucyate

“Prema-vaicittya is a word used to indicate an abundance of love that brings about grief from fear of separation, although the lover is present”.

“Success is sure, if we read and remember, we long to attain that goal: I must have that mood one day, I will not accept any other goal. We must be completely willing to compromise and not accept any other goal no matter who offers it”.

(Śrī Śrīmad Bhaktivedānta Nārāyaṇa Goswami Mahārāja)



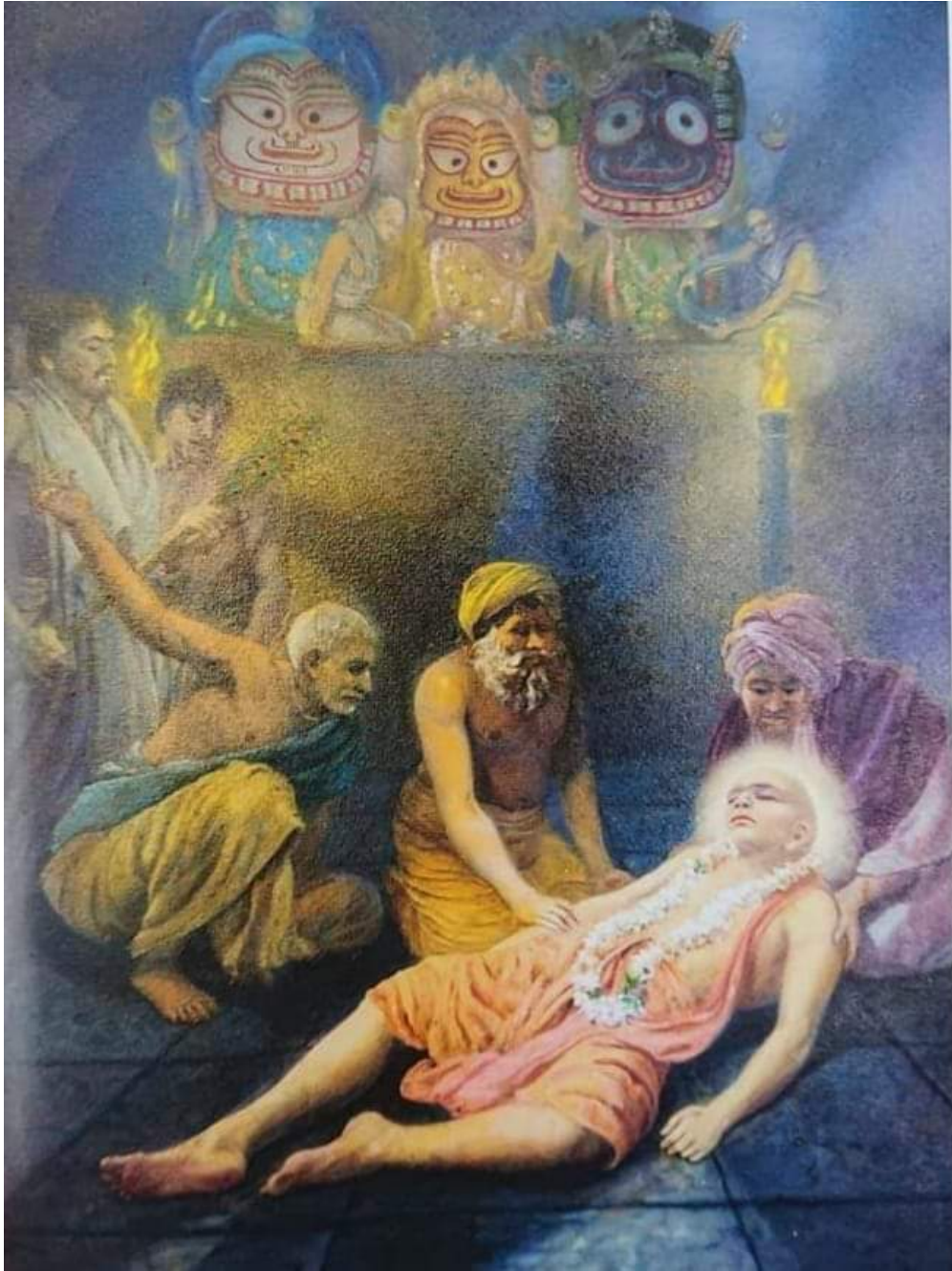
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Following in the footsteps of his instructing spiritual master and dear friend Śrīla A.C Bhaktivedānta Svāmī Prabhupāda he arranged for the Ratha Yātrā festival in India and in the Western countries.





In the Origin of Ratha Yātrā he reveals the deepest spiritual significance of the Ratha-Yātrā festival, based upon the moods of ecstatic divine love experienced by Śrī Caitanya Mahaprabhu as He danced before Lord Jagannātha's chariot. The deep feelings of Śrīmatī Rādhikā are the mood at Ratha Yātrā and the mood of Śrī Caitanya Mahaprabhu at that time. He experiences all sentiments of Śrīmatī Rādhikā, and no one can explain Her moods without the help of His bhāvas. Śrī Caitanya Mahaprabhu was thinking, "I am Radha, and I am taking Śrī Kṛṣṇa to Vṛndāvana". This is the essence of the entire Chariot Festival. Your prayojana (goal) is that prema.





Before Ratha Yātrā is the observance of guṇḍicā-mandira-mārjana, it is the day to cleanse our hearts. Caitanya Mahāprabhu wanted to make a seat for Jagannātha, Baladeva and Subhadrā - especially for Vrajendra-nandana Muralīdhara Navakiśora Naṭavara. When He was in Jagannātha temple He never saw Jagannātha, Baladeva and Subhadrā. Rather, He always saw Vrajendra-nandana Śyāmasundara playing a flute and wearing peacock feathers in His turban. Early this morning, Caitanya Mahāprabhu departed for the Guṇḍica Mandira with His entire group of associates, headed by Nityānanda Prabhu, Advaita ācārya, Gadādhara Paṇḍita, Svarūpa Dāmodara, Rāya Rāmānanda, Kāśī Miśra and so many others. He took all the Gauḍīya bhaktas from Bengal, Oriyā bhaktas from Orissa, and all the others, and He requested Kāśī Miśra, "Tell the king that, together with My associates, I want to wash the whole temple and surrounding area. He should not send any of his own servants. We will do all the cleaning ourselves, and then we will observe a grand Ratha Yātrā festival. The king can help from outside.

Mahāprabhu Himself took many brooms and clay pots. Starting from Gambhīra, and performing kīrtana, he walked through Jagannātha Puri and finally reached Guṇḍica Mandira.



On this day we should try to clean our hearts, for there are so many dirty and unwanted things there. We must try to be careful to avoid the ten nāma-aparādhās, and also vaiṣṇava aparādhās, dhāma aparādhās, seva aparādhās and so on.

After that, our many unwanted habits, especially lust and anger, should be driven from our hearts. Bhakti can never manifest if lust and anger are present, because bhakti is very soft, mild, and especially sweet.

You should at once try to give up bad habits and activities. Those things are not favorable for Kṛṣṇa-bhakti.

You can read in the Upadeśāmṛta for further details.

