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

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

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

It is said in Srimad-Bhagavatam, *jitāne prayāsas udapasya, “Abandon unnecessary endeavors for gaining knowledge by discussing empirical philosophical truths.”*

In Heart and Halo, Srila Sridhara Maharaja says regarding this: “The warning about jñāṇa is given because anyone may give any kind of interpretation of the revealed scriptures. It is not that we should try to know anything and everything, that whatever anyone will say, we will run there to learn something. But when there is any revelation coming through a real agent who is higher than us, we should be very earnest to hear, that will consolidate our position and help us to go on, to progress in our *sādhanā*.

So, the plane, the conception of Krishna in Vrndavana is not lacking in *cīti* in knowledge. Cīti means cetana, that is, consciousness, to know. It is not in want of grandeur and awe, such as is found in Vai-kuntha. But when ananda, divine ecstasy, takes precedence over cīti, then it is advised, “Don’t endeavor much through knowledge.” There is *sat-cīti-ananda*, eternity, knowledge and bliss, and by cīti, by the faculty of knowing and understanding we cannot achieve everything. But everything comes automatically to us by service. In service, there is also knowledge, a department of knowledge, and that develops automatically."

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

—Editor

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“Let anyone study this table and he must, I think, admit that it indicates an original connexion or family likeness between the Phoenician and earliest Indian or Brahma letters...” (A Sanskrit-English Dictionary, by Sir M. Monier Williams)
Rays of *The Harmonist* is published under the inspiration of Srila Bhaktivedanta Narayana Maharaja, who requested that there should be a magazine in the spirit of the *Harmonist* journal, founded by Srila Bhaktivinoda Thakura, and published by Srila Bhaktisiddhanta Sarasvati Thakura.

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

Statement of Purpose: September 9, 1935
Srila Bhaktisiddhanta Sarasvati Thakura
To the Readers:

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

**Love God with All Thy Heart and with All Thy Soul**

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

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

**The Unique Divine Sexological Relationship: The Only Purusa**

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

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

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

**The Teachings of the Supreme Lord Śrī Kṛṣṇa Caitanya**

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

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

The necessity of transcendental guidance for being able to approach the Absolute in the only scientific way requires to be seriously pondered and fully acted up to in practice by modern religiousists. The empiric methods
are as misleading and meaningless as the attempt to read a record without caring to possess the knowledge of the script. The worship of Sri Sri Radha-Krishna is bound to remain far less intelligible to empiric scholars than the undeciphered inscriptions at Mahenjodaro as they happen to be at the present moment and for an analogous reason.

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

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

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

**Guidance of Guru is Obligatory**

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

"The guidance of the guru is obligatory if man is to be able to avoid the method of futile empiricism in approaching the true meaning of the scriptures."
Approach the Personality of Sri Krishna Through His Name

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

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

Radha is the Guru, the Eternal Counterwhole

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

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

Some Light on A Few Words

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

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

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

4 Epistemological refers to the theory of knowledge, its methods and validation. In the Harmonist as well as its child mouthpiece, Rays of The Harmonist, knowledge of transcendence comes via following in the footsteps of the predecessor acharyas and by serving their lotus feet sincerely without duplicity and hypocrisy. “Don’t throw out the baby with the bathwater” is a puzzling adage nowadays. In the face of societies gone awry one should think first of drying the baby off, putting on some fresh clothes, and giving some life-sustaining milk, sometimes better known as rasa, in a growing circle of conscious devotees who wish nothing better than wise-old harmony.

6 Name is the 32 syllable mahamantra:

Hare Krishna Hare Krishna
Krishna Krishna Hare Hare
Hare Rama Hare Rama
Rama Rama Hare Hare
Organized Religion

Srila Bhaktisiddhanta Sarasvati Thakura Prabhupada

The Divine Appearance of Sri Krishna, the Supreme Personality of Godhead

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

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

A Light Critique

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

²The pure cognitive essence means the samvit-shakti or cognizance or awareness potency of Sri Krishna and His divine appearance. Along with the "serving soul who is located above all mundane limitations" it denotes the way of the appearance of transcendental events such as the paradoxical phrase "His eternal birth." Sri Rūpa Gosvāmi states,

śūddha-sattva-visesātmā
prema-sūryaniśu-sāmyabhāk
ruciḥs-citta-misrnyā-kṛṣṇa
esaḥ bhava ucyate

"Bhāvī-bhakti is a special manifestation of śūddha-sattva. In other words, the constitutional characteristic of bhāvī-bhakti is that it is a phenomenon entirely constituted of śuddha-sattva. It is like a ray of the sun of prema and it softens the heart by various tastes or rucis."

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

³Lexicographic interpreters refers to those engaged in only compiling dictio-
"One becomes sectarian when he sees his 'religion' or 'way of worshiping God' as the only bona fide worship. Therefore, for the sake of preservation of that religion, one organizes it in a certain manner and under a certain banner."

before the theistic fallacy has had time to spread among the fanatical masses. But Kamsa is found to count without his host.

The apparently causeless faith displayed by persons irrespective of age, sex and condition may confound all rabid empiricists who are on principle adverse to the absolute truth whose appearance is utterly incompatible with the domination of empiricism. But no adverse efforts of the empiricists, whose rule seems till then to be perfectly well-established over the minds of the deluded souls of this world, can dissuade any person from exclusively following the truth when He actually manifests His birth in the pure cognitive essence of the soul.

PUTANA - SLAYER OF ALL INFANTS

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

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

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

sev 

"faith in the transcendental" is the beginning, adau śraddha tatāḥ śādhū-sanga tato bhujana-kriyā. In the beginning is faith, especially in the scriptures that points to the importance of association of śādhus and sainis, and then to the bona fide gurus or teachers of the transcendental art.

"count without his host" is a ghostly phrase that means “acting prematurely.”

"apprised means “informed” or “to be made aware of.” In this case it is the birth of Sri Krishna. ©
My dear Kavi Karnipura Dāsa,

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

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

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

svadharma-nisṭhāḥ sata-janmābhiḥ pumān
vīraṁcitam eti tatuḥ parāh hi mān
atyākṛtaḥ bhāgavate 'tha vaśṇavah
padaṁ yathāhāhin vibhūdāh kalātaye

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

So, one who has executed svadharma, varnaśrama dharma, for one hundred births, then he becomes eligible to occupy the post of Vīraṁci, Lord Brahmā; who has done even more pious activities, he can approach Lord Śiva. "He comes to me," Lord Śiva says. But a Vaiṣṇava who is completely surrendered, a dear devotee, prema bhakta, he directly goes to the Lord's own abode. He doesn’t have to wait until the end of the kalpa. When complete annihilation takes place at the end of the kalpa, kalpa-kaśaya (which takes place at the end of Lord Brahmā’s life), Lord Śiva states, "Then we’ll go."

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

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

kona kalpe yadi yogya jīva nāhi pāya
āpane īsture tabe anīśe 'brahmā' haya

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

Again it is stated in Śrī Caitanya-Caritāmṛta (Madhya-līlā 20.303) that Lord Brahmā is both a gunāvartara as well as a śakti-āvāsa avatāra:

garbhadakṣāyī-dvārā śaṅkṣi saṁcāri
vyāsaṁ sṛṣṭi kare kṛṣṇa brahmā-rūpa dhari'

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

jīva-rūpa 'brahmāra' 'aceśāvatāra-nāma
(CC Madhya-līlā 20)
"When a living entity is empowered to act as Lord Brahmā, he is also considered a sāktyaveśu āvatāra." So, it is clear that Brahmā is an incarnation of the Lord, how is it possible for him to fall down?

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

svayambhur nāradah śambhuḥ
kumāra kapilo manuḥ
pahlado janaka bhiṣmo
bālir vayāsakīr vayam

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

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

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

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

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

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

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

muktiḥ bhukti vānche yai̊ kāhān dūnīyā gati?
'sthāvara-deha, deva-deha yai̊che avasthītī'

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

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

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

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

Your ever well-wisher,

Goura Govinda Swāmī

(n.b. This letter has been edited, with diacritics and minor spellings. Copy of original is available on request.)
Essential Changes in The Nectar of Devotion...

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

Then I asked him, “Are you aware that there are some mistakes in the fifteenth chapter that should be corrected?” He said, “What?”

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

“Oh,” he said, “Those are not very important errors...” I tend to ardently disagree with this statement. Without understanding these mistakes many devotees will confuse rāgānugā-bhakti with rāgātmikā-bhakti. Also, it is very easy to think rāgānugā-bhakti and bhāva-bhakti are the same, if we don’t discern the differences. This has subsequently contributed to unfounded criticism against “Gaudīya Maṭha acāryas” as preaching “too high.”

This also may be part of the confusion in understanding that there is not only one form of sādhana but two forms of sādhana mentioned in The Nectar of Devotion. Why? Because rāgātmikā-bhakti relates to the nitya-siddha parikaras, or eternal associates of Kṛṣṇa, but rāgānugā-bhakti-sādhana refers to devotees who are following in the wake of those rāgātmikā-bhaktas or eternally liberated devotees. Rāgātmikā-bhakti is not a sādhana, rāgānugā-bhakti is. This must be definitely understood: the two forms of sādhana...
A person with actual ruci, taste, or lobha, divine greed, can enter into rāgānugā-bhakti, because, for one thing, he learns to distinguish between vaidhī and rāgānugā.

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

śravacetā yātānādīnī vaidha-bhakty-uditānī tu
yānī aṅgāni ca tānī atra viṣṇeyānī mantīrībhī
t (BRS 1.2.296)

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

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

Śrīla Bhaktivedānta Svāmī Mahārāja has translated rāgānugā as Spontaneous Devotional Service (chapter fifteen) and bhāva as Ecstatic Love (chapter seventeen), then in chapter nineteen he translates prema-bhakti as Devotional Service in Pure Love of God. After this, the first part, the pūrva-vibhoga, or Eastern Division ends. The Eastern Division is divided into four laharis or waves: sāmanya-bhakti, general devotional service; sādhanam-bhakti, practical devotional service; bhāva-bhakti, spontaneous loving service; and prema-bhakti, devotional service in pure love. Vaidhī and rāgānugā-bhakti are discussed in the second laharī, defining what is actual sādhanam, the sādhaka, and the two different types of sādhanam.

So, it is not the intent of this verse-by-verse rendering of chapter fifteen to find fault in our own beloved spiritual master, Śrīla Bhaktivedānta Svāmī Mahārāja, rather it is to correct the errors in the book in a spirit of a graceful change of heart, simultaneously showing the dangers in changing the words of the spiritual master carelessly through an editing process. Someone may counterattack me and say that haven't you yourself changed the words of your spiritual master? But this paper is done as a critique not as a criticism. A criticism is ambiguous and can mean either "evaluate" or "find fault with." A critique is an evaluation; it is a critical essay or analysis. It is not a product of criticizing but criticism as a product. It is done in the spirit of weeding out some unwanted plants that may have arisen in understanding the intrinsic nature of sādhanam.
I have stuck as close to the words as Śrīla Śrīmāla Mahārāja’s original as possible for obvious reasons of correction on the topics of rāgānūga and rāgātmikā. For the anvayā, or word-for-word, I have referred to Śrīla Bhakti Rakṣaka Śrīdhara Gosvāmī’s brilliant Bengali edition of Śrī Bhakti-Rasāmṛta-Sindhu, and also Śrīla Bhakti Rādhāya Bon Mahārāja’s excellent, out-of-print English edition, which finished the vital first and second waves. Both editions have been extremely helpful in understanding the discrepancies in this fifteenth chapter. It was also extremely helpful to see Śrīla Viśvanātha Cakravartī Thākura’s Śrī Bhakti-Rasāmṛta-Sindhu-Bindu, translated from the Hindi edition of Śrīla Bhaktivedānta Śrīmāla Nārāyaṇa Mahārāja. All these editions have been quite useful.

