Rays of The Harmonist

Vol. II No. I Centennial Issue Śrī Gaurabda 512
Editorial

In the last few years we have seen the centennial year of prominent Vaiṣṇavas come and go. In 1996 we observed the holy centenary of viśva-vareṇya Śrīla Bhaktivedānta Swāmī Mahārāja, the world-renowned and illustrious founder-ācārya of ISKCON. In 1994 it was the holy centenary of our “guardian of devotion” Śrīla Bhakti Rakṣaka Śrīdharā Gosvāmī Mahārāja, the founder-ācārya of the Śrī Caitanya Sarasvati Matha. Last year, 1997, the holy centenary of our great beacon of devotion, pūjyapāda Śrīla Bhakti Pramoda Purī Gosvāmī Mahārāja. This year marks the holy centenary year of our dearmost, worshipable founder-ācārya of Śrī Gauḍīya Vedānta Samiti, Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja. The most immediate thing we see amongst all of these Vaiṣṇavas is that they are all contemporary disciples of nitya-līlā praviṣṭa om viṣṇupāda Śrī Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja Prabhupāda. We are all, that is, those who revere and worship these transcendental personalities, in the same family line called Bhaktisiddhānta-dhārā. They are our only shelter.

There is also a junction of a hundred years time coming up. We see three nines (1999) lining up like foreboding soldiers of war. In Vṛndāvana, the coldest winter in history just passed. It has hailed here just as summer has begun. In Śrīmad-Bhāgavatam, in twelfth canto, many inauspicious signs of Kali-yuga are given. Some of the things mentioned are that in Kali-yuga, wealth becomes the criterion for one’s family heritage, for religious morals, and awards. External marks will be the only means of knowing the aśrama or stage of life of any individual. Rulers become thieves and exploit the people. Might becomes the only factor determining righteousness and fairness. In this age of Kali, people turn out to be greedy, immoral, and merciless. Duplicity, lying, excessive sleep, violence, and so on are signs of Kali-yuga. The Vedas will be condemned by heretics. Śudras will make their living by putting on the garb of renunciates to accept charity. Those who have no knowledge of religion will occupy high posts and preach religion. And so on...

There is a fish called the Makara that avoids the swift and shallow currents of the rivers. It stays in the ocean where all rivers empty into. And even moreso, it stays deep in the ocean where it is never caught by the limited nets of fishing boats. That ocean is the ocean of nectarine rasa. That Makara is the Vaiṣṇava. Those devotees who wish to taste this ocean must be ready to dive deep.

Oṃ viṣṇupāda nitya-līlā praviṣṭa Śrī Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja is one such pure devotee that can take us deep. “Pra” means “fulfilling” and “jñāna” means “knowledge”. Prajñāna means the “knowledge that fulfills”. Fulfills what? Bhakti, devotion. So, the name that Śrīla Bhaktisiddhānta Sarasvatī gave him is quite befitting. In this issue we will see Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja dive deep into the heart of siddhānta, into a seemingly simple look at Lord Buddha—in which perhaps more than ninety per cent of the population in Thailand, Burma, Taiwan, and other countries throughout here accept as their worshipable deity—and disclose in a brilliant way the roots of impersonalism. Without the aid of extensive scriptures even, only in the area of historical spiritual research, he will show how the philosophy of “all roads lead to the same goal” (yathā matha tathā patha) is the philosophy of the impersonalists. Vaiṣṇavas, the men of rasa, need variety. We all need antaraṇga Vaiṣṇavas like Śrīla Bhakti Prajñāna Keśava Gosvāmī to enter the core of our hearts and enlighten our souls.

Vaiṣṇava Vijaya!
Śrī Guru-Paramparā

[Śrīla Kavikarṇapūra; Śrīla Gopāla Bhaṭṭa Gosvāmī; Śrīla Baladeva Vidyābhūṣanā’]

śrī kṛṣṇa—brahma—devarṣī—bādarāyaṇa sanījākān
śrī madhava—śrī padmanābha—śrīman nṛhari-mādhavān (1)

akṣobhya—jayatīrtha—śrī jñānasindhu—dayānīdhi
śrī vidyānīdhi—rājendra—jayadharmān kramād-vayāmi (2)

puruṣottama—brahmanya—vyāsādirthāṁś ca saṁstumāḥ
tato lakṣmīpatiṁ—śrīman mādhavendraṇīca bhaktiḥ (3)

We offer our wholehearted devotion and prayers unto the following:

Śrī Kṛṣṇa1, Śrī Brahmā1, Śrī Narada1, Śrī Vedavyāsa1,
Śrī Madhava2, Śrī Padmanābha2, Śrī Nṛhari2, Śrī Mādhava3,
Śrī Akṣobhya4, Śrī Jayatīrtha5, Śrī Jñānasindhu6, Śrī Dayānīdhī7,
Śrī Vidyānīdhi8, Śrī Rājendra9, Śrī Jayadharmā10, Śrī Puruṣottama11,
Śrī Brahmānaya12, Śrī Vyāsādirtha13, Śrī Lakṣmīpati14, Śrī Mādhavendra15

tac-chiṣyān śrīsvarādvaitā—nityānandāṁ jagad-gurūn
devam-īśvara-śiṣyāṁ śrī caitanyaṇa bhajāme (4)

śrī kṛṣṇa-prema-dānena yena nistārītaṁ jagat
kali-kalūṣu-santaptah karuṇā-sindhunā svayam (5)

and His disciples, that is, Śrīman Mādhavendra Purīpāda’s disciples: jagad-gurus ŚrīĪśvara Purīpāda21,
Śrī Advaita Ācārya22, and Śrī Nityānanda Prabhu23; and unto Śrī Caitanya Mahāprabhu24 whom we
worship and serve, who in His “śiṣyatva grahaṇa-liśi”, or divine pastime of accepting the mood of a
disciple of Śrī Īśvara Purīpāda, distributes the ever-increasing ocean of mercy of kṛṣṇa-prema to de-
deliver the world from the blazing fire of offenses due to the volatile atmosphere of Kali-yuga;

mahāprabhoḥ svarūpa-śrī dāmodaraḥ priyaṅkaraḥ *
rūpa-sanātana dvau ca gosvāmi-pravarau prabhū (6)

śrī jīvo raghunāthaḥ ca rūpa-priyo mahā-matiḥ
tat priyāḥ kavirāja-śrī kṛṣṇadāsa-prabhur mataḥ (7)

tasya priyottamaḥ śrīlaḥ sevāparo narottamaḥ
tad anugata-bhaktah śrī viśvanāthaḥ sad uttamaḥ (8)

and the establisher of Mahāprabhu’s innermost desire, Śrī Svarūpa Dāmodara25; the two chief
Gosvāmīs, Śrī Rūpa26 and Śrī Sanātana27 Prabhus, who fulfilled the heart’s desire of Mahāprabhu; the
magnanimous Śrī Jīva Gosvāmī28; and Śrī Raghunātha Dāsa Gosvāmī29; his devoted servant, Śrī Kṛṣṇadāsa Kavirāja30 and the supremely beloved Śrīla Narottama Prabhu31; and their devoted follower, rasika-śekhara, or the foremost of rasika Vaiśṇavas, Śrī Viśvanātha
Cakravarti Thākura32;
Śrīla Viśvanātha Cakravartī Prabhu's deeply attached śikṣa disciple, Śrī Baladeva Vidyābhūṣaṇa Prabhu who is the adornment of Gauḍīya acāryās and the āsraya-svarūpa, the personified shelter of all Vaiṣṇavas;

vaiṣṇava-sārvabhaumaḥ śrī jagannātha-prabhus tathā
śrī māyāpura-dhāmas tu nirdeśa sajana-priyaḥ

the emperor of the Vaiṣṇavas, Śrīla Jagannātha Dāsa Gosvāmī Prabhu who is the dearmost of Vaiṣṇavas and he who reveals Śrī Māyāpura Dhāma, the holy advent place of Mahāprabhu;

śuddha-bhakti-pracārasya mālībhūta īhottamaḥ
śrī bhaktivinodo devas tat priyatvena viśrutaḥ

his dearmost, renowned uttama Vaiṣṇava follower, Śrī Bhaktivinoda Thākura, who was the main personality to preach to the world suddha-bhakti, pure spontaneous loving devotion;

tad-abhinna-suhṛd varjyo mahābhāgavatottamaḥ
śrī gaura-kiśoraḥ sākṣad-vairāgyaiḥ vigrāhāśritam

his nondifferent personality and best of the mahābhāgavatās, Śrīla Gaura-kiśora Dāsa Gosvāmī Prabhu, who is the direct, worshipable form of the vairāgī Vaiṣṇava whose only shelter is the lotus feet of the Lord;

māyāvādi-kusumadhanta-dhvanta-rāśi-nirāsakah
viśuddha-bhaktisiddhantaiḥ svānta-padma-vikāsakah

devo'sau paramo harṣo mattaḥ śrī-gaura-kīrtane
pracārāśa-kāryesu nirantarām mahotsukah

hari-priya-janergamyā oṁ viṣṇupāda-pūrvakaḥ
śrī-pādo bhaktisiddhānta-sarasvatī-mahodayāḥ

the great transcendental instructor, oṁ viṣṇupāda Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī whose ever-increasing moonlight of devotional insights on the pseudo-philosophy of māyāvādi impersonalism annihilates the darkness of ignorance and reveals the lotus of the heart within; he is worshipable by all devotees of Hari, being the paramahāṁsa Thākura who is always absorbed in śrī gaura-kīrtana, earnestly endeavoring to purely preach Lord Gaurāṅga’s divine glories;

tad-antarāṅga-varyaḥ śrī-bhakti-praṭjñāna-keśavaḥ
gaura-vāṁśi-vinode yaḥ kṛtī-ratneti-sanmiṣṭakah

and unto his principle antaraṅga or confidential devotee, Śrīmad Bhakti Prajnāna Keśava Gosvāmī Prabhu who is renowned as “Kṛtī-ratna”, or the jewel of expert accomplishers, in the disciplic succession of Śrī Bhaktivinoda-Gaurākīśora-Sarasvatī—

sarve te gaura-varṇyāś ca paramahāṁsa-vigrahaḥ
vayārica praṇatā dāsāṁ tad-ucchīṣṭa-grahāraḥ

and unto all paramahāṁsas in the family of Śrī Gaurāṅga’s guru-varga we offer obeisances, and to all their servants we eagerly pray for the merciful remnants of their instructions to descend upon us.

*Finished by Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda; the Gauḍīya Vedānta Samiti’s guru-varga and disciples of Śrīla Bhakti Prajnāna Keśava Gosvāmī Mahārāja.

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Svayambhu Brahmā

Śrīla Bhaktisiddhānta Sarasvati Gosvāmī Prabhupāda
from Harmonist, August 1929

"kṛṣṇa haite catur-mukha, haya kṛṣṇa-sevonmukha
brahmā haite nāradāra mati
nāradu haite vyāsa dūsa, vyāsa kahe."

The world was in a state of deluge and Nārāyaṇa reposed on the transcendental body of Śeṣa. He willed creation and from His navel-pit arose a twig with a lotus and in its pistil was born Svayambhu Brahmā who wondered to see the immense mass of rolling water, the single lotus floating, and himself the only animate being in the universe, and muttered to himself, "How wonderful! How glorious! None—not a single living thing in all this vast vacuity! Who am I? Whence and why in this solitary watery infinity? Where is the root of this lotus plant?" He was at a loss to understand what to do, reflected long and at last made up his mind to explore the root of the lotus plant.

Egoism prompted him to try to unravel the mystery of the ultimate cause by himself; but, try as he would, he could not find out the root of the lotus plant that supported him, disappointed went back to his former position wearied and bewildered. Suddenly the words "tapa, tapa" reached his ears—he knew not from whence. He looked north and south, east and west, and as he did so he received four heads, but even his eight eyes were of no avail. He grew diffident in his own powers and, with intent to invoke the aid of some superior being, began to concentrate his mind in meditation on the primal cause of all. He won the favor of Nārāyaṇa who showed him the proper path and enabled him to see the truth which dispelled the cloud of darkness that enveloped his understanding. He was now endowed with transcendental knowledge and learnt the mantra of eighteen letters with which he adored the Supreme Lord of the universe who was pleased to appear in His transcendental form in his heart. He saw the seething mass of water, the floating body of Ananta and on it Nārāyaṇa with the conch, the disc, the club and the lotus in His four hands. His transcendental radiance filled all space, and Rāma Devī, the embodiment of absolute knowledge, attended upon Him and tended His Holy Feet. From His navel sprang a golden twig on which bloomed that beautiful red lotus which was his house and support. His heart leapt in ecstasy and out of his lips rushed forth a stream of exquisite verses in praise of the Supreme Lord who was pleased to impart to him the knowledge of devotional love, as embodied in the four slokas of Śrīmad Bhāgavata, known as catuḥ sloka, which give an insight into the nature of the Supreme Lord. He said, "Brahmā, listen! I reveal the most sacred mystery to you. By dint of My blessings you shall be able to conceive it fully. You are singularly fortunate in that you have won My favour. Know then that I am the prime cause of all. At first I was One and alone. Nature, which is the cause of all material objects both gross and fine, was not manifest at the time. I am the master of all powers that remain latent in Me. All that you see and all that you will see are but manifestations of a part of Myself and I permeate and pervade them all. I alone shall survive universal cataclysm, I am the source and the protector of all and all shall dissolve in Me. Māyā that makes the apparent seem real is simply My illusionary energy that shuts Me out of the vision of mortals and drags them away from Me. I am concealed behind the screen of māyā and a part of Me manifests the whole universe. I exist in everything but am not perceptible by the gross senses. I am the Soul of all souls and am omniscient. I am the knower; I am the knowable. Be devoted to Me and have faith in Me and you will not have to labor under illusion. Know Me and dedicate your all to Me alone. Concentrate your attention and unflinching devotion in Me alone and create as I will.” With this the Lord disappeared.