In the mood of Śrīmatī Rādhikā meeting Śrī Kṛṣṇa at Kurukṣetra, Caitanya Mahāprabhu said: Now I have gained the Lord of My life, in whose absence I was being burned by Cupid and was withering away. Then Caitanya Mahāprabhu sang a song from a Sanskrit book named Sāhitya-darpaṇa.

Although it was a mundane love song, which appealed to lusty people, Caitanya Mahāprabhu was singing it with His heart melting and tears in His eyes. Śrī Svarūpa Dāmodara understood His deep mood and a boy named Rūpa also understood.

Śrīmatī Rādhārāṇī told Śrī Kṛṣṇa, my dear friend “Oh, My beloved is here, I am here myself, and we are meeting here on this field of Kurukṣetra. I am the same Rādhārāṇī and now we are meeting together but there is so much opulence here. I want to be by the bank of the Yamunā again, where the kadambha trees emanate a sweet fragrance and where the beautiful spring season is present. No one is there, it is a secluded place. My beloved and I are both there, and we are speaking about many things. I want to be there again”.





The verse of Śrīla Rūpa Gosvāmī is so much greater than the verse in Sāhitya-darpaṇa, this is the mood of Ratha Yātrā festival. If this Chariot Festival is performed under the guidance of a high class devotee, then it is really Ratha Yātrā. By the presence of Mahāprabhu the entire public was able to participate before it was observed by the king alone with his own people. Mahāprabhu brought the moods of Vṛndāvana, especially separation and the meeting after separation. As He instructed us in many ways.



The legacy of Śrī Gurudeva which is continued by his followers

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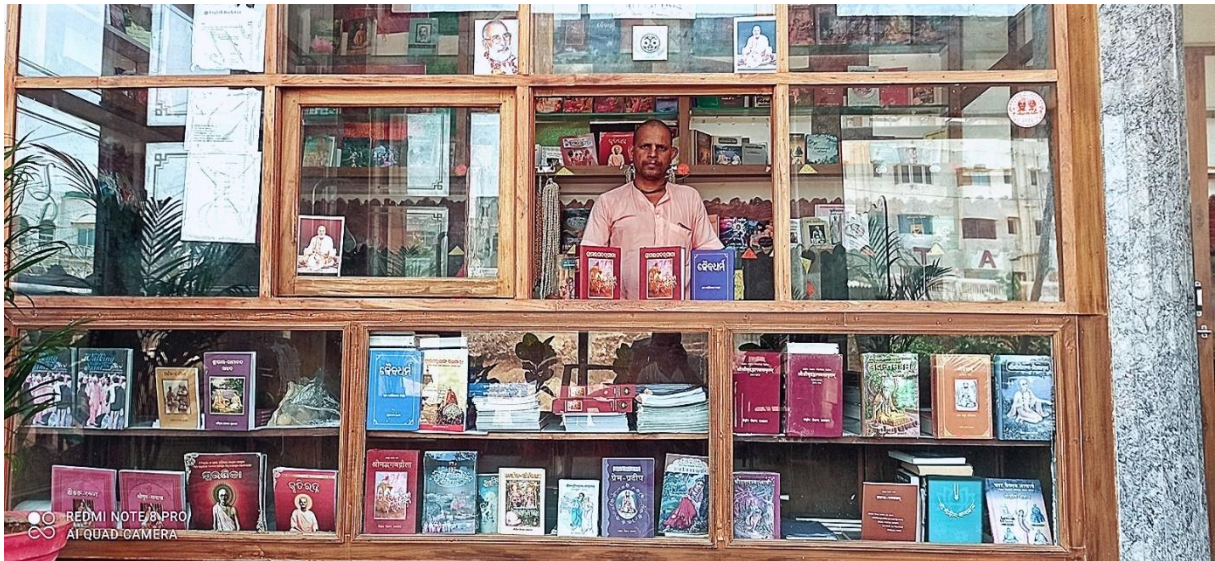
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Bookshop and book storage in Puri, Śrīman Uttam Krushna Das (all the books in Oriya language translated also available here in Hindi and English books)



