Rays of The Harmonist
English titles by
Śrīla Bhaktivedānta Nārāyaṇa Mahārāja:

The Nectar of Govinda-līlā
Bhakti-rasāyana
Śrī Śikṣāṣṭaka
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Contents

First Ray  From The Publishers
Second Ray  Vaiṣṇava Forum  2
Third Ray  Vaiṣṇava Personalities

Śrī Viraha Āṭakam  4
Śrīla A.C. Bhaktivedānta Swāmī Mahārāja

The Movement of Unalloyed Devotion  7
Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja

The Harmonist's Humble Voice  8
Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja

Supreme Harmony,
Simple Transaction  9
Śrīla Bhakti Raksaka Śrīdhara Gosvāmī Mahārāja

Mangalāraṭi  11
Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja

Bhakta Bhāgavata Śrī Śrīla
Krṣṇadāsa Bābājī Mahārāja  12
Śrīla Bhakti Promode Purī Gosvāmī Mahārāja

The Fainting of Rāmānanda Rāya  13
Śrīla Gour Govinda Gosvāmī Mahārāja
(Excerpt from The Embarkment of Separation)

To Love God  15
Śrīla Bhaktivinoda Ṭhākura

Śrī Navadvīpa Dhāma Mahātmya  16
Śrīla Bhaktivinoda Ṭhākura

Fourth Ray  The Six Gosvāmīs

Śrī Navadvīpaṁśuṭakam  18
Śrīla Rūpa Gosvāmī

Śrīla Jīva Gosvāmīśc's
Disappearance Day  19
Śrīla Bhaktivedānta Nārāyaṇa Mahārāja

Fifth Ray  Śrī Śrī Gaura-Nītai

Śrī Śikṣāṭakam, Fifth Sloka  24
Commentaries by Śrīla Bhaktivinoda Ṭhākura,
Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura,
& Śrīla Bhaktivedānta Nārāyaṇa Mahārāja

Sixth Ray  Śrī Śrī Rādhā-Kṛṣṇa

Vilāpa-Kusumāṇjali  27
Śrīla Bhaktivedānta Nārāyaṇa Mahārāja

Śrīmad Bhagavad-Gītā
Daśa-Mūla  29
Śrīla Bhaktivinoda Ṭhākura

Proper Śādhanā, Proper Bhakti  30
Śrīla Bhaktivedānta Nārāyaṇa Mahārāja
(Excerpt from Veṇu-Gītā)

Front cover:
oṁ viśṇupāda Śrī Śrīla Bhaktisiddhānta Sarasvatī
Gosvāmī Prabhupāda. tridanda-sunyāsa grahaṇa-lilā
(acceptance of renounced order of life). 29th March 1918.

Back cover:
Śrī Navadvīpa Yoga-Pīṭha.
Illustration from Śrī Śrī Gauḍīya-Vaiṣṇava-Abhidhāna.
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Our purpose is to spread rays of illumination from the spirit of the Gauḍīya Vaiṣṇavas, as desired by Śrīla Bhaktivedānta Nārāyana Mahārāja. Our heritage is the Harmonist, or Śrī Sañjana-toṣanī journal, founded by Śrīla Bhaktivinoda Thākura, later edited by Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda. May the present day Vaiṣṇavas bestow their divine grace upon our attempts to please them.

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ōṁ viṣṇupāda Śrī Śrīla Bhaktisiddhānta Sarasvatī
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Illustration from Śrī Śrī Gauḍīya-Vaiṣṇava-Abhidhāna.
Quote...

In this short article, the intrinsic nature of śuddha-bhakti has been explained. Having carefully reviewed all the instructions of our predecessor ācāryas, in summary form we are presenting their heartfelt sentiments in the following verse:

pūrṇa cidātmake krṣṇe jīvasyaṇu cidātmanaḥ
upādhi-rahitā ceṣṭā bhaktīḥ svabhāvīki mata

"Śrī Kṛṣṇa is the complete, all-pervading consciousness who always possesses all potencies, and the jīva is the infinitesimal conscious entity who is likened to a single particle of light situated within a ray of the unlimited spiritual sun."

The natural and unadulterated endeavour of the infinitesimal conscious entity towards the complete consciousness is called bhakti. The jīva's persistence towards anyābhilāṣa (acting to fulfil desires other than the desire to please Śrī Kṛṣṇa), jñāna and karma is called “acquiring material designation”.

We should understand that the natural inherent endeavour of the jīva can only mean the favourable cultivation of activities to please Śrī Kṛṣṇa.

Quote from Bhakti-tattva-viveka by Śrīla Bhaktivinoda Thākura. (new translation by Prema-vilāsa Dāsa)

---

vande gurūn īśa-bhaktān īśam īśāvatārakān
tat prakāśāṃ ca tac-chaktil kṛṣṇa-caitanya samijñakam

vānchā kalpatarubyaś ca kṛpā-sindhubhya eva ca
patitānām pāvanebhya vaiṣṇavebhyo namo namah

devī duḥkha kula-sāgarodare dūyamānam ati durgatanāh janaṁ
tvat kṛpā pravala naukayādbhutaṁ prāpaya sva-pāda-pānkJālayaṁ

tava kathāmṛtam tapta-jīvanām kavibhir īditāṁ kalmaṣāpaham
śravaṇa-māṅgalaṁ śrīmad-ātataṁ bhuvi ēṁanti ye bhūridā janaḥ

śrī kṛṣṇa caaitanya prabhu nityānanda
śrī advaita gadādhara śrīvāsādi gaura-bhakta-vṛnda

hare kṛṣṇa, hare kṛṣṇa, kṛṣṇa kṛṣṇa, hare hare,
hare rama, hare rama, rama rama, hare hare
Śrī Vaiṣṇava-Vandanā
Śrī Devakinandana Dāsa Ṭhākura

vrndāvana-vāsi yata vaiṣṇavera gaṇa
prathame vandanā kari sabāra caraṇa

to all of the Vṛndāvana Vaiṣṇavas
I first offer glorifications at their feet;

nilācala-vāsi yata vaiṣṇavera gaṇa
bhūmite padiyā vandoṅ sabāra caraṇa

to all of Mahaprabhu’s Nilācala associates
I prostrate with obeisances at their feet;

navadvīpa-vāsi yata mahāprabhu bhaktā
sabāra caraṇa vandoṅ haiyā anurakta

to all of Mahāprabhu’s Navadvīpa bhaktas
I pray for loving attachment at their feet;

mahāprabhu bhaktā yata gauḍa-deśe sthiti
sabāra caraṇa vandoṅ kariyā praṇāti

to all of Mahāprabhu’s Bengal bhaktas
I pray at their feet and offer praṇāmas;

ye-deśe ye-deśe baise gaurāṅgera gaṇa
urdhva-bāhu kari vandoṅ sabāra caraṇa

in whichever country Gaugāṅga’s bhaktas reside
I raise my arms in victory and pray at their feet;

haiyāchenā haiyena prabhuṛa yata dāsa
sabāra caraṇa vandoṅ dante kari’ ghāsa

to all of Mahāprabhu’s servants that were or will be
I submit at their feet with straw between teeth;

brahmāṇḍa tārite śakti dhare jane jane
e veda-pūrīne guṇa γayā yebā śune

All have the power to deliver an entire universe—
The Vedas and Purāṇas sing of their qualities.

mahāprabhu gaṇa saba patita pāvana
tāi lobhe mui pāpī laiun śaraṇa

Mahāprabhu’s bhaktas can purify all fallen persons.
Such greed makes even sinners like me surrender!

vandanā karite mui kata śakti dhari
tamo-buddhi-doše mui dambla mātra kari

I cannot truly glorify their immense potency,
Due to my faults of sheer pride and ignorance;

tathāpi mūkera bhāgya manera ullāsa
doṣa kṣamī mo-adhame kara niya dāsa

Still, dumb to express their qualities, I am ecstatic—
Forgive my offenses! Make me your own servant!

sarva-vānchā siddhi haya yama-bandha chuṭe
jagate durlabha haiyā prema-dhana lute

All desires are realized on the wheel of birth-death,
But the rarest wealth in the world is prema—

manera vāsanā pūrṇa acirāte haya
devakinandana dāsa e ilobhe kaya

Then all desires of the heart are fulfilled at once!
Devakinandana Dāsa prays for this kind of greed.

---
vrndāvana-vāsi—Vṛndāvana Vaiṣṇavas; yata—all; vaiṣṇavera gaṇa—of the Vaiṣṇavas; prathame—first; vandanā—glorifications; kari—offer; sabāra caraṇa—feet of all; bhūmite padiyā—falling on the ground; vandoṅ—I offer respectful obeisances; haiyā—taking place; anurakta—loving attachment; sthiti—located in; kariyā praṇāti—offering praṇāmas, obeisances; urddha-bāhu—arms upraised in victory; haiyāchenā haiyena—have been in the past or will be in the future; dante—between teeth; ghāsa—straw; brahmāṇḍa—universe; tārite śakti dhare—empowered to deliver; jane jane—each person; yebā śune—whoever hears; saba—all; tāi—such type; lobhe—of greed, ruci; mui—I; kara niya dāsa—make me your own servant, initiate me; sarva-vānchā—all desires; siddhi haya—realized; yama-bandha—bondage of birth and death; chuṭe—freedom from; jagate—in the world; haiyā lute—getting wealth by any means; manera vāsanā—heart’s desires; pūrṇa haya—are fulfilled; acirāte—at once; devakinandana dāsa—Śrī Devakinandana Dāsa, disciple of Śrī Purusottama, an eternal associate of Nityānanda Prabhu; e ilobhe kaya—prays for this kind of greed.
[Śrī Devakinandana Dāsa is renowned in the Vaiṣṇava community for this bhajana.]
Śrī Viraha Āṣṭakam

Śrī Śrīmad A.C. Bhaktivedānta Swāmī Mahārāja

First published in 1959

1

Cutting through the web of illusion,
the overflowing ocean of mercy
Śrī Nityānanda Rāma
ordained that the flood of love of God
bestowed by Him
be distributed throughout the world.
Unfortunately, those persons
to whom the noble responsibility was given
to spread this divine God-consciousness
were tragically stricken
by the disease of caste-consciousness,
and in their hands
which were always busy
performing formal ritualistic ceremonies,
the exalted title ‘Goswāmī’
became merely another family surname,
and the channel of divine current became blocked.

Therefore you personally came,
O beloved master Śrīla Prabhupāda,
to demolish the dam of māyā
and re-release the eager floodtide of prema-bhakti.
By your potency the divine tidal wave
of Mahāprabhu’s all-encompassing grace
once again inundated the entire world,
falling upon even such wretched
and fallen souls as myself.
Taking the order of Śrī Caitanya-deva
as your very life’s breath,
you sent your dedicated servitors door to door
to deliver the whole of humankind.
Under your infallible direction
the message of Godhead was preached
from the shorefronts of the ocean
to the peaks of the Himālayas.

But now you,
who suffered so upon seeing the suffering
of misguided humanity, are gone,
and the world once again appears dark and empty.
O Śrīla Prabhupāda,
I am feeling lost and alone in your absence
on this day upon which
you departed from our vision.

2

The intense eagerness to benefit all humankind
which was felt by Śrī Advaita Ācārya
and which thus brought Śrī Gaurāṅgadeva
into this world
was similarly felt by Śrīla Bhaktivinoda Ṭhākura—
and therefore, O beloved master Śrīla Prabhupāda,
you who are the most intimate associate
of that beautiful golden Lord
graciously made your divine advent as well.
“A human birth in the land of India
is intended to be utilized
for the purpose of becoming perfect
in God-realization
And then compassionately
sharing that realization with others.”*
—Revealing India’s spiritual glories
you preached this ‘mahā-mantra’
for the illumination of the Earth’s ten directions.

In your absence, however,
the world has once again
become plunged into darkness,
and the flowing current from your ocean of mercy
has again been stopped.
Devoid of your ambrosial dispensation
of Śrī Caitanya’s message,
confusion reigns in human society,
and all the Vaiśṇavas
are feeling the pangs of separation
from your lotus feet.
The jīvas have reshackled themselves
with the heavy chains of ignorance and delusion,
and as they swim about
in the vast ocean of material existence
in a frenzied attempt to reach the shore of peace,
...they perish.
This lance of misery pierces my heart
as it similarly afflicted you, Śrīla Prabhupāda,
who suffered so upon seeing the suffering
of the misguided humanity.
I am indeed feeling lost and alone
on this day upon which you departed from our vision.

* Corresponds to Caitanya-caritāmṛta (ādi-līlā 9.41):

bharata-bhūmitī haila manuṣya-janma yāra
janma sārthaka kari’ kara para-upakāra.
Your lotus lips continuously ushered forth
the sweetest nectar in the form of your instructions
regarding the Holy Name of Lord Kṛṣṇa.
You made the path of spiritual progress
so easy and delightful to follow
with your teaching that ‘Utility is the Principle’—
That anything useful and practical
could be constructively engaged
in the service of the Lord
without personal attachment,
and that the sincere practice
of such devotional service
with a genuine spirit of detachment
could transform every house into a mandira
and every common household into a holy saṅga.
You lovingly cautioned that the transcendent
activities of the Supreme Lord
should never be imitated—even within one’s mind.
You ‘nectarized’ the ears of all persons,
filling their hearts with sublime attachment
to singing, dancing, and worshiping the Lord
in accordance with the standards
established by the previous ācāryas.
You magnanimously offered everyone
the divine qualifications
to distribute the pure Holy Name
for the deliverance of the whole world.

But alas, in your absence,
nescience has now once again
stealthily crept onto the scene,
creating a most disturbing complication:
Those who are conspicuously
unqualified have taken to the practice
of performing solitary bhajana
in strict accordance with the dictates
of their own minds
and exclusive devotion
to their own impasioned senses.
Garbed in fraudulent attire
and lavishly adorned with feigned emotions,
Such persons have, by their selfish strategy,
woefully left their blemishing effect
upon the body of society.

O Śrīla Prabhupāda,
You suffered much
upon seeing the regrettable plight
of misguided humanity.
I am feeling especially lost and alone in separation
from your lotus feet
on this day of your departure
from our vision.

“Lord Kṛṣṇa’s associates in Vraja have real life,
And therefore they are preaching.”
—Persons interested in genuine ‘wealth’
and mystical perfection
will doubtlessly find all such things in your words.
“The chanting of the Lord’s Holy Name
is the greatest of all religions.”
—By preaching this message
and thereby preserving this eternal truth,
You, O beloved Gurudeva,
have attained the greatest eternal fame.
One who rejects this truth
regarding harināma-sankīrtana
will find truth nowhere throughout the three worlds;
and one who accepts the Holy Name
from your divine lips
becomes qualified to make disciples
throughout the three worlds
and rescue all such conditioned souls
from their suffering condition.

But in your absence, Śrīla Prabhupāda,
the ‘resolute determination’
explained by Śrīla Viśvanātha Cakravartī Ṭhākura*
has become broken by the forces of darkness,
and those who were not fixed in devotional service
have divided your holy Gauḍīya Mission
into many separated branches.
It appears that the essence of your teachings
did not enter very deeply into their ears,
and that the tigress of desire for material prestige
has regrettably claimed a great many victims.
Indeed, I am wondering where I, too,
will receive the strength

*Refers to Bhagavad-Gītā verses 2.41 and 2.44: Vyavasāyātmaiku buddhir, ekeha kuru nandana/ bahu-sākhā hy ananta ś ca,
buddhayo ‘vyavasāyinām’—Those who are resolute in self-purpose have intelligence which is singularly focused in this endeavor (for perfection in devotional service), O descendant of the Kurus; whereas the intellect of those who are resolute branches off into unlimited different desires and ideas.”

Bhogasāyya-prasaktānām, tayāpahṛta cetasāṁ/ vyavasāyātmaiku buddhiḥ, samādhaunā vidhīyate—“Within persons whose minds have been stolen away by attachment to power and sense-enjoyment, the resolute determination to gain divine insight into the transcendental state of devotional meditation is not bestowed.”

Rays of The Harmonist Vol. 1 No. 1 5
to remain steady in my bhajana
in separation from your lotus feet.
O Śrīla Prabhupāda,
the depth of your compassion was such
that the suffering of the misguided humanity
was a cause of much suffering for you;
and I am acutely feeling lost and alone
on this day of your departure from our vision.

5
Persons afflicted by the jaundice of ignorance
cannot taste the ambrosial sweetness
of the heart-transforming names
of Hare, Kṛṣṇa, and Rāma,
and therefore they do not chant
the holy mahā-mantra,
whose thirty-two syllables
are like resplendent pearl-like droplets
which constitute the elixir of immortality—
the very medicine for curing the disease
of such persons.
One of your closest disciples
whose cup you lovingly filled to the brim
with the deathless nectar of your instructions
has ungratefully thrown away that chalice,
And his regrettable preference for infectious poison
has resulted in an epidemic of sahajiyāism.
It seems that the prize valiantly acquired
by the triumphant lion has at present
been unscrupulously stolen by a jackal.
The oppressive forces of nescience
have reduced everyone to tears,
and it appears that each of the young lions
is ‘again becoming a mouse.’

O Śrīla Prabhupāda,
where are your pure teachings to be found
at this dark hour?
Standing as we are
on the shore of the ocean of spiritual devastation,
only your lifesaving glance of causeless mercy
can save us from certain death.
Only by your infallible grace
can we perceive a way to somehow retrace
our steps: To return to a life of divine remembrance
of the Holy Name in great happiness
and implicit faith in your ‘Vaikuntha message.’
O blessed master,
please awaken some good intelligence
in this insignificant servant of yours,
ingoing the fullness of his faith
in your sublime message
day by day.
You compassionately took the suffering
of misguided humanity
upon your own holy head,
and I am feeling severe pangs of separation
from your lotus feet on this day
upon which you disappeared from our vision.

6
“Let there be congregational singing and dancing
in praise of the Supreme Lord
among the association of the Lord’s devotees.”
Where can one find such sweetness
and magnanimity
as could be compared with Mahāprabhu’s method
of attaining spiritual perfection?
If we could but perform harināma-saṅkhīrtana
with complete faith
in the words of the spiritual master,
genuine love of Godhead
would make its divine appearance.
Without true love of God,
our intellects are merely intricate networks
of delusion.
Because no one has obtained that prema-bhakti,
A great catastrophe has resulted:
The Vaiṣṇavas have given up preaching
in favor of solitary worship,
and a vast and perilous jungle of impersonalism
has grown tall and spread over the surface
of the world.
Because so many devotees have given up
their devotional service,
the name Paṭīr Pāvana—‘Savior of the fallen’—
has itself fallen into disrepute.