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

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

Spontaneous Devotional Service
(atha rågånugå)

anvaya: yå (bhakti)—that devotional service; vraja-våsi-janådiåru abhivyaktiånu (pråkåtaånu)—can be easily seen, or is evident, in Kråña’s direct associates of Vrndåvana; viråjåntim (pråkåsåmanånu)—manifested by; rågåtmikånu—the rågåtmikå devotees who possess råga in their ätmå-stavårupå and who possess deep thirst for prema; anusrtå (anugatå)—in the wake of, under the guidance of; så rågånugå ucyate is called rågånugå-bhakti.

Examples of spontaneous devotional service can be easily seen in Kråña’s direct associates of Vrndåvana. The spontaneous dealing of the residents of Vrndåvana in relationship to Kråña is called rågåtmikå-bhakti. (Bhakti that follows in the wake of this rågåtmikå-bhakti is called rågånugå-bhakti.)

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

Śloka 271
rågånugå-vivekårtham adåu rågåtmikocycate

anvaya: rågånugå-vivekårtham—in order to thoroughly understand the meaning of rågånugå, or spontaneous devotional service; adåu—initially; rågåtmikå ucyate—rågåtmikå-bhakti, or innate spontaneous devotion, is discussed.
Rāgāmikā-bhakti, or innate spontaneous devotion, is initially discussed in order to thoroughly understand the meaning of rāgānuga-bhakti.

Śloka 272

īṣṭe svārasīkī rāgāḥ paramāvīṣṭātā bhavet
tanmayi ya bhaved bhaktiḥ sātrā rāgāmikoditi

anvaya: ēṣṭe (svātmasūrya viṣaye)—objects favorable to the self; svārasīkī (svābhāvikī)—spontaneous attraction; yā paramāvīṣṭātā (atyantābhiniveśanā tasya hetūḥ prarāma-tṛṇa ityarthat)—being completely absorbed in thoughts in it, complete absorption being the cause of intense thirst or desire of love); sā rāgāḥ bhavet / tanmayi (rāgaika-prerita)—that rāga that is executed with; yā bhaktiḥ bhavet, atra (asmin sāstre)—the Śāstras define that bhakti as; sā rāgāmikā uditaḥ (kathitā)—is called rāgāmikā.

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

Śloka 273

sā kāma-rūpā sambandha-rūpā ceti bhaved avidhā
anvaya: sā avidhā bhavet, kāma-rūpā (kāmera rūpyate kriyate iti tathā) devotional service [under the heading of rāgāmikā-bhakti] is kāma-rūpa and sambandha-rūpā (sambandhena tad evad hetukena rāga-ūśeṣeṇa rūpyate kriyate titat tat-prerita ityartham) sambandha-rūpā (sambanda is a special form of rāga, its purpose being performed out of relationship); ceti and thus is.

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

Śloka 274-275

(Sṛimad-Bhāgavatam 7.1.30-31)
kāmāvṛtta-dveṣāt-bhayāt snēhād yathā bhaktīyasya manuḥ āveṣa ya
d agham hitra baharans tad gatiṁ gatlāḥ
gopāḥ kāmād bhayāt kamsa dveṣacamādyādayo nṛprā
sambandhā trstānāḥ yugan snēhād bhaktāvaya tantra vithi

kāmā—from lust; dveṣā—from envy; bhayā—from fear; snēhā—from affection; yathā—as well as;

bhaktā—by devotion; āveṣā—in the Supreme; manuḥ—
the mind; dveṣā—absorbing; tat—of that; agham—sin;
hita—giving up; bahāvah—many; tat—of that; gatiṁ—
path of liberation; gatāḥ—attained; gopāḥ—the gopīs;
kāmā—out of lusty desires; bhayāḥ—out of fear;
kamsa—King Cāṁśu; dveṣāḥ—out of envy; caitāya
dāyaṁ—Śīvūpāla and others; nṛpaḥ—kings;
sambandhāḥ—out of kinship; vṛṣṇīyāḥ—the Vṛṣṇis or
the Yādavas; snēhāḥ—out of affection; yūyam—you (the Pandavas); bhaktā—by devotional service; vayam—we;
vibho—O great King!

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

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

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

Śloka 276

ānuśūrya-viparītyā sād-bhūti-dveṣā pariāhatau
snehasya sēkha-vācād vādha-bhūtyā ānuvatītā
gopīs may be considered examples of spontaneous love in sensual attraction.
are both accepted as reasons for rāgānugā-bhakti, or spontaneous devotional service. The attraction of Kamsa to Kṛṣṇa in fear (bhaya or bhīti) and the attraction of Śiśupāla in envy (dveṣa) are not accepted as devotional service, however, because their attitudes are not favorable. Devotional service should be executed only in a favorable frame of mind. Therefore, according to Śrīla Rūpa Gosvāmi, such attractions are not considered to be in devotional service.

Śloka 277
kim vai premābhāhāyitvānnopayayo tra sādhane
bhaktya vayam iti vyaktam avidhi bhaktir udirita

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

Śloka 278
yad arunām priyānāca prāpyam ekam ivādītam
 tad brahma-krṣṇāya v a t kīrānārkopamājuṣoḥ

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

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

TEXT 149
rāgātmikā-bhakti—
ˈmukhyaˈ vraja-vāsi-jane
tara anugatā bhaktirā
tāra rāgānugā-name

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

PURPORT
In his Bhakti-Sandarbha Jiva Gosvāmi states:
tat evaṁ tat-tad-abhimana-lakṣaṇa-bhava-viśeṣvāna svabhāvika-rāgasya vaisistye sati tat-tad-rāga-
praṇyaṅkta śravaṇa-kīrtana-smarana-pada-sevana-
vandanatma-nivedana-praya bhaktis teṣam rāgātmikā
bhaktir ity ucyate. . . . tatas tadyāṁ rāgam
rucyanugacchanti sa rāgānugā.

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

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

bhaj ītyeṣa vai dhātubh sevāyām perikirtitaḥ
tasnāi seva bhudhaiḥ prakṛtiḥ bhaktāḥ sādhasa-bhāyaśī
dhāyasi

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

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

ye me bhaktā-janāḥ pārthā
ne me bhaktās ca te janāḥ
mad-bhaktānāṁ ca ye bhaktaiś
te me bhaktatamā matāḥ

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

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

If we look at the song gurudevā kṛṣṇā bindu diyaḥ, Śrīla Bhaktivinoda Ṭhākur is asking gurudevā, sakale samāṇa karite śakati deho natha yathāyatha—“Oh, Gurudev, please give me the strength to show sincere homage to all living entities.”

If we look at the word samāṇa, respectful and sincere homage, this must include the activity of service. If one is not serving at the feet of bona fide Vaiṣṇavas, then how is he sincerely offering homage? All of one’s folding of prayerful hands and bending of knees will be an external show, nothing more than anukramaṇa, imi-
By the mercy of Kṛṣṇa one obtains guru and by the mercy of guru one obtains the seed or faith of bhakti. So, this is the system of our paramparā, bhakti creates bhakti. Those who are bereft of a bona fide guru, their hari-kathā will give a poisonous effect full of misconceptions...

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

Avaiṣṇava-mukhodgīrnāṁ
Pūrāṇāṁ hari-kathāṁ tiṁ
Śravaṇāṁ naiva kartavyam
Saropocchītāṁ yathā payāḥ

“Milk is such an extremely pure substance; it is most tasteful, nourishing and gives relief to all hunger. Still, if this excellent milk is touched by a snake, it becomes poisonous. Like this, the hari-kathā, the pure nectarine talk, that flows out of the lips of a śuddha Vaiṣṇava and are drunk, inspire devotion in the hearts of the living entities. But the hari-kathā that cozes out of the mouths of the nāmāparādhī non-vaiṣṇavas is like that, it is only nāmāparādhā. One should not hear this kind of nāmāparādhā at anytime. Its effect drives auspiciousness far away, and just like a snake that sips the milk, it only gives inauspiciousness to other living entities.”

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

One might ask, if Kṛṣṇa says that those who are devoted to my devotees are my uttama devotees, then why does Śrila Bhaktivinoda Ṭhākura ask to serve Hari’s name? First of all, one should know, nama-namānityo, Kṛṣṇa’s name and Kṛṣṇa Himself are the same. Kṛṣṇa’s abode and associates are in the same divine category, and of Kṛṣṇa’s devotees, the gopis are prominent. In Adi Purāṇa Kṛṣṇa says, na tathā me priyatamā brahmāna rudrāḥ ca pārthivaḥ na ca lakṣmī na ca lāma
ca yathā gopi jano mama—"Not even Brahmā, Śiva, Lakṣmī, nor even My own self are dearer to Me than the gopīs of Vṛndāvana."

And which gopi is prominent? In Ujjvala-Nīlamāni (4.3) it is said that tajor api ubhayor mādhurye rādhikā sarvatādikā mahābhāva svārūpayani guṇair ati-variyasi, "Among the gopīs, Rādhārāṇī and Candravallī are the principal gopīs. Out of these two, Rādhārāṇī is the topmost because her position is that of madanākhyā mahābhāva, or the highest transcendental love of Godhead. No other gopi possesses such high qualities as Rādhārāṇī. Rādhārāṇī is the highest devotee. And she is non-different from Her name, so ultimately, chanting or serving her name is pre-eminent. And the scriptures have declared it is the supreme form of religion for this Kali-yuga. Therefore Rādhārāṇī’s name must be within the mahā-mantra.

Śrīla Bhaktivanoda Thākura has stated, hare krṣṇa mahā-mantra śrī yugal-nāma, yugal-līlā cintā kara avirāma—The hare krṣṇa mahā-mantra is the name of the divine couple, continuously think of the līlā of the divine couple, with Rāma standing for “Rādhikā-Rāma”. Our main ācāryas are dedicated to this purpose of rādhā-dasyam as written in Śrīmad Bhaktivanoda-Viśāla-Dāsakam, verse 9, by Śrīla Bhakti Rākṣaka Śrīdhara Gosvāmi Mahārāja:

śrī-gaurāmuna maṭaṁ
svārūpa-viditaṁ rūpāgraṇa-jñāntāṁ
rūpā-prītiṁ purīveśitaṁ
raghu-ganar-āśaṅitaṁ savitaṁ
jñāyair abhīrakṣitaṁ
śuka-śīva-brahmādī-samanāntitaṁ
śrī rādhā-pāda-sevanāntitaṁ
aho tad-dattāṁ iśo bhavāṁ

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

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

In actuality, Śrīla Bhaktivanoda Thākura is an eternal associate, and his īṣṭadevi is always present in his chanting. The name hari is given for the not-so-advanced common mass because in the lower stage of devotion when the anarthaś are still present in the heart, one would take the most fabulous, intricate service of Śrīmati Rādhārāṇī to be something trifling. Therefore he also says sakale, to all living entities, this covers from the most wretched entity in patałaka to the highest divine entity in Goloka Vṛndāvana. Guru is needed to render service even to the divine couple. As Narottama Thākura has said in Śrī Rūpānu-gaṇa-Māhātmya, regarding his relationship with his dīkṣā guru, prabhu lokanātha kebe sūraṅge laṭā ṣaṁā ṇī ṣrī rūpānu pāda-padma maṇa saṅkar-ṣaṁśe—"When will my Prabhu Lokanātha take me with him and offer me to the lotus feet of Śrī Rūpa Mahārāja?" So, if you feel that your guru has not offered you to the feet of Śrī Rūpa and Raghunāṭha, then your spiritual goal has not been attained. Then sīkṣā must be taken and the disciplic process must go on.