Navadipa dhama

















Navadīpa Palikrama Saṅkīrtana, Mathurā centennials celebration Śrīla Gurudeva



Centennial Celebration Śrīla Gurudeva Mathurā



Vṛindāvana Madan Mohan Temple, Bilvan Śrī Vraja-Mandala Palikrama





Bhagavat Saptah in Chuapada









Preaching and Harināma Saṅkīrtana Brasil

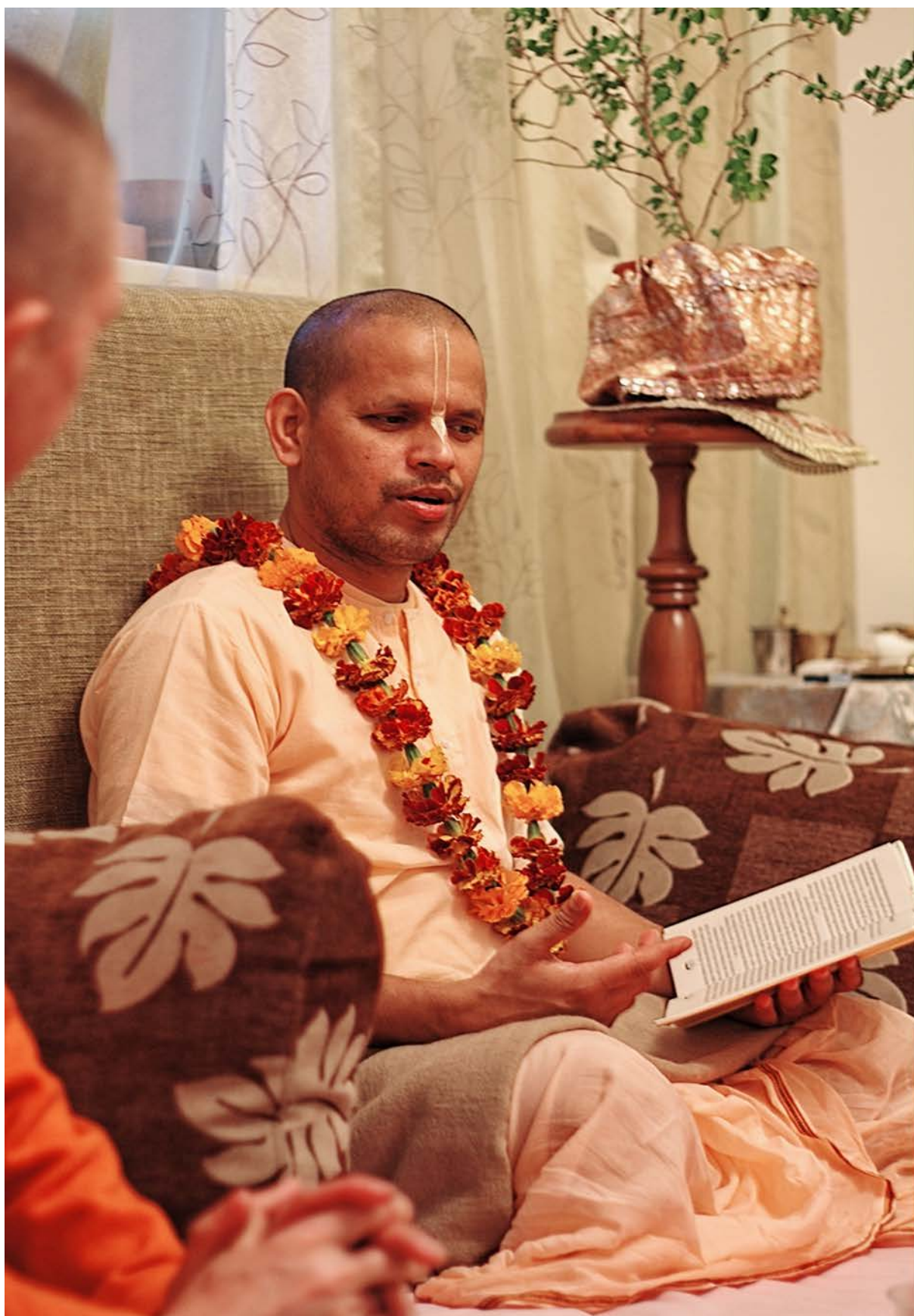


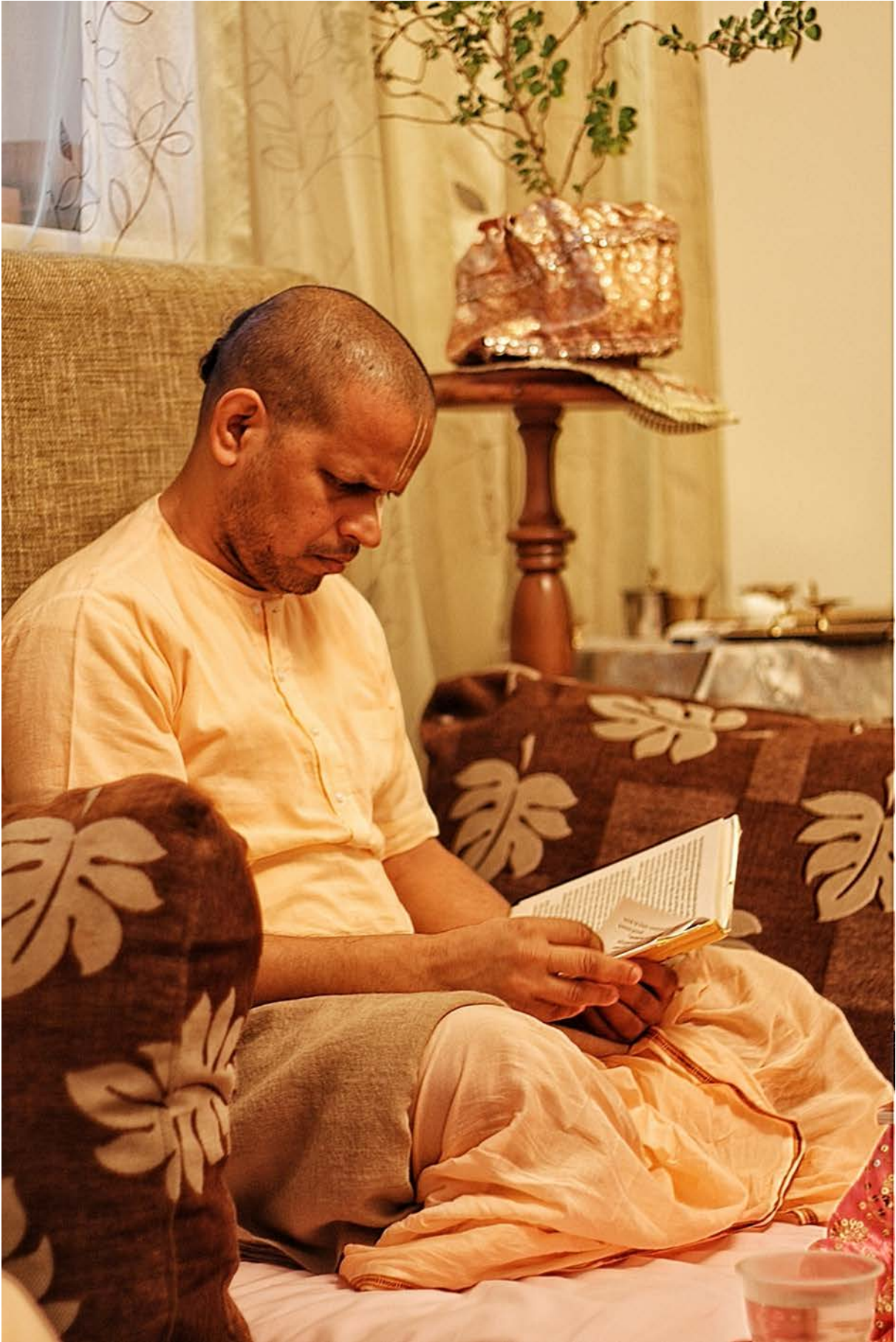


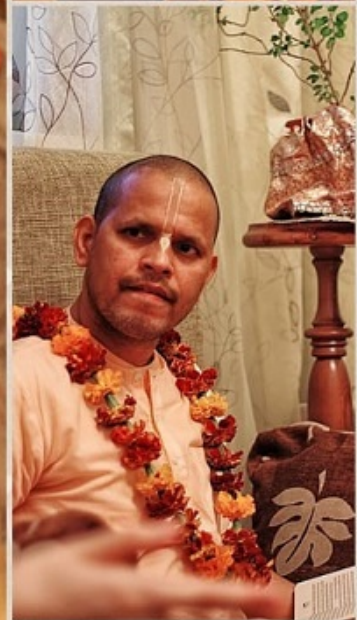




Preaching and Harināma Saṅkīrtana Russia













Preaching and Harināma Saṅkīrtana China

















Eternal Gratitude



At the age of ninety years, on December 29, 2010 at Cakra-tirtha in Śrī Jagannātha Puri-dhāma, Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja concluded his pastimes in this world. The following day, in Śrī Navadvīpa-dhāma, Śrī Gaurasundara's fully empowered emissary, the very embodiment of His unique compassion, was given samādhi. He will forever live in his divine instructions and in the hearts of those who are devoted to him.



Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja:

“All my books, such as Śrī Upadeśāmṛta, Śrī Manaḥ-śikṣā, Śrī Śikṣāṣṭaka, Jaiva-dharma will help you so much, try to read them. This will give you the association of Vaiṣṇavas”.

The words we speak in class may disappear in the sky, but what is written is a document, in books like Śrī Caitanya-caritāmṛta, Śrīmad Bhāgavatam, and the books of the Gosvāmīs, will remain forever and help for millions of years... I have been totally absorbed in writing here for the last three weeks. I have not been giving class during this time. Do you know why? I’m concentrating on my translation work so that I can give document writings to the world. I’m writing about the very elevated moods of Śrīla Rūpa Gosvāmī moods that were inspired in him by Śrī Caitanya Mahāprabhu himself.

The wave-like Moods of Separation

It may be said, “It is appropriate to call the bliss of meeting, sambhoga, a pleasurable mellow (rasa), but how is vipralambha, or separation, fit to be called a rasa? Ancient scholars have resolved this question in the following manner:

*na vinā vipralambhena
sambhogaḥ puṣṭim aśnute
kaṣāyite hi vastrādau
bhūyān rāgo vivardhate*

Śrīla Rūpa Gosvāmī, Ujjvala-nīlamanī (15-3)

Vipralamba (separation) nourishes sambhoga (meeting). That is, sambhoga is enhanced by vipralambha; without separation, meeting will not be nurtured. By re-dyeing a dyed cloth, the intensity of its tint increases. Similarly, through separation alone, the joy of meeting is heightened.