This speech is the Veda out and out. Thus did Svayambhu learn the Veda from the omniscient Lord who is the source of all knowledge.
Himself a Vaiśṇava, Svayambhu placed himself under the thraldom of māyā, the illusory energy of the Lord, and began the activity of material creation under the mandate of the Lord. By the contemplation of Him he begot four sons—Sanaka, Sananda, Sanātana and Sanat-kumāra—all devotees of the highest order from the very moment of their birth. They spent all their time in devotional performances and there was no chance of their helping the propagation of the species of mortals.

So Brahmā begot ten more sons—Marici, Atri, Angirā, Pulastya, Pulaha, Krūtu, Birgu, Vasishtha, Dakṣa, and Nārada. Nārada disassociated himself from the world and gave himself up to divine contemplation while the nine others begot children as desired by Brahmā and the Supreme Lord, but they could not meet the demand and Brahmā again contemplated on Viṣṇu who endowed him with divine powers.

Manu sprang from his right side and Satarupa from the left. The former, a male, was made king of the domain in the possession of Brahmā while the latter, a female, became Manu’s consort; two sons, Priyavrata and Uttanapada, and three daughters Akuti, Devahutī and Prasuti were born to them. Prasuti was married to Dakṣa, Akuti to Marici and Devahutī to Kardama. Thus by suitable matrimonies Manu furthered the expansion of his race.

— Brahmā instructs Nārada —

One day Nārada saw his father Brahmā immersed in deep meditation and he asked him whether there was a being superior to him. Brahmā replied in the affirmative, and added that it was fortunate that Nārada asked such a question as it reminded him of Kṛṣṇa and made him utter His name. Kṛṣṇa is the Lord of the universe: but the world, hallucinated by His illusory energy cannot see Him. This illusory energy is māyā. “The world is under the spell of māyā, whereas He is her Lord and Master. The Vedas sing His glory and all the gods emanate from Him. It is true that I am the monarch of this world; but He is my overlord, and I revere Him. He is worshipped on the altars of all sacrifices and is the ultimate object of all pious seekers. That knowledge which bridges the gulf between Him and the devotee is the only true knowledge. We are illumined only by a faint reflection of His infinite powers and, with the highest reverence in our heart, carry out His supreme mandates. I am not what I seem, the progenitor of the human race; but am in essence a Vaiṣṇava, an eternal servant of God. None but those who absolutely surrender themselves to Him and win His grace can have a knowledge of the Supreme Being Whose sight is denied to the greatest empiricist. He, out of His infinite kindness, favoured me with a glimpse of that mystic knowledge. I surrender myself to Him, meditate on His holy feet and serve Him without rest or intermission. May you too worship Him with wholehearted devotion.”

Nārada was initiated and taught the truth by Brahmā himself to whom it was revealed by the Supreme Lord of the universe. We learn from the Narayana Upāniṣad that Brahmā was born of Nārāyana. The Mūndaka Upāniṣad says that Brahmā, the father of the gods and other beings of this universe, imparted the knowledge of the Supreme Lord to Nārada who gave it to Vyāsa from whom Śukadeva and Śrī Madhūvācarya got it. Thus the treasure of this supreme knowledge was handed down from generation to generation in discipic descent from Brahmā till Śrī Kṛṣṇa-Caitanya, the eighteenth successor, gave it the most perfect form and propagated the knowledge of the transcendental reality in this world of darkness and ignorance. The spiritual community, thus founded and maintained, is known as the sad-vaiśnavas or the Brahmā Sampradāya.

Svayambhu, or Brahmā, is the founder of the Brahmā community of Vaiṣṇavas. We learn from Brahmā Sāṅhitā (Ch. 5.27) that Brahmā received his initiation from Śrī Kṛṣṇa, the Supreme Lord of the universe and the first spiritual preceptor of the world; then he became a twice-born in the person of Dhrūva and became the disciple of Nārada, went through the rituals necessary for initiation, which has served as the model of the practice prevalent among the members of the Brahmā community to this day.

Long, long ago, in the Age of Dvāpara the omnipotent Lord appeared in this world with all His associates and twice favored His dearest devotee Brahmā with a glimpse of His transcendental glory.

One day, when the Supreme Lord Gopāla, with the cowboys of Vraja, was pasturing cattle in the fields Brahmā saw Him and was bewitched by His inscrutable illusory energy. Brahmā was at a loss to understand who He was—whether a mere mortal or the Lord Himself. The Boy was too beautiful, too radiant to be of the created world. In order to dispel his doubts and misgivings Brahmā purloined all the cowboys and calves and kept them concealed in a cave.

The omniscient Śrī Kṛṣṇa looked askance at Brahmā; and, in the twinkling of an eye, to the amazement of Brahmā, appeared all the calves and cowboys
frisking and frolicking as before. Brahmā hastened to the place of concealment and found them there in the cave. He ran back to the fields and there also found no change. To his utter bewilderment he also saw that each of the cowboys was Nārāyaṇa with four hands holding the conch, the disc, the club and the lotus. The mystery was solved, and coming to know that the beautiful cowboy was none other the Lord and Master, he fetched the cowherd boys and the calves fell prostrate at the holy feet of the Supreme Lord, whom he had failed to recognize, and expatiating on His glory offered his humble submission in the following words, “that he sat exalted on a royal throne, the master of untold wealth and boundless realms, things that are apt to lead falible beings to infidelity, atheism and materialism. He had the greater reason to pray that he might not be plunged into the mire of worldliness and forget to worship His holy feet.” He also prayed for the right to serve Him in the company of other devotees in future births.

—When Lord Gaurāṅga Appeared in This World—

His prayer was granted and when the Supreme Lord Śrī Gaurāṅga appeared in this world Brahmā was allowed to come down, being the same as Gopinātha Acārya. His soul was an alter ego of Thākura Haridāsa who is the same as Prahlāda, for which reason Thākura Haridāsa is renowned as Brahmā Haridāsa.

—Brahmā meets Dvārakā Kṛṣṇa—

While at Dvārakā Śrī Kṛṣṇa again astonished Brahmā with an exhibition of His infinite powers. The four-headed Brahmā came to have an interview with Śrī Kṛṣṇa. The gatekeeper asked him to wait and went in to inform Kṛṣṇa. Kṛṣṇa told the gatekeeper to enquire which Brahmā he was. Brahmā was astonished by the question but sent word that he was Brahmā, the father of Sanaka and Sanatana. The gatekeeper showed him in and he made prostrated obeisances at the feet of Kṛṣṇa.

Preliminary greetings over, Brahmā said, “Lord, I wonder why You enquire which Brahmā I am.”

Kṛṣṇa smiled and presently myriads of Brahmās began to make their appearance, some with ten heads, some with hundreds, others with millions of heads; so huge were they that the four-headed Brahmā looked like a molehill beside a range of mountains.

Śrī Kṛṣṇa bade them depart and the four-headed Brahmā said, “My Lord, by Your grace I have access to the knowledge of Your infinite power and glory which is beyond the reach of the vision, speech and imagination of all.” Śrī Kṛṣṇa said, “Brahmā, your dominion extends over fifty crores of yojanas only; so you are a pigmy Brahmā with only four heads but there are worlds millions of yojanas in extent, and the larger the world the greater and more powerful and glorious the Brahmā, to whom it is assigned.

My fourfold glory constitutes My majesty. Of this, the threefold glory of freedom from grief, freedom from death and from all fear appertains to Goloka; whereas the glory that appertains to My illusory power is only a fourth of My glory in its plenitude. All that you see here is, therefore, only a small fraction of My glory. Who can measure all My glory?”

—Jīva Brahmā and Mahā-Viṣṇu Brahmā—

In certain cycles, says the Padma Purāṇa, the highest that the jīvas of this world obtain is the position of Brahmā as the reward for devotional performances; but in certain other cycles when no such competent being exists Mahā-Viṣṇu manifests Himself partially as Brahmā for the purpose of creation. It is another evidence to hold that Brahmā may be either one beyond the jurisdiction of māyā or a jīva under her thraldom.

Brahmā is in essence a partial manifestation of the power of the Supreme Lord. Some of the scriptures regard him as a being on whom the divine power imposes itself.

We learn from the Brahmā-Saṁhitā (5.49):

bhāsvān yathāśma-sakaleṣu nijesu tejah
svamya kiyat prakāśayat api tadbhav atra
brahmā ya esa jagad-anda-vidhāna-kartā
govindān ādi-puruṣaṁ tam aham bhajāmi

"...As the sun transmits its heat-rays to the gem and gives it combustibility, so does Viṣṇu suffuse Brahmā with a portion of His own power for the creation of the race of mortals.”

Brahmā is in essence superior to the ordinary jīva but is not to the Supreme Lord. Śambhu is endowed with more divine power than Brahmā. Sva-yamān and Śambhu have two personalities—one essential, and the other apparent and external. In essence both are servants of the Supreme Lord; but, being possessed of activities appertaining to His illusory energy, māyā, both of them have become connected with the material world—one regulating the activities of the phenom-
enial world while the other is the teacher of empiric wisdom.

-Ācāryas of the Brahmā and Rudra Sampradāyas-

But in their spiritual essence, one is the object of worship to Śrī Madhvāpāda, the leading Ācārya of the Brahmā community in the Kāli Age as well as the Madhvā-Gaudīyas, while the other is the founder of the Rādra spiritual community; we learn this from the Mahābhārata and the Purāṇa.

alter ego—another self, a person’s secondary or alternative personality
Aṅgirā—one of the ten Prajāpatis or progenitors and mind-born sons of Brahmā.
Atri—one of the ten Prajāpatis, or progenitors and mind-born sons of Brahmā, sprang forth from Brahmā’s eyes; his wife was Anusūya and Dattātreya, Soma, and Durvāsa were their sons.
Bṛghu—one of the ten Prajāpatis
egoism—n. false ego; systematic selfishness; self-opinionatedness
pīstil—n. the female organs of a flower comprising the stigma, style, and ovary
crore—one hundred lakhs or ten million
yojana—eight miles
Dakṣa—one of the ten Prajāpatis and mind-born sons of Brahmā; born from the right thumb of Brahmā; had five thousand sons by his wife Asiknī, who by the influence of Nārada refused to help populate the earth.
Nārada—one of the ten Prajāpatis or mind-sons of Brahmā; disassociated himself as one of Brahmā’s ten progenitors, influencing others to abandon their feeling of obligatory procreation
Nārāyaṇa—the source from whom all universes emanate (see Cc. adi-līlā 2.23, 24)
Pulaha—one of the ten Prajāpatis or mind-sons of Brahmā; the lions, tigers, and deer were a part of his offspring.
Pulastya—one of the ten Prajāpatis, had three wives. By his wife Mānini, he had a son named Viṣravā who had from his second wife, Kaikasi, three sons, namely, Rāvana, Kumbhakarṇa, and Vibhīṣana, and a daughter named Śūparṇakhā.
purloined—v. stole
Śeṣa—also called Ananta Śeṣa or Mula-Saṅkarṣana; Kāraṇadakasāyi who is reposing in the Causal Ocean, called the couch of Viṣṇu (Śrī Brahmā-Saṅhita 5.47)
vacuity—n. emptiness

Śrī Vyāsa-Pūja

Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda

18th February 1930
Śrī Dhāma Māyāpura, Caitanya Math
5th Govinda, 443 Gaura Era
6th Phalgun, 1336 Bengali Era

ajñāna-timirāndhasya jñānānājana-salakayā
caksur-unmūḥam yena tasmā śrī gurudeva namah

"Obeisances to Śrī Gurudeva who has opened our sealed eyes, blinded by the darkness of ignorance, with the spike of the callyrium of knowledge!"

Today is the day of the worship of Śrī Guru. I have come here today for the purpose of worshipping the lotus feet of Śrī Guru. I am a person blinded by ignorance. Ignorance is an object resembling darkness. I am the servant of Viṣṇu—I have no other function except the service of Viṣṇu—this mode of thought is being obstructed by the darkness of nescience. I have become blind for the present. Absence of light is darkness; absence of knowledge is ignorance. The only knowledge is the darling of Nanda who is replete with all knowledge. I, who am averse to the service of the darling of Nanda, am blind. Darkness assuming form envelopes my eyes, and it is for this reason that my function of vision is inoperative, that there has appeared in me the tendency towards various other activities. By means of my senses, namely, hands, feet, eyes, ears, nose, tongue, skin, I am engaged in a variety of work, by reason of doing which there has been appearing this multitude of diverse kinds of dangers that confront me. By attempting to walk with these feet I often stumble and fall; by trying to discuss with this mind I am invoking manifold evil by not being able to understand the real subject of knowledge.

In such an hour of peril the lotus feet of my Śrī Guru, being moved to pity, have manifested themselves in this world in order to impart to me the
en al world while the other is the teacher of empiric wisdom.