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

This most wretched and aspiring servant of Tridandī Svāmī Śrīla Bhaktivedānta Ṣrī Śukadeva Gosvāmī requests you humbly to beg Krṣṇa for a bona fide dīkṣā, initiating, or sīkṣā, instructing, guru. And those who are following these principles, kindly give me one drop of mercy so one day I may properly serve Guru and Viṣṇu.
Śrī Bhaktivinoda Ṭhākura:

śuddha-vaiṣṇava yāhā balena tāhā sakalai satya; tāhāte pakṣa-pratipakṣai nāi tabe tāṅhādera vāk-kalahe rahasya āche/ yaṁhādera buddhi—māyikī, tāṅhāra śuddha vaiṣṇavadigera prema-rahasya-kalaha bujhite nā pāriyā pakṣa-vipakṣa-gata doṣera āropa kareṇa

(Śrī Śrī Brahma-Samhitā)

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

Sri Guru's mercy is everything—guru-kṛpa hi kevalam. Therefore one should pray as follows:

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

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

bhūmau skhalita-pādaṁ
bhūmir evaṁvālambaraṁ
tvayi jītāparādhatāṁ
tvam eva śaṁrāṁ prabhō
—śkanda purāṇa

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

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

(Swāmī B.P. Purī Mahārājā, ART OF SADHANA)
Gurudeva! Bāda Kṛpā Kari'
—Gurudeva! By Your Great Mercy!—
Śrīla Bhaktivinoda Thākura, Śrāṇāgati

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

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

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

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

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

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

3) śaśāva-yauvane jāda-sukhe-sainge
   abhyāsa haila manda
   niča-karma-dōse  e deha haila
   bhajanera pratibandha

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

śaśāva-yauvane—in childhood and youth; jāda-sukhe-sainge—in pleasures that are mundane; abhyāsa—habits; haila manda—become spoiled rotten; niča-karma-dōse—my offensive acts; e deha haila—my mind have become; bhajanera—Hari’s service; pratibandha—an impediment.

4) vārddhakye ekhana  pača-roge hata
   kemanē bhajiba bala
   kāṇḍiyā kāṇḍiyā  tomāra carāne
   padiyāchi suvihvāla

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

vārddhakye—in old age; ekhana—now; pača-roge—the five diseases; kemanē—how; bhajiba—will serve; bala—strength; kāṇḍiyā kāṇḍiyā—weeping; tomāra—your; carāne—at the feet; padiyāchi—I have fallen; suvihvāla—overcome with tears.

Note (Śrīla B.R. Śrīdhara Mahārāja’s notes on Śrāṇāgati): Godruma—nondifferent from Nandiśvara or Nandagrama; ei vṛaja—Vṛaja or Vṛndāvāna is nondifferent from Navadvipa; pratibandha—impediment, interference and hindrance (antarāya, vīgna and bāḍha); pača-roga—the various kinds of diseases that plague one are ignorance, pride, passion, envy and false ego (avidyā, asmitā, rāga, dveṣa and abhiniveśa)—these five kinds of miseries are called pača-roga).
The Last Vyāsa-Pūjā of the 20th Century

A Discourse given by
Om Viśnupāda Śrī Śrīmad Bhaktivedānta
Vāmana Gosvāmi Mahārāja

Śrī Devānanda Gaudīya Math, Śrī Navadvipa Dhāma,
31st December 1999

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

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

‘tad vijayānāthāṁ sa guruṁ eva bhavaccheta
śant-pānāṁ śrotānām brahma-niśthām’

“That person who is desirous of his welfare, in order to obtain direct realization of the supreme absolute reality, bhagavat-tattva-vastu-vijñāna (practical knowledge directed towards prema-bhakti), should approach the sad-guru who knows kṛṣṇa-tattva as well as the purport of the revealed scriptures, and humbly submit oneself with offerings of the sacrificial firewood (samūlha) of body, mind and words.” (Mundaka Upanishad 1.2.12)

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

The Twenty-First Century Begins

In the present world there are many people who are nāstika, atheistic, and they won't accept it, since they consider it to be unnecessary. Now we live in the twentieth century. From tomorrow the twenty-first century will begin. The educated persons of the twentieth century think this century is the Age of Science and Renaissance. At the time of the Renaissance all spheres, all areas and subjects flourish and develop—industry, Art, literature, and so on. When the Arts blossom and different brilliant-minded persons appear, this is called a Renaissance. But those who follow spiritual guidelines—their worldview is different.

The Aryan viewpoint is different from the viewpoint of modern people. In the scriptures we see that India has been guided by saints. During ancient times India was dispensing spiritual education to the masses through these saints, munis and rṣis. Gradually that trend of
"We are offering our prayers to all our guru-varga, and we want to get their blessings. I also want to get the blessings of my Godbrothers. I ought to pass my last years respecting them."

education has been more or less changed.

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

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

But what about morality and the ideal standard (nīti-ādāra)? Shouldn't this subject also be present in a person's life? Of course, it should be present. But this morality and the ideal standard is now abolished, and the whole world is falling down, the whole world is becoming nāstika, atheistic. We study the Vedas, Vedānta, the Upaniṣads, Gītā, Śrimad-Bhāgavatam, and by this we come to comprehend that without morality and an ideal standard a man cannot be called a man or human being.

Bhagavān first created water, three-fourths water, one-fourth land. Then He created trees, plants, then aquatics. In this way He created everything. But premamāyī Bhagavān (Krṣṇa, the full embodiment of divine love) was not satisfied. So then He created man, giving Him His own shape. After that He became satisfied. Why? He gave many qualities to man. He created humans and made arrangements for their living. Nowadays people spend all their energy just for their bodily maintenance, but in a godly society simply by following the rules and regulations of that society we maintain our life. Man has already forgotten these rules. If we consider the scriptures we can see that those who don't follow God and the rules of the society are not counted as men. Then the next level of human beings—those who accept God and His laws. Here there is an acceptance of nīti (morality) and ādāra (the ideal standard). Next we see people who lead their lives under guidance. It is called mukulita-cetana—consciousness is beginning to blossom. Next, those who perform sādhanam-bhajanam, and their consciousness is called vikacita-cetana, blossomed consciousness. And then there is pūraṇa-vikacita-cetana—fully-blossomed consciousness. These are the siddha-māhātmās, the liberated souls.

Human beings are divided into the divine and demoniac. In Gītā (16.6) we see: dvau bhūta-sargaṁ loke śmin daśva āsura eva ca—"In this world there are two types of created beings: the daivika or divine and the āsura or demoniac." Viṣṇu-bhaktas are devatā, divine or godly. Now we see that society is divided into āṣṭika (theistic) and nāstika (atheistic). It is commonplace to say everyone is equal in society. But śāstra
is saying that this judgment is wrong. Why? If you live in this world, you should follow niti-ādārā, morality and ideal standards. Those who don’t follow these rules are not accepted as human beings. They cannot be accepted in the paramārtha-kṣetra, the spiritual domain.

In every way our saints have been accepting this niti-ādārā. By the precepts and blessings of such saints this India is considered holy and pure. Now people cannot really understand it. They think that food and shelter is the main thing. We have seen that in these countries where jñāna, knowledge, and vijnāna, science, are highly developed, they have no want of food and shelter—that problem has been solved by them—but still they have no peace.

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

If we search, then we’ll see—we can find it in niti-ādārā. It is said that a human being is one who follows niti-ādārā. If we avoid this niti-ādārā, yet all the time abusing and fighting with each other, and if war has become an unending affair, then all this becomes the object of our sorrow. Material science has given us some facilities, some advantages, but when politics entered, then it created many problems. They can only declare from their tribune or raised dais that “We will live our lives together in a friendly manner!” But in reality this is not going on. If everyone does not live a simple and respectful life, then how can they be relieved from their sorrows and sufferings? Today the world is suffering so much. So, we have seen—those who are educated, they are thinking about it; they are trying to express themselves about these sufferings. Why? First of all, a man is trying to solve the problem of food and shelter. When this problem is solved, then he may discuss whether God is there or not. But the precepts of sanātana-dharma are not like that.

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

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

In this world there are always problems. Many types of dangers and troubles are there. We are to accept this and go forward. If we discuss sanātana-dharma, we can see that this world is made of sorrow and suffering. Śrīmad-Bhagavatam tells us, tasman idai jagat aśeṣam...pūraṇa duḥkha-duḥkhām—“This entire world is filled with sorrow and suffering.” If this world is made of duḥkha, then how can I get any peace? Trying to get peace or happiness, to which degree can we solve this problem? Sāstras tell us that they are there now and they will always be present. Why? This world is comprised of sorrow and suffering.

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

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

"Love Thy Neighbor... but Whenever You Extend Your Hand..."

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

But the Aryan āryas, knowing this mūlatatvam, this original truth, from the beginning, give precepts as to how a man should live life in this world. One great man said that "Spiritual India bestows beneficence on others." The world gets benefit from it. There are such words as kindness, benevolence, mercy, but there is no application of them—nobody is giving dayā, mercy. What shall we do? Dharma? Many religions exist to propagate dharma, but what is meant by dharma, really? If it is ātmā-dharma (religion of the soul), then all the world could live life in peace and friendship. In Sāya-yuga the worship was one and the caste was one. In Treta-yuga the caste was divided, and from that the problem has started. Different types of men have different types of worship. This also created a problem. Nobody can tolerate each other. So, if there is one worship, one dharma, then there are less problems. The sāṅkhyā philosophers very specifically, in fact Kṛṣṇa Himself advised, but we cannot accept His instructions. To achieve peace we use our own intelligence and education. But it is absurd to get peace this way.

The Original Supreme Personality of Godhead is Kṛṣṇa, but we don't accept the advice of Kṛṣṇa. We think that He is just an ordinary man. We think He is a political leader. So, what result shall we get? There are superiors, and we ought to accept and respect them. Without accepting them we cannot receive any benefit. During childhood we learn the alphabet and at that time we need an advisor or teacher. Nobody is born already educated. In the modern age people think everything is the same. Everything is mixed—senior, junior. So, what is to be done? If all are equal, then who will carry out the orders? Who will take instructions, upadeśa? Our seniors—the sāṁkhyas, our guru-varga—give such beautiful instructions. How many rules and instructions are given in sāstras! Everything has great value. If you follow, you'll be benefited. But we do not accept any instruction. God Himself is giving directions, but we have doubts: "How can I get benefit from that?"

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

"All that is spoken by God is truth." If God gives instructions and we doubt them, then how can we benefit? To a child we teach an alphabet. If he asks, "Why are you not teaching me the history of language?" Then the child will not understand the subject, so the teacher will not teach him this, because it would be absurd. But all people throughout the world are asking like this child. In the Gītā (4.34) it is said, tad viddhi prájitām paripraśaṇa sevaṁ. A disciple should bow down, obey, be humble and low. Again, questions are to be put forward to understand the subject matter. If you are learning something or reading something, then naturally some questions will arise. But at present we have no target or object in our minds when we are learning or trying to know something.