*‘duḥkha-madhye kona
duḥkha haya gurutara?’
‘kṛṣṇa-bhakta-viraba vinā
duḥkha nāhi dekhi para’*

Śrī Caitanya-caritāmṛta (Madhya-līlā 8.247)

Śrī Caitanya Mahāprabhu asked, “Among all the types of misery in this world, what is the greatest sorrow?” Śrī Rāya Rāmānanda replied, “Separation from the devotees of Śrī Kṛṣṇa is the greatest sorrow. There is no misery greater than this.”



‘śreya-madhye kona śreyah jīvera haya sāra?’

‘kṛṣṇa-bhakta-saṅga vinā śreyah nāhi āra’

Śrī Caitanya-caritāmṛta (Madhya-līlā 8.250)

Śrī Caitanya Mahāprabhu asked, “Among all the types of auspiciousness, what is the best for the living beings?” Śrī Rāya Rāmānanda replied, “There is no greater auspiciousness than the association of the devotees of Śrī Kṛṣṇa.”

In Separation of Śrīman Mahāprabhu from His beloved devotee Śrīla Haridāsa Ṭhākura



‘kṛpā kari’ kṛṣṇa more diyāchilā saṅga

svatantra kṛṣṇera icchā,-kailā

saṅga-bhaṅga

Śrī Caitanya-caritāmṛta (Antya-līlā 11.94)



Mahāprabhu spoke, "Śrī Kṛṣṇa mercifully bestowed upon Me the association of Śrī Haridāsa Ṭhākura, but today, by the desire of Śrī Kṛṣṇa, who is the all-independent Lord, that association has been taken away.

Haridāsera icchā yabe ha-ila calite

Āmāra śakati tāñre nārila rākhite

Śrī Caitanya-caritāmṛta (Antya-līlā 11.95)

When Śrīla Haridāsa Ṭhākura desired to leave, I did not have the strength to hold him back.

Haridāsa āchila pṛthivīra 'śiromaṇi'

Tāhā vinā ratna-śūnyā haila medinī

Śrī Caitanya-caritāmṛta (Antya-līlā 11.97)

Śrīla Haridāsa Ṭhākura was the crest jewel of this Earth. Without his presence, the Earth has become devoid of that precious gem.

To feel the separation of the Lord is very painful to the devotee but because it is in connection with the Lord, it has a specific transcendental effect, which pacifies the heart. Feelings of separation are also sources of transcendental bliss, and they are never comparable to contaminated material feelings of separation.

As Lord Kṛṣṇa appearance and disappearance are all spiritual, transcendental, they are not ordinary things, similarly, Lord Kṛṣṇa's devotee, His representative, who is sent to this material world for preaching the glories of Lord Kṛṣṇa, their appearance and disappearance is also like Śrī Kṛṣṇa's. Therefore, according to Vaiṣṇava principles, the appearance and disappearance of Vaiṣṇavas is considered all-auspicious. Therefore we hold festivals and we offer our respects and observe a festival, āvirbhāva, tirobhāva.

Āvirbhāva, tirobhāva. Just the rising sun and the setting sun. When the sun sets, it does not mean the sun is finished. Of course, some of the former theosophists and scientists, they used to think that this is, at night the sun is dead. That is not fact. The sun is not visible to our limited eyes. Similarly, the appearance and disappearance of the incarnation of Godhead is like that. They are going on just like a horse is running in due course, but when it comes in front of your door or window, you can see. But that does not mean the running of the horse is stopped when you cannot see. Similarly, these incarnations of Godhead, Ananta, unlimited, they are from this sahasra-śīrasam Ananta, Kṣīrodakaśāyī Viṣṇu.



There are two phases: prakāṣa and aprakāṣa, appearance and disappearance, because Śrī Kṛṣṇa and Śrī Kṛṣṇa's devotee do not disappear. Not only devotees – even the non-devotees – nobody disappears. Nobody disappears because every living entity is eternal, as Śrī Kṛṣṇa is eternal. This is confirmed in the Vedic literature: *nityo nityānaṁ cetanaś cetanānām* (*Kaṭha Upaniṣad* 2.2.13). The description of the Supreme Lord is that He is nitya, eternal, and the living entities are also eternal; but He is the chief eternal. So spiritually, in appearance and disappearance, there is no difference. Although we feel separation – that feeling is there- there is nothing to be lamented.

To feel separation from the spiritual master or Śrī Kṛṣṇa is a very good position. That means one who is in pure love with Śrī Kṛṣṇa and His representative, spiritual master, he thinks always of them. And this thinking process is Kṛṣṇa consciousness. If we can think always of Śrī Kṛṣṇa even in separation, that is Kṛṣṇa consciousness. And in the absolute platform, there is no difference between separation or meeting. The separation is also meeting, rather in separation one relishes the loving relationship (that is) more tasty. Śrīla Gurudeva says “don't be disappointed that you are separated from me. I'm also always thinking about how you are making progress there”. We should always think Śrīla Gurudeva is always present with me by his vāṇī, his words. There are two ways of association – by vāṇī and by vapuḥ. Vāṇī means words and vapuḥ means physical presence. Vāṇī, the words (books, scriptures), continues to exist eternally. Therefore we must take advantage of the vāṇī, not the physical presence. Physical presence is sometimes appreciable and sometimes not. The Bhagavad-gītā, for example, is the vāṇī of Lord Kṛṣṇa. Although Śrī Kṛṣṇa was personally present five thousand years ago and is no longer physically present from the materialistic point of view, the Bhagavad-gītā continues.

Deep moods of Separation

Śrīla Prabhodhānanda Sarasvatipāda in Separation from Śrī Caitanya Mahāprabhu.

When that form of Śrī Hari whose complexion is the colour of molten gold manifested to the vision of this world, His influence was such that entire Earth became submerged in praṇaya-rasa, loving mellows. It was then that the process of loud, tumultuous chanting of śrī-kṛṣṇa-saṅkīrtana was also set in motion. Alas! Will those ambrosial moments ever return?

Śrī Caitanya-candrāmṛtam (139)



On this Earth, the same fortunate town of Gauḍa still exists, as do the same ocean-beach of lush forests, the same Śrī Puruṣottama-dhāma, and the same holy names of Śrī Kṛṣṇa such as ‘Hare Kṛṣṇa’ and Hari! Hari!. But alas! That festival of blissful love (premānanda) is not perceived anywhere! Hā Caitanya! O ocean of mercy! Will Your splendour ever be visible to me again?

Śrī Caitanya-candrāmṛtam (140)

Śrīla Rūpa Gosvāmi in Separation from Śrī Caitanya Mahāprabhu

*rathārūḍhasyārād adhipadavi nīlācala-pater
adabhra-premormi-sphurita-naṭanollāsa-vivaśaḥ
sa-harṣaṁ gāyadbhiḥ parivrta-tanur vaiṣṇava-janaiḥ
sa caitanyaḥ kiṁ me punar api dṛśor yāsyati padam*

Śrī Caitanyāṣṭakam (7)

The Lord of Nīlācala, Śrī Jagannātha-deva, would be mounted on His chariot, and before Him, in the middle of the path, the Vaiṣṇavas would become blissfully immersed in śrī nāma-saṅkīrtana. At that time, in the midst of those Vaiṣṇavas, He used to dance, tossed about by the waves of mahā-prema, ecstatic love. Will that Śrī Caitanya-deva ever again be visible before my eyes?