-Ācāryas of the Brahmā and Rudra Sampradāyas-

But in their spiritual essence, one is the object of worship to Śrī Madhva-pāda, the leading Ācārya of the Brahmā community in the Kāli Age as well as the Madhvā-Gauḍyās, while the other is the founder of the Rādha spiritual community; we learn this from the Mahābhārata and the Padma Purāṇa.

alter ego—another self, a person’s secondary or alternative personality
Aṅgirā—one of the ten Prajāpatis or progenitors and mind-born sons of Brahmā.
Atri—one of the ten Prajāpatis, or progenitors and mind-born sons of Brahmā, sprang forth from Brahmā’s eyes; his wife was Anusūya and Dattātreya, Soma, and Durvāsa were their sons.
Brhgu—one of the ten Prajāpatis
egoism—n. false ego; systematic selfishness; self-opinionatedness
pistil—n. the female organs of a flower comprising the stigma, style, and ovary
crore—one hundred lakhs or ten million
yojana—eight miles
Dakṣa—one of the ten Prajāpatis and mind-born sons of Brahmā; born from the right thumb of Brahmā; had five thousand sons by his wife Asikni, who by the influence of Nārada refused to help populate the earth.
Nārada—one of the ten Prajāpatis or mind-sons of Brahmā; disassociated himself as one of Brahmā’s ten progenitors, influencing others to abandon their feeling of obligatory procreation
Nārāyaṇa—the source from whom all universes emanate (see Cc. adi-līlā 2.23, 24)
Pulaha—one of the ten Prajāpatis or mind-sons of Brahmā; the lions, tigers, and deer were a part of his offspring.
Pulastya—one of the ten Prajāpatis, had three wives. By his wife Māniṇi, he had a son named Viśravā who had from his second wife, Kaikasi, three sons, namely, Rāvaṇa, Kumbhakarna, and Vibhīṣana, and a daughter named Śūpurnakāḥ.
purloined—v. stole
Śeṣa—also called Ananta Śeṣa or Mula-Saṅkarṣana; Kāraṇadakaśayi who is reposing in the Causal Ocean, called the couch of Viṣṇu (Śrī Brahmā-Sānhiṭā 5.47)
vacuity—n. emptiness

Śrī Vyāsa-Pūjā

Śrīla Bhaktisiddhānta Sarasvati Gosvāmī
Prabhupāda

18th February 1930
Śrī Dhāma Māyāpura, Caitanya Math
5th Govinda, 443 Gaura Era
6th Phalgun, 1336 Bengali Era

ajñāna-timirāñjustya jñānāñjana-salākayā
cakṣur-unmilitant yena tasmai śrī guruve namah

"Obeisances to Śrī Gurudev who has opened our sealed eyes, blinded by the darkness of ignorance, with the spike of the collyrium of knowledge!"

Today is the day of the worship of Śrī Guru. I have come here today for the purpose of worshiping the lotus feet of Śrī Guru. I am a person blinded by ignorance. Ignorance is an object resembling darkness. I am the servant of Viṣṇu—I have no other function except the service of Viṣṇu—this mode of thought is being obstructed by the darkness of nescience. I have become blind for the present. Absence of light is darkness; absence of knowledge is ignorance. The only knowledge is the darling of Nanda who is replete with all knowledge. I, who am averse to the service of the darling of Nanda, am blind. Darkness assuming form envelopes my eyes, and it is for this reason that my function of vision is inoperative, that there has appeared in me the tendency towards various other activities. By means of my senses, namely, hands, feet, eyes, ears, nose, tongue, skin, I am engaged in a variety of work, by reason of doing which there has been appearing this multitude of diverse kinds of dangers that confront me. By attempting to walk with these feet I often stumble and fall; by trying to discuss with this mind I am invoking manifold evil by not being able to understand the real subject of knowledge.

In such an hour of peril the lotus feet of my Śrī Guru, being moved to pity, have manifested themselves in this world in order to impart to me the
knowledge that "you are the servant of the darling of Nanda," and to dispel the darkness of ignorance due to my loss of sense of duty which has led me to embark on the enjoyment of worldly objects and to think such enjoyment to be my duty. With this eye I see that which is not my "duty" to see, namely, the bondage that obstructs me from my vision of Him whom I ought to see by all means, and, by being deprived of whose sight, I see this bondage of material enjoyment. The lotus feet of Śrī Guru have imparted to me the light of spiritual knowledge by removing that bondage from my eyes. Moving aside the bondage of my wrapped eyes and by making the lids of my eyes open slightly, the lotus feet of Śrī Guru are instructing me, saying, "Open your eyes a little and see." All these days I had been thinking that I can see by keeping my eyes closed.

For this reason I am performing the duty of offering obeisances to the lotus feet of Śrī Guru by giving up my worldly vanity. This is the first object of offering my worship. To give up the vanity that thinks "I see", "I enjoy", is called "making obeisances". While I was cherishing the wicked notion that I am the master, the lotus feet of Śrī Guru opened my eyes and removed my misjudging judgment. I was following the blind under the lead of the knowledge of other objects. The lotus feet of Śrī Guru made me realize that it is my duty not to follow the blind but to follow and to worship only the lotus feet of Śrī Guru; I did not possess that judgment of worshipping the lotus feet of Śrī Guru year by year. That the service of the lotus feet of Śrī Guru is verily my only duty, the function of the principle of my individual self, this also I have been enabled to understand only by the grace of the lotus feet of Śrī Guru. After obtaining the sight of the lotus feet of Śrī Guru I have no such judgment that I have any other function to perform except serving the feet of Śrī Guru. The instant, out of mercy, that the dearest servant of the Supreme Lord, his own best beloved one, in order to rescue me from the clutches of worldly vanity, made me cognizant of the service of the darling of Nanda. And it is only at that moment that I could realize that there is no other function of the jīva's own self, there is no other blessing except the endeavor to please the senses of the darling of Nanda. The darling of Nanda alone is both the only mode and the only goal of all my activities. The lotus feet of Śrī Guru are those of the supremely best beloved of the darling of Nanda.

The service to the lotus feet of Śrī Guru cannot be performed by an unskillful person like myself by any of the instruments such as body, mind, or speech. But if the lotus feet of Śrī Guru infuse in me the power, or look upon me with approval, I can gain his favor, and I can then obtain the fitness for serving him, by his ceaseless cordial mercy alone. I am not speaking this as a controversial affair. I could understand the subject of the summum bonum only on the day on which the lotus feet of Śrī Guru placed those feet that are obtainable with difficulty even by the gods, on the head of an unworthy person like myself, and baptized me with the dust of his lotus feet. I then submitted to the lotus feet of Śrī Guru the auspicious wish that I might be a fit recipient of the potency that is wielded by the lotus feet of Śrī Guru.

In my vanity I could not fancy that the lotus feet of Śrī Guru could be really so great. But if I narrate to you the good fortune that I could attain by the ceaseless mercy of the lotus feet of Śrī Guru, it may be conducive to the worship of Śrī Guru by yourselves also. "I am most unworthy. I am more sinful than Jagāi and Madhāi; more insignificant than the maggot germinating in filth. The goodness of the person who even chances to
hear my name, wears off. He who even utters my name, reaps sin. Who is there in this world to have mercy on me, with the single exception of Nityananda?"

I have no resources to show my gratitude towards one who acted the part of the most merciful of all persons for the purpose of conferring on such an unworthy person the gift of fitness. It is not possible for me to repay his kindness in any way. The lotus feet of Śrī Guru is the counterpart of Godhead, possessing a singleness of purpose to serve Godhead. Every act of his is the highest ideal of the service of Godhead. As long as this vision suffers any impediment the scales have not fallen from my eyes. Unless we obtain his grace, unless we gain spiritual enlightenment, we cannot realize the greatness of the lotus feet of Śrī Guru. When I set myself to discourse regarding Śrī Gurudeva, I find that he manifests himself in this world for the establishment of the heart's desire of Śrī Caitanya, for rousing me into the wakening state. My former Gurudeva Thākura Narottama, once gave vent to this, śrī Caitanya mano'bhūṣaṇa stāpitaṁ yena bhūtaṁ/ svayaṁ rūpah kada mahayānam dadāti so-padaṁtikam — "Oh, when will Rūpa himself, by whom the heart's desire of Śrī Caitanya has been substantiated in this world, vouchsafe me the close proximity of his own feet?"

After I had the good fortune of obtaining the sight of the lotus feet of Śrī Guru I had the opportunity of discourse about these words of the best of teachers, Thākura Narottama. The lotus feet of Śrī Guru manifests himself in this world for establishing the heart's desire of Śrī Caitanya. What then is this thing, namely, the heart of Śrī Caitanya? Śrī Caitanyaadeva had said to Himself, "The hearts of other persons are their minds. My mind is Vṛndāvana. I deem My mind and the divine woodland where Kṛṣṇa loves to stroll in as the same."

The holy Vṛndāvana is really the heart of Śrī Gaurasundara. Only those who are saved from the clutches of evil realize the nature of Śrī Vṛndāvana. The word abhiṣṭa in the verse of Thākura Narottama means literally "to desire in every way". That which is desired by Caitanya in every way, that which Caitanya wills, the teaching that He imparts for making the unconscious conscious, "When will Śrī Rūpa Gosvāmī Prabhupāda, who has established this teaching of Caitanya in this world, place me in the close proximity of his lotus feet for the same service of the Lord?" Or the word svayaṁ rūpa may also mean "the personal form of the divinity, the darling of Nanda". "When will the person Kṛṣṇacandra, drawing my soul to His, take me to the proximity of His lotus feet?"

With this bag of bone and muscle, this carcass of flesh and blood which has been born of parents for the purpose of suffering pain, for undergoing the threefold-misery in the prison of this world, for my aversion to Kṛṣṇa—with this bundle of flesh and bones one cannot go to the presence of Kṛṣṇa's personal form in whom are concentrated the principles of real existence, consciousness, and bliss.

Nor is it possible to approach the proximity of the feet of the personal divinity with the current of mental thought engrossed in external objects of sensuous perception, in which there is consciousness of any other object than the darling of Nanda. When the external objects of this world, this house, this body, this air, these fruits and flowers, this whole world, tell me, "Master, we wish to serve you", then I think, "Very well, let me be the lord of these." The air-god is an object of my highest worship. In hailing him with my nose and fancying him to be an object for ministering to my pleasure, I try to absorb him into my lungs. And why? In order to maintain my life, I have conceived the desire of becoming their lord by maintaining my life. I cannot understand that this eye is preventing me from seeing the unique and in-

\[1\]jāgaī mādhāī haite muṇī se pāpiṣṭha 
puṣṭera kiṭa haite muṇī se laghiṣṭha

mora nāma śute yei, tāra putya kaśaya
mora nāma laya yei, tāra pāpa haya

e mana nighṛṇa more kebā kyāp kare
eka nityānanda vinu jagat bhitare

(C.c. adi-līlā 5.205, 206, 207)
comparable beauty of the darling of Nanda by beholding external color and form; nor that the external sound is the obstacle to my catching the sound of Kṛṣṇa's flute.

I cannot find the strength to surmount this obstacle until the lotus feet of Śrī Guru, full of endless mercy, manifest himself to me. I have been unable to feel any liking for the lotus feet of Śrī Caitanya, the darling of Śrī Nanda, and for the feet of Śrī Rūpa Gosvāmī—Śrī Rūpa Manījarī—whose endeavors are fast bound to the lotus feet of Śrī Caitanya. Alas, indeed, where is another person whose fate is so blasted as mine?

Persons averse to Godhead are establishing the tiding of aversion to the darling of Nanda in this wicked world. But the lotus feet of Śrī Guru, the best beloved of Śrī Caitanya, out of mercy, is trying to establish the lotus feet of Śrī Caitanya in my heart. When will the lotus feet of Śrī Guru gratuitously allot me a place in close proximity of his lotus feet? When will he make me enter the “community” of the followers of Rupa? When will the Vaiṣṇavas, making me bathe in the shower of the dust of their feet, accept me as their servant? When shall I be able to behold that blessing, by bathing in the particles of feet-dust of the Vaiṣṇavas?—that blessing in which I shall be able to obtain the mercy of that beauteous person Himself?

Baladeva Nityananda, who is the manifestation of Godhead’s own Self, is Himself endeavoring to serve Kṛṣṇa by cherishing the belief (abhimāna or divine pride) that He is protégé of Kṛṣṇa’s beautiful transcendental form. There can be no service of Gaura if one is enveloped by the faculty of aversion. The lotus feet of my Śrī Guru is that very person who, focusing in himself the manifestation of Kṛṣṇa’s own transcendental form, is engaged in establishing the heart’s desire of Śrī Caitanya in this world.

Śrī Kṛṣṇa, Brahmā, Nārada, Vyāsa, Madhava, Padmanābha, Nṛhari, Mādhava, Akṣobhya, Jayatīrtha, Jñānasindhu, Dayānidhi, Vidyānidhi, Rājendra, Jayadharma, Puruṣottama, Vyāsatīrtha, Lakṣmīpati, Mādhavendra, Ṣvara, Advaita, Nityānanda, Ṣvara’s “disciple” Śrī Caitanya—this is the successive order of preceptors. Śrī Kṛṣṇa has established the preceptorial order of this world. When will Kṛṣṇa, drawing me into Himself, make me an object of His grace?

— The Service of Śrī Rādhā-Govinda —

There is no other kind of function or object of endeavour for the individual soul than the service for Śrī Rādhā-Govinda. I have also observed this judgment and conduct only in the lotus feet of my Śrī Guru. The worship of other gods, and so on, is also not the object of the endeavor of the individual soul but is rather the state of laxation in regard to the expansion of the soul. This also I have the good fortune of observing at the lotus feet of Śrī Guru.