A teacher may test us; there is a method. A question may be asked, but there will be no answer because we are not in a submissive mood. Really, if one wants to get answers to his questions, he should ap-
proach the preceptor in the mood of service. When Gurudeva sees three kinds of qualifications in you: prapūtā, paripāraśa and svād, then he will give the answers. In that case we are all lacking these qualifications. We only have questions, but we are not ready for service or willing to remain humble. The guru and the disciples are not in the same category.

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

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

If we do not follow the saints, we shall suffer from pain. That is explained in sāstra. In which way shall we go? We lead our lives without accepting the laws of sāstra, but sāstras describe every possible situation. In Indian law and in foreign laws (such as British Parliament)—everywhere there is vidiśa, rule, and niśida, prohibition. Originally these laws were given by sāstras and from them they have come now to the modern codes. We live in India, so we should follow the laws of the Indian government. Why? Those who follow, they can live in India. But people cannot accept this judgment because of bad character. The saints have spoken universal truth, axiomatic truth, absolute truth. That cannot be changed. Nevertheless, this country is run in such a way that if we don’t feel comfortable from this, then addition and alteration will follow. First we should understand all laws and rules. The Sun rises in the East every day; it is

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

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

This fatra-darśana, or philosophy of reality, is very beautifully described in the sāstras. Nice examples and logic are given. But we are following some manufactured plans, and in this way we are going to live and go forward. We want to live like this and at the same time get peace. If the world is made of sorrows and sufferings, then where will happiness and peace come from? When we are getting some experience of happiness and peace, usually it’s only for a short time. Suppose we can make up a big plan and try to execute it, thinking that we’ll get peace by this, but it will never be fulfilled. If one is saying that deha-dharma (bodily religion) and mano-dharma (mental religion) is real dharma, then it will be a mistake. But if we all follow the religion of the soul (jaiva-dharma), then the whole world will get peace. This is the teachings of the saints. Why are we forgetting these teachings?

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

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

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

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

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

siddhānta baliyā citte nā kara alaśa—

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

īśā haite kṛṣṇe lāge śadrṣha mānasa—

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

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

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

—Vyāsa-pūjā titi, or Guru-pūjā—

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

I am speaking now about sanātana-dharma. If one practises in his life just a little of it, then the result of it will not vanish. It will be deposited, and in the next life one will take birth in a devotee’s house. Again you will get the opportunity to perform bhajana. Sāstra says so. Many people think now that they do not accept birth again and again. In some countries there are religions like this. And nowadays many accept such theories. We see only this world before us, not any other. But if one performs good deeds, then he will go to the pious world, if one performs bad deeds, he will go to the impious one. In this world exist both prison and heaven. We are bound to accept it. If we accept only this world, but not any other one, is it proper? This is not right. We are bound to accept jānmanantarvarūḍha, the doctrine of transmigration, be-
cause it is a reality and a truth. We are reading in the Gītā (6.41): śucināṁ śrīmatāṁ gehe / yogyabhūto bhījyate—"He takes birth in a righteous, pure family of aristocratic brahmanas."

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

So what should we do? Kṛṣṇa said, "My birth is supernatural, aprākṛta." But those who are foolish don’t want to accept. When people think God is a common man, what happens? They are losers and they make mistakes everywhere. What is tattva-darśana? We should accept the Supreme Lord and His order. If we do not accept God, is there any loss? We cannot know even primary spiritual knowledge if we don’t accept this direction. Kṛṣṇa says in Gītā: pitāham asya jagato. Kṛṣṇa says He is the root of sarvātana-dharma. Sanātana-dharma is not created by God; it is natural atma-dharma, original dharma. If someone asks me, "God has created this world, but who has created this dharma?" This is a mistake. Kṛṣṇa, the Supreme Lord, had been present before the existence of material time, thus it is said. Who will create Him? If He becomes someone’s son, then it is His lilā; it is beyond expectation, because actually He is not born. Exception, the honorable exception. That is spoken. If He kindly accepts someone as His superior—good. God is so kind that He can even turn a crow into Gauḍa. God is so kind like this.

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

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

At the time of Śrī Caitanya Mahāprabhu we know of nāmācārya Haridāsa Thākura. He was feeling sad, and knowing the sickness of Haridāsa, Mahāprabhu came to him. He asked Haridāsa,
Haridāsa, what is your trouble?” Then he replied, “I have no problems. The only trouble I have is that I cannot finish my saṅkhyā-nāma, the fixed number of rounds. I am chanting three lakṣas a day, but now I cannot complete it and so I am feeling uneasy.”

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

When we are going to do bhaṣajana, there will be some sufferings and troubles also. Vaiśṇavas are saying that if we see any troubles with Vaiśṇava, we should know that this is supreme, transcendental happiness for him. “In service to You, my Lord, any suffering that is coming, that is happiness. This kind of suffering removes birth and death.” When we serve Guru and Vaiśṇavas, some troubles can come, but you should not mind that suffering. One’s own interest should be sacrificed for the service of Guru-Vaiśṇavas. This is the teaching of the mālājanas. It is a blessing to take birth in India, but now people cannot understand this. The poet tells us, bharata-bhumite hīla manusya jīna jara (CC ādi 9.41). Shall we get another chance to take birth in India as a human being? In India many, many saints have been doing austerities, sādhana. Nowadays people are not being taught that if you have taken birth in India, you should do bhaṣajana. So, from birth, people are taught incorrectly. We are moving along with that misdirection now and in the future it is going to be continued. Then how can this India be corrected? We are to listen to our real guardians. But who is my guardian? We cannot find out.

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

The meaning of the worship of Vyāsa-deva, guru, is that all our guru-varga is to be worshiped. We should accept and respect those who belong to our guru-varga. “Gray hair should be respected.” That is spoken, but nāstika people do not accept this. We are seeing that in a family, young men think that the old men and women should be sent to an island, thrown out. What kind of nīri, morality, is this? It is all the political rules of nāstika men. Bad morals, against an easy solution. Brāhmaṇa, kṣatriya, vaiśya and śudra—society is divided into these four classes. Nāstika men are telling that it is a mistake, the mistake of pīṭha, the saints. Many people will not want to hear. But pīṭha do not commit mistakes. muniṇaḥ ca mātir bhraṃma—this phrase is now being spoken: “A saint can also make mistakes.” But factually it is not right.

Brahmā, Viṣṇu and Maheśvara
—Who is Superior?

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

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

But Śiva Tākura is the dearest devotee of the Lord, and he is a
Vaishnava. Siva and Sivani, Parvati, are always thinking of God in meditation. But at that moment, Siva became very angry, his whole appearance became extremely fierce—and this form is called Mahakali murti. Siva destroys this world assuming this form. At that time Sivani accepts the form of Mahakali. Everywhere destruction and devastation come about. So what shall we do?

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

A very small child often kicks his parent. At that time the parent is so happy. In the same way Lord Vishnu was saying, “You are My grandson, and I feel such affection for you. I receive Your kick on my chest forever!” But Bhrigu kept insisting, “O Prabhu! Punish me, punish me! Then the whole world can take a lesson from that.” At last the Lord said, “All right. In krsna-lilas you will become a hunter and shoot an arrow into my foot. Then it will be solved.” After hearing this, Bhrigu went back to the assembly of saints on the bank of Sarasvati and described everything to them. Then everybody came to the conclusion that Lord Visnu has so much tolerance, so He must be the topmost of all deities. He is always merciful, mercifully He thinks of others, and His mercy is everywhere. This tattoo-darsana, philosophical truth, is a lesson to the world.

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

Our Prayers Are to All Our Guru-Varga

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

Tridandi Swami Srimad Bhaktivedanta Trivikrama Maharaja
Vākya

-atimartya caritrāya
svāṣritaṁañca-pāline
jīna-duḥkhe sadārttāya
śrī-nāma-prema-dāyine

The guru-stutis or praises that are produced by disciples who are still in gross material bondage are kapāṭata (hypocritical), pratiṣṭhā-
śrīla Kṛṣṇadāsa Kavirāja Gosvāmī has written in Śrī Caitanya-
mūlaka (root of the desire for name and fame) and āropa-siddha (karma-
Caritāmaṭa (ādi-līlā 5.205-207):
miśra-bhakti, devotion dominated by fruitive desires)."

Genuine Humility 
and Imitative Humility—

In Śrīma Mahāprabhu’s Śrī 
Sikṣāstaka, 3rd stōka, it distinctly says:

“One who feels lower than a 
blade of grass, is more tolerant 
than a tree, devoid of false pres-
tige, and is able to give honor to 
al others, is qualified to always 
chant the holy names of Hari.”

“Jagāi Mādhāi haiśe muś̄ī se pāpiś̄a 
purīṣaṁ kīś̄a haiśe muś̄ī se laghiś̄a
mora nāma śune yei tāra pātra kṣaya
mora nāma laẏa yei tāra pāhaṅa
emana nirguṇāya more kēhā kṛpā kare
eka nityānanda viṁu jagoṁ bhītare

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

mo-pāpiś̄he anvīṁa śrī-yuṇāśīna
mo-hena adhāme dīlā śrī-rūpa-caruṁ
nityānanda-dāyaṁ more tāṅre dekhiṭa
śrī-rūpa-madana-mohane prabhu kari dīlā
mo-adhāme dīlā śrī-govinda daraṁva
kahībaṁ kathā nehe akā́tha-kathāṁ

33
"Though I am most fallen and sinful, I have come to Śrī Vṛndāvana where He has coniuered on me Śrī Kṛṣṇa Gosvāmī’s lotus feet. Nityānanda’s mercy has revealed to me my divine masters, Śrī Rādhā-Madana-Mohanā. He granted one as low as me the darśana of Śrī Govinda. My words fail to describe this, nor is it fit to be disclosed." (CCādi-tīta 5.210, 216, 217)

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

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

On the other hand, for Śrī Gurudeva’s disciples to give that same instruction, in spite of being incompetent and fallen, being incapable to enhance that mood, simply shows dishonor and neglect towards Gurudeva. Even, while performing activities that are most abominable, we see that they paint Śrī Gurudeva’s activities and glories in a most dark way. In this way, the disciple gives his stutis or prayers of praise again towards Gurudeva and, for this reason, displays so much sadness and melancholy. Can we not understand such behavior towards Śrī Gurudeva to be filled with hypocrisy and cheating? Such a display of devotion like this towards Śrī Gurudeva is so far removed from the genuine behavior, that is easily deduced.

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

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

Below are quotations from the mahājanas and our guru-varga’s literatures and their own expressions of divine humility such as adharma, dīna, abhāgā, and so on, that have been written down for observation. Are these expressions fit to be abandoned or not worthy to be esteemed? What will be the result of one’s devotion if these words are altered? I am pondering, "Is this not one kind of foolishness?" For the convenience of readers the dainya-vākya, or words and expressions of humility of the mahājanas, the exulted Vaiṣṇavas, and our guru-varga that has been published in the fifth edition (Bengali) of Śrī Gauḍīya-Gitī-Guccha has been recorded below by page number, dainya-vākya and the mahājana who wrote the song:

100—
dīna narottama kānde
(this fallen Narottama is weeping)
Narottama Ṭhākura

102—
sparsīyā vaisnava-deha e durjana chāra
(having touched a Vaiṣṇava’s body
this wicked, contemptible person)
Bhaktivinoda Ṭhākura

105—
kāṅgāla sukāṅgāla durjana e jana
(this wicked person is the poorest
beggar of beggars)
Bhaktivinoda Ṭhākura

110—
e dīna pāmara haibe uddāhāra
(deliver this fallen, sinful person)
Kṛṣṇadāsa

115—
deva kāndana bole mui abhāgijā
(Devakāndana says, “I am so unfortunate!”)
Devakāndana

131—
dīna hina mīcha-mati, rāmānanda dāsaati
(This most wretched, fallen and foolish Rāmānanda Dāsa)
Rāmānanda Dāsa

144—
āmi ta' durjana ati...e palita chāra
(I am indeed the most abominable person... useless and fallen!)
Bhaktivinoda Thakura

151—
dhik dhik abhagiyi kena nahi mare
(With a throb of the heart, I say, "I am so disgusting, why don't I die!")
Krsnadasa

161—
dhik dhik narottama bisa
"Fie! Shame on this servant, Narottama!"