Śrīla Raghunātha dāsa Gosvāmi in Separation from Śrī Śrī Rādhā-Kṛṣṇa, Śrī Caitanya Mahāprabhu and Their associates

In separation from Śrī Śrī Rādhā-Kṛṣṇa, Śrīla Raghunātha dāsa Gosvāmi renounced palatable foodstuffs, and instead accepted only coarse, dry rice as the mainstay of his life. But the moment he became separated from Śrī Caitanya Mahāprabhu, he even stopped taking that and ate only fruits and buttermilk.

Then the moment he could no longer see Śrīla Sanātana Gosvāmī, he left all fruits and buttermilk and began to take only water to maintain his life. And later, upon his being separated from Śrīla Rūpa Gosvāmi, he stopped drinking water also, his life-airs being held together solely by his crying, “Hā Rādhā, Hā Kṛṣṇa!”

In the absence of Śrī Svarūpa Dāmodara Prabhu and unable to see the associates of Śrīla Rūpa Gosvāmi, he became agitated in great separation and merely wept. He would not hear anything but Śrī kṛṣṇa-kathā.

In a loud distressed voice he called out the names, “Hā hā Śrī Rādhā-Kṛṣṇa! Where are You? He Lalitā! Where are you? He Viśākhā! Give me your darśana! Hā Śrī



Caitanya Mahāprabhu! Hā my Prabhu Śrī Svarūpa Dāmodara! Hā hā Śrī Rūpa and Śrī Sanātana Prabhus!”.

In this way, Śrīla Raghunātha dāsa Gosvāmi would weep day and night. His mind and body would burn in the fire of separation, and consequently he became withered and decrepit. His tongue would quiver slowly, tears would flow from his eyes in streams due to prema, and within his mind he would be absorbed in remembrance of Śrī Kṛṣṇa.

Śrīla Raghunātha dāsa Gosvāmi in Separation from Śrīla Rūpa Gosvāmi Prabhu

The best of śrī rūpānūgas, Śrīla Raghunātha dāsa Gosvāmi, in intense separation prayed for the shelter of Śrīla Rūpa Gosvāmi after he had disappeared from his vision.

My lord and my very life, Śrīla Rūpa Gosvāmi Prabhu, mercifully , in an unparalleled way, splashed an entire unworthy person like me with droplets from the supremely pure water of the unprecedented ocean of love. Now, due to my misfortune, at every step I am afflicted by the Forest fire of calamity and have no shelter. Therefore, to whom can I go for shelter other than my master Śrīla Rūpa Gosvāmi.

In separation from Śrīla Rūpa Gosvāmi, the sole sustainer of my life, Vraja-maṇḍala appears as if void, Girīrāja Goverdhana like a python, and Śrī Rādhā-kuṇḍa like the gapping mouth of a ferocious tiger.

Śrīla Narottama dāsa Ṭhākura in Separation from the Associates of Śrī Caitanya Mahāprabhu

Unable to see Śrīla Sanātana Gosvāmī, Śrīla Rūpa Gosvāmi and the other Gosvāmis, as well as his worshipful master, Śrīla Lokanātha Gosvāmī Prabhu, Śrīla Narottama dāsa Ṭhākura lamented in great distress.

One after another all my divine masters have disappeared, and the three worlds have become void. Now, I see only darkness before my eyes. To whom I can express my distress? I have become like a dead animal or bird and cannot show my worthless face to anyone.

To whom can I express the pain of my heart? Now I am unfortunate and devoid of hope. I am consuming the poison of food and drink, but still I do not die! Oh, fie on me, fie on me!



O Śrīla Rūpa Gosvāmi! The separation I feel in your absence is like the intense poison of a snake, which is withering my body and forever agitating my life. Hā hā, Prabhu! Be merciful and bestow upon me the shade of your lotus feet. Please give me a place at your lotus feet! There, I, Narottama, am taking shelter. Śrīla Narottama dāsa

Śrīla Narottama dāsa Ṭhākura wrote the following song in separation from Śrīla Śrinivāsācārya. Herein, he reveals his heart, overwhelmed by the pain of deep separation. Experiencing extreme viraha, Śrīla Narottama dāsa Ṭhākura is lamenting.

*je ānilo prema-dhana karuṇā pracura
hena prabhu kothā gelā ācārya ṭhākura
kāñhā mora svarūpa-rūpa kāñhā sanātana
kāñhā dāsa raghunātha patita-pāvana*

*kāñhā mora bhaṭṭa-yuga kāñhā kavirāja
eka-kāle kothā gelā gorā naṭarāja*

*pāṣāṇe kuṭibo māthā anale paśibo
gaurāṅga guṇera nidhi kothā gele pābo
se-saba saṅgīra saṅge je kaila vilāsa
se-saṅga nā pāiyā kānde narottama dāsa
Prārthanā (10), Je ānila prema-dhana*

He who, out of His vast compassion brought (to this world) the treasure of divine love – aho! – where has such a master of Ācārya Ṭhākura (Śrinivāsācārya) gone? Where have my Prabhus Śrī Svarūpa Dāmodara, Śrī Rūpa, Śrī Sanātana, and the deliverer of the fallen, Śrīla Raghunātha dāsa Gosvāmi, gone? Where have my Śrī Raghunātha Bhaṭṭa and Śrī Gopāla Bhaṭṭa Gosvāmī, gone? Where is my Śrī Kṛṣṇa- dāsa Kavirāja Gosvāmī? Where has my Gaurāṅga, the king of dancers, suddenly gone? How can I tolerate separation from them all? I shall dash my head upon a rock or enter into fire! Oh, where shall I go to find such a great treasure house of Śrī Gaurāṅga’s wonderful qualities? Being unable to obtain the association of Lord Gaurāṅga accompanied by all of these devotees with whom He Performed His pastimes, Narottama dāsa simply weeps, lamenting bitterly.

When the perfected Śrīla Jagannātha dāsa Bābājī Mahārāja entered the spiritual world Śrīla Bhaktivinoda Ṭhākura: Gaura-bhūmi became into darkness by depriving us of his audience. Our mortal eyes will no longer be able to behold his



dancing and kīrtana, both of which invoke ecstasy. May he bestow his mercy upon us from his place in the transcendental world.

Śrīla Prabupāda on Separation-tattva

On the platform of unbroken, eternal time (akhaṇḍa-kāla), meeting (sambhoga) and separation (vipralambha) co-exist. The experience of separation perceived in the realm of transcendental time indicates excellence in the pleasure of meeting. Experiencing cid-vipralambha, or separation from Śrī Kṛṣṇa, is indeed the sole sadhana for the jīvas. The detachment arising from mundane separation only reveals mundane attachment, but the detachment arising from separation Śrī Kṛṣṇa is the superb demonstration of the desire to satisfy His senses, kṛṣṇendriyapṛīti-vañchā.