The heart’s desire of Śrī Caitanya alone is also the limit of the desire of the individual soul. All other words are only a contrivance for the production of evil. This teaching also has been imparted by the lotus feet of my Śrī Guru alone. The lotus feet of Śrī Guru is serving the darling son of Nanda at all times, by all senses, in every way. Till we behold this holy form of Śrī Gurudeva we are not attracted to the lotus feet of Śrī Guru. There is no other function of the lotus feet of Śrī Guru even for the space of a single moment, than the service of the darling son of Nanda. Unless we behold this we do not really accept the protecting guidance of the lotus feet of Śrī Guru.

The darling son of Nanda, who is the sole object of worship, by means of his centripetal attraction, has kept the attracted so effectively drawn towards Him that they do not experience any other desire. Such service is the only natural function of the soul. We, who are empowered by the limiting energy (māyā), by the principle that we are separable predominated parts of the divinity, are being engrossed by the deluding external power of Kṛṣṇa. What endless varieties of pretences have been put before us by the deluding energy in order to seduce us to the ambition of lording it over the material world, to impress on us that we have need of this connection with matter! The deluding energy has been appearing before us like a harlequin wearing a variety of masks.

We belong to the class of servants as particles of the predominated energy of Godhead. We are not the concentrated or plenary forms (vigrahas) of the predominated power. We shall lapse into the worship of the form of the false ego if we cherish the offensive desire of masquerading as the holy concentrated forms of power by giving up
the inclination of serving Godhead by submission to the concentrated personalities of power. We are disassociable particles. If we are not separable how else can we learn to be averse to Śrī Hari? These manifold misunderstandings have appeared in me by reason of my cherishing the idea that the lotus feet of Śrī Guru, the best beloved of the bestower of freedom from ignorance, has no relationship of kindred with me. I think that they are my enemies as these misunderstandings do not cooperate with me in obtaining food and clothing. Those who help me towards the aptitude for service of Kṛṣṇa are my only friends. Those who help me augment my aversion to Kṛṣṇa are my most deadly enemies. Forgetting this judgment I become busy with activities for procuring vegetables, fish, fuel, and so on, for the maintenance and nourishment of those kindred of mine who are averse to Kṛṣṇa. Forgetfulness of the service of the lotus feet of Śrī Guru, the best beloved of the bestower of freedom from worldly bondage, is the cause of this.

Those, who are comparatively speaking less fortunate, maintain that the worship of Śitā-Rāma is the best of all. Those who are less fortunate than even these, regard the worship of Śrī Śrī Lākṣmi-Nārāyana and the fourfold enveloping expansion (vyūha) as the highest form of worship. Those wretched who are wholly devoid of any such thing as good fortune, get enveloped in abstract indefinite thinking and, ignoring even the unknowable existence of the spiritual, regard the doma of the void as the highest of all. There are also a few who propound the hypothetical views of scepticism and agnosticism. In this manner one gets anxious to secede from the lotus feet of Śrī Guru in that proportion that his aversion to Kṛṣṇa increases. One welcomes as his Guru that degree of aversion to Kṛṣṇa which happens to characterise himself. By this process the individual soul attains to diverse conditions ranging from that of contracted consciousness to that of a stone. The lotus feet of Śrī Guru is engaged in establishing the heart’s desire of Śrī Caitanya as soon as such misfortune overtakes us. I feel no hankering for the sight of the beauty of the lotus feet of Śrī Guru who is so merciful. My thoughts wander away in all directions in search of sensuous gratification, seeking how the belly may be well filled, how it may be possible to enjoy the world in an effective manner, how bodily ailments may be cured, how physical health may be maintained, and so on, and so on!

The words of Śrī Gaurasundara, those words that our lotus feet of Śrī Guru always repeats to us, declare that in the case of a person who does not want any personal advantage, who is inclined to serve Godhead, who is anxious to get across the ocean of the world to the further shore of the spiritual realm, for such a person to appreciate worldly things and women is, alas! more harmful than the swallowing of poison.

When the lotus feet of Śrī Guru bestows on us the mantra (which relieves one from mentalism), in which he has been instructed by the Supreme Lord’s own, it is only then that we realize the fact that the service of the lotus feet of Śrī Guru is the only cause of all well-being.

For the present I will serve the lotus feet of Śrī Guru starting from the commencement of every year to its close and throughout the whole of the year. I will serve the lotus feet of Śrī Guru in future births. If, as the result of my service to Śrī Guru, I attain the state of liberated life someday, I will serve the son of Śrī Nanda by continuing to be the recipient of the lotus feet of Śrī Guru.

Śrīla Dāsa Gosvāmi Prabhu says in his supplication to Śrī Radhika that he had indeed passed some time in a state of expectation which is replete with the ocean of bliss. If She will not give him Her mercy, what does he care about life or residence in Vraja, or the slayer of Bāka Himself? If I do not obtain the protecting support of Godhead appearing in the role of His servant, what will it avail me to live in Vraja or to attain Kṛṣṇa? If the fortune of obtaining the sight of the best-beloved of Kṛṣṇa is to be missed I am prepared to give up my little life this day. Where is there any more use for preserving the inanimate body? What manner of other duty may possibly exist for me that is making me run after it by giving up the service of the lotus feet of Śrī Guru? Is the evil fortune of triple misery, which is afflicting the innumerable individual souls of the world, ever acceptable to me? No sooner does vulgar talk come to prevail, then it produces addiction to this world as a result. The holy lotus feet of Śrī Guru tells of the holy name, tells of the divine form as
worldly desire begins to subside, of the quality of
the divinity on further diminution of such appetite,
and draws us fully to the lotus feet of Śrī Kṛṣṇa
by telling us of his activities (līlā) and the distinctive
nature of individual service when the aptitude
for worldliness is still further attenuated.
Then we serve the son of Nanda, the highest per-
sonality of divine activities, by entering into His
pastime. Is this service obtainable by the physical
body derived from parents, by the second birth
by means of gāyatrī, admitting to the study of the
scriptures or by subsisting on my mental function?

It is only from the lotus feet of Śrī Guru alone
that this function may be gained. The lotus feet of
Śrī Guru are eternal. May I never undergo an in-
terruption of relationship with the lotus feet of
Śrī Guru even for a single moment. May I be never
unloosened even for a moment from the bond that
unites me to the lotus feet of Śrī Guru. May I never
for a moment quit my hold of the lotus feet of Śrī
Guru by being tempted by any fascination of this
world. May I never be deprived of the lotus feet
of Śrī Guru by listening to the advice of any other
worthless person.

The succession of preceptors commencing
from Śrī Kṛṣṇa, Brahmā, Nārada, and all of them,
are my Śrī Gurudeva. My Gurudeva designates
his preceptor as his Gurudeva. All of them are pre-
ceptors of the same chain. There is no difference
among them. There is no difference in their utter-
ances. The good fortune that I have gained by
obtaining the sight of oṁ viṣṇupāda Śrī Śrī
Gaurakīśora Prabhu, my mahanta Gurudeva (two
kinds of sīkṣa-guru—caittya and mahanta guru—
C.c. adī-līlā 1.47), I find no language to express. I
have observed in him the renunciation of Dāsa
Gosvāmī in all its perfection. If there be a millionth
part of his renunciation in any person such a per-
son is blessed, indeed; he is most highly blessed.
He will be in a position to serve Kṛṣṇa in the spirit
of familiar confidence by climbing upon Kṛṣṇa’s
bosom and shoulders (viṣṇambha sakhyā-rama).

I am unable to serve for all time such a Śrī
Gurudeva. I have been sleeping for a certain pe-
riod. It is my eternal function to serve the lotus
feet fo Śrī Guru at all time and by means of all the
senses. A great day of rejoicing for me has arrived
in as much as those professing to belong to the
disciplin line of oṁ viṣṇupāda Śrī Śrīla Jagannātha
have come here to bless me. This high fortune has
not been mine before now. All of you belong to
the order of my Gurus. I have wasted your price-
less time, devoted to the service to Kṛṣṇa, by
speaking a number of incoherent words. But I
have said these words only for worshipping Śrī
Gurudeva.

Śrī Gaurasundara says, “Kṛṣṇa is Master. He
is the autocrat.
He is full of activity by His uncontrolled will.
All glory, above all things, to His self-willed ac-
tivities. May He accept my service or reject it as
He wishes. I will be prepared to offer Him my ex-
clusive service without guile, at all time and in
every way, with body, mind and speech. If He
spurns me with His feet I shall know that it is my
want of worth but the lotus feet of Śrī Guru is
ture.” May the ephemeral world not deflect me
for a moment, never make me averse to the lotus
feet of my Śrī Guru. May Śrī Gurudeva be pleased
to accept my service. May I never have to associ-
ate with evil-minded persons. May I not fall away
from the lotus feet of Śrī Gurudeva.

I do not know what part of my attempt to wor-
ship the lotus feet of Śrī Gurudeva may be ac-
cepted by Śrī Gurudeva. But it fills me with hope
that He is more merciful to the undeserving. Hold-
ing fast to the hope of his causeless mercy I will
be all the more eager to serve the lotus feet of Śrī
Guru. All of you belong to the line of my Guru.
May you have mercy on me that I may be enabled
to serve the lotus feet of Śrī Guru. I offer my pro-
strated obeisances at your feet.
"Swāmī Mahārāja" and His Association with Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja

from the upcoming book "Interviews with Śrīla Bhaktivedānta Nārāyana Mahārāja"

Chapter Three
— Glimpses into Their History—

Swāmī Mahārāja was a bosom friend to my Gurudeva. At that time he was a grhaṣṭha, very beautiful. In 1940, after the departure of Śrīla Bhakti-siddhānta Sarasvāti Prabhupāda, when the Gauḍīya Maṭha split up, one party wanted to arrest senior Vaiṣṇavas and cases were filed. So our Gurudeva visited Swāmījī in his family’s home in Allahabad. He stayed there with him for four months. They became very near and dear to each other. They always discussed Bhāgavad-gītā and other subjects concerning guru-sevā. My Gurudeva used to speak to me about his Godbrother, Abhaya Caraṇa Babu. He always told me how dear he was to Śrīla Bhakti-siddhānta Sarasvāti from the very beginning. He told me how his Gurudeva had wanted Swāmījī to write articles for the Harmonist. Already I had heard so much about him—what a good friend he was to my Gurudeva, and what a good writer and sincere and qualified devotee he was. I had not seen him yet, but seeing by ears is even more impressive than seeing by eyes.

During their preaching together in Allahabad, there was a famous leader, an advocate, who was very influential. He wanted to associate and hear the discussions of Swāmījī and Gurudeva. This advocate also brought the head-priest, the Archbishop of the Church of Prayag, or Allahabad. He brought him for discussion. This Archbishop was very learned and he knew so much logic. He was one of the highest officials of the Catholic church. Our Gurudeva became very happy. He said, "You can ask me any questions." That Padre (Father) said, "I know that Kṛṣṇa is black. Why do you worship a black person?" Gurudeva told, "That is a very good question. Black is no colour. The scientists have discovered this. It is beyond all colours. Colour means material things. Kṛṣṇa is so black; black is no colour. Kṛṣṇa is not in any colour. So we worship Kṛṣṇa because He is the Supreme Personality of Godhead, not in any triguna. All the demigods and all others are within triguna, that is why we don’t worship any other, only the black colour. If you mix any colour with black, the black is so powerful that white, red, yellow, green, all else will be black. So anyone who is doing Kṛṣṇa-bhakti, he will be out of maya by worshipping Kṛṣṇa. Kṛṣṇa is so powerful. So you should also try to worship Kṛṣṇa."

Again the priest asked, "But I know that you also worship ‘Gaura’. Why do you worship Gaura since He has a colour?" The priest was puzzled. He thought that this was a very logical question and wanted to see how it would be answered. But our Gurudeva, smiling, answered very easily saying, "When all colours are mixing then that colour is golden colour. So gaura is also beyond colours. When all the colours are mixing and serving black Kṛṣṇa, then they become six or seven colours: indigo, green, white, orange, and so on. All the akarvīkas, qualities, are mixing. Like Rādhā and Kṛṣṇa, this means that all the sakhitī are mixing with Kṛṣṇa. It is Śrīmati Rādhārāṇī with the gaura colour, and Kṛṣṇa Himself has also taken Rādhikā’s beauty. So that black has become gaura. We worship this same Kṛṣṇa; both are the same." That advocate then became so worried and he said, "Oh! Hearing you, we will all become vedāntic."

Together during these months, Swāmījī and my Gurudeva visited many people in Allahabad and influenced them. Swāmījī organized their preaching everywhere. He had many associates from his pharmaceutical business and he knew all educated, qualified people there. He arranged for my Gurudeva to give very good lectures on Vedanta. Because Swāmījī appreciated these lectures so much he used to tell me, "Your Gurudeva is so logical and such a philosopher. That is why I have selected a very best friend like your Gurudeva."

When Swāmī Mahārāja was living in Allahabad he mixed with many persons from his busi-
ness life. He always would discuss all this siddhānta with everyone—the teachings of Śrī Caitanya Mahaprabhu in the line of Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda. His Gurudeva was the highest philosopher in the world. Anyone coming to Śrīla Prabhupāda in a challenging mood, upon seeing him, they used to have to hang their heads down.