164, 165—
same as above

176—
lalita sakhiya arogaya kinkari
(an unfit servant of Lalita sakhi)
Bhaktivinoda Thakura

186—
mudhera maingala, tumi anvesave
(you will search for fool's gold...)
Bhaktivinoda Thakura

190—
ma-hena adhama jane
(no more fallen person than me)
Narottama Thakura

193—
kahe dina narottama bisa
(says this fallen Narottama Dasa)
Narottama Thakura

194—
dina narottama bisa karaye
(fallen Narottama Dasa is doing...)
Narottama Thakura

198—
dina hina vinodera gati
(the goal of this fallen, worthless Bhaktivinoda)
Bhaktivinoda Thakura

200—
dina krsnadasa kahe nama-sankirtana
(this fallen Krsnadasa sings nama-sankirtana)
Krsnadasa

200—
ami ati manda
(I am so dull)
Krsnadasa

242—
roye bhaktivinoda mati-hina
(this ignorant Bhaktivinoda walls)
Bhaktivinoda Thakura

246—
ami ta' patita
(I am very fallen)
Bhaktivinoda Thakura

251—
sakalera pada-raja yace dina hina
(this fallen, worthless person is begging for the dust of the lotus feet of everyone)
Dayita Dasa

256—
e bhaktivinoda dina hina
(this fallen, worthless Bhaktivinoda)
Bhaktivinoda Thakura

284, 300, 301—
kahe dina premarnanda
(says this fallen Premarnanda)
Premarnanda Thakura

304—
kandiya kandiya bale ami ta' adhama
(Weeping, I say I am indeed most fallen)
Bhaktivinoda Thakura

314—
bhaktivinoda ati dina akitacana
(Bhaktivinoda is very fallen, possessing nothing)
Bhaktivinoda Thakura

330—
e bhaktivinoda dina sadhu-bhakti-hina
(this fallen Bhaktivinoda is always without pure devotion)
Bhaktivinoda Thakura

332—
e bhaktivinoda chaara
(this contemptible Bhaktivinoda)
Bhaktivinoda Thakura

342—
dhik mora e jivana
(fie, shame on my whole life!)
Bhaktivinoda Thakura

358—
tomara carane aja e kangala chaara
(this menial beggar is at your feet today)
Bhaktivinoda Thakura

400—
abhagya kevada care nama-sankirtana
(this unfortunate Kevada performs nama-sankirtana)
Sri La Bhakti Pragnana Kevada
Gosvami Maharaja

Determine whether the Glories are for Genuine or Bogus Guru—

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

\[\text{gurave bahurah sami siva-vritapa-haranah} \]
\[\text{durakalyasaad-gurah devi isye-santapa-haranah} \]
“O Devi! Plunderous gurus who steal away disciples’ wealth are many, but sīṣya-santāpa-haraka, that is, the sad-guru or bona fide guru who is able to give relief from birth, death, old age, sickness, lamentation and suffering to his disciples, is very rare to find.”

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

If one takes dīkṣa from such a false guru like this, calling out to him with such accolades as sad-guru, jagad-guru, paramahamsa-kula-cuḍāmaṇi, aṣṭottara-śata-śrī, viṣṇupāda, prabhupāda, anāṅga maṇjari, gosvāmi, and so on, is it truthful or proper?

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

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

Âmâra jîvam, sadâ pâpe rata,
nâhika punyero leśa
parere udega, diyâchi ye kata,
diyâchi jivere kleśa

nija sukha lâgh, pêpe nahi dâri,
dayâ-hîna svârtha-para
para-sukhe duhkhi, sadâ mithyâ-bhâśî,
para-duhkha sukha kara

âseṣa kâmanâ, hrdi mâyhe more,
krodhî dambha-parâyana
mada-mattâ sadâ, visaye mohita,
hiinsâ-garva vibrûsana

nidrâlasya-hata, sukârye virata,
akârye udyogî âmi
pratiṣṭhâ lâgiyâ, sâthya-âcaraṇa,
lobha-hata sadâ kâmî

e hena dûrjana, sajjana-varjita,
aparâdhî nirantara
śubha-kârya śûnya, sadânartha-manâ,
nânâ duhkhe jâra jâra

vârddhakye ekhana, upâya vihîna,
tâ te dîna akiñcana
bhakti-vînoda, prabhura carâne,
kare duhkha nîvedana

padyânvâda—poetic rendering
(humility—feeling offensive at heart)

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

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

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

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

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

Now in old age, bereft of all support—
In this fallen, destitute state,
Bhakti-vinoda has come to Bhagavân’s feet
And submits this lament.
Synonyms—Word-for-Word

āmāra—my; jīvāna—whole life; sādā—ever; pāpe—to sin; rata—addicted; nāhīka—there is not; puṇyera—of piety; leśa—the least bit; parere—to others; udvega—anxiety; diyāči—I have given; ye kāta—how much; diyāči—I have given; jivere—to souls; klesa—(only) misery (the five klesa that are given out are avidyā, ignorance, asmiya, false ego, rāga, mundane attachment, dveṣa, hatred, abhinivesa, bodily identification);

nija sukha—own pleasure; lāgi—for; pāpe—sin; nāhi dāri—never fear; dayā-līna—without pity; svāṁtha-para—selfishness (no concern for others); para—others; sukhē—joy of; duḥkhi—saddened by; sādā—always; mithyā-bhāṣā—who by nature lies; para-duḥkha—others' misery; sukhā kara—I am gladdened;

aśeṣa—endless; kāmaṇa—selfish desires; hṛi—the heart; mājhe—in; mora—my; krodi—prone to anger; dambha-parāyaṇa—(dharma-dvija) insolence or pride in one's caste; mada-matta—drunk on conceit; sādā—always; viśāye—sense objects; mohita—deluded by; hiṁsā-garva—hate (envy) and pride; viṁśaṇa—special ornaments;

nīdālaṣya—drowsy (sleep and laziness); hata—ruined by; sukhāye—religious duty; virata—adverse to; akāye—misdeeds; udyogī—persevering; āmi—I; pratiṣṭhā-lāgī—formerly named and fame; sāthya-ācariya—adept at duplicity; lobha-hata—victimized by mundane greed; sādā—endlessly; kāmi—who is lusty;

e hena—such like this; durjana—miscreant; sajana—Vaiṣṇava sanga or sincere company; varjita—shunned; aparādhī nirantaram—incorrigible offender; śubha-kāra—merits; śunya—devoid of; sādā-amartha-manā—ever inclined to demerits; nānā—diverse; duḥkhe—miseries; jara jara—oppressed with;

vārthā-kāye—in old age; ekhāna—now; upāya—relief and support; vīma—benefit of; tāte—therefore; dina—fallen; akiśiṣṭa—(sāṅgati-sāmya) destitute, possessionless; bhakti-vidya—Śrīla Bhakti-vidya; prabhura—of Śrī Bhagavān; carane—to the feet; duḥkhha—his lament; kare nivedana—submits.

When Śrīla Bhakti-vidya Śāhūkara passed away, Śrīla Prabhupāda arranged a condoleance meeting in a public hall and invited many respectable gentlemen. Amongst them were the leading scholars of the time, including Bipina Pāl, the then principal of the Metropolitan School, and Satish Sarkāra, Paṇḍhari Bandopādhyāya, and others.

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

Divine Teachings and Precepts of
Śrīla Bhakti Rākṣaka Śrīdhara Gosvāmi Mahārāja

sakinyaya te mana
namo'ṇu nama'stu nityān
āṣāya te mana
raso'ṇa raso'ṇa satyan

(Vīlīpa-Kusumānjali,
Śrīla Raghunātha Dāsa Gosvāmi)

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

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

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

Devotee: These are material differences.

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

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

All the Pāṇḍavas including Arjuna were submissive to King Yudhiṣṭhira, but still they sometimes revolted against him. Peace such as the deep slumber of brahma-
nirvāṇa is wanting in vitality; it is not true lasting peace. And the absolute truth is not impersonal but a person.

"Śrīla Rūpa Gosvāmī has given us a gradation of service: When Kṛṣṇa is at the summit of Govardhana Hill and He sees Balarāma and His sākhyā friends playing in the pasturing ground below, He also sees Yaśodā with all her helpers busily preparing His meal. All the dāsī servants are seen to be engaged in some arrangement under the direction of Yaśodā. Candrāva with her group is approaching the particular meeting place; while Hṛṣībeloved Śrīmātī Rādhārāṇī is coning with Her friends to an appointed place to be united with Kṛṣṇa. All the different groups resented together around Govardhana are assemble there—sanīa, dāsya, sakhī, vātsalya, and mādhura—all are in His sight. He is overseeing everything. So, very many affectionate servants are all vying for His attention but His eyes are always drawn to Śrīmātī Rādhārāṇī and Her group."

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

"In Śrī Caitanya’s famous conversation with Rāmānanda Rāya known as rāmānanda saṅvāda in Śrī Caitanya-Caritāmṛta, He concluded that the most cherished possession is rāga-bhakti, or spontaneous loving service, rendered with a heart thoroughly cleansed of jñāna and karma; and the bhāva-sevā of Śrī Kṛṣṇa, the predominating moiety of pārakiya-bhāva, or ecstatic paramount love, and Śrī Radhā, the predominated moiety, is the only basis, the sole objective and sole recipient of ecstatic loving service. I sing the unending glories of my golden Lord Gaurasundara the beautiful, the divine abode of pure love."

("Śrī Śrī Prema-Dhāma-Deva Slotram, 23")

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

MERCY IS ABOVE JUSTICE

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

On Beauty

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

And Mahāprabhu Śrī Caitanyaadeva pointed out, “Go to the beautiful—Reality the Beautiful—He is your highest attainment. Hanker neither for power nor
knowledge, but hanker for service of the Beautiful, and thereby, you will be taken in and given entrance into the land of the Beautiful." This is the highest realization. Don't waste your energy by engaging yourself in any other pursuits, but go straight—jñāna-sāṅya-bhakti, non-calcultative devotion. By the help of sādhu-sāṅga, take the name of the Lord and try to march straight onwards to the Kṛṣṇa conception of Godhead. Kṛṣṇa consciousness is our highest achievement, and this is given by Śrī Caitanya Mahāprabhu and Śrīmad-Bhāgavatam. Śrī Caitanya Mahāprabhu recommended, "Don't waste your energy for anything else. Utilize your energy for the Kṛṣṇa conception of Godhead."