This unprecedented desire to satisfy the sense of Śrī Kṛṣṇa, as exhibited by Śrīpāda Mādhavendra Puripāda, the original mahājana due to his manifesting the sprout of gopī-prema in this world, is the sole, perfect ideal and, for those souls seeking to serve Śrī Kṛṣṇa, his moods are our only aim and object. Later Śrīman Mahāprabhu and His intimate associates displayed this mood in their own practice of devotion.

Śrīla Prabupāda in Separation from Śrīla Bhaktivinoda Ṭhākura

Situated in a place (present day Śrī Caitanya Maṭha) near Śrī Śācinandana Gaurahari's birthplace in Māyāpura, within Śrī Navadvīpa-dhāma maṇḍala, I have, today, completed writing the anubhāṣya of Śrī Caitanya-caritāmṛta. This unfortunate person (deprived of the darśana of Śrīla Bhaktivinoda Ṭhākura) is the servant of Śrīla Gaura-kīśora Prabhu.

Today, on this day of great happiness, Śrīla Bhaktivinoda Ṭhākura is absent from our vision. To whom will I tell this happy news? He heard just one part of this anubhāṣya and, being extremely pleased, showered immense mercy upon me.

Within the three worlds, glories of his compassion and his method of bhajana to Mādhava are incomparable. No other person equalled him in distributing the supreme treasure of Śrī kṛṣṇa-prema.

It is solely because I have received the potency of that Prabhu (Śrīla Bhaktivinoda Ṭhākura) that I have performed the kīrtana of (have written) this anubhāṣya. None of this work has been done by me. I am not the doer of it. For as long as I have life,



filled with deep emotion, I will remember him. I only desire service to his beautiful lotus feet, birth after birth, forever.

Śrīla Bhakti Prajñāna Keśava Gosvāmi Mahārāja in Separation of Śrīla Prabupāda and Śrī Narahari Sevā-vigraha Prabhu

Today, in the midst of profuse joy and elation, all that has been awakening within me are the pangs of grief. Although I have been trying to conceal these painful emotions within my heart, my heavy sighs betray me, revealing them to the outside world. That burdened breath tumbles and heaves restlessly, and has now become the sounds of words. Those words are the very form of weeping. This language is either completely indistinct or partially indistinct as the throat choked up and the voice falters. Still, I believe that only when this concealed pain of separation is professed and exposed will it subside even slightly.

But even hearing this in mind, today, as I set out to write, the torment I feel by not being able to see Śrī Śrī Gurupāda-padma and Ṭhākura Śrīla Narahari Sevā-vigraha Prabhu, who was devoted solely to serving him, mingles with my pen, causing it to falter at every step and proceed so slowly across the page.

Today I realize that since the company of such a vile, fallen wretch as me is thoroughly poisonous, they have abandoned me and gone to a place where even getting any news of them is extremely difficult for me.

Just as there is a want of exemplary personalities to reprimand me when I make mistakes in my services, there is similarly a dearth of those who will express great joy when they see my small efforts to serve and encourage me congruously. O Śrīla Ṭhākura Mahāśaya! O Śrīla Prabupāda! The two of you are the sole captains of my spiritual life. Even though you both remain forever immersed in the bliss of your most exalted services within the apical realm of the spiritual domain, please remember this fallen wretch and bestow profuse blessings upon me. Again and again I beg you: please bestow profuse blessings upon me, please bestow profuse blessings upon me! Today, this prayer, full of anguish, is my only supplication at your lotus-like feet.

We have the propensity to fulfil our desire by enjoying the wealth and belongings of Śrīla Gurudeva, and our foremost duty on this day is to cast this habit into the fire of separation from him, thereby reducing it to ashes. During this physical presence, Śrīla Prabupāda was merciful to me by supplying me with many comforts. Today, in his absence, I no longer receive this free supply, and therefore I feel acute pain in separation from him. If our need for śrī guru were based on a



feeling of emptiness that came from being bereft of his tutelage, it would be a far superior feeling of separation.

Śrī Śrīmad Bhaktivedānta Svāmi Mahārāja in separation of Śrīla Bhakti Prajñāna Keśava Gosvāmi Mahārāja

Yesterday I received your letter dated 12 October, and its contents were heart-breaking. Kindly inform me of the details of the sudden disappearance of pūjyapāda Mahārāja (Śrīla B.P. Keśava Mahārāja). I had a very long-standing intimate relationship with Śrīla Mahārāja. When I used to visit Śrī Dhāma Māyāpura, I was taken care of by Śrīpād Narahari Dādā and Śrīpād Vinoda Dādā with great affection. They were my extremely loving friends.

The greatest compassion of Śrīla Keśava Mahārāja was to make me sannyāsi. I had taken a vow that I would never accept sannyāsa, but Śrīla Mahārāja forcibly gave it to me. He would certainly have been most pleased today to see the success of my preaching.

Last year I visited him in Calcutta along with my disciples, and despite being bedridden, he was very pleased to receive us. I have complete confidence that both in his manifest presence and after the disappearance, he must be very pleased to see my widespread preaching of the message of Śrīman Mahāprabhu in Western countries like America, Canada, England, Germany and Hawaii, situated in the Pacific Ocean, as well as eastern countries like Japan and so on.

I didn't have any desire to take sannyāsa. But upon the repeated insistence of Śrīpād Nārāyaṇa Mahārāja, Śrīla Keśava Mahārāja bestowed boundless mercy upon this unwilling and blind person, by forcibly giving me sannyāsa. It seems that this desire of Śrīla Prabupāda's was transmitted into his heart, and it was thus that my sannyāsa was accomplished.

So I am eternally indebted to Śrīla (Keśava) Mahārāja.

He did this favour to me because he was an ocean of mercy. So we offer our obeisances to the Vaiṣṇavas, the representatives of the Lord, they are so kind. They bring the ocean of mercy for distribution to the suffering humanity. So I am offering my respectful obeisances unto His Holiness Śrī Śrīmad Bhakti Prajñāna Keśava Mahārāja.



Who will feel separation?