Once Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda gave a lecture in Calcutta in a college, and a great philosopher from Germany came. He heard that lecture. Our Gurudeva was on the road when this gentleman was leaving, and he asked him, “How did you like the lecture? What was the point of the lecture?” That man replied, “I have come from a European country and I am travelling throughout all of India and am hearing so many persons speak. What they tell I can very easily understand. But today in your Gurudeva’s lecture, it was so profound that I could not follow anything. Oh, he is a very high level philosopher!” Śvāmījī was also preaching like this, always. Following Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda’s example.

**Founding the Gauḍīya Vedānta Samiti**

Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja had written a book, Māyāvādīkā Jīvāntī, The Life Story of Māyāvādī. It was about māyāvādīsm from the very beginning of Satya-yuga up to now. Our Gurudeva was also a very staunch follower of Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda. He was a great philosopher, just like Śrīla Jiva Gosvāmī, Śrīla Baladeva Vidyabhusana and others. He told, “While there is any sign of māyāvādīsm, bhakti cannot be preached in full force, so we have to remove māyāvādī from the root.” Śvāmījī also liked this idea very much. We must kick out māyāvādī. This understanding was in both. In his lectures at that time our Gurudeva used to discuss and defeat the arguments of Śaṅkarācārya, cutting them saying that it was pracana bhoda, hidden māyāvādī. He proved that Vedānta was actually bhakti. So many learned persons were influenced by Śaṅkarācārya accepting that Vedanta-sūtra was jñāna and mukti. Gurudeva wanted to establish in his commentary on his book about Śrīla Vyasadeva that Śrīmad-Bhāgavatam was Vedānta-sūtra, and in Vedānta-sūtra the word jñāna is not there, only bhakti, ārādhana, and so on...

In his heart was a desire to show Vedānta-sūtra as Bhakti-sūtra. He quoted slokas of Bhāgavatam to prove this. On this precept the Gauḍīya Vedānta Samiti was established. He, Śvāmī Mahārāja, and one other had thought of this and filed the papers at Bospāḍā Lane, Calcutta, before my Gurudeva took saṁnyāsa. He explained to those present how Śrīla Bhaktisiddhānta Sarasvatī Thakura wanted Vedānta-sūtra to be established as Bhakti-sūtra. For this reason he named we who took saṁnyāsa from him ‘Bhaktivedānta’ and why he called the samiti ‘Gauḍīya Vedānta’. It denoted that Vedānta is synonymous with bhakti. The Gauḍīya Vedānta Samiti was established to preach bhakti from Vedānta-sūtra. He said that from the name of Śrīmatī Rādhārāṇī has come ārādhana to Kṛṣṇa and also the ārādhana of Kṛṣṇa to Rādhā. The aim of Vedānta-sūtra is the name of Rādhikā. All my Gurudeva’s actions, the names he gave to saṁnyāsī, the name of the matha, the name of the Society, he called Bhaktivedānta. He gave Śvāmījī the name Bhaktivedānta, which was liked by Śvāmījī very much. Guru Mahārāja and Śvāmījī together expressed these views when they founded this society.

All were Gauḍīya Matha, even when the institution broke apart and they began Gauḍīya Vedānta Samiti. They were not giving up Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda and his mission and his thoughts. Some others who were against their Gurudeva left. They wanted to re-establish Śrīla Bhaktisiddhānta Sarasvatī Thakura Prabhupāda’s ideas, but did not give up his Gauḍīya Matha. Therefore the names of the mathas he established are Uddhāraṇa Gauḍīya Matha, Devānanda Gauḍīya Matha, Keśavaji Gauḍīya Matha, and others.
The language of Śrīla Bhakti Prajñāna Keśava Gosvāmi Mahārāja’s essays, articles, prayers and books is extremely lively, comprehensive, and mature, and in a style both pleasing and grave. He preferred to use strong philosophical logic in his speeches and articles rather than scriptural evidences. He was a fearless preacher of śuddha-bhakti, and used to smash the conceptions of mayāvāda and others that opposed śuddha-bhakti. The expertise with which he had refuted the misconceptions of various paths at their root is quite astonishing. Besides all this, he was extremely expert in making one understand the grave siddhānta or conclusions of Vedānta in a very simple, natural, and understandable language.

Besides his scholarly ability, acārya keśari’s poetic genius was also unprecedented. The combination of learning and poetic ability is very rare; but in his life the combination of these two was visible at all times. The elegant compositions of Śrī Śrī Rādhā-Vinoda-Bihārī-Tattvānandam in Sanskrit, Maṅgalarati, Śrīla Prabhupāda’s Ārati, and Tulasi-patikrama in Bengali, written by him are the shining examples. To simultaneously find all these qualities coming together is extremely rare.

Our most worshipable Śrīla Gurudeva is a prominent rūpāṅga Vaiṣṇava acārya. What does rūpāṅga mean? In order to understand this, first of all we have to understand the meaning of the word rāga. The eternally increasing, spontaneous love residing within the heart of the nitya-mukta or eternally-liberated, nitya-siddha or eternally-perfected associates of Vrajendra-nandana Śrī Kṛṣṇa which flows towards Kṛṣṇa with the speed of an unobstructed streamline current is called rāga or amūrāga.

This same amūrāga when matured, situates itself amorously as mahābhāva, and so forth. When the intense greed develops to attain the rūgā-amūrāga residing in the heart of such nitya-parikaras, the practice of bhakti employed under the influence of such greed is called rūgānugā-bhakti sādhanā. But even among such rūgānugā sādhanas or candidates, only those extremely fortunate sādhanas who perform sādhanā to attain the sentiments residing in the heart of Śrīla Rūpa Gosvāmi himself, that is, the sentiments of Śrī Rūpa mañjarī, are called rūpāṅgas. For the rūpāṅga vaisyavas, the dāsya of Śrīmati Rādhikā is like their prāpa-svarūpa or very own soul, as seen in the prayers of the chief rūpāṅga, Śrīla Raghunātha Dāsa Gosvāmi:

\[
\text{padābhayos tvā vīnā vara-dāsyam eva nānyat kādāpi samaye kila devi yāc sakhyāya te mama namo 'stu namo 'stu nityam dāsyaḥya te mama raso 'stu raso 'stu satyam} \\
\text{(Villāp Kusumāṇjadi 16)}
\]

"O Devī! Other than the dāsya of Your lotus feet, I never pray for a position as your sakhi or for anything else. Therefore, I always offer my repeated obeisances to the position of your sakhi, but I vow repeatedly that I have anurāga, loving attachment, only for the position of your dāsa."

Besides his scholarly ability, acārya keśari’s poetic genius was also unprecedented.
śrī rūpa mañjari karuṇātī pāda-padma
goṣṭhendra-nandana bhujārpirī māspakaỹā
hū madhurālo kanaka-gaurī padāraundā
santvāhanānu śānaikās tava kī ṭeta kāriṣye

(Vīlāpa Kusumañjali 72)

"O Kanaka-Gaurī Rādhike! You have placed
Your head in the arms of that Goṣṭhendra-
nandana Śrī Kṛṣṇa, whose lotus feet are being
massaged by Śrī Rūpa mañjari. Aho! At this time
if I would only get the chance to softly massage
Your lotus feet!"

tavaiśāsmin tavaiśāsmin na jīvāmi tvaya vinī
iti vijñāya devi tvam naya mām caraṇāntikam

(Vīlāpa Kusumañjali 46)

"O Devi Rādhike! I am Yours! Without You I
cannot maintain my life even for a moment.
Knowing this, kindly grant me a place at Your lo-
tus feet."

And now, by deliberating on the first verse of
Śrī Rādhā-Viṇoda-bihārī-tattvāṭakam, composed by
our most worshipful Śrīla Gurudeva, who is like
a full moon in the starry sky, it clearly dem-
strates his being a rūpāṇuga ācārya:

rādhā-cintā-niveṣaṇa yasya kāntara-vilopta
śrī kṛṣṇa-caruṇānti vande rādhā-śingita-vigrahaṃ

Ordinarily, in scriptures like Śrīmad-Bhāgā-
vatam, Śrīla Kṛṣṇa-Kaṣṭānta and so on, and in the
lives of premī bhaktas, it is seen that the gopiśīs and
Śrīmati Rādhikā remember Kṛṣṇa and become
immersed in His separation, and thus search for
Him. However Śrī Rūpa-Rāti mañjariśīs and other
kīṅkariśīs or maidservants of Śrīmati RādhaKī, who
are rādhā-paṅkṣiśīs, who are always on Her side, feel
happy only in the happiness of Śrīmati RādhaKī
and feel sad in Her distress.

At all times their feelings, or attitude, is that
Śrī Kṛṣṇa always remains absorbed in the thoughts
of Śrīmati RādhaKī. Always He should search for
Śrīmati RādhaKī, suffering the pangs of separa-
tion. Therefore the prayer of Śrīla Gurudeva is, "I

worship the lotus feet of that form of Śrī Kṛṣṇa
which is embraced by Śrīmati RādhiKī, who is Śrī
gaurasundara, that Kṛṣṇa whose own dark com-
plexion vanishes and assumes the bright golden
colour of Śrīmati RādhiKī, due to His being
thoroughly immersed in thoughts of separation
from mānavaŚri Śrīmati RādhiKī, who is display-
ing such māṇa." What can be more illuminating
evidence than this of his being a rūpāṇuga?

When we deliberate on the Maṅgaḷaratī of Śrī
Śrī Rādha-Kṛṣṇa-Yugala written by our Vaiṣṇava
ācārīyanīs in the line of rūpāṇuga, then his being a
rūpāṇuga ācārya is further illuminated. He has en-
dowed this with all the svāmīkṛta bhāvas or con-
stituents of rasa of niśānta-līlā in a nutshell, mani-
ifested by Śrī Rūpāṇuga ācārya, Śrīla Kṛṣṇadāsa
Kavirāja:

maṅgaḷa niśānta-līlā maṅgaḷa udāye
maṅgaḷa-ārati jāge bhakta-hṛdaye

mayūra-sukādi sari kala pīkaraṇā
maṅgaḷa jāgara-hetu kariche virāja

sumudhura dhani kare yata śīkhi-gāna (sakhi-gāna)
maṅgaḷa śravane bāye madhura kūjana

In these above lines he has expressed all the
bhāva or sentiments of niśānta-līlā manifested by
Śrīla Kṛṣṇadāsa Kavirāja and rūpāṇuga-rasika-
pravāhaŚri Vaiṣṇavatā Gaṅgātī Thākura. Here
the confidential meaning of the word su-maṅga-
laratī indicates towards "that sentiment of Śrī Rūpa-
Rāti-mañjari, with which these prīṇa-sakhti serve
Śrī Rādha-Kṛṣṇa-Yugala in niśānta-līlā."

tāmbulārpaṇa pāda-mardana payodānābhi sārādibhi
vṛndānaya maheśvarāṇi priyatayā yāstosyanti priyāh
prīṇa-preśṭha-sakhti kalād api kīṭa saṅkociśī bhumikāld
kṛṣṇa-bhūmiṣu rūpa-mañjari-mukhāśa-dāsikāh saṁśraye
(Vraja-Vilāsa 38)

"I pray for the shelter of Śrī Rūpa mañjari and
the other maidservants of Śrīmati RādhiKī, who
always satisfy Vṛndāvanēśvarī Śrī RādhiKī with
their services like tāmbula-dāna, offering betel nut,
pāda-mardana, massaging the feet, jala-dāna, offer-
ing scented drinks, and abhisēra-ūdi, other con-
fidential services, who are more dear to Her than
Her prāṇa-priya Lalita and other sakhīs, and who can unhesitatingly enter into the places of conjugal pastimes of Śrī Rādhā-Kṛṣṇa."

In these lines mayūra-sūka-sāri, and so on, refers to the sweet-resounding melodies, sung by expert or proficient and highly rasika parrots, and the auspicious and sweet singing of the she-parrots, to awake Śrī Śrī Rādhā-Kṛṣṇa-Yugala. Or more confidentially it indicates the resounding voices of the Divine Couple Themselves in Their conjugal pastimes. We shall try to present their sentiments of rūpanuga-ācārya-pravara in a separate context.

In the ārati of Śrīla Prabhupāda, the lines of pānca-rasa-sevā śikhā pradīpta tānāhāte and bhakti-vinoda-dhārā express very deep meanings. Here bhakti-vinoda-dhārā refers to śrī-rūpanuga-dhārā. Thus it naturally is proved that this great personality, Śrīla Gurupāda-padma, is a rūpanuga-vaiṣṇava-ācārya.

Today, even within the unsurpassable influence of the age of Kali, it is only due to the causeless mercy of Śrīla Gurudeva that the members of Śrī Gauḍīya Vedānta Samiti founded by him are co-operatively preaching the message of śraddhā-bhakti, and that congregational chanting of the holy name in the line of Śrī Rūpa-Raghunātha is being sustained throughout the world. Śrī Gurudeva, the pure devotee of the Lord, never dies or takes birth. Only for the welfare of the whole world, he performs his manifest and unmanifest pastimes like the Lord. He ever bestows the rays of his mercy on those who have taken his shelter without any duplicity.