The Campaign of the Gauḍīya Vaiṣṇavas

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

Śrīla Rūpa Gosvāmī described Kṛṣṇa in a scientific way: akhila-rasāmṛta-mūrthi. Our hearts are hankering for satisfaction and happiness of different types, but He is the emporium of all such rasas, flavors of ecstasy. All types of rasas are in Kṛṣṇa and He is the personification of them all, so everyone can find his corresponding place in Him alone, and nowhere else. He is Kṛṣṇa—akhila-rasāmṛta-mūrthi. All our necessary satisfaction is personified in Him. So only He can say, "Give up everything and come to Me, and you won't have to repent. You will find your highest satisfaction." No one else has ever said such a thing in any place. Only Kṛṣṇa has said this, and Mahāprabhu pointed it out. "Go directly to that side and don't go any other way, but march straight for the Kṛṣṇa conception—that is your home."

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

On Hari-kathā, Preaching, Speaking and Writing

Once I had a talk with one of the big spiritual leaders of Udupi temple in Madras. He told me, "Sometimes I preach about Madhvācārya and the bhakti cult, but I have no time for sādhanā." I supported him. Our guru mahārāja said that hari-kathā, preaching about Kṛṣṇa, is no less important than sādhanā. Rather, it is a more living thing. Preaching is more vital. When we are preaching, automatically we must have the maximum concentration. On the other hand, while chanting on our japa beads, we may be absent-minded. When we are speaking about Kṛṣṇa to another person, we must be all-attentive. Otherwise, we can not speak accurately. All our attention will automatically be concentrated when we talk about Kṛṣṇa. And in writing about Kṛṣṇa, accuracy is even more necessary than in speaking about Kṛṣṇa. So, writing is also kīrtana. The cultivation of Kṛṣṇa consciousness may even be more intense when we are engaged in writing about Kṛṣṇa.

On the Meaning of anārpa-carīṁ cirāt (CC ādi 1.4)

In Bhaktivinoda Ṭhākura's book jaiva Dharma we find one Vaiṣṇava is asking his guru-deva, "Devotion, it is eternal; but why do you say it came from Mahāprabhu?"

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

"And what is that standard of devotion? It is this: complete surrender to Kṛṣṇa in consorhood, where every atom of the jīva soul gets welcomed and embraced by the corresponding atom of Kṛṣṇa consciousness—mādhura-rasa. That was not open to the public before. "This is my finding, my faith. You may accept, or not accept..." Sanātana Gosvāmī told like this to that Vaiṣṇava. "This is my private conception—you may take it or not." This was his reply.
Srila Narayana Maharaja
(SNM): Caitanya-Caritamrta, madhya-lila, eighth chapter. In Caitanya-Caritamrta, adi-lila, first chapter (slokas 1, 34, 35), Krsnaadasa Kaviraja Gosvami is doing praJama to his mantra-guru and all his siksa-gurus. Then especially to caitya-guru: sikhi-pincha-mauli (CC adi-lila 57), that is Krsna, his caitya-guru, and also to his mahanta-guru form (CC adi-lila 58), a manifestation of Krsna. And he's also doing praJama to Him and to all devotees. In a similar manner, he is saying: havya cChena hibaena
prabhura yata dasa sabara cara na vando dante kari ghasa (SrI vaisnava-vandan—6, by SrI DevakI-nandana Dasa Thakura). What is the meaning of havya cChena haibena?

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

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

ei tina thakura gaudyaKe kariyachena utmasati
e tinera cara na vando, tine mora natha
(CC adi-lila 1.19)

"These three Deities of Vrndavana (Madana-mohana, Govinda and Gopinatha) have absorbed the heart and soul of the Gaudhya Vaisnavas of Lord Caitanya. I worship Their lotus feet; They are the Lords of my heart." (Srila Bhaktivedanta Swami Mahara's translation)

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

Devotee: Ultimate goal.

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

Devotee: Atmarāma means that Kṛṣṇa is satisfied in Himself, and He doesn’t require anything else. And apiṇkāma means that all His desires are fulfilled, and thus He is without any attachment.

SNM: There is not anything that Kṛṣṇa wants. But He is also aneka rasa, He is also a combination of so many rasas, aneka rasa. And in this aneka rasa, He becomes Himself the hladini-śakti, Śrīmatī Rādhikā Herself. And He wants to know the mood of that hladini-śakti, and the mood of that hladini-śakti Rādhikā is mohana, modana bhāva. And Kṛṣṇa wants to taste it because Kṛṣṇa does not know this thing, that mahābhāva mood of Śrīmatī Rādhikā. So He wants to taste that mood that He does not know. So, to fulfill His three desires as Kṛṣṇa, He comes in the form of Śacīnandana Gaurahari. And then He tastes all these things. Then He knows what is mahābhāva and the hladini mood, mohana, modana bhāva. Thus He can taste, otherwise He can’t. That is why He came in the form of Śacīnandana Gaurahari, to taste these three desires of His own, which were not even tasted in kṛṣṇa-lilā, the pastimes of Kṛṣṇa. But He will have to take training. And where will He take training?

A School in Vṛndāvana at Rādhā-kuṇḍa

There is a school in Vṛndāvana at Rādhā-kuṇḍa. The principal is Śrīmatī Rādhikā Herself, and there are so many professors of each department of that love. That love has so many faculties. (There are eight moods and eight heads of departments, Lalitā, Viśākhā, Citra and the others. So He took admission in the college of Viśākhā, that is, Rāya Rāmānanda. Because she is so intimate with Rādhikā, she
knows all this. She took birth on the same day, their age is the same, their qualities are alike and they are bosom friends, always living together. So she knows the heart of Śrīmati Rādhikā, how She’s feeling separation from Kṛṣṇa, and how She’s becoming happy when meeting with Kṛṣṇa; everything, she knows. There is nothing that Viśākhā does not know. So He took admission on the bank of Godavari.)

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

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

suṣṭiyā nāmādālā-ṭhākura-ṛṣita
saṁ-bhakti-sādhana-cayamāṇī
gaurādhītāy etair amanaṁ viśvīṁvats
nājīṁ api rāma-caritānupattāṁ

Šrī Caitanya Mahāprabhu, who is known as Gaurāṅga, is the reservoir of all conclusive knowledge in devotional service. He empowered Śrī Rāmānanda Rāya, who may be likened to a cloud of devotional service. This cloud was filled with all the conclusive purports of devotional service and was empowered by the ocean to spread this water over the sea. Šrī Caitanya Mahāprabhu Himself was the ocean of knowledge of pure devotional service.”

SNM: Any purport?

Devotee: No.

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

“If you want to understand Śrī Caitanya-Caritāmṛta, you’ll have to go to the feet of a rasika Vaiṣṇava who has attained the stage of bhāvonā.”

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

The essence of all Vedas, Upaniṣads, the essence of all. There is no seed, not anything to be rejected. Nothing, only rasa, juice, and more rasa. So all should hear it. It is coming from our guru-parampara line. From where? From Brahmā to Nārada to Vyāsa to Sukadeva...
This Śukadeva Gosvāmī has brought from Goloka Vṛndāvana this sweet fruit—the sweet fruit of rasa—here. It is coming in the guru-parampara line. So if anyone wants to taste the Śrīmad-Bhāgavatam, then they should go to a rasika Vaishnava, and the Caitanya-Caritāmṛta is the essence of even Śrīmad-Bhāgavatam—the condensed form of Śrīmad-Bhāgavatam even. What is condensed? From the First Canto to Ninth Canto we can take the essence, and the essence is the Tenth Canto. And the essence of the Tenth Canto is what? Gopi-gīta, Venu-gīta, Brahmā-gīta, Yuga-gīta...

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

So he’s telling saṅcārāya rāmābhidha-bhakta-meghe (CC madhya-līlā 8.1)—Mahāprabhu empowered Śrī Rāmānanda Rāya, who may be likened to a cloud of devotional service. Caitanya Mahāprabhu Himself is Kṛṣṇa and Rādha combined, an ocean of rasa. And He has come in the form of Śrī ocean, giving up its saltiness, everything and only taking the essence of the water, by evaporation. Not just anyone can know how this vapor came and how it turned into clouds. So what are the clouds? The essence of the ocean of rasa. Here Rāya Rāmaṇanda is like a cloud. From where did this cloud come? From this ocean. The ocean is Caitanya Mahāprabhu, and His mercy is the vapor, like the essence. And no one at that time saw how this ocean became a cloud. They saw a cloud, Rāya Rāmaṇanda. But who is Rāya Rāmaṇanda? A general person cannot imagine his mercy.

Kariṇa, mercy, condensed (ghanā)...So he’s the condensed kariṇa and condensed rasa of Śrī Caitanya Mahāprabhu. Now Caitanya Mahāprabhu has come in the form of a cloud. But one thing is there. That cloud gives showers of sweet water. How? If any forest is there, or any high mountain or hills are there, then when the clouds touch them it showers. Here again that ocean takes the shape of a mountain or forest, like Caitanya Mahāprabhu Himself, and He asked questions. When these clouds were meeting with the mountain and forest, they were melted in the form of a shower. So here, by touching Mahāprabhu again, like a mountain or forest, that cloud was melted and showers were coming. Like that rain that falls during the special star constellation, the svātī nakṣatra. When that rain falls onto different receptacles.
never heard before. He heard all these things from Viśākhā Devī, or Rāya Rāmānanda. And now He has become ratnākara, the abode of jewels, only jewels. And now He is ratnākara, now Caitanya Mahāprabhu is the abode of so much jewels here. And He is now tasting His three desires by these things. So really these are not the clouds, but the clouds were coming from the ocean, and again they were showering sweet water, and they became pearls, and then that ocean is called ratnākara, and this is the same as Caitanya Mahāprabhu.

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

So he's telling from the first stage. When Caitanya Mahāprabhu was touring in South India, He went to so many places, especially He went to Śrī Raṅgam, and He met Venkata Bhaṭṭa, Trimalla Bhaṭṭa, Prabodhānanda Sarasvatī and Gopāla. And He preached to them the glory of Śrīmatī Rādhikā, and the sweet-
ness of Kṛṣṇa. The four were Śrī Vaṁśavas, worshipers of Laksmaṇa-Nārāyaṇa. But hearing the arguments of Caitanya Mahāprabhu and the sweet pastimes of Kṛṣṇa, they were totally changed and became Gauḍīya Vaṁśavas, serving Śrīmatī Rādhikā and Kṛṣṇa Yūgala, or conjugal. Also they were given initiation of gopāla-mantra.

At First only Gopāla-mantra was in Our Line—

At first only gopāla-mantra was in our line, from Kṛṣṇa to Brahmā to Nārada, and all; even Caitanya Mahāprabhu only received what? Only gopāla-mantra from His guru-deva and coming down like this. Now we have so many mantras, because we are so weak. So many mantras are given nowadays. But before, only this gopāla-mantra was guru-mantra. It has all power, a very thick relationship with Kṛṣṇa; everything is in this gopāla-mantra. You know that Gopākumāra only by this gopāla-mantra got everything; from the beginning to end he was chanting only this mantra always. Not any other mantra. So here Caitanya Mahāprabhu was touring and He met with Gopāla Bhaṭṭa and others, and He changed them, and then He came to the Godāvari River.