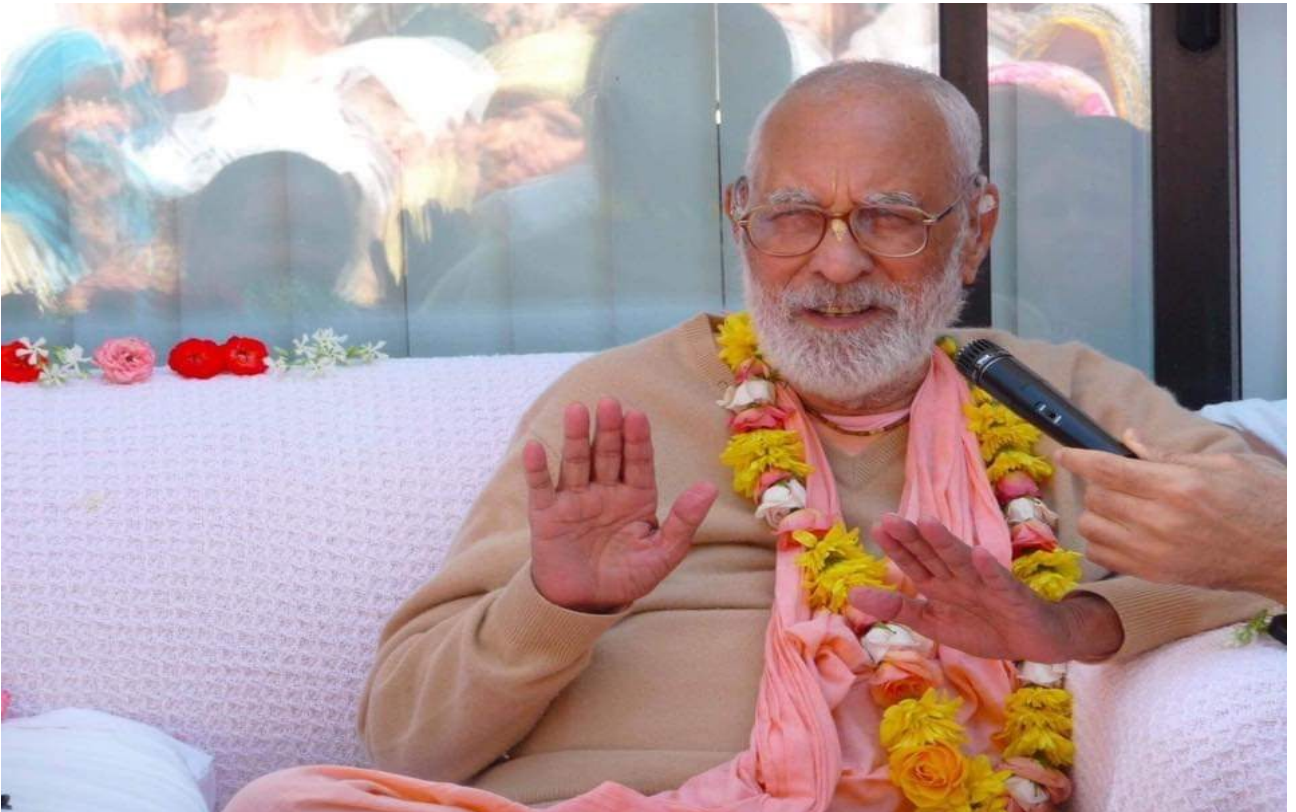
Those persons who have realized their immense obligation and indebtedness to Gurudeva for all they have received, and who have rendered much service to him with visrambha-bhava, intimacy. They will weep. The consideration that, “I’m so low and my Gurudeva is in such a high stage” will not be there. Awe and reverence will not be there; otherwise one cannot weep. In śāstra it is said, visrambhena guror sevā – the sevaka performs such intimate service to Gurudeva that Gurudeva remains always pleased with him.

The Guru will not consider for even a moment that, “He is my servant and disciple”. Instead he will feel that, “He is my heart”.

Separation from Gurudeva will be experienced on different levels. When we consider how merciful he was and how much greater he is than ourselves, we feel a certain type of sentiment. However, when we remember how near and dear he was and how much he loved us, then we will weep profusely for him.

Our entire advancement depends on our service – how intensely we serve our Gurudeva. If we can weep for Gurudeva, we can weep for Śrī Rādhikā. If we cannot weep for our Gurudeva we cannot weep for Her. Whatever we know, we know from Gurudeva, and therefore we should weep in our hearts for him.

First, we must always think that guru is our ātmā, our life and soul



The spiritual master is not different from the Supersoul sitting within the heart (Śrīmad Bhagavatam 4.28.52, purport). So this Paramātmā is also an incarnation of God. And the same Paramātmā, when He comes before you, being very much merciful upon you, to teach you from outside, that is Guru.

The spiritual master as the visible manifestation of Śrī Kṛṣṇa is necessary, therefore, to direct the devotee on behalf of the Supreme Personality of Godhead (Nectar of Devotion, Chapter 14). Only out of His immense compassion does the Personality of Godhead reveal Himself as the spiritual master. The true ācārya, the spiritual master of the entire world, must be considered an incarnation of Śrī Kṛṣṇa's mercy. Indeed, he is personally embracing Śrī Kṛṣṇa.

All the demigods and their exalted qualities, such as religion, knowledge and renunciation become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead.

The spiritual master is always considered either one of the confidential associates of Śrīmatī Rādhārāṇī or a manifested representation of Śrīla Nityananda Prabhu.

The pure devotee cannot be controlled

Yes, they will be able to control by love and affection. Without this no one will be able. Śrīla Bhaktividānta Svāmī Mahārāja controlled me so much by love and affection, and I am still under his control. No one else can control me. Even Śrī Kṛṣṇa can never control me, because I am already under the control of Śrīmatī Rādhikā. Śrīmatī Rādhikā is so powerful.

If Śrī Kṛṣṇa will be angry upon me, I will say, "Why are You angry? You should not be angry. My Svamini is Śrīmatī Rādhikā, you know?". Then Śrī Kṛṣṇa will say, Oh, your Svamini is Śrīmatī Rādhikā. Then namaskara to you."

(Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja).

Śrīla Gurudeva merciful glance, awakens transcendental attachment(rati) for the very soft and reddish lotus feet of Śrī Caitanya Mahāprabhu, and who establishes this in the mind of his disciples forever, who is exalted among transcendently learned personalities. He is adorned by the title 'Yugācārya' by the exalted paṇḍitas of Vraja.

Śrīla Gurudeva has planted the beautiful seed of unnata-ujjavala-bhakti-rasa even in the hearts of those of foreign lands, and who is most expert in serving the lotus feet of his Gurudeva, who adorned him with the title 'Bhakta-bāndhava' (friend of the devotees) seeing serving the devotees with affection and serving them.

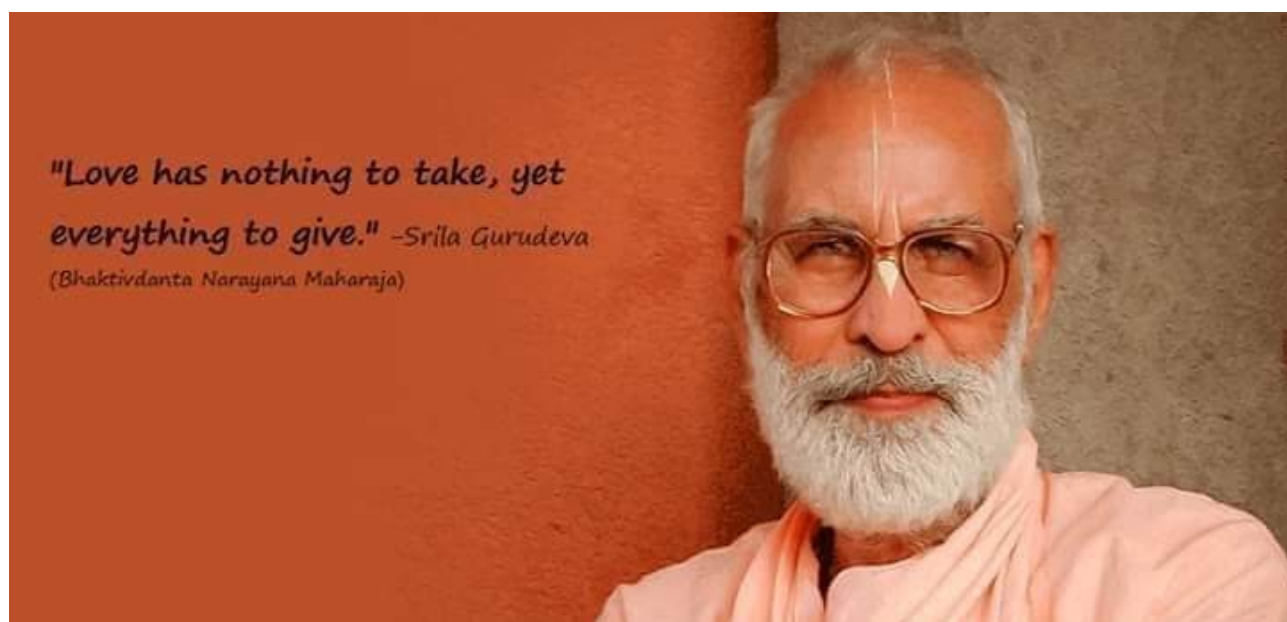


Preaching the sweet and nectarean message of Śrī Kṛṣṇa Caitanya all over the world; whose heart is immersed in the ultimate goal, known as Rādhā-dāsyam.