O Śrīla Prabhupāda,
What are we to do at this most inauspicious time?
The beautiful garden of kṛṣṇa-bhakti
which you personally planted and tended
with your own lotuslike hands
has apparently been looted and destroyed.
Please awaken some good intelligence
in this insignificant servant of yours,
ingoing the fullness of his faith in your sublime teachings day by day.

Continued on page 31.
The Movement of Unalloyed Devotion
Śrīla Bhaktisiddhānta Sarasvatī Thākura

First printed in
The Harmonist
(Śrī Sajjanatoṣāṇī)

The Sajjantoṣāṇī was founded by Bhaktivinoda Thākura as the journal of the present movement of pure devotion initiated by himself as a follower of Śrī Rūpa Goswāmī, the associate of Lord Caitanya, who was made by Him as the original acārya of the principle of loving devotion. The movement has spread widely since the foundation of Sajjantoṣāṇī. A very large number of sincere souls of this country have attained the life of loving service to the Lord. The assumption of the English garb by the journal is the result of the extension of the movement, and is prophetic of the tendency of further and world-wide expansion. The name Harmonist, which has been adopted by the English Sajjanatoshanī may appear at first sight to be also more cosmopolitan than the older Sanskrit title which literally means "a female who pleases the Lord’s own." The Harmonist aims at promoting concord. But the English title is not really different in its significance from the original title of the periodical. Harmony is to be found in spiritual service to the Lord alone. The Harmonist has dedicated herself to the service of those, who are themselves loyal servants of the original Source of all harmony. In contradiction to the service of the servants of the Lord the vox populi and prospects of worldly enjoyment, the Harmonist pins her faith in the Vox Dei and prospects of spiritual living based thereon. She strives to please not everybody indiscriminately, but only the servants of the Lord. Unless the general populace prefer to obey the servants of the Lord rather than following their own erring inclination for worldly aggrandizement, there can be no real harmony in this world. To try to please the servants of the Lord is the same as, nay, even higher than trying to please the Lord. The Harmonist is prepared to serve the demon only if the demon himself obeys the Lord and not otherwise. By trying to please those who do not serve the Lord, the prevailing confusion will be further confounded.

The method adopted by the Harmonist for the promotion of concord has nothing in common with the methods adopted by the humanists who rely only on themselves and their fellow-beings for attainment of their purpose. The miseries experienced as a result of the discords of this world are generally supposed to be due to ignorance of the laws of nature and the significance of the moral order. By providing ethical instruction and opportunities for the practice of social and humanitarian virtues, and by the diffusion of knowledge of the laws of nature, for the efficient performance of virtuous work, the humanist hopes to make all persons attain the peace of the conscience. The plan and object of the Harmonist does not believe that instincts of fallen souls can supply the real basis for rearing the structure of universal peace and happiness. The fallen souls naturally covet the things of this world for their own selfish enjoyment. As the attempt to derive fulfillment from such things is, however, doomed to perpetual failure, peace of conscience must necessarily be sought elsewhere. Man must discard the guidance of his limited and misleading understanding and seek for enlightenment from above in a spirit of real humility. The practical way to attain spiritual enlightenment is to serve the servants of the Lord. The fallen soul must submit to receiving knowledge of his real self and of his relation to the Supreme Soul from those who are themselves enlightened. The limited understanding must not be allowed to shut out the unlimited. When once the higher knowledge really makes His appearance, the limited understanding will automatically realize the nature and method of spiritual activities in the light that comes from the Source of all light. By trying to adjust our duties in the light of the will-o-the-wisp of our distorted conscience, we are only guided by foolishness which we are pleased to call by the name of free individual judgement. The real freedom is an eternal quality of the spotless soul, who has no affinity with or hankering for his own selfish enjoyment. Neither is the soul in his natural condition of enlightened freedom disposed to the self-destructive vanity of stoic passivity. The free soul’s unremitting and sole concern is to serve the Transcendental Truth which is obscured in his fallen state by the fog created by the vanity of the stoic manner to which the soul subjects himself by his own free choice.

Continued on page 32.
The Harmonist’s Humble Voice

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura
First printed in

The Harmonist
(Srī Saṅjanatoṣanī)

As numerical considerations are often found to
duce to an absence of unity, the principles of
unity and diversity are often thought to be
contradictory; but Harmony can cement the gulf
in counting them in one category. The manifested
world indeed appears to exhibit a threefold
division as the observer, the observation made
through the deeply ingrained conditions legislated
by time and space, and the observed objects. The
Harmonist has no other ambition than to bring
peace among individuals, to remove temporal
discrepancies, and to eliminate such spatial
limitations. She is not an advocate of uniting
engagement in worldly activities, nor does she
exhort the renunciation of material prosperity. She
does not encourage the idea of annihilating oneself
in absolute nondifferentiation from the Totality,
nor does she recommend that one identify oneself
with the indivisible Whole. The schools of
elevation within the plane of mortality and mere
salvation from mortality have not taught anything
worthy of the Harmonist’s incorporating her own
identity, either with the acquisitionists or with the
proponents of a merging into nonexistence. It
would be a sheer mistake if the Harmonist were
classified in the same category, with the seekers of
either insentient or sentient pleasures. She does not
claim to assist the reader in either gaining
anything or losing anything, via the persuasion of
any misguided thought, current among the
sojourners of the sensual atmosphere.

In one’s reading the words of the Harmonist,
one may, discern a particular characteristic within
her message which is not to be found in any
secular publication. The Harmonist deals with a
subject easily accessible to one and all, whereas the
common run of periodicals has shown no ardent
sympathy for the same. She deals with a subject
which is the paramount necessity of one and all,
although the general populace are not so very
mindful, as they think they are at present not in
need of it. Unaware of the Transcendence, the
agnostics might show an indifference towards the
direction of the Harmonist’s movement; the critics
and skeptics might throw doubts in the path of her
advancements and the atheists might emphatically
stand against her. Yet the Harmonist’s all-loving
mood will not be disturbed in the least.

The pantheist may try to include her in an effort
to claim a broader perspective for himself, but her
particular theistic mood will appear to him to be a
limited one. By his inculcating a neuter phase of
theism, the pantheist evinces his predilection of
classifying Godhead among the neuter products of
creation. Yet this assignment can never
accommodate Him, who by the nature of His
office, cannot merely form a part of the sentient
and insentient creations of which He Himself is the
very fountainhead. We are confident that if
Godhead be conceived as a neuter figure by a
sentient and inferentially superior agent, such
designation can never be met with acceptance by
the intelligent section of the populace. However
much the practice of idolatry nowadays has
engendered a wrong conception of Godhead, it
should not therefore be assumed that the neuter
conception is the supreme aspect of the eternally
manifested Godhead.

In the kingdom of animated beings, the value
assigned to the neuter aspect of Godhead by the
pantheist is not appreciated much, and thus he
ventures to proceed further in his understanding
of the Source of such neuter manifestation. A
masculine conception then comes within his
purview, whom he calls the object of worship of
the theists. If, however, the feminine counterpart is
ignored, then such inattention to the reciprocal
relationship inherent therewith must surely restrict
one’s attempt at finding out the Absolute Truth.
The worshiper of a masculine form of Godhead
can never properly serve Him unless such a
knower or server designates himself. If the devotee
of a masculine form wants to serve his Master,
considering a masculine form of his own self, his
assumption of service subtly includes his
unexpressed ideas of mastery over other
individuals who might in turn offer their services
for his upkeep. The masculine aspect of the object
of worship cannot have a full play, unless the
reciprocal feminine servitor comes within the
visual range of He, who is her consort. Rational
worshipers will then find that the eternal service-
holder has got an eternal form by which she can
serve her Beloved. The Harmonist will then find an

Continued on page 32.

Rays of The Harmonist Vol. 1 No. 1
Supreme Harmony, Simple Transaction

Śrīla Bhakti Rākṣaka Śrīdhara Deva Goswāmi Mahārāja

Mahāprabhu Śrī Caitanyadeva took two things from each of the four Vaiṣṇava sampradāyas: From Rāmānujaścārya He adopted the principles of Vaiṣṇava-sevā as greater than direct service to the Lord, and saranāgati as being necessarily devoid of any tinge of karma and jīva; from the Madhva school, acceptance of eternal difference between the jīva and the Lord, and of the Kṛṣṇa viraha being absolutely real; from Nimburka, the dvaitādvaita siddhānta of oneness with distinction, which is similar to the simultaneous difference-in-nondifference of bhedabheda, and some exemplary standards of arcana; and from the Viṣṇuswāmi school He took the rāga-marga with its simple and human approach to sevā which He accepted as superior to the vidhi-marga, and the mood of dependence on grace from the higher quarter. There are certain things which are common to every sampradāya; yet if we examine the details, then we may say that two things from each sampradāya were taken by Mahāprabhu in establishing His own school. He especially appreciated Madhvācārya’s assertion that Bhagavān and the jīva are categorically different, that in no condition can they be one, and his proving from the scriptures that devotion is eternal—because if the servant could become one with the Lord, then devotion would not be eternal. Therefore Madhvaacārya’s strong attitude has been fully accepted by the Gauḍīya Vaiṣṇavas, and in Caitanya-caritāmṛta we further find that when Mahaprabhu went to visit Udupi, while engaged in some discussion there, He also took exception in regard to placing much emphasis on mukti and performing the ordinary practices of the smarta-smṛti, because the Bhāgavatam has firmly established jīna-sūnya bhakti (knowledge-free devotion) as something which is always transcendental and not to be taken into the jurisdiction of our intellects as if we are the subjects.

As we consider Mahaprabhu to be the highest entity who has come down here as ācārya to give us everything necessary for our devotion, we shall have to accept His decisions, and in the comparative study of other Vaiṣṇava ācāryas we shall approach from His angle of perspective and thus keep our position strong. Between the Gauḍīya Vaiṣṇava school and that of Rāmānuja, what is common and what is different? What are the differences between our school and Madhva’s, and what do we have in common with them? What do we have in common with Nimburka’s school, and how do we differ? And in regard to the Viṣṇuswāmi school, the same questions arise. If we can clearly understand all of the similarities and differences from Mahāprabhu’s standpoint, then we are bona fide followers of Mahāprabhu.

We have got our Vedānta. Baladeva Vidyābhūṣāna has done Gitā and Bhāgavatam commentary, and we should be guided accordingly by his presentation. We shall find our ‘paternal property’ there, what is ours by inheritance from the higher domain. All sections abide by the rules of the Bhāgavatam, Gitā, and Vedānta, but the sampradāya commentators like Jiva Goswāmi, Sanatāna Goswāmi, and Baladeva Vidyābhūṣaṇa have drawn the lines of demarkation for the Gauḍīya Vaiṣṇavas: “They think like that, and we think like this; and we feel that this is superior in this particular respect for such and such reasons.” We must understand that those documents are there, and accordingly we must consult the documents and take possession of our rightful property, and no encroachment should be permitted.

We should have considerate respect for all of the other sampradāyas. For example, in a Hindu family when a newly married girl comes, she has to deal with her husband with wholesale surrender, and she also has to see with reverence the husband’s father, the husband’s brother, the husband’s mother and sister; but she will do her duty with respective regard and not deal with all persons in exactly the same way. So like this, we should give regard to Madhvaacārya, Rāmānujaacārya, and the other ācāryas with proper consideration, but not so much as we do to Mahāprabhu and His direct followers, because we are one in our interest with them. Yet because something is agreed between us and others, we shall accept them respectively, including Śaṅkarācārya. We will side with Śaṅkarācārya when he is fighting.
the atheists, just as Mahārāja Yudhiṣṭhira said that “When there is a fight with persons from outside of our family, we are 105 brothers; but when the fight is within our family, then we are only five brothers, and the 100 sons of Dharma are our adversaries.” So according to our interest the division will come, and this sort of differentiation is to be maintained always, even in Vṛata! Different groups are to be found there as well, so we must not be afraid of division and classification. We should give proper respect to those who should be given that much, but our cent percent reverence and obedience goes to our own master, who is the highest in our own rasa.

Either by the direct or indirect method we may approach a cause, but the direct approach is more healthy and helpful: ānukālyena kṛṣṇaḥūṣilanāṁ. Pratikālyena kṛṣṇaḥūṣilanāṁ is also possible; that is cultivation from the indirect side, but that is not very desirable. By examination of the indirect side, the approach to Kṛṣṇa in a favorable way can be seen to be far more desirable and positive. But the indirect side is not less important in the līlā, it is a necessary part. Indirect: Devakī is indirect toward Yasodā. Yasodā is always afraid of Devakī and Vasudeva: “What? They’ll come to claim our child as their own? How can it be?” And Rādhārāṇī’s camp thinks that Candrāvāli’s group are anti-parties. So in all rasas there is harmony in discord. It is the necessity of the nature of līlā. Bifurcation. Thesis, antithesis, and synthesis. Harmony means there are many antitheses. Harmony means many. Plurality must be there. In the Upaniṣads it is said that neho nanaśi kiñcana—“There is no plurality;” but this means no nānā, not many, in the sense that all are harmonized into one common interest. ‘Not many’ means not many different independent interests; but rather that all are meeting for a common cause. Some thinkers sacrifice the wholesale diversity and say that there is only the one, but Mahāprabhu said that this is not the proper acceptance of the revealed truth. Both plurality and unity should have recognition, not only one; because if there is actually no plurality in the strictly literal sense, then what would be the necessity of saying so? Who would the one be telling that “There is no plurality,” and for what reason? Therefore the truth is self-evident: the plurality is there, yet still there is One who is connecting and controlling them. One and many, both existing simultaneously—this is the conclusion of Mahāprabhu. It is not that misunderstanding, misconception, local conception, and provinciality are nonexistent, as asserted by the opposition schools; but rather that the relative is co-existent with the absolute. Mahāprabhu did not subscribe to the negation of a particular thing, but rather to the adjustment of everything with the Whole. This is cid-vilāsa, the play of the sweet Absolute. Gaura Haribol!

Opposition is also service. In mādhura-rasa also. Opposition may be seeming opposition, and this is known as bāmya-bhāva. Of course, that is a very much higher topic. Rādhārāṇī’s nature is bāmya-bhāva: whatever is offered from the side of Kṛṣṇa, She will flatly refuse that, and that increases excitement in Kṛṣṇa. It is a peculiar thing. Nirantarā bama: the highest type of nayikā, heroine, will possess that sort of attitude of always opposing the hero; that is said to be the highest quality. So opposition is also a particular service to the cause. In harmony it has got its place. Otherwise, what is the necessity of harmony? Harmony means to control opposite forces. The greatest opposition forces can be harmonized by He who is the greatest expert in harmonizing, and He must also necessarily be the most powerful. In the highest truth of the Absolute there is room for the accommodation of anything and everything; otherwise, if something is outside of the absolute, then it is not absolute.

When I was a boy of fourteen, I heard from one of my teachers: satyaṁ bhūyat priyam bhūyat, na bhūyat satyaṁ aprīyaṁ / priyam ca nānā tvam bhūyat, eṣo dharma sanātana. He quoted it from the Upanisads. It says: satyaṁ bhūyat—”Always speak the truth.” Then, priyam bhūyat: “Always speak what is pleasing.” Then: na bhūyat satyaṁ aprīyaṁ, “Never speak such truth which is unpleasant,” yet priyam ca nānā tvam bhūyat—”at the same time, do not speak a pleasing thing which is untrue.” Eṣo dharma sanātana: “This is eternally the proper conduct.” At first I was puzzled: “What is this? Satyaṁ bhūyat—that is alright; and priyam bhūyat is also alright, not objectionable; but na bhūyat satyaṁ aprīyaṁ, ‘never say such truth which is unpleasant’—how can that be tolerated? Whether it is pleasant or unpleasant, the truth must be spoken; why should it have any opposition?” But before long I came to realize that truth also has necessity of modification. For instance, when Kṛṣṇa asked to Mahārāja Yudhiṣṭhira “Say Aśvatthāmā is dead,” Yudhiṣṭhira was hesitating. But Kṛṣṇa ordered that it be done, so from the higher standpoint our own particular conception of truth may not have such great value. A general law in a particular plane may lose its generalness in the

Continued on page 32.
**Maṅgalārati**

Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja

*(prabhāṭi sura—morning melody)*

\[ \text{maṅgala śī guru-gaura maṅgala mūrati} \]  
All glories to the auspicious mūrtis of Śrī Guru-Gaura!

\[ \text{maṅgala śī rādhā-krṣṇa yugala pīrīti} \]  
Glories to the auspicious pīrīti of Śrī Rādhā-Kṛṣṇa!

\[ \text{maṅgala niśānta-lilā maṅgala udaye} \]  
All glories to niśānta-lilā which awakens all-auspiciousness!

\[ \text{maṅgala ārati jāge bhakata-hṛdaye} \]  
Glories to maṅgalārati which awakens the devotees’ hearts!

\[ \text{tomāra nidrāya jīva nidrita dharāya} \]  
While You sleep, the jīvas lie deep in their sleeping,

\[ \text{tava jāgaraṇe viśva jāgarita haya} \]  
Upon Your awakening, the whole world awakens!

\[ \text{śubha dṛṣṭi kara ebe (prabhū) jagatera prati} \]  
Cast Your first benign glance now on the world to see,

\[ \text{jāguka hṛdaye mora sumaṅgala-ṛati} \]  
Awaken in my heart that auspiciousness of Your rati!

\[ \text{mayura-sukādi sāri kata pikaraṇā} \]  
How many peacocks and parrots, sūka and sāri, cuckoos,

\[ \text{maṅgala jāgara-hetu kariche virāja} \]  
And auspicious morning melodies are coming to grace us!

\[ \text{sumadhura dhvani kare yata sākhi-gaṇa} \]  
The sweetest dhvani resounds through the trees,

\[ \text{maṅgala śravane bāje madhura kūjana} \]  
Auspicious sounds mixed with sweet-chirping birds;

\[ \text{kusumita sarovare kamala-hillola} \]  
Blossomed lotuses billow and wave in the sarovara,

\[ \text{maṅgala sauraṇha vahe pavana kallola} \]  
Carrying auspicious aromas of pure delight and joy;

\[ \text{jhāṅjara kāṁsara ghaṇṭā śaṅkha karatāla} \]  
Large cymbals, gong, bell, conch, karatāls,

\[ \text{maṅgala mṛdanga bāje parama rasāla} \]  
And auspicious mṛdangas play the supreme mollons!

\[ \text{maṅgala ārati kare bhakatera gaṇa} \]  
Devotees perform this auspicious maṅgalārati as

\[ \text{abhāgā keśava kare nāma-saṅkīrtana} \]  
Lowly Keśava prays to join them to sing the holy names!

\[ \text{(śrī keśavera dāsa kare nāma-saṅkīrtana)} \]  
(Śrī Keśav’s disciples pray to join him in nāma-saṅkīrtana!)