He is telling here that Caitanya Mahāprabhu was like a bala-sannyāsī, like a boy sannyāsī. He was very brilliant. He came to the bank of Godāvari, and He was chanting harināma there. Rāya Rāmānanda, as Governor of South India under Pratapārūdra Mahārāja, was there taking bath in the Godāvari according to the Vedic system. So many brahmānas were reciting mantra, pūrṇa-śūkṣma, devī śūkta and others. And drums were playing there. And in a very royal way he was taking bath. When he was taking bath, he saw from a distance that a renounced order bala-sannyāsi was chanting. He was at once charmed. He left all his brahmānas, all soldiers and everything, and in a very simple garment, he came there and did prājñāma to Caitanya Mahāprabhu. Caitanya Mahāprabhu looked at him from top to bottom, and He told that, "Oh, are you Rāya Rāmānanda?"

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

Caitanya Mahāprabhu asked, "Are you Rāmānanda?" (CC madhya 8.21) tenha khae,— sei haña dāsa śūdra manda. What is the meaning?

(Devotee begins to read from Śrīla Śvāmī Mahārāja's translation) "Śrī Caitanya Mahāprabhu then inquired whether he was Rāmānanda Rāya, and he replied, 'Yes, I am Your very low servant, and I belong to the śūdra community.'"

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

The brahmānas were thinking, "Why has this sannyāsī touched and embraced this śūdra, this low caste. Śāstra has prohibited this, for sannyāsīs, don't do. And He's doing. And he's king, such a learned person, very grave, and he is weeping and embracing him and weeping so loudly. And asaṁsattvika moods are coming. Why so?"

"Like that rain that falls during the special star constellation, the svātī nakṣatra. When that rain falls onto different receptacles, according to the nature of the receptacle, different things are produced. So in the same way, when the auspicious meeting of Caitanya Mahāprabhu and Rāya Rāmānanda came, this rain fell on the ocean, then the ocean of rasa, Caitanya Mahāprabhu, became ratnākara, an ocean of jewels."
When Rāya Rāmānanda came, then Mahāprabhu asked him, “I want to ask something about what is the sādhya and sādhanā, the object and the process of the life of devotion. But I want you to give me some evidence of scriptures, especially of Śrīmad-Bhāgavatam. I don’t want to hear anything which is not based on sāstra. What sāstra is telling, you should tell like that.”

Then he asked (CC madhya 8.57):

prabhū kahe—
“pāda śloka sādhyaṁ vीraṁ”
rāya kahe—
“sādamāçcārame viṣṇu-bhaktī haya”

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

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

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

So he’s telling what is our goal of life, the goal of our devotion, what is our sādhya, and what is that process. Then he began to tell: First in this world there are lakhs and lakhs of conditioned souls in so many species, and amongst them the human species is very rare. And in this, many have human shapes, but like animals. They don’t know anything about Kṛṣṇa or devotion or anything. And then so many are smara brāhmaṇas, knowing Veda, but having no faith in Kṛṣṇa. They are nivṛṣeṣa-brāhmaṇāvādi. Among them very rare are viṣṇu-bhaktas, and amongst lakhs and lakhs of viṣṇu-bhaktas, very rare are nārāyana-bhaktas. And amongst them the siddha, the self-realized, are rare. And amongst the siddha Nārāyana devotees, it is very rare to find a kṛṣṇa-bhakta, those who are doing sādhanā-bhajana, ananya-bhajana.

What is ananya-bhajana?
Devotees: Uninterrupted...one-pointed...exclusive.

SNM: Only to Kṛṣṇa. And which Kṛṣṇa? Brajendrananda Kṛṣṇa. Not to Dvarakadhiśa or Mathureśa. And only to please Rādhā and Kṛṣṇa. So these are ananya. But they are sādhaka. Amongst lakhs and lakhs sādhakas it is very rare to find who have attained bhava-bhakti, first niṣṭha, ruci, asakti, and then bhava-bhakti. This is very rare. And amongst these very rare bhaktas who have attained bhava-bhakti, rati, it is very rare to find those who have come to the stage of svarūpa-siddhi. And amongst lakhs and lakhs of svarūpa-siddha, it is most rare to find those who have attained premā. And amongst them it is very rare to find those who are dāsya-bhakta. Amongst them it is very rare to find those who are Kṛṣṇa’s friends, sakhit. And amongst lakhs and lakhs of sakhibhaktas, it is very rare to find those like Mother Yasoda and Nanda Baba, vāsītya. And more rare than all of them are those like gopī. Very rare. Amongst the gopī there are so many, like vipakṣa, tataśc, suhṛt and svapakṣa. Amongst them, svapakṣa and the servants of svapakṣa—who are they? They are tat-tad bhava-iccāmaya. And who
are these? Rūpa Mañjari and Rati Mañjari. They have come in the shape of male devotees like Rūpa Gosvāmī and Raghunātha Dāsa Gosvāmī. Like this. So we should try to follow them, their mood. If you are following, then it is rāgāṅgā, otherwise not. So this is rare. He will tell all these things here in rāmānanda saṅvada gradually. But we should try to begin from where?

Vṛṣṇiśrama-dharma. And what is vṛṣṇiśrama-dharma? Vṛṣṇiśrama-dharma is like Vedic vṛṣṇiśrama-dharma. Now, in India it was vṛṣṇiśrama-dharma, but now it has been...

Devotees: Contaminated, polluted, degraded.

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

And he is telling that situated in, or established in vṛṣṇiśrama-dharma, vṛṣṇa and aṣrama...What are they? Vṛṣṇa and aṣrama?

Devotee: Vṛṣṇa is the occupational divisions, and aṣrama is the spiritual divisions.

SNM: What is vṛṣṇiśrama-dharma? Devotee: Vṛṣṇiśrama-dharma means to remain situated properly in one's respective vṛṣṇa and aṣrama for the purpose of pleasing Viṣṇu.

SNM: Vṛṣṇa and aṣrama are two. Vṛṣṇa means brāhmaṇa, kṣatriya, vaishya, śúdra; it has to do with the qualities. Cātur-varṇyaṁ mayā sṛṣṭam guṇa-karma-vibhāgaṁ (Gītā 4.13)

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

And aṣrama means brahma-carī, gṛha-sthā, vana-prastha, and sannyāsa. What is their dharma? To be situated there, but worshipping Viṣṇu. Why should they worship? Because they should be happy.

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

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

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

SMN: They don't know what is soul. They don't know who is the Supreme Personality of God, or what is really bhakti. They don't know all these things. They think that, "My body is me, myself." Always engaged in this.

So Caitanya Mahāprabhu told that this is external.

We see in this world, especially in Western countries, that even so many sannyāsīs, so many brahma-carīs who were worshipping always in temples of Rādhā and Kṛṣṇa, they married. They say that, "Oh, we should follow our gurudeva. Our gurudeva has told that 'Follow vṛṣṇiśrama'." In Śaraniṅga, a devotee farm community I went to in Canada, they
wanted to establish this varṇāśrama-dharma. Here also I see, they engage their whole time to estab-lish varṇāśrama. But here Caitanya Mahāprabhu is telling and Śvāmīji is also telling this thing, eho bāhyā, “This is external.” Nothing to gain from this. That is why He was asked to go on, go fur-th-er.

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

yat karoṣi yad aṣṭādi
yat juhoṣi dadāsī yat
yat tapasyasi kaunye
tal kuruṣva mad-arpaṇam

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

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

Rāmānanda replied, “To offer the results of one’s activities to Kṛṣṇa is the essence of all perfection.”

SNM: Someone may think that to be established in varṇāśrama-dharma is bhakti. Don’t think like this. To be in varṇāśrama-dharma, in family, it is not actual bhakti. But if he is following the teachings of Caitanya Mahāprabhu, Rūpa Gosvāmī, being there, no harm. It may be. But if he is not following, and only he is in varṇāśrama-dharma, and worshiping Kṛṣṇa only, thinking that, “I am this body…” He is not hearing, he’s not realizing that, “I am eternal servant of Kṛṣṇa, I am part and parcel of Kṛṣṇa.” And if he’s not following sūdha-bhakti, pure devotion and love of Kṛṣṇa, then in the gṛha-stha aśrama, oh, there are so many māyāvādīs there, karmīs are there, yogīs are there, tapasvīs are there. So this is like zero. So this gṛha-stha-dharma is not devotion in the line of Caitanya Mahāprabhu. He rejected it. And then Rāya Rāmānanda told, karmārpana. What is that karmārpana? Can you tell?

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

“Actually it is not pure bhakti if we are not saranāgata, not surrendered by soul. We have to be surrendered by our senses, heart and soul.”
thinking, “Oh, this is mine, but I am giving it to Kṛṣṇa. So that I will get some blessings, some benediction, something.” So it is more like a business exchange, that is not essential. SNM: What more? Try to understand, because you are family men here in varṇāśrama-dharma. But you should know the basic principles of varṇāśrama-dharma and bhakti. Where is the difference? Someone is doing something, and offering, worshiping Kṛṣṇa. And he has a garden, he is looking after his garden. He is doing his job. He has children and wife and everything. He cooks something, so many paraphernalia, and he offers to Kṛṣṇa, on krṣṇāya namaḥ, kliṁ krṣṇāya stāhā, gaurāya stāhā. But what is the defect here? In varṇāśrama-dharma there is so much defect. He is thinking that, “I am the doer of this karma. I made this garden, I made this house, I’m making money. I am the doer of all these things. And then something, the fruit of these, I am offering to Kṛṣṇa.” But actually we are not the doer. Who are you? If you are thinking that, “I am doer,” then it is quite wrong. But it has been even told that whatever you do, you should offer. For whom is it told? For beginners, those who are not pure bhakta.

So if your Gurudeva has told that, “Oh, you should distribute books, make life members and bring some money. And this is bhakti and you will go directly to Vṛmadāvana.” Is there any defect here? He has told in true sense, but we have not realized it yet. We have not realized this. He wanted to make some impression that they should come in the line of śuddha-bhakti, they should read the books, they should know the essence of association of high-class of Vaiṣṇava, and then they will realize this, that I am not the doer, I am part and parcel of Kṛṣṇa, and I am eternal servant. So I should first offer myself and then I should do. Whatever we do to please Kṛṣṇa, then it will become bhakti. So this is not pure bhakti, this yat karosi (“Whatever you do”—Bhagavad-Gītā 9.27) is aropa-sādha-bhakti. Aropa-sādha means a mixture of karma and bhakti (karma-miśra-bhakti). But here karma is prominent, that “I am the doer, I am the maker.” “Kindly and mercifully I am giving something to Kṛṣṇa; the whole thing is mine, but something I am giving. So I am so merciful to Kṛṣṇa. O Kṛṣṇa, You should be pleased by this, and You can help me so I can be happy in this world.”

So this is not bhakti. Mahāprabhu told that eho bāhyā, this is external. He rejected it and told that, “You should go on.”

prabhu kahe, — 
"eho bāhyā, āge kaha āra 
rāya kahe, 
"svadharma-tyāga, ei sādhyā-sāra” 
(CC, madhya-līla 8.61)

“This is also external,” Śrī Caitanya Mahāprabhu said. “Please proceed and speak further on this matter.” Rāmānanda Raya replied, “To give up one’s occupational duties in the varṇāśrama system is the essence of perfection.” Then he told a śloka of Gītā, 18.66. What?
sarva-dharmān pariṣṭhayā 
mahi ekaṁ sarvaṁ vṛaja 
aham tvāṁ sarva-pāpebhyo 
mokṣayiṣyāmi mā śucāḥ

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

What is the meaning?
Devotee: Here Kṛṣṇa is saying that if one takes shelter of Him, he becomes śaranāgata, then he will be protected from all his karma-phala, his frutitive actions and reactions. In this way by surrendering to Kṛṣṇa, there is no need to worry for the reactions of his past deeds.