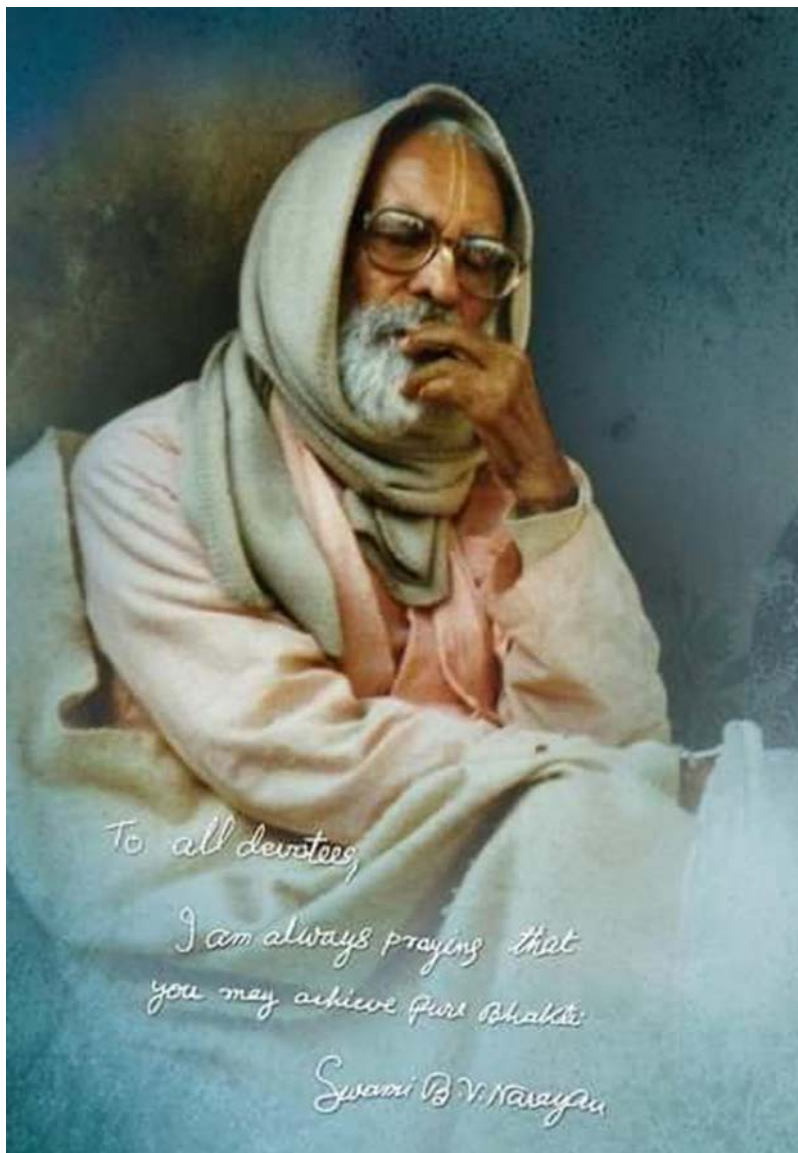
Śrīla Gurudeva stands as the great pillar of Śrī Gauḍīya Vedānta Samiti and also a great pillar among scholars, who know Gauḍīya Siddhānta. He is a tireless speaker of the attractive bhakti-tattva of Śrī Kṛṣṇa. He always protects the line of Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda. Śrīla Gurudeva acting under the guidance of his Gurudeva, Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja, a dear disciple of jagad-guru Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda.

Śrīla Gurudeva whose affection made everyone - the unqualified, unfortunate, absorbed in sense gratification and wicked - become travelers on the path of auspiciousness, which is pursued by virtuous persons. Due to his heartily munificence in bestowing sva-bhakti-śrī, the beauty of the wealth of Śrī Caitanya Mahāprabhu's own bhakti, is the best of spiritual teachers.

To spread the speciality of Caitanya Mahāprabhu and the moods of Gauḍīya Gosvāmī's and our Guru vargas is the purpose of writing these articles and to inspire and to enlighten the readers, to dive deeper in this teachings and moods. To order these valuable books that are published for the benefit of all people, audiences worldwide, the authentic bhakti yoga teaching of Gauḍīya Vaiṣṇavism philosophy and practice in modern times is unique and is demonstrated by one most proponents of bhakti tradition by Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja.



“My contribution to the present and future generation of devotees is largely embodied in the books that I am writing and translating. They are my legacy”.
(Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja).



Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja founded Gauḍīya Vedānta Publications to publish his translations of the books of the previous Vaiṣṇavas ācāryas (self- realized spiritual masters) in Hindi, Oriya, Bengali, English, Spanish, Dutch, German, Portuguese, Russian and many other languages. The Gauḍīya Vedānta Publications archives offer an extensive audio and video collection of classes of the teachings available, please visit our websites.

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Udilô aruṇa

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Āmāra jīvana sada pape

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Nitāi Guṇa-maṇi

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Akrodha Paramānanda

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Param karuna pahu dui jana

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Nitāi-Gaura-nāma

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Śrī Kṛṣṇa Caitanya prabhu jive daya kari.

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Sakhe Kalaya Gauram Udāram

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Bhajô re bhajô re āmāra

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Hari he dayāla mora

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Hari bôlbô ār Madana-mohan

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Śrī Ṣad-gosvāmyaṣṭakam

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Śrī Nityānandāṣṭakam

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Śrī Śacī-tanayāṣṭakam



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Śrī Rādhikrāṣṭakam kumkumapta

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Śrī Kṛṣṇa-candrāṣṭakam

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Śrī Dāmodarāṣṭakam

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Śrī Vṛindāvanāṣṭakam

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Śrī Jagannāthāṣṭakam

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Mangal Gitam

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Godruma chandra bhajanopdesa

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Munīndra-vṛnda-vandite

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Namāmi nanda-nandanam.

https://drive.google.com/file/d/1O-0vC2fEEGYsN0uVc8wrJ2zXfB5Wg2v2/view?usp=drive_web

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During Ratha-Yātrā the Gauḍīya Vaiṣṇavas, or those who follow Śrīman Mahāprabhu, seat Śrī Kṛṣṇa upon the chariot and bring him from Kurukṣetra to Vṛndāvana in faithful adherence to the moods of the gopīs.