Today, we offer our śraddhā puṣpāṇjali at the lotus feet of our most divine, worshipable personality, Śrī Gurudeva, who is an ocean of causeless mercy and a shining abode of deep compassion.

praṇamāmi ha keśava-pūta-padam
Two Separate Opinions on Buddha

Introduction

The following article on Buddha from Māyāvāda Jīvanī is not an easy article to read. But the truth about Buddha should be clarified before proceeding any further. A word of caution beforehand is that Śrīla ācārya-keśarī Bhakti Prajñāna Keśava Gosvāmi Mahārāja is not simply trying to expose the shortcomings and frailties of Buddhism but rather to shed more light on its true importance in the matter of historical theism. As we read this article we will begin to see how closely Buddhism has become more related to impersonalism rather than its original motive of spreading a philosophy of compassionate non-violence and personalism.

In Śrī Caitanya-caritāmṛta Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī states that the purpose for Lord Buddha and the other Viṣṇu avatāras’ descent is for uplifting the burden of the world and is a part of His pālana-lilā, His pastimes for protection and maintenance.

ataeva viṣṇu takhana kṛṣṇera śarire
viṣṇu-dvāre kare kṛṣṇa asura-sahihāre

ānuṣaṅga-karma ei asura-māraṇa
ye lāgi’ avatāra, kahi se mūla kāraṇa

“Therefore, Lord Viṣṇu is present in the body of Lord Kṛṣṇa at that time, and Kṛṣṇa kills the asuras or nonbelievers through Viṣṇu. The killing of the asuras is ānuṣaṅga-karma or secondary work. Now I shall speak of the primary reason for His descent.” (C.c. ādi 4.13, 14)

Then it is mentioned that the aim of the Viṣṇu avatāras is to establish vidhi-bhakti, devotional service that is more directed by scriptural discipline, but the aim of the Gaura avatāra is to propagate rāgānugā-bhakti, devotional service based on pure, spontaneous, spiritual greed. Understanding these two distinctive forms of bhakti are necessary truths.

Śrīla Viśvanātha Cakravartī Ṭhākura has given the following explanation of the word ānuṣaṅga in his commentary on this verse: saṅga anu anugatasya sthitasya iti yavat viṣṇoḥ karma iti anuṣaṅgi kam—”The word ānuṣaṅga may be broken down into two words, saṅga and anu. The word anu means anugatasya which here refers to sthitasya viṣṇoḥ, that is, of Viṣṇu who is situated (within Kṛṣṇa), and the word saṅga means ‘within the body of Kṛṣṇa’. Thus ānuṣaṅga means the work carried out by Viṣṇu who is situated within the body of Kṛṣṇa.”

Śrīla Cakravartīpāda further states: angat svarūpāt nanda-nandarūpāt iti yavat baihī bhinnasya viṣṇor avatāre kāraṇam iti bahiraṅgam—”The removal of the burden of the earth is the bahiraṅga-kāraṇa, the external purpose for the Lord’s appearance.” The word bahiraṅga may be broken down into two words, baihī and anga. The word baihī here means angat svarūpāt nanda-nandarūpāt, “from the form of Nandanananda Śrī Kṛṣṇa.” Thus, bahiraṅga refers to the cause for the descent of Viṣṇu who is different from Nandanandana.

First the weeds, forests and jungles must be cleared in order to understand Kṛṣṇa’s real desire to appear. The purpose of the Viṣṇu avatāras is to preach vidhi-bhakti, and the purpose of the Gaurāvata is to preach rāga-bhakti:

prema-rasa-nirīyāsa karite asvādana
rāga-marga bhakti loke karite pracāraṇa

rasika-śekhara kṛṣṇa parama-karunā
ei duḥ hetu haite icchāra ugdama

“The Lord’s desire to appear was born from two reasons: to taste the sweet essence of prema, divine love, and to propagate sūdha-bhakti or devotional service that was full of rāga, spontaneous feelings. Thus, Kṛṣṇa appeared as parama-rasika-śekhara, supremely jubilant in tasting the highest mellow, and parama-karuna, supremely merciful to all living entities.” (C. ādi-līlā 15-16)

Nitya-līlā praviṣṭa om viṣṇupāda Śrīla Bhakti-siddhānta Siddhānta Sarasvatī Prabhupāda was once asked by Śyāmasundara Cakravarthī, one of the famous leaders of the Independence movement of India:

“What do you think of the Baudhas (‘those who are devoted to Buddha’)?"
Śrīla Bhaktisiddhānta Prabhupāda replied, “‘Buddha’ is another name for ‘Vaiśṇava’, but the present day men going by the name of Baudhās are wanting in the true knowledge about the soul. As the worshipers of Śrī Rāma are the Rāmāyets, so the worshipers of Buddha, an incarnation of Viṣṇu, are Baudhās. But as āuls, bāuls, gaurāṅga-nāgarīs, smārtas, caste gosvāmīs, and so on, though professing to be followers of Śrī Gaurāṅga, have fallen off from His teachings, so have the Baudhās deviated from the path shown by Buddha Deva, though they called themselves Vaiśṇavas. When, however, they follow the sūdha Vaiśṇavas, their true intrinsic nature will be manifested, as it did in the case of the Baudhās, on their obtaining the grace of Śrī Mahāprabhu. So when the men of the misled sects, like the āuls, bāuls, and so on, give up their wrong beliefs and customs and worship Gaura-Kṛṣṇa under the direction of the sūdha Vaiśṇavas, then we shall recognize them as the devotees of Śrī Gaurāṅga Mahāprabhu.”

Once again, the following article by Śrīla Bhakti Prajnāna Keśava Gosvāmi is an example of his brilliant research work into the nature of why the māyāvāda philosophy of Śaṅkarācārya was so closely allied to Buddhism. Any layman can accept the facts that are presented. It does not take great scholarship to recognize such a breach of history that has happened. Those who are ready to boldly follow out the line of common sense and logic that is being presented here will find it well worth their while. The external characteristics of Buddhism such as no meat-eating, no caste system, no oppression of women, hospitals for the poor and sick, and so on, certainly are attractive and laudable for the world. But the ultimate conclusion of Buddhism defeats its original promise of an end to all the sufferings of the cycle of birth and death.

In the back of this article, a glossary of the names of the scholars are given with some of their historical background. The scholars names, of course, give modern-day historical credibility in this matter about Buddha. The rest of the glossary covers other terms that are clarified. All the names and terms that appear in the glossary are in bold type. I hope it is a helpful addition to firmly establish and further clarify the points being made. It should be an accepted fact that anything build on a weak foundation of misconception will not last. Bhaktivinoda Ṭhākura once said, “Truth can only be covered by ignorance for a little while.”

— Chief Editor
Two Separate Opinions On Buddha
— Lord Viṣṇu Buddha is Not the Same as Śākya-simha Buddha —

From

Māyāvādera Jīvanī
The Life Story of Māyāvāda
(Impersonalism)

—or—

Vaiṣṇava Vijaya
The Supremacy of the Vaiṣṇava
(Personalism)

Om Viṣṇupāda
Śrī Śrīla Bhakti Prajñāna Keśava
Gosvāmī Mahārāja
(Founder-ācārya of the Gaudīya Vedānta Samiti)

At various places throughout the Purāṇas the philosophy of māyāvāda or impersonalism has been equated with Buddhism. It is imperative now to deliberate on the philosophy of Buddhism and its patriarch, Lord Buddha. Buddhism is the philosophy propagated by Lord Buddha. So, first it is necessary to know what the śāstras or scriptures say about Lord Buddha. Lord Buddha is one of the ten avatāras of Lord Viṣṇu or Kṛṣṇa. Śrīla Jayadeva Gosvāmī has written:

vedān-uddharate jaganti vahate bhū-golam-udvoibhrante
dayāṁ dārayate balin chalayate kṣatra-kṣayam kurvate
paulastyaṁ jayate halim kalyayate kārṇyam-ātavate
mlecchān-mūrcchayate dasā-kti-ktete kṛṣṇāya tābhyaṁ namāṁ

(Gitā-Govinda, Daśāvatāra Stotram 12th śloka)

“O moonlike Śrī Kṛṣṇa! I offer unlimited obeisances unto you who assume ten holy avatāras—as Matsya the Fish, you save the Vedas; as Kūrma the Tortoise, you support the bhū-gola or entire world on your back; as Varāha the Boar, you lift up the earth from the fathomless waters with your tusks; as Śrī Nṛsiṁha, you deliver Prahlāda from the King of demons, Hiranyakaśipu; as Śrī Vāmana the Dwarf, you trick Bali Mahārāja into wholesale surrender; as Śrī Praśūrāma, you ravish the unruly kṣatriyas; as Śrī Rāmacandra, you appear to conquer the great atheistic māyāvādi, Rāvana, who appeared in the dynasty of Pulastya Muni (one of the ten Prajāpati or original progenitors from Brahmā); as Balarāma you are the wielder of the plow; as Buddhadeva you show divine compassion upon all living entities; and as Kalki you annihilate all the ignorant mlecchas or uncultured and barbaric human beings.”

In another verse of Daśāvatāra Stotram (9th śloka) Lord Buddha is mentioned:

nindasi yajña-vidher-ahaha śruti-jātām
sadaya-hṛdaya-darśita-paśu-ghātam
keśava! dhṛta-buddha-śarira! jaya jagadīśa! hare

“O Kṛṣṇa! O You who appear in the form of Buddha! O Jagadiśa, Lord of the Universe! You steal away the minds of the pāśandis or faithless heretics! All glories to You! You are so merciful upon those who uphold ahimsā, nonviolence and compassion towards animals as the highest moral principle.
Thus, You decry the rules and regulations in the śrutis that prescribe the yajña or sacrifice of animals—especially the sacrifice of cows (paśu-ghāta).

If Lord Buddha is Lord Viṣṇu, then we must determine what His particular mood and relationship is with Śaṅkarācārya. Also, if Śaṅkara’s māyāvāda philosophy is to be called Buddhism, then it is the relationship between both of them is still to be ascertained. Therefore the genuine conception of Buddha must be assessed and recorded here.

Ācārya Śaṅkara’s opinion about Lord Buddha does not seem warranted. What he declares is that the Vaiṣṇavas’ worship of Lord Buddha and Śākya-simha Buddha are one and the same. The actual fact is not so. Parama-pujya ācārya-kīla-śiromani jagad-guru oin viṣṇupāda Śri Śrīmad Bhaktisiddhānta Sarasvatī Thākura remarked in this regard, “Śākya-simha Buddha was only a highly learned person.” Therefore, the merits that Ācārya Śaṅkara placed on Śākhyā-simha Buddha as a person having profound faith and devotion, and possessing knowledge of the bhāgavata avatāra, Viṣṇu Buddha, is with the highest respect. Whereas, Śaṅkara’s sarcastic remark that he was anasambuddha pralāpakaṇi, an incoherent and delirious speaker, was to misguide people with an apparent pretense of resentment.

Following this, the question now arises: Where does Śaṅkara say all this—that Gautama Buddha, or Prince Siddhartha, and Ādi-Buddha, or Bhagavān Śri Krṣṇa, are one and the same? To answer this, I request my readers to consult the sūtraśāstra-bhāṣya of Śaṅkara’s. In this context I refer to my previous study on the word “Sugatena” where he mistranslated the word to mean that Ādi-Buddha was the son of Śuddhodana and Māyā as well as Gautama Buddha. His conclusion about Buddha and his name is alluded to in his bhāṣya where he says: sarvathā api anādaraṇīya ayaṁ sugata-samayāḥ sreyankāmaḥ iti abhiprayāḥ. In this sentence he misconstrues the son of Māyā, Gautama Buddha, as Sugata Buddha. The word samaya means siddhānta, that is, “ideology” or “ontology”. Thus it is said here that sugata-samaya is understood as sugata-siddhānta or gautama-siddhānta, the ontology of Gautama. Another name of Ādi-Buddha or Viṣṇu Avatāra Buddha is Sugata. This name is current within the Buddhist community. This is verified by the Amara-koṣa, the Sanskrit dictionary. The sūtraśāstra or nihilistic Buddhist Amara-simha is the compiler. It is a book of antiquity. Amara-simha’s appearance date was about one hundred and fifty years prior to Śaṅkara’s appearance. Amara-simha was born from the womb of a śūdraṁ or lower caste woman by a dvijā or higher caste brāhmaṇa, Śabara Svāmī. Since ancient times this relationship has been recorded in the śloka below by the pandita community:

\[\text{brāhmaṇyāma-bhavad varāhaṁihiro jyotir-vidām agrāniḥ} \\\ājā bhartṛhariś ca vikrama-nṛpaḥ kṣatrāṁa-jāyāma-bhūt \\
vasyāyaṁ haricandro vaidya-tilako jātaṁ ca śaṅkūḥ kṛṣṭī \\
śudrāyām-amaraḥ saḥ eva śabara-svāmi-dvija syātmajāḥ\]

“The dvija or twice-born brāhmaṇa Śabara Svāmī gave birth to six sons. From a brāhmaṇi lady Varāhamihira, a great scholar of the jyotir or astrology, was born.

The monarchs Bhartrhari and Vikramādiya were born by a kṣatriya lady. The prominent physician, Haricandra and Śaṅkūḥ appeared from a vaisya lady, and Amara was born by the dvija Śabara Svāmī from a śudrāṁ woman.”