"Śrī kṛṣṇa caityanya prabhu nityānanda  
śrīadvaita gadādhara śrīvāsādi gaura-bhakta-ṛṇda  
hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare  
hare rāma hare rāma rāma hare hare"

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*maṅgala—auspicious; mūrati—divine forms; yugala pīrīti—divine pīrīti or conjugal love; niśānta-lilā—end of night pastimes; udaye—awakening; jāge—awakens; bhakata-hṛdaye—in the hearts of devotees; śubha-dṛṣṭi—first benign glance (when two lovers first look at each other); kara—do; ebe (prabhū)—now (Lord!); jagatera prati—upon the world; jaguka—awaken; hṛdaye mora—in my heart; sumaṅgala—very auspicious; rati—deep attachment with love; mayura—peacocks; sūkādi—male parrot and others; sāri—female parrot; kāta—how many; pika-rājā—regal cuckoo; jāgara-hetu—wakening songs; kariche virāja—gracefully coming; sumadhura dhvani—sweetest sound or dhvani (principal suggestive sound or vastu along with its ornaments or alankāra and its mellow or ras); yata śaṅkhi-gaṇa—the trees (suggestive dhvani here of sakhi or female friends); bāje—plays and mixes; madhura kūjana—sweet-chirping call of birds; kusumita—blossomed; sarovare—in a sarovara or pond (seven famous sarovaras in Vraja—mānas, kusuma, candra, nārāyaṇa, premā, pāvana and mana-sarovara); kamala-hillola—billows or waves of lotuses; sauraṇha—aroma; vahe—carry; pavana kallola—upsurging waves of pure joy; parama rasāla—supreme mellow, madhura rasā; abhāgā—low and destitute, akiṁcana; keśava—Śrīla Bhakti Prajñāna Keśava Gosvāmī; kare nāma-saṅkīrtana—performs nāma-saṅkīrtana or the congregational chanting of the holy names; (śrī keśavera dāsa kare nāma-saṅkīrtan)—Śrīla Keśava’s disciples pray to join him in nāma-saṅkīrtana.[Added to the song in the mood of humility by devotees].
Bhakta Bhāgavata Śrī Śrīla Kṛṣṇadāsa Bābājī Mahārāja

Śrīla Bhakti Promode Pāri Gosvāmī Mahārāja

Śrīla Kṛṣṇadāsa Bābājī Mahārāja’s appearance place was East Bengal. He took birth in a highly educated and respectable lineage of vaidyas or physicians. After receiving his B.A. from a Dacca school, he took shelter at the lotus feet of paramārđhya Prabhupāda. His guru-dātta or initiated name, was Śrī Svadhikārānanda Dāsa Brahmācārī. In the Maṭha we soon noticed his deep, spontaneous attachment for doing nāma-bhajana non-stop day and night. His power of memory was unprecedented. He used to recite and repeat so many prayers that it astounded us to hear them. He would loudly recite so many prayers by memory with so much feeling and lamentation. Śrī Kṛṣṇa-karnāmṛta, Śrīmad-Bhāgasvatam’s Rāṣa-paṇḍāḥyāya, Brahmāra stava, Stavāvalī, many prayers from Stavamālā, Virudhāvalī, Vilāpa-kusumāṇjali and so many others were recited.

He used to every morning daily chant a lāṣa of names. Pūjyapāda Tridānda Gosvāmī Śrīmad Bhakti Hṛdaya Bon Mahārāja called him ‘nāma-siddha’. His Saṁskrit pronunciation was very beautiful and so clear, and his tone of voice so sweet. He also played beautifully on the mrdanga.

His proper Vaiṣṇava humility and renunciation was fit to be modeled after. And in his very pure character he was never noticed to display any type of anger, envy or hate. When some anger seemed to become apparent as he was calling out ‘Hare Kṛṣṇa’, he would laugh. kṛṣṇa-bhakte kṛṣṇa-guṇa sakali saṅcari—in this way, his character illuminated all good qualities. The sum total of all good qualities were bestowed on him by Bhaktidevi’s mercy, indeed, the sum total of all the demigods’ good qualities resided in him. From his holy mouth always issued harināma clearly. All the maṭhs and the Vaiṣṇavas nearby loved him. Śrī Caitanya Gauḍīya Maṭha’s Founder and President-Ācārya nityā-nilā praviṣṭa Tridānda Gosvāmī Śrīmad Bhakti Dayita Mādhava Mahārāja liked him especially. Bābājī Mahārāja and his magnetic affection would appear at various maṭhs and various utsavas, and he used to happily join in on parikramās.

He had a bhajana kuṭira at the divine līlā place of Nandagram and also at Śrī Dāma Vṛndāvana’s Śrī Caitanya Gauḍīya Maṭha. In Śrī Dāma Māyāpura at paramārđhya Prabhupāda’s original maṭh, in a small corner of the three-storeyed Bhakti Vijaya Bhavana is also one of his very dear solitary bhajana places. Besides this, he would tour the whole of India, going to all our maṭhs and at each maṭh he would be seen setting up a solitary bhajana place. dekho bhāi nāma vinā dina nāhi yāya (Just attend to this, brothers! Don’t let a moment go without the Name)—these maṭājana’s words were his model and ideal. He would not waste his time with needless words. He had no enemy; even today his talk is remembered, so much so that its appreciative want is felt from his heart having overflowed with intense and profound feelings. At the time of parikramā many times he would join in; deeply absorbed the whole night he would be seen sitting, chanting, singing the name with no lack of ślokas. Along the whole path his mrdanga resounded with his chanting without the slightest tinge of fatigue, all the time smiling. So many affluent persons with their wealth would give so many things, but he would not use even a single thing on himself. Only for Bhagavat-sevā articles or Vaiṣṇava-sevā articles would he distribute them for. He wore only a small cloth, always staying just above the knee. His bedding, bodily clothing and so on were extremely ordinary. In intense cold he would also accept very general clothing unflinchingly and satisfied at heart. His heart always remained absorbed in thoughts of Bhagavān, never exhibiting any superficial signs. He was never seen to be eager or longing for mundane greed, adoration, or for any pratiṣṭha at any time. Śrīman Mahāprabhu’s own words of the tṛṇād api śloka was his embodied ideal. Alas! The reasons for his becoming an impeccable model of a nāma-bhajānānanda and for the unfortunate life of those who want to try to enjoy this earthly abode, with its road to hell and back, for so long—it’s not understandable!

In almost every place in Śrī Vraja maṇḍala and Śrī Gauḍa maṇḍala and also in many places of Śrī Kṣetra maṇḍala, besides nearly all of our maṭhs, he distributed kirtanīyaḥ sadā harīḥ and mahā-maṇtra signs, in Hindi and in Bengali, everywhere manifesting his sweet, omnipresent awakenings with these placards. In many places of Vraja amongst so many stone slabs he preached all these words.

Śrī Dāma Navadvīpa’s Śrī Caitanya Śārāsvata Maṭha’s Founder-Ācārya, the supremely worshipable Tridānda Śvāmī Śrīmad Bhakti Raksaka Śrīdhara Deva Gosvāmī Mahārāja wrote Śrī Śrī Prabhupāda-padmān continued on page 33.
The Fainting of Rāmānanda Rāya
(From The Embankment of Separation)

Śrīla Gour Govinda Swāmī Mahārāja

Gaurāṅga Mahāprabhu is the combined form of Rasarāja and Mahābhava. But by what means are they combined together? This is a very confidential tattva.

hrdaye dharaye ye caitanya-nityānanda
e-saba siddhānta sei pāibe ānanda

"Anyone who has captured Lord Caitanya Mahāprabhu and Lord Nityānanda Prabhu in his heart will become blissful by hearing all these transcendental conclusions." (Cc. Ādi 4.233)

Such premī-bhaktas, who carry Caitanya-Nityānanda in their hearts, know this siddhānta. They can relish it. Locana Dāsa Ṭhākura has sung, āvadha karuna-sindhu kātiyā muhāna. This Gaura-tattva is like an ocean. That ocean was blocked up by a very strong dam. But those premī-bhaktas cut down that dam. The the flow of that ocean gushed out. Without the mercy of such premī-bhaktas we cannot understand this very deep tattva.

e saba siddhānta haya āmrer a pallava
bhakta-gana-koliyera sarvadā vallabha

"This siddhānta, this prema-tattva, is like the newly grown twigs of a mango tree; very soft and reddish. They are always pleasing to the premī-bhaktas, who in this way resemble cuckoo birds." (Cc. Ādi 4.234)

abhakta-uṣṭrera ithe nā haya praveṣa
tabe citte haya mora ānanda-viśeṣa

"But those who are abhaktas, non-devotees, are like camels. They can not enter into these topics." (Cc. Ādi 4.235)

ataeva bhakta-gaṇe kari namaskāra
niḥṣanke kahiye, tāra hauk camatkāra

"Paying my obeisances at the lotus feet of such premī-bhaktas, I will try my best to explain this tattva." (Cc. Ādi 4.237)

bhaja gaurāṅga kaha gaurāṅga
laha gaurāṅgera nāma re
yei jana gaurāṅga bhaje sei haya āmara prāṇa re

"Such premī-bhaktas, who are always engaged in Gaurāṅga bhajan, are my life and soul."

So who are those premī-bhaktas? They are the eternal associates of Gaura: Śrī Rāmānanda, Śrī Rūpa, Śrī Raghunātha and rasācāryas like Śrīvāsa, Śrīpad Prabhodānanda Sarasvatī and Śrīpad Kavikarṇapūra. All these premī-bhaktas have relished this nectarean prema-tattva and they have expressed it. If we follow in the footsteps of such premī-bhaktas, sakhī- maṅjarīs, who are our gurus, we can get their mercy. Then we will be able to relish this prema-tattva. Those, who have received the mercy of Caitanya-Nityānanda, especially of Nityānanda Prabhu, they will be able to swim in this gaura-rasa-mahāśindhu, the great ocean formed with the mellow of Gaura. Only the will we be able to will we be able to swim in this gaura-rasa-mahāśindhu. Otherwise one cannot even approach the shore of that ocean. You will be far, far away from it; what to speak of entering into that ocean and swimming.

Struck With Wonder

This is a very big topic. I am confused. I have tried to enter into this big ocean and I do not know which way to go. This way or that way? It is such a big topic. Why did Rāmānanda faint?

pahile dekhilun tomara sannyāsi-svarūpa
ebe tomā dekhī muṇi śyāma-gopa-rūpa
tomara sammukhe dekhi kāṇcana-paṇcālīkā
tāra gaurakāntyeye tomāra sarva aṅga dhākā

Rāmānanda Rāya told Lord Śrī Caitanya Mahāprabhu:
"At first I saw you appear like a sannyāsi, but now I am seeing you as Śyāmasundara, a blackish cowherd boy. Now what do I see? I see you appearing like a golden doll, and Your whole Śyāma body appears covered by a golden lustre." (Cc. Madhya 8.268,269)

Kṛṣṇa is inside. therefore it is said antar kṛṣṇa bahir gaura, that Śyāma form is inside, covered up with the effulgence of that golden doll. That is Gaura. And this is what Rāmānanda Rāya saw. Rāmānanda Rāya knows Śyāma because he is Viśākhā sakhī in Vraja-līlā. He also knows kāṇcana-paṇcālīkā, that golden doll. That is Rādhārānī. So he knows both because in Vraja-līlā he is Viśākhā sakhī, and these two are very dear to him. So
why did he faint when Gaura showed him this? That is the question. He is acquainted with Them, otherwise how can he say,

rādhikārā bhāva-kānti karī aṅgikārā
nīja-rasa āsvādite kariyācha avatārā

"My dear Lord, I can understand that you have assumed the ecstasy and bodily complexion of Śrīmati Rādhārāṇī. By accepting this, You are tasting your own personal transcendental humour and have therefore appeared as Śrī Caitanya Mahāprabhu." (Cc. Madhya 8.279)

Rāmānanda says this, so it is not unknown to him. There is no reason to faint. Then why did he faint?

dekhi rāmānanda hailā ānande mūrchite
dharite nā pāre deha, paḍilā bhāmite

"Upon seeing this form, Rāmānanda Rāya almost lost consciousness in transcendental bliss. Unable to remain standing, he fell to the ground." (Cc. 8.285)

He fell to the ground. Why? What is that wonder? He knows all these things. It is not unknown to him If someone does not know he may be struck with wonder. But Rāya Rāmānanda knows, so why did he faint?

Most Acute

The ācāryas have explained it in this way. It is a question of viraha and milana, separation and union. There are three types of union. There are three types of separation and they are all discussed in Rūpa Gosvāmī’s Ujjvala-nilāmani. Similarly as there are three types of separation, there are also three types of union, milana. The three types of separation are bhavī, bhūta and bhavan. First we will explain what is bhavī-viraha, what is bhūta-viraha and what is bhavan-viraha. With concentrated attention one should hear about such topics and try to understand them. If Mahāprabhu will shower His mercy upon us it will be possible.

Akrūra has come to Vrajbhūmi to take away Kṛṣṇa. He has not yet taken Kṛṣṇa away, though it must take place. When the gopīs think of this, they feel some pangs of separation. This is bhavī-viraha. It has not taken place, but Akrūra has arrived and must take Kṛṣṇa away. This is known as bhavī-viraha.

The what is bhavan-viraha? The gopīs are looking on, seeing Akrūra taking away their Prāna-kānta, the most beloved of their heart, before their very eyes. Akrūra is taking away their life. All the gopīs came and threw themselves before the wheels of the chariot. "Our life is going out. How can we survive? Let the wheels of the chariot roll on our bodies. Let our bodies be crushed. Let us leave these bodies." They are rolling on the ground now. This is known as bhavan-viraha. The pangs of separation during this bhavan-viraha are most acute. So bhavī, bhūta and bhavan—acute, more acute and most acute.

Expert Thief

As there are three types of viraha, similarly there are three types of milana, union. What are they? Bhavī-milana, bhūta-milana and bhavan-milana. We will try to explain it.

In Nidhuvana, Vṛndāvana forest, Rādhā and Kṛṣṇa meet together. Kṛṣṇa is there and Rādhā has come to meet Him. That is bhavī-milana. They have not yet united, but they are meeting together. Kṛṣṇa is there, Rādhā is there. This is bhavī-milana. Their union will come later. Then when combined together, Rādhā and Kṛṣṇa become one body, Śrī Gaurāṅga, that is known as bhūta-milana. And Viśākhā sakhi has seen this. She is in Nidhuvana. So it is unknown to Rāya Rāmānanda. But what is it that he has not seen? He has seen bhavī-milana and bhūta-milana, but he has not seen bhavan-milana. So now that was shown to him and therefore he fainted. It is not such an easy thing to understand. We have to go deeper into this ocean.

This bhavan-milana is wonderful. Now Rāya Rāmānanda sees the bhavan-milana. Previously, as Viśākhā sakhi, he had not seen how Nandanandana Rasarāja Kṛṣṇa is entering into the heart of Vārṣabhānāvī-devi Rādhārāṇī. Kṛṣṇa was thinking, "That mahābhāva is there in the core of Her heart and I have to get it, otherwise my desires will never be fulfilled. But how to get it?"

Kṛṣṇa is very expert in stealing. In Stava-mālā Rūpa Goswāmī has mentioned, kutukī rasa-stomaṁ hṛtvā. That Kṛṣṇa, who is very expert in stealing, entered into the heart of Rādhārāṇī and stole it. How? By putting Rādhārāṇī into the fire of separation. Her heart is like wax. When you make a seal, you put the wax into fire. It melts, then you put the stamp on it. The Sanskrit word is jata, wax. So Kṛṣṇa, because He is very expert in stealing affairs, puts Rādhārāṇī into the fire of separation. When Rādhārāṇī felt the fire of separation in Her heart, that wax melted and Kṛṣṇa entered. As long as it was hard how could He enter?

Continued on page 34.
To Love God

Śrīla Bhaktivinoda Ṭhākura

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It was Christ Jesus who first said “Love God with all thy heart, with all thy mind, with all thy soul, and with all thy strength, and love man as thy brother.” This is an absolute truth indeed; but different men put different interpretations to this noble expression. The expressions of all great men are nice but somewhat mysterious. When understood they bring the truth nearest to the heart, otherwise they remain mere letters that ‘kill’. The reason of the mystery is that men, advanced in their approach to the Deity, are in the habit of receiving revelations which are but mysteries to those that are behind them. The stages of progress are very much the same as the circles of spiritualism which, though not true themselves, explain a great deal about the gradual development of the soul.

We have understood some spiritualists to maintain that matter when sublimated converts itself to spirit. This theory is indeed against any inward conviction. Matter is matter, and spirit is spirit; one of them cannot form the other. Spirit is certainly of a superior existence; though we cannot fully understand in our present state of material imprisonment, what relation Spirit does exactly bear to matter, space and time. Metaphysics apart, we decide that the human soul rises higher and higher and can understand things of which we have no idea at present. Subject to this important rule, Christ Jesus of Nazareth received and uttered the words quoted above. To readers who are a little above the scale of ordinary men, these expressions of Jesus teach that man should love God with all his heart (meaning the affections of the heart perceivable in all children as opposed to hate), with all his mind, (meaning the intellect which knows as opposed to ignorance of good things), with all his soul (meaning that principle of the human constitution which worships the Almighty and feels its own immortality), and with all his strength (meaning all active work). To the inspired, however, more things and better and more sublime meanings appear beneath these holy words of the inspired Jesus. He teaches man to love God and not to know, infer, hate, or think of God. He tells us that man in his absolute state is not the intellect or the body but is the pure soul itself.

The essence of the soul is wisdom and its action is love absolute. The absolute condition of man is his absolute relation to the Deity in pure love. Love then alone is the religion of the soul and consequently of the whole man. The pupil asks here, “What have I to do with the heart?—My heart loves ’to see the sun smile, to eat the sweetest dish and to see a dance.’ Jesus profoundly replies “Yes, you must love God with all thy heart, your heart now runs to things other than God, but you must, as you train a bad horse, make your feelings run to the loving God.” This is one of the four principles of worship or what they call in Vaiṣṇava literature, sānta rasa.

Then the pupil says, “My Lord, the intellect takes me elsewhere from God, that is, it wants to take me to positivism; please instruct me what am I to do”? “Yes,” replies Jesus, “You must love God with all your mind, that is, when you perceive, conceive, remember, imagine and reason, you must not allow yourself to be a dry thinker but must love. Love alone can soften the dryness of the intellect, you must develop the intellect on all good and holy things by means of love of truth, spiritual beauty and harmony.” This is the second phase of Vaiṣṇava development which passes by the name dāśya rasa.