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

SNM: And especially to taste the rasas of all kinds, like dīśya, sakhyā, vātsalāya and mādhurya. So if He has come to establish yuga-dharma, manvantara-dharma, and eternal svadharma of jīvas, then why He told that sarva-dharmān pariṣṭhayā—“You should give up all kinds of religion.” Here He has not told that, “You should give up all kinds of dharma, only artificial dharma, external dharma of this body and mind. The door of bhakti is śaranāgata, so He has instructed in this śloka. And He only instructed what?

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

SNM: So only taking shelter here. But this is not pure bhakti, not pure. Śaranāgatī, “Self-surrender”, is what He wants to give Arjuna here. That is the door of bhakti, not actually bhakti. Not the religion of our svarūpa, ātma, or soul. So He’s telling.

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

SNM: Yes...
Devotee: Purport by Śrīla Prabhupāda.
In this connection, Śrīla Raghunātha Dāsa Gaṅgādhara instructs in his book Manah-sīkṣā (2):

na dharmān naḥdrarmāni śrutikaṁ naṁ 
srūyaḥ-nirūkṣatraṁ hita karaṁ 
vraje rādhā-krṣṇa-pracara-paricāryāṁ iha tane

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

\[\text{yadā yasyānugṛhyatī bhagavān ātmā-bhāvitah sa jātiḥ maṁ taṁ kṣere vede ca puriniśtinam}\]

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

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

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

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

Gaura-premaṁande!

ABOUT ŚRĪLA BHAKTIVEDĀNṬA NĀRĀYĀNA MAHĀRĀJA...

It has been declared there are five principal rasika-Vaiṣṇavas: Jayadeva, Bilvamaṅgala, Canditāsa, Vidyāpati and RāyaKāmāνanda. But in the words of nitya-līla praviṣṭa om viṣṇupāda Śrīla Bhakti Pramoda Purī Gosvāmī Mahārāja, Śrīla Bhaktivedānta Nārāyaṇa Mahārāja is “a rasika Vaiṣṇava in the direct line of Śrīla Sarasvatī Prabhu-pāda.” Being a direct disciple of Śrīla Bhakti Prajñāna Keśava Mahārāja and close associate of Śrīla Bhaktivedānta Swāmī Mahārāja, his mission rests in trying to give relief and in harmonizing differences in devotees due mainly to the lack of understanding that we are all aiming for the same goal, prema-bhakti. His clarity of sāstric perception and sincerity of purpose is being recognized by devotees from all over the world. As he has said many times, “We are riding on the platform that Swāmī Mahārāja has built for all of us.” His unique preaching style is showing everyone the deeper implications of what Śrīla Bhaktivedānta Swāmī Mahārāja has given to the Western world, and he is also fulfilling Śrīla Swāmī Mahārāja’s desire for a spirit of cooperation between the Gauḍīya Math and his own founded institution.
1—Nāyaka-bheda,
Distinction of Heroes

athojjvala-rasas-tatra nāyaka-cudāmaṇiḥ śrī krṣṇāḥ. prathamaṁ gokula-mathurā-dvārakāśu kramena pūrṇatamaḥ pūrṇatarah pūrṇa iti trīvidhaḥ. dhīrodāttaḥ dhīralalitāḥ dhīrodhataḥ dhīrāśāntiḥ iti pratyekāṅ catura-vidhāḥ. tatra raghu-nātha-vat gambhirō vinayī yathāraha-sarvavā-jāna-samāna-kārītyādi-gūnāvān
ekasyām eva nāyikāyām-anurāgī anukulāḥ,
sarvatra samo dākṣiṇāḥ, sāksāt priyam vyakti
parokṣe apriyāṁ karoti yaḥ śāthāḥ, anya-kāntā-
sambhogā-cīrvādi-yukto pi nibhayaḥ niḥ-śāvādi
yaḥ dhīrṣṭāḥ. evam śad-avatī-vidhā nāyaka-
bhedāḥ.
Kiraṇa-kiṁjalka-vṛtti -
Srīla Bhaktivedānta Nārāyaṇa Mahārāja's
Commentary:
A Tender Lotus Shoot of the Kiraṇa

First of all, to the lotus feet of my blessed guru, nitya-tīrtha praviṣṭa om viśṇu-pāda aṣṭottara-saṭa Srīmad Bhakti Prajñāna Keśava Gosvāmi, I offer my humble obeisances again and again, then to my śrī rūpāṅgā guru-varga, and to Śrī Śrī Gaurāṅga-Gāndharvika-Giridhāri Śrī Śrī Radhā-Vinoda-Bīhāri—and to all of them this low and fallen soul prays for their causeless, merciful blessings, having begun this bhāvānuvāda or commentary called Kiraṇa-kiṁjalka-vṛtti on the best of the śrī rūpāṅgas and mahā-mahopādhyāyas Śrī Viśvanātha Cakravarti Thākura's Śrī Ujjvala-Nīlaṁaṇi-Kiraṇa. Śrī Bhakti-Rasāmṛta-Sindhu has described this ujjvala-rasa, the sweetest mellow of consorthood, briefly in the final portion. In ujjvala-bhakti-rasa Śrī Kṛṣṇa is the crown-jewel nāyaka, the heroic or supreme loving personality of Godhead.

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

Again each aforementioned nāyaka are of four kinds: dhīrodatā, dhīralalita, dhīrodhātu and dhīrasānta. The manner of Śrī Rāmacandra is gambhīra, grave, vijnātī, polite or courteous, saṁmānakaṭṭi, one who can bestow proper etiquette of honor and homage to everyone, and so many characteristics that exemplify the dhīrodatā personality. Kāmādeva who enchants the preyāsīs or Vraja gopīs, is niścintā, carefree, is nava-yucana, ever-youthful, and is vidgadha, ingenious and witty (that is, rasika or aesthetically appreciating beauty and excellence, catura, wise, and pājju, skillful and dexterous) exemplifies the dhīralalita nāyaka. The manner of Bhīmasena is uddhatā, arrogant and haughty, ātma-sādhu-parāyaṇa, conceitful and brag-
ging, roṣa-yukta, possessing such a hot temper that it can be imposed on others to the point of embarrassment, and other qualities that exemplify the dhiroḍdhatu nāyaka. The manner of Yudhisthīra is dhārmika, devout and religious, jñēndriya, self-controlled and endowed with knowledge of sāstra-jñāna or scripturally authoritative and is thus exemplary of the dhiroḍdhatu nāyaka.

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

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

(Thus there are ninety-six distinct nāyakas: that is, the three of pūrṇa Dwārakā Kṛṣṇa, pūrṇatama Mathurā Kṛṣṇa, and pūrṇatama Gokula Kṛṣṇa manifest into four kinds of dhiroḍdhatu, dhiroḍatīta, dhiroḍdhatu and dhiroḍānta making twelve, then these twelve can be seen in their aspects of pati and upapati, making twenty-four, and finally their aspects of anukūla, daksīna, saṭṭha and dhrṣṭa that make ninety-six distinct nāyakas.)

2—Naṭiyā-vibhāga,
Divisions of Heroines


Kiraṇa-kiṃjalka-vṛtti

In the beginning svākṛtyā and parakṛtyā are the first two kinds of divisions that take place. In Vraja those daughters of the gopās who have married Kṛṣṇa according to Gandharva rites and have observed the kāṭyāyani-vrata or vows to Yogamāyā are svākṛtyā. They are distinct from Dwanya and the other gopa-kanyās, daughters of other gopās, who are parakṛtyā. Pradhu Śrīmati Rādhikā and others who are amongst Kṛṣṇa's most beloved group are parakṛtyā. Besides this in Vraja there are some kīsōrīs, adolescent girls, who are married yet are free from fear of relatives, brothers, mother and father, and are actually parakṛtyā. In Dwārakā Rukmīni, Satyabhāma and the other mañjīs or queens are svākṛtyā.
The Harmonists

(In Śrī Bhakti-Rasāmṛta-Sindhu, śanta, dāsya, sahāya and vātśalya are elaborately described, but for devotees in general the specific description of madhura rasa is not so helpful. In consideration of all rasas together, it has been very briefly described. In the addendum, at the end of the scripture Ujjvala-Nilamani, this very confidential reason has been explained; this Ujjvala-Nilamani-Kīrtana describes the essence of that scripture in brief.

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

(svakiyā—The ladies of the vipra brāhmanas and agnihotra priests who have undergone steady vows of patī-vratā and have married according to appropriate rules and regulations are known as svakiyā.

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

kanyākās—Kanyakā or kanyās are young girls that have the necessary qualities of avivālita, unmarried, sahajā, shy and modest, reared and tended upon by their mother and father, rebellious and averse in their play with other sakrīs, and are mudhā nāyikās.

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

Thereafter svakiyā and parakiyā nāyikās divide into three kinds—mudhā, madhā, and pragalbā.

mudhā—Mudhā nāyikās are nava-yauvāna, ever-youthful, kāmīnī, lovely and possessing kāma or smara, vānī or left-wing in their rati, are vasībhu, subdued by nature, very shy in their rati cēṣā or display of rati, that is, beautifully concealing their perseverance to see His form. They also look with shameful eyes upon their nāyika, or hero, as if they were offenders. And they do not show any māna, sulking anger, nor do they confide in any “pleasant-unpleasant” talks.

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

pragalbā—They are nava-yauvāna, ever-youthful, madhā, blind with passion, and are extremely eager nāyikās in their rati-visaya or object of loving attachment.

While displaying māna, madhā, nāyikās are also of three kinds: dhīra-madhā, adhīra-madhā, and dhīradhīra-madhā. That nāyikā whose expressions are completely grave in their reproach or admonition is dhīra-madhā. That state of anger which uses cruel words is adhīra-madhā. Mśrīta words and expressions (mṛdi, sweet like honey, and kathāra, rigid and stern) and reproachful words are used by those who are dhīradhīra-madhā.

Śrīmad Rādhikā is the superlative nāyikā

The aforesaid pragalbā nāyikās also have three divisions of dhīra-pragalbā, adhīra-pragalbā, and dhīradhīra-pragalbā. When their own anger is concealed and, moreover, those nāyikās who are detached and indifferent to the embraces and gestures of love of Kṛṣṇa, are dhīra-pragalbā. In Vraja, Candrāvalī, Pālikā and Bhadrā are dhīra-pragalbā. Those that rebuke relentlessly, snapping at Kṛṣṇa’s lotus ears, that are decorated with lotus flowers and so on, are adhīra-pragalbā. In Vraja, Śyāmalā sakhi is dhīradhīra-pragalbā. That hidden anger that slightly rebukes is dhīradhīra-pragalbā. In Vraja, Mangalā sakhi is dhīradhīra-pragalbā. Mudhā has only one kind. Here is the extreme condition of anger and is maṁśā-vyaśālamba, subsisting on silence alone. These three kinds of madhyā, three kinds of pragalbā, and one kind of mudhā class make seven kinds; and with the two divisions of svakiyā and parakiyā there are fourteen kinds of classifications. The kanyakā mudhā also has one kind. Therefore with the fourteen previously mentioned kinds and one kind of kanyakā class, there are fifteen kinds of nāyikās.)
bhājanam varam ihāsi viśākhe
gaura-nilā vapuṣoḥ praṇayānām
tvāṁ nija praṇayinor mayi tena
prāpayaśva karuṇārdra-kaṭāksamī

Śrī Utkalikā-Vallārī—
Śrīla Ṛupa Gosvāmī

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