— The Two Buddhas in The Amara-koṣa —

Amara-simha wrote many books on the Buddhist dharma. By chance all of these books fell into the hands of Ācārya Śaṅkara. Except for the Koṣa, all others without exception were tossed into the fire. Within this Amara-koṣa, that was preserved by Śaṅkara, is contained this information about Buddhadeva [Kosha or Dictionary of the Sanskrit Language by Amara Singh, Translated by H.T. Colebrooke, First Edition 1807, Reprint 1990, Book I, Chap. I., Sect 1:]
8. जीन: सुधीश्वर! जम्बूराजस् तथागत:  

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Eighteen names are mentioned in this sloka from sarvājñāḥ up to muniḥ that are intended for Buddha, that is, Ādi-Buddha. From sākya-munis tu up to māyādevi-sutaḥ ca saḥ are meant for Śākyasimha Buddha. Thus, the Buddha first introduced with eighteen names is not the latter Buddha having seven names. This point is discussed in the commentary of Śrīla Raghunātha Cakravartī Mahāśaya. I will try to convey to the readers his brief but necessary comments now. The three slokas just mentioned are divided by Cakravartī Mahāśaya into the first portion up to muniḥ as one part and the remaining portion as being divided by the numbers 6 and 7.

For example, for the number 6 it is said: muniḥ paryantam aśādaśa buddheḥ. That is, from the word sarvājñā up to muniḥ signifies eighteen names of Buddha. Therefore, the word sugata includes Viṣṇu Buddha. And for the number 7 it is said: ete sapta sākya-vāṃśāvatiṁre buddha-muni viśeṣa; that is, from sākya-munih up to māyādevi sutaḥ ca is understood as Śākyasimha Muni or Buddhi Muni who was born within the Śākyasimha dynasty. From that previous sloka and the commentary it is clearly stated that Sugata Buddha and Śākyasimha Buddha are not the same person.

Now we request our respectable readers to see the publication by Mr. Carey and the reputable Mr. H.T. Colebrooke in an 1807 Śrī Rāmapura [Seramboor] publication of the Amara-koṣa that we have been discussing. On pages two and three of this book the name “Buddha” is given. On the margin of page two we find the description “A jina or Buddha” referring to the eighteen names of Buddha. On the margin of page three we find seven names. In the footnote to the second marginal reference it is given: “The founder of the religion named from him.” In the preface to his book, Mr. H.T. Colebrooke mentioned the names of the commentaries he referred to in the preparation of his addition. Besides the commentary of the honorable Raghunātha Cakravartī Mahāśaya, he mentions twenty-five other commentaries he has referred to.

Gautama Buddha established the doctrines of bāhyatma-vādā or jñānātma-vādā, the conception that the mind and body are the same as the soul, and śūnyavādā, the philosophy of voidism or nihilism. On the other hand, there is not the slightest proof that “Sugata” Buddha, that is, Lord Buddha, ever propagated any form of nihilism or atheistic voidism. The śūnyavādī Siddhārtha was a disciple of Gautama Muni of the Kapila dynasty, therefore his other name was Gautama. guru gotrādatāḥ— kautsāsā bhavanti sma gautamāḥ—By his guru gotrā or domestic brahminical teachers he became known as Gautama,—the Sundarānanda-carita.

— Other Buddhist Scriptures That Mention Two Buddhas —

Other than the Amara-koṣa, which was highly regarded by Ācārya Śaṅkara, there are many other Buddhist sāstras such as the Prajñā-pāramitā Śūtra, Aṣṭa-sāhasrika Prajñā-pāramitā Śūtra, Śāta-sāhasrika Prajñā-pāramitā Śūtra, and Lalita-vistāra. By studying these various scriptures we learn that there are these three categories of Buddha: manusya-buddha, bodhisattva-buddha and ādi-buddha. Amongst the manusya-buddha, or human buddhas, is Gautama. After receiving knowledge or enlightenment he became renowned as “Buddha”.

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Amongst the bodhisattva-buddhas Samanta Bhadra is mentioned. The Amara-kośa specifies that another name for Lord Buddha is Samanta Bhadra and that Gautama Buddha is a manusya-buddha. Amara-kośa mentions that besides the Viṣṇu Avatāra Buddha’s eighteen names there are more books that refer to other Buddhas. In the twenty-first chapter of Lalita-vistāra, on page 178, it has been written, “Gautama Buddha performed tapasyā, austerities and penance, at the holy place of the previous Buddha.”

eṣa dhariani-muṇḍe pūrva-buddhāsanasthāḥ
samartha dhanur-grhitvā śūnya-nairātma-vānaḥ
kleśa-ripuḥ nihatvā drṣṭi-jañca-abhitvā
śiva virajam-śokām prāpasyate vadhimagrayāṁ

It is clearly mentioned in this śloka that Śākya-simha Buddha, considering the previous Buddha’s holy appearance place as favorable for his siddha or self-realization, sat beneath this āsvatthā, a holy pippal or fig tree, and performed tapasyā. The ancient name of this place is Kīkata, but after Gautama Buddha attained perfection there it became known as “Buddha Gayā” or Bodha Gayā. Buddhadeva’s pratimūrti, or deity form, is now here and one of the Giri-sannyāsīs from the Śaṅkara sampradāya has served as the authority. They accept that Buddha Gayā is the appearance place of pūrva-buddha, that is, Ādi-Buddha, or the original Viṣṇu Buddha. This place is only worshiped due to its being the place where Śākya-simha Buddha attained mukti or liberation. By this distinct proof, the ancient avatāra Buddha and the modern day Gautama Buddha are not the same.

One famous Buddhist book called the Lankāvatāra-sūtra is authentic proof on this matter; it also refers to Śākya-simha as different from Buddha. In the first section of this book, the King of Lāṅka, Rāvana, mentions the previous bhagavān Buddha, or Lord Buddha, as the jina-putra or “the son of a Jina”, and offers prayers also to other Buddhas, buddha-sutās ca, “and sons of Buddha”, that will appear. For our readers’ information a secton of it is quoted below:

At the time when Rāvana was Lāṅka’s King:

toṭaka-ṛṣṭtenānugāya punarapi gathā-gītēna anugāyati sma.

lankāvatāra-sūtram vai pūrva-buddhānusvarṇitam
smarāmi pūrvakaiḥ buddhaṁ-jina-putra-puraskṛtaiḥ (9)
sūtram-ten-nigadyante* bhagavān api bhāsātāṁ
bhaviṣyantyanugate kāle buddhā buddha-sutāś ca ye (10)


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*nigadyate is the correct text. [The gist of this text is in the above paragraph.]
—Añjana-suta-Buddha and Śuddhodana-Buddha are Different—

Some people say that the Vaiṣṇavas have shown greater respect towards and more sincere faith in Buddha than Ācārya Śāṅkara displayed. Therefore, they conclude that the Vaiṣṇavas are also Baudhāyas. Our conclusion in this regard is that the Buddha who is described as the ninth avatāra of Viṣṇu among the avatāras mentioned in the Liṅga Purāṇa, Bhaviṣya Purāṇa and Varāha Purāṇa, is not Gautama Buddha, the son of King Śuddhodana.

The Vaiṣṇavas do not worship the sūnyavādi Buddha. In Śrīmad-Bhāgavatam (10.40.22) it is said: namo buddhāya sūdhāha dāitya-dānava-mohine, “We offer our obeisances unto the divine Lord Buddha who appeared simply to delude the dāityas and dānavas!” When the Vaiṣṇavas recite this mantra, they offer obeisances unto the ninth avatāra Viṣṇu Buddha.

In another place in Śrīmad-Bhāgavatam (1.3.24) Śrī Śrī Buddhadeva’s āvirbhāva or advent is described; it is quoted below:

tataḥ kalau sampra vyttte sammohāya sura-dviśām
buddho nāmāū’ñjana-sutaḥ’ ‘kīkateśu’ bhaviṣyati

“Then in the beginning of Kali-yuga, the Lord will appear as Lord Buddha, the son of Añjana, in the province of Gayā, just for the purpose of deluding those who are envious of the faithful theists.”

In this śloka the Buddha that is mentioned is añjana-patra, the son of Añjana, whereas others say it is ajinera-patra, the son of Ajina, and His appearance place is Kīkāṣa, that is, in the district of Gayā. Pūjyapāda Śrīdhara Svāmī’s commentary to the above śloka explains it like this:

buddhavatāram āha tata iti. ajañanasva sutaḥ. ajina-suta iti pāthe ajino’pi sa eva. ‘kīkateśu’ madhye gayā-pradesā.

“The Lord’s āvatāra Lord Buddha is spoken of in this verse, beginning with tataḥ kalau (SB. 1.3.24). The words añjana-suta mean that Lord Buddha appears as the son of Añjana. In some readings of this verse, we find the words “Ajina-suta” instead, giving Buddha’s father’s name as Ajina. In either reading, the same Lord Buddha is being referred to.”

Śrīdhara Svāmīpāda was well aware of the advaitavādi or māyāvādis, or for whatever reasons, how their sampradāya worked. Anyhow, he mentioned that for the māyāvādis to accept this truth was not a matter of vehement protest, thus he said, “The son of Añjana, Buddha, is worshipable by the Bhāgavata sampradāya and the district of Gayā is His birthplace.” His advent took place near the time of the beginning of Kali. It is stated in the Nrśimha Purāṇa, 36th Chapter, 29th śloka:

kalau prāpte yathā buddhā bhaven nārāyaṇa-prabhuḥ
“Just as Kali began Lord Nārāyaṇa became Buddha...”

It is understood from this that Bhagavān Buddha’s advent was no less than 3500 years ago and according to the view of astrologers 5000 years ago.

His day of birth is given in the Nṛṣimha Sīndhu, second chapter:

jyaiṣṭha śukla dvitiyām buddha-janma bhaviṣyati

That is, “In the month of Jyaiṣṭha (May-June) on the second day of the śukla-paṅga or fortnight of the waxing moon Lord Buddha will take birth.”
In another part of the book the pūjā or worship of Buddha is given this way:

pauša suklasya saptamīṃ kuryāt buddhasya pūjanam

"In the month of Pauṣa (December-January) on the sukla saptamī-tithi or seventh lunar day of the waxing moon Lord Buddha should be worshiped." Thus, the ninth avatāra Viṣṇu Buddha’s manner of worship, obeisances and the arcana rules to be observed are all mentioned.

The Viṣṇu Purāṇa, Agni Purāṇa, Vāyu Purāṇa, Skanda Purāṇa—and in so many scriptures and so many places—have alluded to Him. In the Devī Bhāgavata, a recent scripture, and in another book called the Sāktī Pramoda the Buddha of the Jains is also mentioned, but it is Śākya-simha Buddha, not Viṣṇu Buddha. If the deva-devī sevakas or paṇcopāsakas, the worshipers of five principle demigods, worship or show honor to the śīvāvādī Śākya-simha, it does not concern the bhāgavatas or the followers of sanātana-dharma.

In Max Müller’s opinion Śākya-simha was born in 477 B.C in the town of Kapilāvastu, Nepāl, near Lumbini Gardens. Kapilāvastu was an old and famous town in Nepāl. Gautama’s father’s name was Śuddhodana, his mother’s name was Māyādevī. It is an historical fact. The son of Añjana and the son of Śuddhodana—both sons are not the same person. One’s appearance place is in the province of Gayā—where the name of “Buddha Gayā” became famous, the other’s birthplace is Kapilāvastu. Therefore, Viṣṇu Buddha’s appearance place, parents, and so on, are completely different.

Now, it should be clear that the person whom the general masses have accepted as “Buddha” is not the original ninth avatāra Viṣṇu Buddha. Thus, we are not able to be of the same opinion as Ācārya Śaṅkara. Certainly, by historical standards this difference of opinion may appear slight, nevertheless, the subject of the qualifications of a guru are absolutely necessary to be discussed. To show respect towards Buddha’s opulences or his powerful philosophy is one thing, but to be allured into displaying worship and honor towards his siddhaṃta, his ontological conclusions, and vicara, his right discrimination—that is another matter. Anyhow, we have faith that our readers will be able to understand clearly Buddha is not the same as Śākya-simha Buddha—the avatāra Buddha is completely different. It is possible that there may be some similarity between them, still, it is never possible to accept them as the same person.

—Edited by Tirthapāda Dāsa

Next: Ācārya Śaṅkara’s Buddhism—Buddha’s Philosophy and Śaṅkara’s Buddhism

Glossary

—Part One—

ādi-buddha—The original Buddha who appeared some 3500 years ago in Bodha Gayā. Sometimes He is addressed as pūrva-buddha, or the Buddha that preceded all other Buddhas.

A Jina—Lord Viṣṇu Buddha who is “the son of a Jina”. Also sometimes called Añjana, see passage below about a jina and Añjana.

bodhisattva-buddha—A term used for Lord Buddha amongst the other Buddha names. This term is used for Śākya-simha Buddha, but this is not entirely correct—just as the name “Sugata” is nowadays commonly misconstrued for Śākya-simha. Bodhisattva means one who is fully enlightened, which is appropriate only for Ādi-Buddha.
Śrī Raghunātha Cakravartī—The authoritative commentary referred to is called the Trikanda Cintamani. It was referred to for help in compiling the Amara-kośa.

Carey—William Carey (1761-1834) was the first Baptist minister to proceed to India. From 1800 to 1830 was Professor of Oriental Languages at Fort William College, Calcutta. He became renowned as an Oriental scholar, publishing twenty-four different translations of the scriptures. Between 1801 and 1825 he published six grammars of six different languages. Though a man of great erudition and wide interest, Carey did not have much imaginative power or literary flair. His works are mainly of pedagogic value and of philological interest only. His greatest single contribution is perhaps his leadership in creating literary prose in Bengali. He has often been claimed as one of the makers of modern Bengali prose. He is the publisher of the Amara-kośa and a contemporary fellow British scholar of Colebrooke.