The pupil then inquires whether development of the affections and the intellect is quite enough for him. Then says the Lord “You must love God with thy soul also, that is, you must perceive yourself in spiritual communication with the Deity and receive holy revelations in your sublimest hours of worship.” This is called the sākhyā rasa of the Vaiṣṇavas—the soul approaching the Deity in holy and fearless service. The disciple apprehends that he will be lost in such a position and will be unable to act. Then the Saviour tells him these words, “You must love God with all thy strength or will—you are wrong in concluding that you will lose your active existence—you will get it the more. Work for God and work to God, proceeding from no interested views but from a holy free will (which is alone the strength of man) and identifying with pure love, it will fully engross your attention.” This is a description of bhakti in

Continued on page 34.
Srila Bhaktivinoda Thakura's

SrI Navadvipa Dhama
Mahaatyma

Introduction by Tirthapada Das

Dhama-seva, Nama-seva, Kama-seva

The word Dhama is part and parcel of revelation, of the divine, transcendental vocabulary, and thus defies exact interpretations. In the spiritual plane it is replete with connotations, more often though, in its general sense, Dhama is translated as simply “holy abode”. Bhaktivinoda Thakura points out in Tattva Viveka (understanding the Absolute Truth) that “Worldly language itself is influenced by the relativity of nature, and therefore these languages are incapable of independence. It is not that we go to the Holy Dhama for enjoyment like other places for vacation. Pilgrimages to the Dhama are for gathering spiritual credit, not time for R&R or rest and recuperation from the war for economic gain, sense gratification, and liberation. This type of enjoyment means exploitation, and the Dhama does not facilitate such an enjoying spirit.

We are all, knowingly or unknowingly, servants of the Dhama; all of us are hankering to get back home, back to the Dhama. This is not a retroactive longing for a place we were once fully conscious of; it is an awakening to the reality of subjective evolution. We must go forward to get back to the Dhama, to our original home. It is original because the Dhama allows no previous origin beyond it, and it is home because it is capable of completely satisfying our hearts and souls. Thus we must learn the art of approaching the Absolute Truth and give up our fears and worries that such a place will be washed away by the sands of relentless, relative time. Srila Bhaktisiddhanta Sarasvati Prabhupada says in “Testimony of Love”:

“The Sanskrit word Dhama has different lexiconic meanings, but in the sense in which it is understood by the wise or seers it means: that region where there is no scope of any desire for injury, of envy, and of mortality, and which is self-effulgent, spiritual and blissful. The service of the Dhama (Dhama-sevai) will lead us, as a matter of course, to the service of the Holy Name (Nama-sevai) and the Holy Desire (Kama-sevai) of Krsna. Relation with Sri Dhama being established, the means of the service of the Holy Name soon brings one to the goal of the service of Krsna’s desire, and this is the goal of life. Relation with the worldly abode, and hankering after the ordinary worldly life, soon cease for one who realizes his relation with Sri Dhama.”

Also in Bhagavad Gita (8.21) it is stated “That divine home is unmanifest and infallible, and it is the supreme destination. When one goes there, he never comes back; that Dhama or divine home is My supreme abode.” Out of His mercy alone Lord Krsna, the supreme object of worship, descends along with His Dhama and associates. He descends as Sri Krsna Caitanya Mahaprabhu, Radha-Krsna combined, to propagate the cultivation of bhakti. As Krsna His Dhama is Vrndavana, and as Sri Caitanya His Dhama is Navadvipa. But just as Krsna comes in His covered avatari of Sri Caitanya, Navadvipa is covered Vrndavana. This is perceived by the uncovering of Navadvipa and its surrounding holy places that parallel Vrndavana Dhama by the associates of Mahaprabhu and devotees such as Srila Bhaktivinoda Thakura. By Srila Bhaktivinoda’s great efforts and research into the sastras, the actual site of Sri Caitanya Mahaprabhu’s birthplace was firmly established. Before then the controversial site was not so well founded. In Sri Navadvipa Dhama Mahatmya, we hear Bhaktivinoda Thakura tell the remarkable tale of Prthu Kunda, and we hear that the actual site of Navadvipa Dhama was known even in the Satya-yuga, more than 2,000,000 years ago! But that actual site was not revealed completely until the time of Sri Caitanya in the Kali-yuga. The various tales drawn out from scriptures intimate the transitory and eternal nature of the Dhama, and that the unveiling of the Dhama is part of the divine pastimes exhibited by Krsna and His devotees.

Historically, from different records and newspapers it is also verifiable that the Navadvipa of old was not the same as the Navadvipa of today. By the Navadvipa of old we mean the Navadvipa when King Lakshmana Sena ruled in the latter part of the 11th century and during the appearance in the 15th century of Sri Caitanya Mahaprabhu. The father of Lakshmana Sena, Vijaya Sena, seemed to have founded the town of Navadvipa in 1063 and made Navadvipa or “Nadia” the capital of Bengal. In the Bhakti-Ratnakara Narahari Cakravarti gives his interpretation of Navadvipa as meaning “The Town of Nine Islands”, comparing it to the nine-petal lotus flower of bhakti, with its nine processes of devotional activities. The mainstream of the Bhagirathii divides them into two groups of islands with four eastern islands and five western islands. The four eastern islands cover the entire area of “Old Navadvipa”.

All the areas that Mahaprabhu passed en route with His nocturnal kirtana upon the Chand Kazi are recorded in Sri Caitanya Bhagavat and are on the estern side of the Ganges. The present town of Navadvipa is on the western side of the Ganges. So if the site of Old Navadvipa is on
the eastern bank, the present town is actually the old town of Kulia.

Some portions of the town even today still persist in calling it Kullar-ganj. And although Kulia previewed the new name of Navadvīpa since the foundation of the town, it was often called by the name of Kulia on into the middle of the 18th century. After Śrīnivāsa Thākura, Narottāma Dāsa Thākura and his followers circumambulated the islands, taking Śrī Caitanya Mahāprabhu’s house as the center, then the significance of the town of Navadvīpa fell into virtual anonymity until 1892 when Śrīla Bhaktivinoda Thakura founded the Navadvīpa Dīrgha Pracharini Sabha for the restoration, maintenance, and development of Old Navadvīpa. He also established the worship of Śrī Caitanya and Viṣṇupriyā Devī at Śrī Māyāpur which he, along with Jagannātha Dāsa Bābāji Mahārāja, the senior leader of the Gauḍīya Vaiṣṇavas at that time, identified as the birthsite of Śrī Caitanya. Śrī Navadvīpa Dīrgha, “City of Nine Islands”, is divided like this by the rapidly shifting Ganges:

On the eastern bank:
1) Antadvīpa: “Central Island”; modern Atopara; Śrī Māyāpur is here; corresponds to ātmānivedana or complete self-surrender.
2) Simantadvīpa: “Island of Hairline Parture”; modern Simulia; corresponds to sravana or hearing.
3) Godrumadvīpa: “Island of Desire Tree and Surabhi Cow”; modern Gadigacha; corresponds to kīrtana or chanting.
4) Madhyadvīpa: “Middle Island”; modern Majadia; corresponds to smaranam or remembering.

On the western bank:
5) Koladvīpa: “Island of the Boar”; modern Kulia or the modern town of Navadvīpa; corresponds to pada-sevana or serving the Lord’s feet.
6) Ritadvīpa: “Island of Seasons”; modern Ratupura and Champahatti; corresponds to arcana or worshipping the Deity.
7) Jahnudvīpa: “Island of the Knee”; modern Jannapura; nearby it is Vidyanagar where Vasudeva Sarvabhauma Bhattacarya established his famous Academy; corresponds to vandana or offering prayers.
8) Modadrumadvīpa: “Island of Fragrant Trees”; modern Mamagachhi; it is the birthplace of Vṛndāvana Dāsa Thākura, the author of Śrī Caitanya Bhagavat; close to the birthplace is the shrine of Śrī Madana Gopala installed by Śrī Vasudeva Datta; the shrine contains a Deity installed by Saranga Murāri Thākura; this island corresponds to dāśya or serving as a faithful servant of the Lord.
9) Rudradvīpa: “Island of Rudras”; modern Radupara; corresponds to the devotional practice of sākhya or befriending the Lord.

Koladvīpa
Chapter Eleven, Verses 8-10.

Displaying His mercy, Lord Varāha soon gave Vasudeva sight of His divine form as a boar; Various Jewels adorned His body,
Enhancing His feet, neck, nose, mouth and eyes,
His body appeared like a mountain;
Seeing Him, the brāhmaṇa’s heart became moved
With repeated gratitude for such a fortunate event.

Falling upon the ground, the brāhmaṇa began
Offering prayers at the feet of the Lord;
He wept with intense anxiety and his throat
Became choked with emotion;
Seeing the devotion of the brāhmaṇa,
Lord Varāha said to Vasudeva affectionately,
"O, Vasudeva, you are My devotee,
And by your loving service
You have made Me extremely satisfied;
In this Navadvīpa Dīrgha I will advent
and reveal My pastimes in Kali-yuga,
Please hear this imperative message:

There is nothing equal to Navadvīpa Dīrgha
In all the three worlds;
It is my most intimate place, thoroughly concealed;
Just as at Brahmavarta all holy places exist,
All exist here as confirmed by scripture;
Here, where Brāhma appeared to perform sacrifices,
I killed Hiranyaksa, piercing him with My tusks."

"O, Jīva" Nityānanda Prabhu continued,
"In the eternal,
fully manifested pastimes of Vṛndavaṇa,
This is known to devotees as Giri-Govardhana,
Or literally, "the hill of precious cowdung."
Śrī Navadvīpāṣṭakam
Śrīla Rāpa Gosvāmī

śrī gauda-deśe surādārgī-kāyā-, stīre’ tī-ramye pura-punya-mayyāh
lasantamānandha-bharena nityam-, tāṁ śrī navadvīpam ahaṁ smarāṁi

I meditate on Śrī Navadvīpa Dhāma, the charming land of Gaurāṅga, beside the divine reservoir Ganga, eternally pure and filled with illuminating bliss.

yasmaï paravyoma vadanti kecit, keccic goloka itīrayanti
vadanti vṛṇāvanam eva tva-jñās, tāṁ śrī navadvīpam ahaṁ smarāṁi

I meditate on Śrī Navadvīpa Dhāma, while others describe it as Śrī Vṛṇāvanā Dhāma.

yaḥ sarva-dikṣu sphuritaiḥ suśītai-, rūnādṛumaiḥ sūpavaniḥ pariḥ
śrī gaurā-madhyaāhā-viḥārā-raṇāi-, stāṁ śrī navadvīpam ahaṁ smarāṁi

I meditate on Śrī Navadvīpa Dhāma, where all directions are gentle, cooling breezes and various shade trees manifested where Lord Gaura performed His līlā.

śrī svarnaṇa yatra vihāra-bhumiḥ, suvarṇa-sopāṇa-nibaddha-tīrā
vyānpnimmibhir-gaurā-vaṅgāra-raṇai-, stāṁ śrī navadvīpam ahaṁ smarāṁi

I meditate on Śrī Navadvīpa Dhāma, where the Ganges flows to banks with golden stairs and where Lord Gaura would enjoy transcendental pastimes.

mahātyanantāṁ gṛhāṁ yatra, sphurantai haimāṇi manoharāṇi
pratyālayaṁ yāṁ śrīyate sadā śrī-, stāṁ śrī navadvīpam ahaṁ smarāṁi

I meditate on Śrī Navadvīpa Dhāma, where limitless golden palaces charmingly house the goddess of fortune.

vidyā-dayā kṣaṇī-mukhaṁ samstai, sadbhir-guṇair yatra janaḥ prapannā
saṁstiyamānā rṣi-deva-siddhāi-, tāṁ śrī navadvīpam ahaṁ smarāṁi

I meditate on Śrī Navadvīpa Dhāma, where the people are endowed with knowledge, compassion, tolerance, sacrifice and the six opulences, and are glorified by the rṣis, demigods and Siddhas.

yasmaṁtare miśra-purandarasaya, sānanda-sāmyaika padaṁ nivāsah
śrī gaurā-janmādikā-līlā yādya-, stāṁ śrī navadvīpam ahaṁ smarāṁi

I meditate on Śrī Navadvīpa Dhāma, where in the center lies the ever blissful home of Jagannātha Miśra enriched with radiant pastimes of Lord Gaura.

gauro bhraman yatra hariḥ svabhaktaiḥ, saṁkīrtana-prema-bhareṇa sarvam
nimajjayaṁ uḷlasad-unmadāyai, tāṁ śrī navadvīpam ahaṁ smarāṁi

I meditate on Śrī Navadvīpa Dhāma, where my golden Lord Hari is wandering with His devotees, chanting the holy names of Kṛṣṇa with great love, immersing everyone in the ocean of prema-bhakti.

etan navadvīpa-vicinta-nādyaiṁ, padyāṣṭakam prīta-manāḥ paṭhed yah
śrīmacchācinandana-pāda-padme, sudurlabhāṁ prema smāṇprayāt saḥ

That person who deeply meditates on and regularly recites this aṣṭakam on Śrī Navadvīpa Dhāma achieves that very rare jewel of prema and the lotus feet of my Śrī Śacīnandana.
Srila Jiva Gosvami’s Disappearance Day 1992

Srila Bhaktivinoda Narayana Maharaja

In the lives of Vaisnavas there is no consideration of their caste or creed. Sanatana Gosvami wrote somewhere concerning himself, “By keeping bad association I have become a Muslim, a mleccha, and a bigger sinner than Jagai and Madhai.” He used these humble words to describe himself. Vaisnavas don’t lie; they are called parama-satyam or supremely truthful. Because Sanatana Gosvami wrote this about himself, some people may believe that truly he was a fallen mleccha and an untouchable. They may think, “Sanatana Gosvami cannot lie, so it must be true.” What Sanatana Gosvami has written here, is it correct or incorrect? He has only written in this way in order to instruct the conditioned jivas. In material existence the most detestable person is he who maintains pride in his bodily conception of life. I am this body, I am a brahmana, I am a kshatriya, I am a merchant, I am beautiful, I am very qualified, I am pure, I am a scholar—for those who identify themselves in this way, this angle of vision is evidence of their lowliness. Whoever has this mentality is very fallen. So Sanatana Gosvami wrote as he did in complete sincerity, and in his behaviour this was also evident. He would not enter the Jagannatha Mandira in Puri, thinking, “If I touch the dust which lies on the path leading into the temple, then that dust will touch the devotees as they go inside and they will be contaminated.” So he never entered the temple. He stayed far away at the bhajana-kutira of Haridasa Thakura and from a distance offered danadvat praanama to the cakra atop the temple’s dome.

Some people believed that Sanatana Gosvami was of a low caste and a fallen Muslim. Therefore Jiva Gosvami wrote in his Laghu-vaisnava-tosan commentary on the Srimad-Bhagavatam that Sanatana Gosvami was a high standard bharadvaja-gotra from Karnataka. So he was actually a brahmana, but what relation does this have to the soul? It is only a mundane identification. It may have some value from the material perspective, but it has no spiritual meaning. If Narada Muni took birth in a low caste family, what difference does it make? But mundane people give this consideration more importance, and for this reason Jiva Gosvami wrote about Sanatana Gosvami’s high birth. He wrote that Sanatana Gosvami was a great scholar and, having come from what was practically a royal lineage, was like a king. In that lineage of wealthy brahmanas was a gentleman named Sarvajna who had two sons named Harihara and Rupesvara. Harihara was expert in weapons and Rupesvara was expert in knowledge of the scriptures. When Sarvajna died, Harihara employed his military expertise, seized the country and exiled his brother Rupesvara. Rupesvara’s son was Padmanabha, and Padmanabha’s fifth son was Mukunda. Mukunda resided in Niharit near Chinchura in West Bengal, and his son was named Kumargadva. Kumargadva had five sons: two older boys, then came Santosh, Amara, and Vallabha who later became Sanatana, Rupa, and Anupama. All of them were big scholars straight from childhood. It is not mentioned anywhere that either Rupa or Sanatana ever married; only Anupama married and his son later was Jiva Gosvami All three were employed by the Muslim ruler. Sanatana was the prime minister, Rupa was the private secretary, and Anupama was the treasurer. All three of them met Caitanya Mahaprabhu when He came to Ramaniki where they lived.

Jiva was the only son of the three brothers, so he received abundant affection. Rupa was always especially affectionate towards Jiva and treated him as if he were his own son. When Jiva was very young Rupa took him to Mahaprabhu and Mahaprabhu blessed Jiva by placing His hand on Jiva’s head. During childhood Jiva studied, and soon he learned all logic, Sanskrit grammar, and theistic philosophy from the books in his father’s home. Before Rupa and Anupama left household life to retire in Vrndavana, they divided all the family’s wealth and property. Half of it they donated here and there, one-quarter of it they gave to the members of their household, and one-quarter of it they deposited with a merchant. It was kept there in case Sanatana Gosvami needed it to bribe his way out of jail. Both the giving and taking of bribes is bad, but if required for bhakti, even a detestable activity is good. Stealing and lying and so forth are immoral, but even a soul as great as Vasudeva told a lie. He took Krishna to Gokula and later told Kanva that his wife had given birth to a daughter. So Sanatana Gosvami eventually used that money to bribe his way out of jail. At the time of dividing the family’s wealth, a sufficient amount was left for Jiva
to continue his studies. All three brothers realised he was the only son in their dynasty, so they nurtured him with great affection and also made sure he had whatever material facility he required.

Jiva had a very soft nature, and as he grew older gradually began worshipping deities of Rādhā-Kṛṣṇa. Making garlands for Them and offering pūjā to Them in different ways, he would become immersed in meditation. He never played games with other children. When he became a little older, perhaps fourteen years, Jiva went to Navadvīpa. By then Mahāprabhu had returned to the spiritual world, and all the residents of Navadvīpa had left and gone elsewhere. Everywhere they looked brought painful remembrance of Mahāprabhu. They saw the ghāta where He bathed, the house where His mother lived, and so on. Because Navadvīpa now brought them all great sadness, Śrīvāsa Paṇḍita, Advaita Ācārya and everyone else left and Navadvīpa became deserted. A few days earlier Nityānanda Prabhu had arrived at Śrīvāsa angana from Khardaha. When Jiva Gosvāmī arrived there, Nityānanda Prabhu was very pleased to meet such a beautiful young boy. Nityānanda Prabhu placed His feet on Jiva’s head and said, “I came here just to meet with you; otherwise I would have stayed in Khardaha.” Next He showed Jiva all the places of Mahāprabhu’s pastimes in Navadvīpa. Then He showed Jiva great mercy by ordering him to go stay with Rūpa and Sanātana in Vṛndāvana.

On the way to Vṛndāvana he stopped in Varanāsī where he met a disciple of Sarvabhauma Bhaṭṭācārya named Madhusūdana Vacaspāti. Madhusūdana Vacaspāti was teaching Veddanta there, but not the commentary of Śaṅkaracārya which was famous at that time. Mahāprabhu had refuted that commentary when Sarvabhauma Bhaṭṭācārya tried to teach it to Him. Later Mahāprabhu instructed Rūpa and Sanātana at Prayāga and Varanāsī on the real purport of Vedānta.

Madhusūdana Vacaspāti was a great scholar, and having studied and understood everything which Mahāprabhu had taught Rūpa and Sanātana, was teaching it there. Knowing that many years later Mahāprabhu would be going to Vṛndāvana and that He would therefore have to stop in Varanāsī on the way, Sarvabhauma Bhaṭṭācārya thought that they should make Varanāsī a suitable holy place for Mahāprabhu. For this reason he had previously placed his disciple Madhusūdana Vacaspāti there. So Jiva Gospāmī would have already been informed of Madhusūdana Vacaspāti’s presence there by Nityānanda Prabhu or someone else; otherwise, how would he have known of him? Jiva Gosvāmī went to his home and learned all bhaktivedānta from him. He also learned Śaṅkaracārya’s commentary, because without learning it, he would have been unable to refute it. After studying all of this and fully understanding it, he proceeded to Vṛndāvana.

There Sanātana Gosvāmī placed him in the care of Rūpa Gosvāmī and he stayed nearby Rūpa Gosvāmī’s hut at the Rādhā-Dāmodara Mandira. Rūpa Gosvāmī would read everything he was writing to Jiva Gosvāmī. One day while they were in the midst of reading together, an effulgent elderly brāhmaṇa arrived there. We know from his age and his scholarship that this must have been Vallabhacārya, and he knew Rūpa Gosvāmī from the time when Mahāprabhu was in Prayaga. He was approximately the same age as Advaita Ācārya, so Rūpa Gosvāmī would have been the appropriate age to have been his son or even younger. He said, “Rūpa, what are you writing these days?”

Hesitating a little, Rūpa Gosvāmī replied, “I am writing a book entitled Bhakti-rasāmṛta-sindhu.” Then Vallabhacārya picked up the book and turning the pages, said, “Very good, I will look through it and correct any errors.”

At that time Jiva Gosvāmī was fanning Rūpa Gosvāmī with a leaf from the tāla tree. In previous times disciples received the fortunate opportunity to render services like this to their gurus. In modern times gurus don’t require this type of service from their disciples. Soon they may even come out with a machine that will massage the guru’s feet; then there will be no need for disciples to render that service either. Perhaps they will even invent a contraption that will cook for the guru, and in this way disciples will no longer render these intimate services to the guru. Eventually the relationship between guru and disciple will simply not be the same; we see it happening somewhat already. So Jiva Gosvāmī was fanning Rūpa Gosvāmī, but when he heard Vallabhacārya say this, he could not tolerate it and went to do something else. After some time he took a water pot and went to the river to fetch some water. There he met Vallabhacārya who was just finishing his midday bath. Jiva Gosvāmī said, “Gosāi, you said before that you would proofread the Bhakti-rasāmṛta-sindhu which Rūpa Gosvāmī is
writing. If you have found any errors, precisely where are they?”

Vallabhācārya replied, “What will you understand, child? Have you studied Sanskrit grammar?”

“Yes, a little.”

“Then what will you possibly understand?”

“But please just show me any errors you have detected.” When Vallabhācārya showed him an apparent error, a fierce debate commenced between them. Eventually Jīva Gosvāmī established the point in such a way that Vallabhācārya could not refute it and he could not give any answer.

When Vallabhācārya returned to the hut, he asked Rūpa Gosvāmī, “Who was that boy who was fanning you? He is very intelligent and extremely learned in the scriptures.”

Very humbly and with folded hands Rūpa Gosvāmī replied, “He is the son of my younger brother and also my disciple. He does not know how to behave.”

“No, he is a genius and in the future he will be very famous.”

Soon afterwards Vallabhācārya left and Rūpa Gosvāmī thought that there was a problem. When Jīva Gosvāmī arrived with the water, Rūpa Gosvāmī said to him, “You don’t have even enough tolerance that you started quarrelling with an elderly, scholarly brāhmaṇa who came to proofread something for my own good? Your nature is not entirely correct; go away from here.”

Jīva Gosvāmī could never disobey his order. If one disobeys his guru, he will never be able to enter into spiritual life. If someone says, “Gurudeva, don’t you know me? Don’t you know how I am living and what I am doing?” So what is this? Where is such a person’s faith in their guru? The guru knows all and he should be seen as nondifferent from Bhagavān. Even a madhyaam-adhikārī guru can “take a disciple’s pulse” and tell him many things. Once a man went to see an ordinary doctor. Just by seeing how thin the man was, the doctor concluded that his digestion was disturbed. So this doctor closed his eyes and pretended to feel the man’s pulse. Then he said, “Your digestion is not working well—is that right?” The man nodded in agreement. “You have some gas pains here?” The man replied, “Yes.” And upon hearing the doctor describe other symptoms, the man thought, “Oh, this doctor knows everything.”

In the same way the madhyaam-adhikārī guru is like a doctor. Merely by looking at someone’s face he can tell what the shortcomings are in that person’s spiritual life. Then what to speak of what a guru who is more elevated than that can see and know? He can “take our pulse” and tell us everything about ourselves. Don’t ever think that the guru is an ordinary person like myself and that he doesn’t know the feelings within my heart. Just by looking at one’s face he can tell everything. By examining even one of our thoughts or statements he can see everything. It is like checking a pot of rice to see if it is finished cooking. If the one grain we check is cooked, then the entire pot is cooked, and if that one grain is not cooked, then the entire pot of rice is not cooked. So don’t ever ascribe mundane intelligence to the guru, even if he is a madhyaam-adhikārī. When even those who follow the path of karma accept their guru as being nondifferent from Bhagavān, we won’t accept the guru in the field of bhakti as the knower of all? Certainly we will; otherwise we will not become perfected in spiritual life.

In his Bhakti-sandarbha, Jīva Gosvāmī writes that many times someone will first accept a particular guru just because many others are accepting him. When the disciple becomes a little more learned and hears from that guru more and more, then he may realise that he has accepted a mundane guru and not a genuine spiritual guru. What should he do then? Giving his previous guru respect which is appropriate for his position, he will seek out and accept a genuine spiritual guru. If he doesn’t accept such a spiritual guru, he will never advance in spiritual life. Jīva Gosvāmī has explained everything related to all these different levels of guru in his Bhakti-sandarbha.

So being obliged to obey his guru, Jīva Gosvāmī left Vṛndāvana and went to live in a cave infested with crocodiles in a village named Bhayagao. Even up until recently many crocodiles were living there, but now are none are left. Jīva Gosvāmī remained in the cave doing bhajana and crying, feeling bereft of his guru’s affection. He stopped eating and taking water, and within a short time he became emaciated. After some days, Sanātana Gosvāmī came to that village as he was wandering around Vṛaja. The local people said to him, “Bābā, we always considered you to be a great bhajanānandī, but a young boy who is even more of a bhajanānandī than you has come to our village. Day and night he calls out the names of Rādhā-Kṛṣṇa and weeps. We take him food but he won’t eat it, and he never sleeps either. Day and night he remains immersed in bhajana; we have never seen anything like it.”

Sanātana Gosvāmī could understand that this was Jīva. The local people led him to Jīva, and upon meeting they both began weeping. Then Sanātana Gosvāmī took him back to Rūpa Gosvāmī. Sanātana Gosvāmī said to Rūpa Gosvāmī “What is the duty of Vaiṣṇavas? Being
compassionate to others. Yet you renounced this young disciple of yours who is adorned with many extraordinary qualities? You should be merciful to Jīva, but instead you banished him. This was a mistake and you should correct it. I am ordering you to quickly call him back.” Hearing this Rūpa Gosvāmī began crying for Jīva; he loved him so much. Then Sanātana Gosvāmī brought Jīva there and placed him in the lap of Rūpa Gosvāmī. Reunited, both guru and disciple wept. After this Rūpa Gosvāmī arranged for Jīva to be treated by the best doctors from Mathurā and gradually Jīva became strong again. Then Rūpa Gosvāmī began giving whatever he wrote to Jīva for him to proofread.

Around that time Gopāla-bhaṭṭa Gosvāmī compiled a book from what Mahāprabhu taught Rūpa Gosvāmī at Prayaga and Sanātana Gosvāmī at Vāraṇāsi concerning sambandha, abhidhēya, and pravojana-tattva. What relationship do the jīvas residing in this world have with Bhagavān? How long do we have a relationship with the things of this world? We are making a household, how long will it last? We are getting married, for how long? We are making an arrangement for all our assets to be turned over to our sons, for how long? This is all ignorance of sambandha-jīnāna. Only our relationship with Kṛṣṇa is eternal. We will change in each successive birth but that fact will never change. The constitutional position of the jīva is eternal servant of Kṛṣṇa. This has been told in the Vedānta, the Bhāgavataam, and all the scriptures. The duty of the jīva is abhidhēya and it culminates in pravojana or the ultimate objective which is kṛṣṇa-prema. By my saying kṛṣṇa-prema here, don’t think that our objective is Kṛṣṇa; rather it is the prema that one feels for Kṛṣṇa that is our pravojana. There are five types of prema for Kṛṣṇa: śānta, dāsya, sākhya, vātisālya, and mādhurya. Amongst these, it is mādhurya-rasa which is the main objective for all jīvas. This Caitanya Mahāprabhu told in both places as He explained vaidhī-bhakti to Sanātana Gosvāmī and rāgānugā-bhakti to Rūpa Gosvāmī.

Later Gopāla Bhaṭṭa Gosvāmī heard everything directly from Rūpa and Sanātana; he considered them to be his śikṣā-gurus. Then, going through the writings of ancient Vaiṣṇava ācāryas such as Madhva and Rāmānuja, Gopāla Bhaṭṭa Gosvāmī also selected different points in relation to sambandha, abhidhēya, and pravojana and compiled everything in a notebook. Later Jīva Gosvāmī learned all of this tattva from Gopāla Bhaṭṭa Gosvāmī. All the Six Gosvāmīs were such great scholars. Next Jīva Gosvāmī divided all this knowledge into the three categories of sambandha, abhidhēya, and pravojana. Then he took the volume which contained all the information on sambandha and enlarged it. He also took from the conceptions given in Bhakti-rasāmṛta-sindhu, Ujjvala-nilamānti, Brhad-bhāgavatāmṛta, and the other books by Rūpa and Sanātana Gosvāmīs and composed the first sandarbha. The word sandarbha means a chest of valuable jewels. Of the six sandarbhas the first four—Tattva-sandarbha, Bhāgavata-sandarbha, Paramātma-sandarbha, and Kṛṣṇa-sandarbha—all expound sambandha-jīnāna. What is the jīva, what is the illusory energy, what is the objective of the jīva—all of this is explained in the first four sandarbhas.

In the Tattva-sandarbha, the conception of pramāṇa and prameya is given. What is the meaning of pramāṇa? In any issue whose words we will accept as being authoritative? Suppose a young boy comes here and says that a fire has broken out at Holy Gate and everything is burnt. Then an elderly gentleman comes and says that a small fire started in a tea shop there. The shop was burnt a little before they extinguished it, and really, it was nothing. Whose words will we accept as authoritative? The man’s words, because he is older and more mature than the boy.

This conception of pramāṇa relates to many things. Someone may say, “This world is real, we are human beings, and the fact that we are brāhmaṇas is satya or real. This is my house, this is my father, this is my ancestors’ property and now I am the master of it. I will give up my very life before I relinquish even one inch of this land.” And over all this false identification and proprietorship there is so much fighting and quarrelling going on. Another man will say, “These things are all temporary, so don’t bother fighting over them. Instead do something for your ātmā and for Bhagavān, they are permanent.” Which of these two opinions will we accept? Analysing the relationships between Bhagavān, the jīva, and material existence, Jīva Gosvāmī has given the authoritative concept and explained where we should place our faith amongst opposing arguments. He wrote that the Vedas are the sole authority, and that any other so-called authority is really not an authority at all. That which we perceive with our limited senses and mind may be defective, but the words of the Vedas cannot be defective.

Stool is stool, whether it be the stool of a dog, a donkey, a pig, or a man. No matter how exalted a man may be, his stool will still smell. Actually the foulest smelling stool of all is that of humans, because we eat all sorts of manufactured foods and rich foods such as rabari, whereas most animals subsist on grass and other natural elements. But the
Vedas say that although it is stool, the stool of cows is very valuable and pure. If anyone is contaminated, they can touch it and be considered pure. Cow urine is also pure, as it is the conchshell which ordinarly would be considered impure. Whatever impurity which may exist can be purified with cowdung. This is written in the Vedas, and the Vedas were composed by Bhagavân Himself, not by any ordinary man. They emanated from the breathing of He who created this world, and whatever has come from Bhagavân is the pramāṇa or authority. The Vedas emanated from His breathing and the Bhagavad-gītā is His word. Between them which will we accept as the most authoritative?

The Gītā, because His words are sābda-pramāṇa. In his Bhāgavat-sandarbha Jīva Gosvāmī has written that there are not two separate things in this world; everything we see has the same source:

\[
\text{ekam eva paramat tattvat- svabhāvikācintyaśatkyān} \\
\text{svarga-} \\
\text{daivasvarupā-tad} \\
\text{rūpa-vaibhava-jīva-pramana-} \\
\text{rūpena caturddhāvatiṣṭhate} \\
\text{sūryāntara-mandala-shtita-teja iva maṇḍala,} \\
\text{tad vahirgata-tad raśmi, tat pratichchavi-rūpena}
\]

The absolute truth is one. He is naturally endowed with inconceivable potency. By the power of this potency He exists within four forms: svarūpa (His original form), tad-rūpa-vaibhava (all vaibhava-tattva incarnations beginning with Baladeva Prabhu), jīva (the living entity) and pradhāna (the illusory energy). He is compared to the sun which also exists in four forms: its original form, the sūrya-mandala or wherever the light of the sun falls, its rays, and where the sun does not shine, which is compared to māyā.

Where there is no bhāgavat-prakāśa or illumination of Bhagavân and where there is no knowledge of bhāgavat-tattva, there is māyā. We are jīvas, and there are two types: conditioned and liberated. Getting rid of his inherent nature, the conditioned soul is bound within material existence. There he chases after temporary and fleeting pleasures, and considering the objects of his pleasure to be his own, he is deceived. The liberated souls perpetually serve Bhagavân. By practicing bhāgavat-bhakti, the conditioned souls can achieve the eternal association of Bhagavân and experience prema which is his primary objective. Jīva Gosvāmī examined all of this tattva.

Originally there was a book entitled Brahmasandarbha. Jīva Gosvāmī took parts from it and wrote his own Bhāgavat-sandarbha in which he analysed brahma-tattva and refuted the opinions of Śaṅkarācārya. The jīva is not brahma. If brahma is the absolute truth which is full in knowledge as they say, then how did it separate into billions of living entities and become bound within material existence? Śaṅkarācārya says that it was covered over by māyā, so from where did this separate entity they call māyā come from? If there is no separate entity known as māyā and all is the one brahma, where could this other object known as ignorance have come from? Refuting all of Śaṅkarācārya’s concepts, Jīva Gosvāmī proved that Kṛṣṇa is Parabrahma, the source of brahma.

He also analysed paramāma-tattva, and in the Kṛṣṇa-sandarbha he explained how Kṛṣṇa alone is Svayam Bhagavân. He explained how Kṛṣṇa is sarva-śaktimāṇ, how He is an ocean of rasa, how from Him the jīvas and all else emerge, and how the jīvas can achieve His eternal association. He refuted the concept that Kṛṣṇa is an incarnation of Nārāyaṇa. Using evidence from the Vedas, Upaniṣads, and Purāṇas he established that Kṛṣṇa is Svayam Bhagavân and all other incarnations are His partial expansions. On the basis of scriptural evidence he strengthened Mahāprabhu’s conception which had been established in the literatures of Rūpa Gosvāmī and Śaṅkara Gosvāmī. In doing so, he established our sampradāya upon a firm philosophical foundation. He protected the flowing river of rasa by placing large rocks of siddhānta on both its banks. In that way no contaminated water of misconceptions could ever enter it.

In his Bhakti-sandarbha he explained many subtle aspects of bhakti. He delineated the sixty-four types of bhakti, and he expertly explained guru-tattva. He also explained guru-pādāśraya, the process of taking exclusive shelter of the guru—how it should be done, what are its rules and regulations and so on. The guru will consider the prospective disciple, the disciple will consider the guru, and then a circumstance will never arise, within the disciple’s entire life, where he will have to abandon his guru. One should not accept a guru whimsically, because there will not be a chance to change it. One should accept a guru in whom he will never lose faith; otherwise there will be a problem. One should make sure that he only accepts a sad-guru who is detached from sense

Continued on page 34.
Śrī Śikṣāṣṭakam

Śloka Five

What is the 'svarūpa' of the sādhaka?

ayi nanda-tanuja kiṅkaraṁ
patitaṁ mahī viśame bhavāmbudhau
kṛpayā tava pāda-pañkajā-
sthita-dhūli-sadrśam vicintaya

ayi nandatanuja—O Nandanandana; viśame-bhava ambudau—in the dreadful ocean of material existence; patitaṁ kiṅkaraṁ mahī kṛpayā—merciful upon me, your eternal servant fallen in; tava pāda-pañkajā-sthita-dhūli-sadrśam—like a particle of dust affixed to Your lotus feet, in other words as your eternally purchased servant; vicintaya—please consider.

Translation

“O Nandanandana! Please be merciful upon me, your eternal servant, who has fallen in the dreadful ocean of material existence as a result of my fruitive actions. Like a particle of dust affixed to Your lotus feet, kindly accept me forever as your purchased servant.”

Śrī Sanmodana Bhāṣyam

by Bhaktivinoda Ṭhākura

Is it proper for the sādhaka who has taken up the process of harināma-sanākirtana to reflect upon the miseries of material existence? To solve this doubt, Śrī Gaurasundara has given us this verse ayi nanda tanuja.

“O Nandanandana! In reality, I am Your eternal servant, nitya-kinkara. But somehow I have fallen into this dreadful ocean of material existence as a result of my own misdeeds. Lust (kāma), anger (krodha), envy (matsaratā), and other contaminations are like crocodiles with ferocious mouths standing erect, ready to swallow me up. Drifting here and there in the waves of wicked hopes and misplaced anxieties, I am severely oppressed. The powerful blasts of wind in the form of bad association cause still greater anxiety. In such a condition, I have no shelter other than You.”

“Karma, jñāna, yoga, austerity, and so on are like bunches of straw that are seen floating here and there. But has anyone succeeded in crossing the ocean of material existence by taking shelter of them? Sometimes persons drowning in the ocean of material existence grab hold of these bunches of straw and pull them down along with them.

“Now there is no refuge other than Your mercy. Your holy name alone is the only sturdy boat taking shelter of which the jīva can easily cross the ocean of material existence. Considering all this, I have taken shelter of the very firm boat of Your holy name by the ceaseless mercy of the lotus feet of Śrī Guru. You are very affectionate to the surrendered souls. Please forgive all my faults because I am without any other shelter, and consider me as a particle of dust at Your lotus feet, for then I shall never be separate from Your lotus feet.”

This is the purport of the Fifth Sloka. It is to be understood from this that the bhakti-sādhaka must completely renounce the desire for material enjoyment and liberation.

Śrī Caitanya-caritāmṛta (Antya-līlā 20.33-35):

tomāra nitya dāsa mui tomā pāśāriyā
padyachoṁ bhavārnavē māyā baddha haṁ
kṛpā kari’ kara more pāda-dhūli sama
tomāra sevaka karoṁ tomāra sevāna
punah ati utkāntaṁ dainya haila udgama
kṛṣṇa ṭhaṇī māge prema-nāma-sanākirtana

“O Prabhu! I am Your eternal servant. Due to great misfortune, I have abandoned You. Being bound by māyā, I am drowning in the bottomless ocean of material existence. Kindly accept me as a particle of dust at Your lotus feet. I shall become Your servant and eternally engage in Your service.

“Speaking in this way, great longing welled up within the heart of Śrī Caitanya Mahāprabhu. In a very humble mood, He again began to pray to Śrī Kṛṣṇa to awaken love for nāma-sanākirtana.”

Śikṣāṣṭakam: Song 5 (Gitāvali):

añādi karama phale padi’ bhavārnavē jale
tariśvāre nā dekhī upāya
 e visaya halāhale divāníśi hiyā jvalē
tama kabhu sukhā nāhi pāya
aśa-pāśa šata-šata klesa deya avirata
pravritī urname ṭahe khelā
kāma krodha ādi chaya bāta
 pada deya bhaya
"O Parama Karuṇāmaya Kṛṣṇa! I am drowning in the bottomless ocean of material existence as a consequence of my beginningless fruitive activities. I can see no means of crossing this ocean. My heart is being scorched with the deadly poison of sense gratification. My mind is greatly perturbed. I am continuously troubled, being bound by the stringent ropes of unlimited lusty desires. I am being tossed here and there, struck by the violent crashing of the waves of material nature. On the one hand, my life duration is dwindling and death is approaching. On the other hand, lust, anger, illusion, envy, greed, and madness are like six thieves which have pounced upon me. Karma and jñāna are like two swindlers who have cheated me and thrown me into a bottomless ocean."

"O Karuṇā-sindho! At such a time of formidable distress, You are my only friend. O Kṛṣṇa! Kindly deliver me. I am Your eternal servant. I have forgotten You and have thus become tightly bound by Your illusory energy. Please accept this fallen servant, Bhaktivinoda, and fix me as a particle of dust at Your lotus feet."

Vivṛti
by Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda

Śrī Nandanandana is the worshipable object for all jīvas. Every jīva is by nature a servant of Kṛṣṇa. Servitorship to Śrī Kṛṣṇa (kṛṣṇa-dāsya) is inherent within the sūdha-svarūpa of every jīva. The jīva, having become indifferent to the sense of servitorship toward Śrī Kṛṣṇa, is drowning again and again in the insurmountable and fearful ocean of material existence. On this account, he is tormented by the threefold miseries of material life. In this situation, the jīva’s only support is the mercy of the Lord. If Śrī Kṛṣṇa, out of His causeless mercy, accepts the jīva as a particle of dust at His lotus feet, then the jīva’s covered identity and eternal disposition of servitorship to Śrī Kṛṣṇa, can become manifest once again. The attempt to attain the lotus feet of Śrī Kṛṣṇa by one’s own endeavour is called aroha-pañtha. Kṛṣṇa cannot be obtained by this method. Only upon surrendering unto Śrī Kṛṣṇa can the jīva obtain the service of the Lord by His will and mercy. Endowed with such firm faith, one should engage in the process of sādhana and bhajana. The words pāda-dhūli, or dust particle, indicate the jīva’s eternal identity as an infinitesimal part and parcel of Bhagavān (vibhinnāmśa). As long as the jīva is not situated in his svarūpa, anarthas are inevitable. In such a condition, ascertainment of the ultimate goal remains ambiguous. Śuddha harināma-sankirtana begins upon the awakening of sambhanda-jñāna, and only by such śuddha nāma-sankirtana is prema obtained. When, by continuous chanting of śuddha nāma, rati (which is a combination of the samvit and hladini potencies of the Lord’s svarūpa-śakti) toward the lotus feet of Bhagavān is awakened in the heart of the jīva, he is then known as a jata-rati-bhakta (a devotee in whom rati or bhāva has manifested). There is a difference between the nāma-sankirtana of an ajata-rati-sādhaka (one in whom rati is not manifest) and a jata-rati-bhāvuka-bhakta. To deceitfully present oneself as a jata-rati-bhakta before having reached such a stage is completely improper. After anartha-nivrūti, one becomes situated in naivantarya, or uninterrupted steadiness in the practice of sādhana (śravana, kīrtana, and so forth). Next, one attains svecchā-pūrvikā, which means meditation on the pastimes of the Lord by one’s own will. This is an advanced stage of remembrance of the Lord which comes in the stage of āsakti. This is followed by the condition known as svarāśikī when the pastimes of the Lord automatically manifest in one’s heart as an uninterrupted flow (this comes in the stage of bhāva after śuddha-sattva manifests in the heart). At last one comes to the stage of kṛṣṇa-prema.

Śrī Bhajana Rahasya Verses
Śrīla Bhaktivinoda Ṭhakura

When bhāva manifests in the heart of the sādhaka, then dāsya-rati is easily awakened. The dāsya-rati mentioned here is general. It refers to the natural inborn inclination to serve Kṛṣṇa. Without the manifestation of bhāva, one’s service to Kṛṣṇa is
superficial. But when *suddha-sattva* manifests in the heart, then one naturally wants to serve Kṛṣṇa with full expression of the heart. This is supported in *Śrīmad-Bhāgavatam* (6.11.24):

\[
\text{ahāṁ hare tava pādaika-mūla-}
\text{dāsanudāsya bhavitāṁ bhūyaṁ}
\]

\[
\text{manah smaretāśu-pater guṇāṁ te}
\]

\[
\text{grñīta vāk karma karotu kāyaḥ}
\]

“O Lord Hari! Will I again be able to become a servant of Your servants who have taken exclusive shelter at Your lotus feet? I pray that my heart may always remain engaged in remembering Your transcendental glories, my words in describing Your qualities, and my body in varieties of service to You, who are the Lord of my life.”

Śrīla Bhaktivinoda Ṭhākura then says:

\[
\text{chīnu tava nitya-dāsa, gale bāndhi māyā-pāśa,}
\]

\[
\text{sannāre pāṇu śaṅkho-klesa}
\]

\[
\text{eva punah kari āśa, haṇa tava dāser dāsa,}
\]

\[
\text{bhāji’ pāi tava bhakti-lesa}
\]

\[
\text{prāṇeśvara! tava guṇa, smaruk mana punah}
\]

\[
\text{punah, tava nāma jihvā karuk gāna}
\]

\[
\text{karodvaya tava karma, kariyā labhuk śarma,}
\]

\[
\text{tava pade sampinu parāṇa}
\]

“I am your eternal servant, but due to my own misfortune, I have forgotten You. Consequently, māyā has captured me and, binding me in her chains, she has cast me down into this material atmosphere. I have been wandering here and there in this material existence and rotating through thousands and millions of different species of life. I am being crushed by varieties of different miseries. Now in the association of the Vaiṣṇavas, my intelligence has been aroused, now the only aspiration in my heart is that I may become a servant of the servant of Your servants. I may then engage in Your bhajana and obtain a particle of bhakti.”

“O Prāṇeśvara! Let my mind be constantly engaged in remembering Your transcendental glories and attributes; let my tongue be always engaged in chanting Your holy name, form, qualities, and pastimes; let my two hands be engaged in various types of service to You. I shall thus taste the bliss of service to You. My entire being is offered at Your lotus feet.”

By his constitutional nature, the jīva is meant to be enjoyed (bhogya), whereas Kṛṣṇa is the Supreme enjoyer (bhokta). Therefore, by continuous practice of bhajana, an ardent desire will arise in the heart to become a maidservant of Śrīmati Rādhikā who is the embodiment of transcendental bliss (anandamayī). At that time, gopī-bhāva, or the loving sentiment exhibited by the gopīs, awakens in his heart. This is confirmed in *Śrīmad-Bhāgavatam* (10.29.38):

\[
\text{tan nah praśīda vrjinnārdaṇa te ‘ṅgri mūlaṁ}
\]

\[
\text{prāpta visṛjya vasatīs-tvad-upāsāṇāṁ}
\]

\[
\text{tvat sundara-smita nirikṣaṇa tīvra-kama-}
\]

\[
\text{taptātmanāṁ puruṣa-bhūṣana dehi dāsyam}
\]

The gopīs say, “With a desire to serve You, we have abandoned our families and household and come to Your lotus feet. You are very merciful. Kindly bestow upon us qualification to serve Your lotus feet. O Puruṣa-bhūṣana. Jewel among men! Our hearts are burning with desire. Please grant us the vision of Your sweet, smiling lotus face and accept us as Your maidservants.”

The necessity of taking shelter of the lotus feet of Śrīmati Rādhikā is expressed in the following statement from Śrīla Rūpa Gosvāmī:

\[
\text{anārādhya rādhā-pādāmbhoja reṇu}
\]

\[
\text{manāśṛitya vrndātāvīni tat padāṇkam}
\]

\[
\text{asambhāya tad bhāvā gambhīra cītān}
\]

\[
\text{kutāḥ śyāma-sindho rasasyāvagāḥ}
\]

“If you have never worshipped the dust of the lotus feet of Śrīmati Rādhikā or the land of Vraja which is marked with the impressions of Her lotus feet, or have not served the lotus feet of those devotees who taste the profound loving sentiments of Śrīmati Rādhikā, how can you become immersed in the blackish ocean of nectar known as śyāma-sindhu-rasa?”

Attainment of the service of the lotus feet of Śrīmati Rādhikā is the one and only goal of the bhāvuka-bhaktas. This is exhibited in the eighth verse of Vīlāpa-kusumāṇjali:

Continued on page 36.

26

*Rays of The Harmonist* Vol. 1 No. 1
Vilāpa-Kusumāñjali

Śrīla Bhaktivedānta Nārāyaṇa Mahārāja

Śloka 8
— An informal discussion, Oct 28th 1991—

(Śrīla Bhaktivedānta Nārāyaṇa Mahārāja) I want to discuss some points of Bhaktivinoda Thākura on this subject. Can you explain what is the difference between a sahajiyā and a śuddha rāgānugā bhakta?

(Devotee) I can try. The sahajiyā imagines that he has a certain position as a Rādhā dāsī with name, dress and service before he has actually realized that and a true rāgānugā bhakta prays to aspire to that position, and actually has lobha (ruci or greed) where the sahajiyā does not have that greed.

(SNM) This is a book written by Śrīla Bhaktivinoda Thākura. Caitanya Mahāprabhu Śīkṣāmṛtam. He is telling about rasa šikṣa taken from Bhakti-rasāmṛta-sindhu. He is saying here that when those who don’t know what is aprakṛta rasa and know only viśaya rasa hear the name of mādhurya rasa and some stories from here and there, they have two kinds of ideas. Firstly, some think that if we practice following the sādhana to obtain this particular rasa, mādhurya rasa, then we will fall down. The second class have faith but they think that nobody is qualified to have this.

A sahajiyā is one who has some śraddhā, but has not reached up to rati bhāva. Rati is viśuddha sattva, it comes not from the heart of the sādhaka but it comes down from a rāgātmikā bhakta. Rati is not in our hands, it is in the hands of devotees who are pure Kṛṣṇa bhaktas. Only they can give it. If a man has śraddhā, some śraddhā but not yet rati, and he wants to have this rasa and they try by wordly vibhāva, sattvika and vyabhicārī while having unripe śraddhā, they are sahajiyā.

(Devotee) Trying to use worldly emotions to attain rati...

(SNM) Not like this, but . . . at the stage of śraddhā they want to create rasa by vibhāva, sattvika, anubhāva and all these things. These can be practiced only at the stage of rati, but they are trying to do so at śraddhā. They don’t know and they have no sthāyībhāva or rati. Sthāyībhāva is far away. Even rati in first stage they don’t have, yet on that śraddhā they want to do all these things. Such a person is called sahajiyā. And they are bound to be sahajiyā.

Bhaktivinoda Thākura, Bhaktisiddhānta Sarasvatī Thākura—they have prohibited this. In Bhakti-rasāmṛta-sindhu and Ujjvala-nilamani it is also prohibited. A man who is only at the stage of śraddhā and has not gone to that place, rati, should not imagine that “I am a gopī” or “I am a mañjarī” and do like this.

We should try to follow Vilāpa Kusumāñjali or any of the books of the Gosvāmīs, but not directly. To do that, our śraddhā should become niṣṭhā, niṣṭhā should become ruci, ruci should be āsakti, āsakti should be turned into bhāva, rati and then we can have that. So we should only pray that we want this, we want this and try to develop our bhakti. We should not immediately try to immerse ourselves in that thing. Are you understanding something?

(Devotee) Do all sahajiyās manifest symptoms of vibhāva and anubhāva or are they sometimes appearing to be quite like other sādhakas? Is it always very much manifest?

(SNM) All bābājis are not sahajiyās, but I think almost all are in this category. Bhaktisiddhānta Sarasvatī Thākura has not recommended them because they will think bhogus things in the name of bhakti and rasa. So he has told all these things in this book.

(Devotee) Can I ask one question on that? I think that in Harināma Cintāmaṇi there is a description of a spiritual master who gives his disciple some practice of a particular rasa and then supposedly this disciple tries it and then he comes back to the guru and the guru says, “Do something else.” Do you understand? The guru gives the disciple his form, colour of his cloth, age and so forth. That seems to be before bhāva. Because it seems at bhāva when one’s real sthayībhāva comes, so...

(SNM) But guru must see whether the greed is real or not, and whether the śraddhā has advanced to āsakti, then he gives. Or he sees that he is entering rati, then he will give. We see in Jaiva Dharma, on what stage that bābāji gave all these things veśa (dress), nāma, all these things. It was at the end. He teaches everything of rasa and when the last stage comes he discloses all these things, eleven items. Not in a very low stage. We should read Jaiva Dharma and we should strictly follow it. These
things were revealed, not in Navadvīpa but in Puri. Second Vaiṣṇava sangha.

Since you have very little time, we can read some ślokas and perhaps their meanings and discuss some especially important ones...

dūkh-kha-kula-sāgarodare
dīyamānām ati-durgatam janam
tvam kṛpā-prabala-naukayād bhutam
prāpaya sva-pada-pankajalayam

‘O Devī, Śrīmatī Rādhikā, please save this unfortunate person drowning in an ocean of misery! Place him on the strong boat of Your mercy and carry him to the wonderful realm of Your lotus feet.’

(Vīlāpa-kusamāṇjali 8)

We have discussed that without vipralamba we can not enter into rāgānugā bhakti. There are two kinds of bhakti or prema bhakti, one is sambhoga and the other is vipralambha. Here in rāgānugā bhakti, especially in rāgātmikā, there are two kinds. One is sādhaka cit-bhāva and the other siddho cit-bhāva. Raghunātha Dāsa Gosvāmī, or Sad Gosvāmīs are both of these. In siddha-bhāva he is Tulsī or Rāti maṇjarī, and in sādhaka-bhāva he is Raghunātha Dāsa Gosvāmī. When he is praying to Śrīmatī Rādhikā, we can take it that he is in siddha-bhāva. However when a person has much greed even in his sādhaka sārīra, or sādhaka body he can pray. So as a sādhaka we should pray like this, and if a person has siddha-bhāva, in sādhaka svarūpa and all these things, then they are able to pray in sādhaka svarūpa also. Here, for us it is in sādhaka-bhāva.

What is the dūkh-kha-kula-sāgarodare? He is feeling that I’m drowning in an ocean of misery. What is misery? That I’m not seeing Śrīmatī Rādhikā. Obstacles are preventing me. This is dūkhha. We know about these obstacles. We want to keep our mind always in Śrīmatī Rādhikā’s sevā, but we can not do. There are so many duties, so many duties. After that so many rogas (five types of diseases) and so many things. So many obstacles are there and always continuously remembering. We can not remove all these things. We want that we should remove and always be immersed in that sevā or bhāvana, but we can not do anything. This is dūkhha. A man may even be of somewhat higher quality, but yet he may not get such quality of sāṅga, wherein he can hear or speak about these things. There will be no āsakti as described in Viśvanātha Cākavrātī Ṭhākura’s book, Madhurya Kadambini, no āsakti in bhāva avastha. So he is drowning in an ocean of miseries. Dīyamānām ati-durgatam janam. Dīyamānām means so much distress. A Fire is burning in his heart that, “I’m not realizing, not taking darśana of Śrīmatī Rādhikā or Vraja. We are in Vraja, but we are not in Vraja Vyādāvana. We go to Rādhā Kūṇḍa, but we are not in Rādhā Kūṇḍa.” No greed. Nothing. So he is hankering.

(Devotee) But he has greed.

(SNM) He has greed. We have not. But I think that those who are siddha, they suffer more. They realize all these things. There will be some imitation of this in our hearts, but they have no imitation. Śrīmatī Rādhikā can weep for Kṛṣṇa. Really, She can weep. It is very hard for us to weep.

So here Raghunātha Dāsa Gosvāmī is experiencing dūkhha due to not serving Rādhikā and not seeing this thing. We can weep also because certainly now we are not entering, we have no chance at all in a dry way even to enter into this rāgānugā bhajana. Raghunātha Dāsa Gosvāmī is weeping and praying to Śrīmatī Rādhikā. “O Devī, I’m drowning in an ocean of unhappiness.”

It may be that a sādhaka may have darśana of Śrīmatī Rādhikā in purva-rāga (separation prior to meeting). Even while not seeing Rādhikā, Rūpa maṇjarī, Rāti maṇjarī or Kṛṣṇa, he can have purva-rāga. Now we are having purva-rāga abhāsa, and even if rāgābhāsa comes into our heart, we should know that we are so fortunate, but that rāga should be sūdha, not imitation.

(Devotee) Even that abhāsa is good.

(SNM) Very good. Just like in the early morning, when the sun is about to rise and the andhakara or darkness is going away. This is abhāsa.

(Devotee) Our suffering is that we are in total darkness.

(SNM) Darkness. Certainly. We are only crying that our anartha and aparādhās should go away, and we should have some real greed. This is our problem.

dīyamānām ati-durgatam janam
tvam kṛpā-prabala-naukayād bhutam.

In this world I see no hope at all. It is only by the mercy of Śrīmatī Rādhikā that we can see. Her

Continued on page 36.
"Earth, water, fire, air, ether, mind, intelligence and false ego—these eight belong to My Mahā-māyā or separated material energies."

"O Mighty-armed Arjuna! Besides this aparā prakṛti, there is the parā prakṛti, or superior energy, which also consists of the tatāstha-jīva potency, that is, all living entities within this material world."

"Of these two potencies, parā and aparā prakṛtis, know for certain that I am the cause of their creation, the sustenance and dissolution of the world as well."

4) **Kṛṣṇa-rasa**

avyaktam vyaktim āpānām
manyate mām abuddhayah
paraṁ bhāvam ajñānanto
mam āvayaam anuttamam

avyajānanti mam mūḍhā mānuṣīṁ tanum āṣritam
paraṁ bhāvam ajñānanto mama bhūta-maheśvaram

"The ignorant impersonalists think that I am first the unmanifest Brahman and then become manifest afterwards in the human form and personality. They do not know my supreme, transcendental, eternal form."

"Fools deride Me when I descend in the human form, not knowing My divine nature as the Supreme Lord of everything that exists."

5) **Jīva-tattva — The Living Entities**

mamaivāṁsō jīva-loke jīva-bhūtah sanātanaḥ

"The jīvas in this conditioned world are My eternal, fragmented parts."

6) **Buddha-jīva — Conditioned Souls**

śārīraṁ yad avānnoti yaç cāpy ukṛtāmatīśvarah
gṛhhvaitāṁ samyāti vāyur gandhān īvāśayāt

Continued on page 37.
In rāgānugā-bhajana and in vaidehī-bhakti, śravaṇaṁ, kīrtanaṁ and smaranaṁ are all going on. We can have salvation, svara (heaven), and praise in this world and many other benefits by that aupādhika-bhakti (bhakti limited by material designations) but it will not be called rāgānugā-sādhana-bhajana. And when bhāva-bhakti comes, bhāva-bhakti will be performed for prema-bhakti, otherwise it won’t be real bhāva-bhakti. When sādhana is performed for bhāva, then it is sādhana-bhakti: kṛti sādhya bhavet sādhya-bhāvā.

Sādhya-bhāva means the sādhana which manifest bhāva. Then it is called sādhana. But when some state of bhāva is achieved by sādhana, it will not longer be called sādhana but nitya-siddha-bhāva. How can we call sādhana performed by a sādhaka, nitya-siddha-bhāva? If it is nitya-siddha in gopī-bhāva, by the association of a devotee who is practiced in that bhāva and by the practice of sādhana aimed in that direction, then that bhāva will enter the heart of a sādhaka.

But the seed of the particular bhāva must also be there. When that seed is nourished by the nitya-siddha-bhāva situated in the hearts of the Lord’s eternal associates, then it manifests in the heart of the sādhaka. It is like the formation of pearls. Pearls do not appear everywhere, but when the śvāti-nakṣatra constellation is in the sky, then pearls are formed from the raindrops that fall at that time. But to form the bhāva in our own hearts, we need more than the raindrops of association. If there is no seed for a particular bhāva, then that pearl will not form. For a plant to grow, both water and a seed are needed.

In rāgānugā-sādhana we will remember what the gopīs are doing, how they are performing ārāti with their eyes and hearts, and how that is like the ghee lamp offered during ārāti in the temple. We should remember the ārāti of Lalitā, Viśakā and all the other gopīs. Ārāti will be adīpana for us, a stimulus for love, just as when we see peacocks, we can remember the pastimes of kuṅkuma and all the gopīs.

When Lalitā is offering water in the ārāti, she may be thinking that Rādhā and Kṛṣṇa have just awoken for niśānta-līlā. She is offering Them water to wash Their faces. There are so many signs of amorous sports on the bodies of Yugala-kīśora which Jātīla would be able to see, so Lalitā is washing these away, offering water and a cloth. This is Śrīmati Rādhikā’s desire, that all these things will be washed away before She goes home. Śrīmati Rādhikā tells Kṛṣṇa that He should also wash Himself, and She and the gopīs point out where there are signs of Their sporting. A person performing rāgānugā-bhajana will have a heart full of these images and may see better ideas of how to serve. I cannot say what all these things are because they are the ideas of superior devotees.

Ragunātha dāsa Gosvāmī has explained the pastime of Śrīmati Rādhikā bringing a Pulindi girl in Dāna-Keli-Cintāmanī. However, he has covered the pastime so no one can enter it. He has intimated about the valuable manis (jewels) and māṇikas (weights) but we are unable to ascertain what they are. Viśvanātha Cakravartī Ṭhākura wrote a commentary on this work, but he still did not disclose the inner meanings. He did not want to spoil it. It should be like that. The pastime should reveal itself in the heart of the listener by service to the guru in the paramparā. No one should attempt to immediately gain knowledge of all these things. Otherwise kāma (mundane lust) and prema will be mistaken to be the same and the proper understanding will be spoiled.

We should pray that these pastimes manifest in our hearts by the mercy of our guru and guru-paramparā. But we should think, “I am still waiting for that. If I had greed, then it would have been revealed. I want to have greed, but I don’t have it.” By hearing these pastimes, tears should come to our eyes and our hearts should melt. Śrī Caitanaya Mahāprabhu tasted the reality of this pastime in the Gambhirā.

By hearing a verse like this Venu-gīta verse, greed can develop. It will develop, but at present it is not there in us. Only in the Śrīmad-Bhāgavatam has Śukadeva Gosvāmī revealed all these things. Those who have no greed can develop it by reading and practicing sādhana. Those who already possess greed can increase it by hearing these pastimes.

By hearing these pastimes, worldly lust can be destroyed, but we also have to have śraddhā, faith. Otherwise, lust will arise in us and we will see Kṛṣṇa’s pastimes through the eyes of that worldly lust. We will not give His pastimes a chance to act. If someone has no taste for the holy name, or for hari-kathā, then he will not have the opportunity to hear these pastimes. Śukadeva Gosvāmī warns us not to disclose these pastimes to people who do not possess greed, or in other words, to worldly people. Those who are too much possessed by anger, lust or envy should not hear them.
Viraha Āṣṭakam
Continued from page 6.

you compassionately considered the suffering of misguided humanity to be your own, and I am indeed feeling afflicted by pangs of separation from your lotus feet on this day of your disappearance from our vision.

7

O beloved master, Śrī Kṛṣṇa Caitanya is the very personification of compassion, and you are the very personification of His message that the chanting of the Holy Name is the singular infallible means of crossing the turbulent ocean of material existence and entering a life of joyous self-dedication in the service of the Divine Couple. Lord Gaurahari made the entire world the recipient of His causeless grace, and you are vigorously distributing that grace to every town and village of the world. You personally travelled all over India, even in the South— and you sent your devotees to save the inhabitants of the Western countries as well from their mothlike rush headlong into the flames of self-destruction.

Mahāprabhu employed many clever tricks to engage the conditioned souls in devotional service, and you were expert at understanding all these things and following closely in His holy footsteps. You understood exactly what was required to be preached in perfect accordance with time, place, circumstance, and audience: And although the leaders of the sheeplike masses devout in their worship of the idol of mongrelized logic could not understand; though the blind lawyers, though having eyes, could not see; and though the many nonsensical groups of deviators and imitators could not appreciate— the intelligent section of society could understand the impeccable purity of your teachings, clearly see the utter selflessness of your motives, and earnestly appreciate your inexhaustible efforts to defeat all elements which were opposed to the Absolute Truth. O Śrīla Prabhupāda, you accepted much suffering on your own account in order to relieve the suffering of humanity at large, and I am indeed feeling pangs of separation from your lotus feet on this day of your disappearance from our vision.

8

Adored master, you patiently reminded all of your disciples time and time again that devotional service to Lord Caitanya is not performed exclusively in solitude. You took great care to painstakingly explain to all of us that just as the Lord out of His causeless mercy preached everywhere and delivered Jagāi and Madhāi, so does the exact same preaching work need to be continued in the present day. The world has now become filled with countless Jagāis and Madhāis, and it is clear to all that the only means for their salvation is the path shown by Caitanya-Nitai.

If you were to come again at this time, Śrīla Prabhupāda, and personally reestablish the proper understanding of all these things in all the ten directions— the joy of the people would know no bounds. Hearing the deeply resonant sound of your voice loudly proclaiming the victory of Mahāprabhu’s mission, the demons and atheists would flee, and the thirsty living entities would drink the divine nectar-message of Śrī Gaurāngadeva to their complete fulfillment. The whole world would once again be set aright, whereas in your absence, nothing of value is to be found anywhere.

Brokenhearted, this Abhay makes his cry of appeal, O Gurudeva, in the bitter throes of separation from your lotus feet. You compassionately felt the suffering of the jīvas to be your own, And I am indeed feeling lost and alone on this day of your disappearance from our vision.
The Movement of Unalloyed...

Continued from page 7.

The right to self-elected bondage to the hankerings of the flesh has been adopted from time immemorial as the basic principle of the political, social, and individual life of incarcerated humanity in his temporary sojourn throughout this earthly prisonhouse of correction.

The Harmonist pleads for a revision of this basic principle of life of higher considerations. The light from the Source can alone guide us on the eternal path. Our tiny individual lights are not independent sources of illumination, but have to be continuously nourished, to be preserved by contact with the Source of light. The connection between the Source and the dependent light is severed by the vanity of having independent existence in the fallen state. It is therefore necessary to reestablish this interrupted connection, not by the knowledge accumulated by the inductive sciences which are themselves the product of the deceptive light of the soul in the state of rebellion against the fundamentals of his own constituent principles but by the knowledge that comes from the Fountainhead of all light who has His transcendental abode in the shining realms of the Spirit. The method of submissive listening to the tidings of the spiritual world, which transcend without ignoring this phenomenal universe, from the lips of emancipated souls who serve eternally and exclusively the real Truth is the only way of obtaining the grace of divine enlightenment. The Harmonist stands for this principle in theory and practice. She is in principle and practice the eternal and exclusive servant of the servants of the Lord, and her sole duty is to try to please only them and thereby continue the method and purpose of Thākur Bhaktivinod, who is embodied in the Sajjanatoshani, the humble maid-in-waiting of the servants of the Lord.

Supreme Harmony...

Continued from page 10.

consideration of higher office. There is gradation of conception. Our conception of what is truth may be of a particular type, but the higher Truth can conceive or harmonize both truth and also falsehood. It comes out of that as a natural synthesis.

This type of all-harmonizing capacity which was exemplified by Mahāprabhu was also seen in Śukadeva Goswāmi. In the assembly of Śukadeva Goswāmi there were scholars of many different schools of philosophical thought present, but his representation was so universal and all-comprehensive that even Nārada and Vyāsa came to listen to that great divine discourse. Śuṣṭa-mukhad amṛtadraśa samyoṭam: the truth which was distributed by Śukadeva had the color of universality. Looking at all the different schools of thought, many levels of truth can be seen; but the delivery of Śukadeva was of such character that it touched the salient points of all the different existing schools present at that time and connected them with Kṛṣṇa consciousness.

The Harmonist’s Humble Voice

Continued from page 8.

opportunity to regulate the angle of vision of her friend, who proves to be an honest seeker of Absolute Truth. The Harmonist helps thereby to determine for her friend to shake off the foreign ideas which have been picked up from mundane association during the sojourn of different lives.

The Absolute Truth, being all-inclusive of the eternal harmonizing masculine form of Godhead, together with His eternal ecstasic female associates and paraphernalias such as the insentient spiritual environments, cannot admit of any deviation from true knowledge in favor of the defective hallucination of erring observers, who are busy with their ephemeral and inadequate sensuous pleasures.

The mountainous height of earthly ethics might prove high to a dwarf treading on the plane of inductive reasoning. And the distance to the furthestmost star at its zenith—the position of the loftiest, most superexcellent and seemingly unethical features of the Personality of Absolute Knowledge—might appear shorter by comparison if the transcendental descriptions are assessed by those of meager thinking capacity among the fallible humanity. The Harmonist has, however, taken up the lofty task of imparting true theistic impressions of the Absolute in their comparative merits and she will continue to serve such spiritual dishes to her misguided, shortsighted friends who place their confidence in the senses only. Her prayer may be heard by the lending ears of theists who are honest seekers of Absolute Knowledge.
That was the speciality of the delivery of Śukadeva Gosvāmī, who is known to be always in connection with spirit and never in connection with this mundane world—so much so that a young naked girl does not feel any necessity of covering her body in his presence. Śukadeva passed by a lake where the local girls with their bodies naked were playing, yet they weren’t the least bit concerned about him at all, because they knew that he had no attraction whatsoever toward this mundane world.

Śukadeva is internally captured: all of his sense experience is fully captured by the high center of spiritual existence to a most intense degree, so he’s never allowed to come down to see things of relishing here on the mundane plane. He is deeply engaged there with the highest Center, where the eye does not see the phenomenal things, the ear does not hear the phenomenal sweet sounds. The touch also, not banking after any softness of mundane things—all the senses intensely drawn to the higher Center. And he came to give delivery of the kṛṣṇa-līlā, which apparently seems to be most crooked, most narrow, and even demoralized, so much so that He will steal others’ things and eat, enjoy others’ wives, and also speak lies for selfish purposes. All of these things which are apparently so narrow and so self-centered are represented there, and yet that is to be distributed as the most universal thing. That most difficult task of representing such narrow selfishness as being of most universal value was done by Śukadeva Gosvāmī. The touch of his spiritual experience worked as nectar for so many different schools, so universal it was.

Tapāśvino daṇḍa parā yathāsvaro, manaśvina mantra vita sunāṅgalā/ kenorabindati yado padān vinā, tasmāi śubhādra śravahenāmo namah. Śukadeva told his audience: “All of you authorities of different departments are conscious of the fact that ultimately you have to connect with something supramental. You are not to independently give delivery of your goods, but rather you must connect with something else of some form or another, and what is that thing? Try to understand in this way, nīgama-kalpa-taror galitam phalam (SB 1.1.3), via the naturally ripe fruit of the Truth-tree of revelation. The natural fruit, which is in ripe condition, is Śrīmad-Bhāgavatam, and it is just in the stage of giving taste. Taste it.”

Raso’pyasya param dṛṣṭvā vivartante(BG 2.59) : Taste the Bhāgavatam, and all other tastes of your previous life will at once be resolved into ash. And what is the price of tastling this fruit of the Bhāgavatam? Tatra laulyam api mālyam ekalai(CC. M 8.70): Nothing in this world can be conceived to be the real price of this thing, except...your soul. You. The only price is your own self. It will be converted into slavery. Laulyam, lobha, your inner attraction, ruci: your sincere want and hankering for service engagement in the realm of the highest harmony is the only price. “You want it?” “Yes, I want it.” “Take it.” —A sincere transaction with no businesslike crookedness or diplomacy. A simple transaction: “Do you want it from the core of your heart?” “Yes, I want that.” “Then get it.” Tatra laulyam api mālyam ekalai, jama-koti-sukṛtair na labhyate: Crores of attempts to get it from other directions...all futile. Only your sincere demand—I want this”—is what is necessary; nothing else. Because the interest of both parties are concerned there, that, “I am Yours.” Tasmāi diyam tato grhayam: “I am Yours; I belong to no one else.” And the Lord will also say in His turn, “I am yours.” Both the parties will come to this transaction. You will say “I am Yours,” and He will say, “Oh, you are Mine? I am yours.” This sort of transaction will take place. ☀️

Bhakta Bhāgavata...

Continued from page 12.

Stavakah, Śrīmad Bhaktivinoda Viqara Daśakam, Śrī Śrīmad Gaura-Kiśora Namakāra Daśakam, the seventy-sloka Śrī Śrī Prema Dāhama Devam Eva Stotram:

kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa-nāma kirtanam
rāma rāma gāṇa-ramya divya-chanda nartanam
yatā tatra kṛṣṇa-nāma dāna-loka nistaram
prema-dāhama devam eva naumī gaurasundaram

“He pilgrimage to South India was actually for the purpose of rescuing the residents of that place. At roadsides, temples and holy sanctuaries He would chant in sweet tunes kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa. Sometimes carried away by some indescribable divine exultation, He would sing rāma rāma! and dance sweetly in ecstatic rhythm. He would deliver one and all, irrespective of time, place or circumstance by magnanimously inducing them to chant the holy names of Kṛṣṇa. I sing with joy the unending glories of my golden Lord Gaurasundara, the divine abode of pure love.”

This twenty-second sloka and our supremely worshipable Śrī Śrīla Prabhupāda’s song, duṣṭa mana! tumi kiser vaiṣṇava? (O Wicked mind! What kind of
Vaiśnava are you?)—these songs and sei duṭi kathā bhula nā sarvathā kara uccaih-svare harināma raba (These few words, never forget: always loudly vibrate the holy names!) These songs he would almost always sing. Śrīman Mahāprabhu’s and his dear pārśada or eternal associate’s Gosvāmī’s Nāma-Bhajanopadesavali, he published and distributed without cost everywhere. His enthusiasm for preaching as well as his proper Vaiṣṇava behavior toward all these things was indomitable!

The supremely worshipable mahātma Śrī Śrīla Kṛṣṇadāsa Bābājī Mahārāja disappeared on the 4th of Madhusūdana, 496 Gaurābda, or the 12th of April, 1982, on a Monday, Kṛṣṇa-pañcami (5th lunar day of waxing moon), beside the renowned Pāvana Sarovara and Śrī Śrīla Sanātana Gosvāmī’s bhajana kutīra in Nandagramā, at 9:00 p.m., as so many vraja-vāsī Vaiṣṇavas gathered before Śrī Śrī Gaurāṅga-Gāndharvikā-Giridhārijī’s lotus feet. The following day, Tuesday, at about 2:00 p.m. Śrīpāda Rāsabihārī Dāsa Bābājī Mahāsāya with the help of other vraja-vāsīs and bābājīs placed him in his holy samādhi. During His previous, divine Kārtika month, while performing Vrajapānḍala parikramā, while having darśana at his bhajana kutīra here he remarked again and again that “I will never go away from this place!” Nandagramā is his eternal, dearmost and favorite of bhajana places. It was Śrī Hari’s divine will and desire that he subsequently disappear here. By Kṛṣṇa’s mercy he gave us his fortunate nāma-niśtha Vaiṣṇava association, and it is our misfortune that we have lost that association—svatantra kṛṣnera icchā, haila sanga bānga. (By the independent will of Kṛṣṇa, that association can be broken.)

To Love God
Continued from page 15.

general. Then Jesus proceeds to tell us, “You must love man as thy brother.” From this is inferred the fourth phase of love which is a feeling that all men are brothers and God is their common Father. This is vātsalya rasa in its first stage of development.

Bhakti (love) is thus perceived in the very first development of man in the shape of heart, then in the shape of mind, then in the shape of soul and lastly in the shape of will. These shapes do not destroy each other but beautifully harmonize themselves into a pure construction of what we call the spiritual man or the ekanta of Vaiṣṇava literature. But there is another more sublime truth behind this fact which is revealed to a few that are prepared for it. We mean the spiritual conversion of the soul into a woman. It is in that sublime and lofty state in which the soul can taste the sweetness of an indissoluble marriage with God of Love. The fifth or the highest stage of Vaiṣṇava development is this, which we call mādhurya rasa, and on this alone the most beautiful portion of the Vaiṣṇava literature so ably expatiates. This phase of human life, mysterious as it is, is not attainable by all, nay, we should say, by any but ‘God’s own’. It is so very beyond the reach of common men that the rationalists and even the ordinary theists cannot understand it. Nay, they go so far as to sneer at it as something unnatural. Oh God! Reveal Thy most valuable truths to all so that Your own may not be numbered with the fanatics and the crazed and that the whole of mankind may be admitted as Your own.”

The Fainting of Rāmānanda Rāya
Continued from page 14.

So first He melted it and then He entered deeper and deeper into the deepest region of the heart of Rādhārāṇī. That is what Rāya Rāmānanda had not seen before. But now he saw how Kṛṣṇa was entering. This is so wonderful that he fainted. "Oh...bhavan-milana." He had seen bhāvi-milana, but he had not seen bhavan-milana and bhūva-milana. Therefore he said, "First I saw that you were a sannyāsi; then I saw āśā-gopa-rāpa, a blackish cowherd boy. Then I saw a golden doll before You and Your whole Svāma body is covered with the effulgence of that golden hue. I saw this." But he had not seen this bhavan-milana. How Kṛṣṇa is entering the core of the heart of Rādhārāṇī. But now he is seeing it directly before his eyes. Therefore he fainted. This is wonderful.

Śrīla Jīva Gosvāmī...
Continued from page 23.

enjoyment, who is conversant with all tattva and siddhānta, who is rasika, who is spiritually realised and who is affectionate towards him. One should examine the guru carefully, even if this means waiting for as long as one year to examine him. The guru should not be attached to anything within all of material existence. The most common type of attachment is that for money. There are three things: kanaka (gold or wealth), kamini (women) and pratiṣṭhā (fame). The word kamini refers to both men’s attachment to women and women’s attachment to men. If we see a guru who is attached to these things, then
we should offer pranāma to him but not accept initiation from him. Otherwise one will come to know of it later and ask him, “Guruji, what is the conception of Rūpa Gosvāmī?” The guru will reply, “I don’t know.” So why accept such a guru? One will ask, “What is acintya-bhedābheda-tattva? What is prema?”

He will say, “I don’t know these things. I just take harināma.”

“Then I will go to another guru.”

“If you go to another guru, all will be ruined for you.”

Then one will think, “How could I have accepted such a harsh, hateful guru?” and one’s faith will diminish. So one should examine the guru carefully. There is a saying in Hindi pāṇi piṭṭye chānkar, guru kīṭṭye jānkar, which means ‘please, only drink water after filtering it,’ and ‘please, only accept a guru after getting to know him.’ One should extensively see and hear the guru first to ensure that he will be the correct guru for life. Otherwise our accepting a guru will be a sham like people who go to a particular temple and are initiated the same day. Someone comes for the first time and sees the great opulence, how the temple is worth millions of rupees, and that crowds of people come there daily. Then he thinks, “I will become a disciple here, that would be very nice.” Then after a few days of seeing and hearing what is happening there, he understands that it is all adverse to bhakti. Some of the Gosvāmīs who run the maṇḍiras in Vṛndāvana have great wealth and they regularly quarrel over it. Others steal the expensive ornaments which people donate to the Deities. What will happen to those who accept initiation from such gurus? Jīva Gosvāmī gave excellent descriptions of both the dīkṣā-guru and the śīkṣā-guru. The guru is he who in his own life has established the conduct and line of thought which he preaches. By following the ideal he sets in his conduct, following his instructions, and chanting the mantras he gives, one will feel great gratification and his life be fully successful. Could anyone ever leave such a guru?

Jīva Gosvāmī also explained that all bhakti is not the same, just as all varieties of water are not one and the same. There is clean water, purified water, contaminated water, sewage water, and so forth. Just behind our maṇḍira here in Mathurā flows a river of sewage—so this is water, is it not? Are all types of water the same? Similarly there are different varieties of bhakti, but not knowing this these people in general accept the impure practice of devotion as bhakti. To rectify this Jīva Gosvāmī described three varieties of bhakti: āropa-siddha bhakti, saṅga-siddhā bhakti, and svārūpa-siddhā bhakti. Some people take initiation from a guru but don’t associate with him. When you ask such a person who is his guru, he will proudly reply, “Jagad-guru such-and-such.”

“What are his instructions?”

“He gave me a mantra to chant—krṣṇat śaṇanat mama.”

“What else?”

“Nothing else.”

“How many devatās do you worship?”

“Oh, as many as there are in India.”

Ask another man, “Whose disciple are you?”

“I am a disciple of Śrīla Bhaktisiddhānta Sarasvatī Thākura.”

“What do you practice?”

“Oh, he gave me a mantra to chant but I can’t remember what it is.”

So did this person really become a disciple? He says he worships Rādhā-Kṛṣṇa, but he can’t remember the mantra. So what benefit will there be for him? So people in conditions like this accept that which is not bhakti to be bhakti. They respect all the devatās as being on the same level and don’t recognise the superiority of Rādhā-Kṛṣṇa. Some people consider their activities for the mundane welfare of society to be bhakti, and this is āropa-siddhā bhakti.

Jīva Gosvāmī examined all these issues in depth in his sandarbhas. Until one has read these books, he won’t be able to understand the true nature of bhakti. By regularly hearing the knowledge delineated in them and by associating with advanced Vaiṣṇavas, one’s bhakti will gradually become uttama-bhakti. One by one he described at length the five types of prema (śānta, dāsya, and so on), and especially he emphasised gopī-prema and explained the sādhana for achieving it. Much of this came in Gopāla-campū; it is a very philosophical book which is simply not of this world. He sat down right there in Goloka Vṛndāvana and wrote it, and then gave it to this world. He composed so many literatures, and we could spend this entire birth immersed in reading them. In practicing the sādhana prescribed by them, who knows how many lives we could spend. If we endeavour to enter into these books and if we examine both the personal conduct and conceptions of Jīva Gosvāmī and try to follow them ourselves, our spiritual lives will certainly be successful. May Jīva Gosvāmī be merciful upon us so we can learn all the instructions he gave so we can perform bhajana purely. ☺️
Śrī Sīkṣāṭakam
Continued from page 26.

devī duḥkha kula-sāgarodare
dīyamānam ati-durgatāṁ janaṁ
tvat kṛpa-pravala-nauka-yādhatam
prāpayā svā-padapān-kajālayam

“O, Devī Rādhikā, You who are adept in amorous sports! I am drowning in an unlimited ocean of horrible miseries. I am severely oppressed and shelterless. Kindly place me on the infallible boat of Your causeless mercy and guide me to the extraordinary shelter of Your lotus feet.”

Those devotees who have accepted the servitorship of Śrīmati Rādhikā constantly engage in sankīrtana that is intently focused on Śrī Kṛṣṇa. This is stated in Śrī Śrī Rādhā-rasa-sudhā-nidhi (259):

dhyāyams taṁ śikhi piccha mauli
manīṣam tannamao sankārtayān
nityam tac-caranyo ambujam paricaran
taṁ mantra varjyam japan
Śrī rādhā-pada dāsyam eva paramābhiṣṭaṁ
ḥṛdā dhārayān
karhi syām tad-anugraheṇa
paramādabhutānurāgotsavaḥ

“By constant meditation upon Śrī Kṛṣṇa whose head is bedecked with a peacock feather, by chanting His sweet holy names, by serving His lotus feet, and by performing japa of His mantras, we anxiously aspire to obtain the service of the lotus feet of Śrī Rādhārā. By constantly thinking in this way and by Her causeless mercy, a deep spontaneous attachment, anuraga, will awaken toward Her lotus feet.”

Additional Comment
by Śrīla Bhaktivedānta Nārāyaṇa Mahārāja

Those who taste rasa are called rasika, and those who taste bhāva are called bhāvuka. The gopīs and Kṛṣṇa are both rasika and bhāvuka. When viśuddha-sattva, or in other words bhāva descends from the gopīs upon those who are in the stage of sādhana (sādhanā-vāstha), they attain svarūpa-siddhi (perception of their sthāyībhāva), but they have not yet attained their siddha-deha. At that stage they are known as bhāvuka-bhaktas.

When by further advancement, the sthayībhāva mixes with the elements of viśuddha, anubhāva, sāttvika-bhāva and vyāhīcāri-bhāva and one is able to taste bhakti-rasa, instigated by hearing the pastimes of Śrī Kṛṣṇa, then one is called a rasika. Just like in rasa-līlā, Kṛṣṇa is dancing and all the gopīs are dancing. Kṛṣṇa is continuously taking cups of rasa and giving them to the gopīs—they are rasika, and those hearing all these things, who are drinking unlimited cups of that rasa within their hearts—they are also rasika and bhāvuka.

Those who meditate upon and remember the bhāva exchanged between Rādhā and Kṛṣṇa, or that which is found in the gopīs, the sakhās, or in vātsalya, are called bhāvuka. Bhāva is the spiritual emotion of the ātmā; it is not of this bodily heart. For example, Kṛṣṇa is addressing Śrīmati Rādhikā: “Who are You? How have You come here (at Govardhana or Rādhā-kuṇḍa)? Why are You stealing all my flowers and breaking all my creepers which are very dear to me?” Then Śrīmati stopped, turned toward Kṛṣṇa, and without saying a word, She glared at Him with an angry mood. What does this mean? Although She said nothing, Her look expressed everything. This is bhāva. What bhāva? “Are You a thief, or am I a thief? You are a thief, so don’t accuse Me in this way.” She did not say this, but everything was expressed in Her gaze.

Vilāpa-kusumānjali
Continued from page 28.

mercy is like very good nauka or boat and it is adbhutam. Adbhutam means wonderful. It is so wonderful. In Śrīmad-Bhāgavatam it has been stated that the mercy of Kṛṣṇa is like a boat. If we need that boat, it will come to our ghat, and in mind if we have that boat we will see that we are across the ocean. The boat is on the far side and we are now also on that side. The boat did not come to our side, but yet we see that we are to cross bhava sāgara, the ocean of material misery.

So, Śrīmati Rādhikā’s kṛpa is even more than that. Śrīmati Rādhikā’s kṛpa is seen in Brhad- Bhāgavatam while Gopa-kumāra tells how he was practicing here, he had his janaṁ in Vraja and Śrīmati Rādhikā has sent one near and dear as Jayanta to Gopa-kumāra. If you are simple-hearted and you have very much ruci in bhajana, then Śrīmati Rādhikā may send one of Her associates or even She Herself or Kṛṣṇa may come. This is all due to the kṛpa of Śrīmati Rādhikā. prapāya sva-pada-pankajālayam. So I pray to You that by
Your mercy I can have service at Your lotus feet. I see no other way.

Raghunātha Dāsa Gosvāmī is saying here that what he knows about Śrīmati Rādhikā he has heard from Rūpa maṇjarī or Śrīla Rūpa Gosvāmī. However Rūpa Gosvāmī and Sanātana Gosvāmī have come to him only due to the mercy of Śrīmati Rādhikā. So the root of the mercy is Rādhikā. Raghunātha Dāsa Gosvāmī is feeling that it is only by Śrīmati Rādhikā’s mercy he has got all these things.

Narottāma Dāsa Thākura says:

rādhikā-carana-reṇu bhuṣana kariyā tanu anāyāse pabe giridhari

“If one’s body is decorated with the dust from Śrīmati Rādharāṇī’s lotus feet, then it will be very easy for one to attain Lord Giridhari.”

Even by mind we can have the shelter of Śrīmati Rādhikā. She is antaryami, so She will know from within and have mercy upon us. How can we get Śrīmati Rādhikā’s mercy? She will arrange everything.

śrūvataṁ sva-kathā kṛṣṇaḥ
punya-śravaṇa-kīrtanaḥ
ḥṛdy antaṁ stho hy abhadraṁ
vidhunoti surī satam

(Śrī Kṛṣṇa who is the Paramātmā and benefactor of the true devotee who has developed the urge to hear His messages which are inherently virtuous when properly heard and chanted, cleanses the heart of the devotee of inauspicious, undesirable things.) (SB 1.2.17)

Hari-kathā is also like Kṛṣṇa, sac-cid-ananda and full of mercy. If one hears kṛṣṇa-kathā and it enters and penetrates the heart it brings Kṛṣṇa there. Then whatever needs to be done, Kṛṣṇa personally arranges, or Śrīmati Rādhikā arranges.

rādhikā-carana-reṇu bhuṣana kariyā tanu anāyāse pabe giridhari
rādhikā-caranaśraya yei kare mahāsāya
tāne muṇi yāo balihaṛi

By decorating one’s body with the dust from Śrīmati Rādhikā’s lotus feet, then it will be very easy to attain Giridhari. I congratulate such a mahāsāya who takes shelter of Śrīmati Rādha’s lotus feet and I say to him: “Bravo! Excellent!” (Prema-bhakti-candrika).

Narottama Dāsa Thākura says that those who have taken the shelter of Śrīmati Rādhikā’s lotus feet, they are themselves mahāsāya. Śrīmati Rādha’s lotus feet are our aśraya, a very good aśraya, and those who have lālāsā (longing) for serving Her are mahāsāya.

jaya jaya ‘rādhā’ nāma vrndāvana yāṇā dhāma
kṛṣṇa-sukha-vilāsera nīdhi
hena rādhā-guṇa-gana nā śuniла mora kāṇa
vaṅcita karīla more vidhi

“All glories to She whose name is Rādhā! Whose home is Vrndāvana, and who is Kṛṣṇa’s treasury of blissful pastimes! Alas, destiny has so cheated my ears that I have not heard Rādha’s glorious qualities.”

tāṇra bhakta-saṅge sādā rasa-śīlā-prema-kathā
yena kare se pāya ghanasyāma
ihāte viṁukha yai tāṇra kahbu śiddhi nāi
nāhi yena sunī tāra nāma

“A person who in the devotees’ company continuously hears and talks about the stories of pure love in the rāsa-śīlā pastimes will attain Ghanasyāma, who is dark blue like a monsoon cloud. A person averse to hearing these pastimes will never attain perfection. I refuse to hear the name of such an offender!”

I want to have the association only of these bhaktas who have a strong desire to serve Śrīmati Rādha, for by their mercy, I will also have Her mercy...

kṛṣṇa-nāma-gāne bhai rādhikā-carana pāi
rādha-nāma-gāne kṛṣṇacandra
saṅkṣepa kahina kathā ghucaō maṇera vyathā
duḥkhamaya anya kathā-dvandva

“O brothers, by chanting Kṛṣṇa’s names, one obtains Rādhikā’s feet, and by chanting Rādha’s names, one attracts the moonlike Kṛṣṇa. Briefly, I have told my story to give relief to my heart, any other talks are simply full of misery and create disharmony.”

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Śrīmad Bhagavad-Gītā...

Continued from page 29.

na māṁ duṣṭrino mūḍhāḥ prapadyante narādhamāḥ
māyāyāpahṛta-jīnāṁ āśuraḥ bhāvaṁ aśritāṁ

(BG 15.8, 7.15)

"Those worldly-minded persons who are mūḍhās or grossly foolish, narādhamas or lowest among mankind, māyāyāpahṛta-jīnāṁ or whose knowledge is stolen by illusion, and who are āśuric or demoniac by nature, do not surrender to Me."
"As the jīva accepts a material body or departs from it, he carries his different conceptions from one body to another like the wind carrying the fragrance of flowers."

7) Mukta-jīva — Liberated Souls

mām upetya punar janma duḥkhālayam aśāsvatam nāpnuvanti mahātmāṁnaṁ samsiddhiṁ paramāṁ gatāṁ
daivī hy eṣā guṇamaṇī mama māyā duratyayā mām eva ye prapadyante māyām etāṁ taranti te
(BG 8.15, 7.14)

"After attaining Me, the mahātmās who are yogīs in devotion, never return to this temporary world full of misery, because they have attained eternal service to Me."

"This daivī prakṛti, or divine energy, consists of the three modes of material nature and is impossible to cross over; but those who surrender to Me easily cross beyond it."

8) Māyā, Jīva and Īśvara's mutual relationship

mayā tatam idaṁ sarvam jagat avyakta-mūrtinā mat-sthāni sarva-bhūtāni na cāham tesi avasthitah na ca mat-sthāni bhūtāni paśya me yogam aśvaram bhūta-bhrāṇaṁ na ca bhūta-stho mamāmaṁ bhūta bhāvanāṁ
(BG 9.4, 9.5)

"By Me, in My eternal unmanifest principle or paramātmā, this whole universe is pervaded. All beings, sentient and insentient, exist in Me, but I do not exist in them because I am entirely different and independent of them."

"Yet everything that is created does not rest on Me. Behold My mystic and sovereign powers! Although I am the maintainer of all living entities, and I am everywhere, still My paramātmā is the source of everything created."

9) Abhidheya-tattva — Principles of how a devotee worships

mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśrītam bhajanty ananya-manaso jñātvā bhūtādīm avyayam satataṁ kīrtayanto māṁ yatantaś ca dṛḍha-vratāṁ namasyantaś ca māṁ bhaktyā nitya-yuktā upāsate
(BG 9.13, 9.14)

"O Pārtha! The mahātmās, the great souls that are not deluded, worship Me as the original and inexhaustible source. They are fully engaged in bhajana or service with single-minded devotion."

"Always engaged in kīrtana, chanting my glories, firm in their vrata and vows, submitting themselves wholeheartedly, these mahātmās worship Me with eternal devotion."

10) Prayojana-tattva — The Ultimate Goal

ananyās cintayanto māṁ ye janāḥ paryupāsate teśāṁ nityābhīyuktāṁ yoga-kṣemaṁ vahāmy aham
samo'ham sarva-bhūtesu na me dvesyo' sti na priyāṁ ye bhajanti tu māṁ bhaktyā mayi te teṣu cāpy aham
(BG 9.22, 9.29)

"Those who worship Me with single-minded devotion, meditating constantly on My lotus feet and divine form, for them I carry what they lack and preserve what they have."

"I am equally disposed to everyone, from the highest to lowest, so I have neither enemy nor friend, being impartial. But whoever renders service with loving devotion ardently and sincerely, then I also love them."