H.T. Colebrooke—(1765-1837) A British pandita of Eastern studies. Full name was Henari Thomas Colebrooke. He was a head court judge in Calcutta. He was the first European to present pure Hindu philosophy. He introduced many hand-written Sanskrit manuscripts in 1818. He was versed in the Vedā, Sanskrit Vyākaraṇa or grammar, philosophy and astrology. He is the translator of the Amara-kośa referred to here.

Gautama—After Queen Māyā passed away in the seventh day of Siddhartha’s infancy, he was left in the care of her sister and second wife of Śuddhodana, Māhā Pajapati Gautami. From this family line his tutelage by a brāhmaṇa pandita, Sarvamitra, began. It has been said that when he renounced his family life in his 29th year, he became known as the samana Gautama. Samana means a recluse or ascetic, and it is used exclusively for Buddhist monks as opposed to the term brāhmaṇa.

Prince Siddhartha—Siddhartha was the original name of Gautama Buddha. He was born in Kapilavastu in the Nepalese Terai, in Lumbini park, and a stone pillar erected by Emperor Aśoka marks the spot.

manusya-buddha—"This term refers to a Buddha aspirant. His destiny is complete enlightenment." (Buddhism, 1950, Bhikku Ananda) It further states that, “On the full moon day of Vaiśākha (April-May), Prince Siddhartha, the samana or ascetic Gautama, became the Buddha, the Enlightened One, the Perfect One, and the Blessed one.” These are human beings that attain Buddhahood or enlightenment. Thus Gautama "became" the Buddha on what is now called Buddha Pūrṇimā. In other words, this means that although the appearance day of Viṣṇu Buddha is observed on the full moon day of this year, May 11, 1998, Gautama Buddha did not appear on that day. Again, we see a historical breach or crossing of the Two Buddhas here.

Māyā—Queen and wife of King Śuddhodana; she died in the seventh day of Siddhartha’s infancy and left the infant in the care of her sister, Prajāpati Gautami. She arranged for his education under a wise brāhmaṇa pandita named Sarvamitra.

Rāvana—A rākṣasa king of Laṅka who was the son of Viśravā and Kaikasi; he was the grandson of Pulastya Muni. Pulastya Muni was one of the ten Prajāpatis from Lord Brahmā. Rāvana was well-versed of the Vedas.

Śākya-simha—(also written as Śākya-singha) The name of the royal dynasty that Prince Siddhartha or Gautama Buddha appeared in. “It is said that, when the Buddha was born, eighty thousand Śākyas had each dedicated a son to him, when he should become either a Buddha or a Cakkavatti Raja (King) as prophesied.” Śākya-simha Buddha appeared in 477 B.C. in Kapilavastu, Nepal, near Lumbini Garden. According to Apte’s The Student’s Sanskrit-English Dictionary (1988), “…he was born at Kapilavastu and [said] to have died in 543 B.C.”

Śaṅkarācārya—The patron saint and progenitor of Māyāvāda, or impersonalism. Another name for Māyāvāda is Advaitavāda, or undifferentiated monism (All is one). He appeared in 788 A.D. and disappeared in 820 A.D. in Cidambaram within the district of Kerala, India.

Śuddhodana—King and husband of Queen Māyā; he belonged to the royal dynasty of the Śākyasimha, thus the title Śākya-simha Buddha originates from it.
Part Two

*a jina*—In the eighteen names of Lord Viṣṇu Buddha in the Amarakoṣa, it lists number 10 as “Jina”.

daityas—offspring of Kaśyapa and Diti; they were considered enemies and demons of the demigods.

dānavas—offspring of Kaśyapa and Danu; forty sons that were enemies of the demigods.

Jains—a religion allied to Brahmanism and Buddhism whose founder was Mahāvīra.

**jyaistha śukla dīviyayān**—This does not correspond to the date of May 11, 1998, which is observed as Buddha Pūrṇimā. This is also observed as the Appearance day of Śrīnivāsa Ācārya Prabhu and Śrīla Madhavendra Pūrī, which pure Vaiṣṇavas view as even more important in their Gauḍīya sampradāya. Śrīla Śrīnivāsa Ācārya Prabhu appeared in 1519 and disappeared in 1610; he was a dīka disciple of Śrīla Gopāla Bhaṭṭa Gosvāmī and received sīkṣā from Śrī Jīva Gosvāmī, who gave the title of Ācārya to Śrīnivāsa. Śrīla Madhavendra Pūrī resided in Gayā and was the guru of Śrīla Īśvara Puriyāda.

*Kīkātaka*—also identified in earlier literature as Magadha, or southern Bihara.

*nāmājāna-sūtaḥ*—“the son of Aṇījan”; Śrīla Bhaktivinoda Swāmī Mahārāja has written nāmājāna-sūtaḥ in his transliteration and “Aṇījanā” in his translation. He says also that Kīkātaka is in Gayā, or southern Bihara. Śrīla Bhaktivinoda Swāmī Mahārāja has also said in the Bhaktivinoda purports of Śrīmad-Bhāgavatam (2.7.37), “This incarnation of Lord Buddha is not the same Buddha incarnation we have in the present history of mankind. According to Śrīla Jīva Gosvāmī, the Buddha incarnation mentioned in this verse appeared in a different Kali age...In religious principles there must be God in the center; otherwise simple moral instructions are merely subreligious principles, generally known as upadharma, or nearness to religious principles.”

**Max Mueller**—Friedrich Maxmuller (1823-1900), the great linguist and scholar, was born at Dessau, Germany. He took a doctorate at the early age of twenty in 1843. In 1850 he was appointed deputy Taylorian Professor of Modern Languages at Oxford, England. From 1876-1900 he edited the impressive and important series of The Sacred Books of the East in fifty-one volumes. Before Maxmuller passed away in 1900 at Oxford, he was crowned with all honors and awards that any scholar could have aspired to have. He received honorary doctorate degrees from scores of universities and was looked upon with the highest regard by every Indological scholar in the world. He was referred to by the Indian people as “Mokṣa-mūla Bhaṭṭācārya”.

**Purāṇas**—“The Purāṇas are the supplementary elucidating religious instructions of the Vedas. People who are interested in having an interpretation of the Vedas in their own light demand some supporting views to foster their cause; and so the supplementary writings were written to suit the different tastes of Rājasas, Tāmāsa and Sāttvatas. The Sāttvatas are truly ethical, whereas, the other two are busy to maintain their respective notions.” (Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī)

**Śrīdhara Swāmī**—“Swāmī Śrīdhara has been appropriated by the Impersonal School as one of their members, but the Supreme Lord Śrī Caitanya Deva has reckoned him as one of the supreme defenders of devotion. Śrī Jīva Gosvāmī has given the true spirit of the author of Bhāgavatam in his Krama-Sandarbhā explanations following each śloka, especially in his Sat-Sandarbhā (Six Treatises) and Sarvatanvādiṇi, reconciliations of different discourses. So we need not misunderstand Śrīdhara to have followed the kevalādvaita school (undifferentiated monism). Śrīdhara’s sūdhardvaita (unalloyed monism) interpretations are quite different from kevalādvaita views. Māyāvādins, the advocates of illusory theory in explaining the non-manifestive phase of the Absolute, are really pitiable objects in the estimation of the Devotional School.” (Śrī Caitanya’s Teachings, part 1, “Explorations in the Vedāntic Truth”—Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja.)

[Śrīdhara Svāmī accepted the renounced order of life in Śaṅkara’s sampradāya, but his commentaries on Śrīmad-Bhāgavatam, Bhagavad-Gītā and Viṣṇu Purāṇa were all in the line of the Bhāgavata School. Śrīla Jīva Gosvāmī remarked that Śrīdhara Svāmī wrote a mixed commentary, the Bhāvārtha-dīpikā, because some of Śaṅkara’s followers of the Māyāvāda School developed an interest in the Bhāgavatam. To attract these smṛtyūpas towards the devotional school, Śrīdhara Svāmī wrote his mixed commentary. Therefore, we can understand why the māyāvāda have no problem in accepting Śrīdhara’s statements about the appearance of Buddha as authoritative. —ed.]
Śrī Keśavācāryāśṭakam — I
Tridāṅgī Svāmī Śrī Śrīmad Bhaktivedānta Trivikrama Mahārāja

namaḥ—I offer my sāstaṅga daṇḍavat pranāma, full prostrated obeisances with arms, feet, knees, chest, forehead, sight, mind, and words; om—addresses the Lord as Parabrahma; viṣṇupāda—unto that person who is situated at the lotus feet of Śrī Kṛṣṇa; ācārya-sinha-rūpine—unto the lionlike ācārya, “ācārya keśāri”; śrī śrīmad bhakti-prajñāna-keśava—Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja; iti—thus; nāmine—named.

I offer my sāstaṅga daṇḍavat-pranāma unto om viṣṇupāda Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja who is known as ācārya keśāri, the most excellent and lionlike of spiritual masters.

śrī sarasvatī-abhīṣitaṁ sarvathā sūṣṭhu-pāline
śrī sarasvatī-abhīṁnāya pattitoddhāra-kāreṇe

śrī sarasvatī—jagad guru Śrila Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda; abhīṣitam—the heartfelt desire; sarvathā—in all respects; sūṣṭhu—apt; pāline—protective mood; śrī sarasvatī—jagad guru Śrila Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda; abhīṁnāya—identical to; patita—the fallen; uddhāra-kāreṇe—deliverer of.

In all respects you are apt to follow and fulfill the heartfelt desires of jagad guru Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda, thus you are identical with Śrila Prabhupāda, being the deliverer of the fallen.

vajrād api kāṭhorāya cāpasiddhānta-nāśine
satasyārthe nirbhikāya kuṣaṅga-parihāreṇe

vajrā—Indra’s thunderbolt; api—more than; kāṭhorāya—hard and uncompromising; ca—and; apasiddhānta—philosophical misconceptions that oppose or adulterate the Vedāntic conclusion; nāśine—destroy, demolish; satasya—(satya) illuminating truth; arthe—for; nirbhikāya—fearlessly; ku-ṣaṅga—unfavorable association; parihāreṇe—severing, casting off.

More hard and uncompromising than vajra, Indra’s thunderbolt, you fearlessly demolish the apasiddhānta of opposing philosophical misconceptions, severing all types of association unfavorable to unalloyed devotion.

atīmartya-caritrāya svāśritānāṅca-pāline
jīva-duḥkhe sadārttāya śrī-nāma-prema-dāyine

atī-martya—transcendental; caritrāya—character, personality and pastimes; sva—own; āśrītānāṅ ca—and gives shelter; pāline—one who nurtures; jīva-duḥkhe—miseries of the living entities; sadā—always; artāya—in distress; śrī-nāma-prema-dāyine—bestower of the holy names with pure love of prema.

Your divine, transcendental character, personality and pastimes affectionately nurture those who have accepted your shelter. You are always unhappy to see the distress of other souls, bestowing upon them the holy names with the pure love of prema.
viṣṇupāda-prakāśaṁya kṛṣṇa-kāmaika-cārīne

gaura-cintā-nimagnāya śrī guruṁ hṛdī-dhārīne (5)

viṣṇupāda-prakāśaṁya—reveal devotional service to the lotus feet of Śrī Kṛṣṇa; kṛṣṇa-kāma-eka—whose every service is only for the pleasure of Śrī Kṛṣṇa; cārīne—all your activities; gaura-cintā—thoughts of Śrī Gaurāṅga Mahāprabhu; nimagnāya—always immersed in; śrī guruṁ—Gurudeva, Śrīla Prabhupāda; hṛdī-dhārīne—always immersed and keeping in your heart

Being devoted to satisfying His divine desire, you reveal devotional service to the lotus feet of Śrī Kṛṣṇa. Thus you are always immersed in thoughts of your own Gurudeva—Śrīla Bhaktisiddhānta Prabhupāda—as well as the heart of Śrī Gaurāṅga Mahāprabhu and the guru-varga of our Gauḍīya sampradāya.

viśvam viṣṇu-mayam iti snigdha-darśana-sāline
namaste gurudevāya kṛṣṇa-vaihava-rūpīne (6)

viśvam—whole universe; viṣṇu-mayam—with Kṛṣṇa everywhere; iti—so; snigdha—with very soft; darśana—vision; sāline—serene, noble; namaste—I offer obeisances; gurudevāya—unto Śrīla Gurudeva; kṛṣṇa—Śrī Kṛṣṇa; vaihava-rūpīne—Kṛṣṇa's vaihava-rūpa or direct manifestation of His opulence.

I offer countless obeisances unto Śrīla Gurudeva, Śrī Keśava Gosvāmī, who possesses the noble and supremely serene vision to see Kṛṣṇa everywhere, and who is the vaihava-rūpa or direct manifestation of Śrī Kṛṣṇa's divine opulence.

śrī śrī gauḍīya-vedānta-sāmateḥ sthāpakāya ca
śrī śrī māyāpura-dhāmnah sevā-samṛddhi-kārīne (7)

śrī śrī gauḍīya-vedānta-sāmateḥ—Śrī Śrī Gauḍīya Vedānta Samiti; sthāpakāya—established; ca—and; śrī śrī māyāpura-dhāmnah—to Śrī Śrī Māyāpura Dhāma; sevā-samṛddhi-kārīne—maintainer of flourishing service.

You have established the Śrī Gauḍīya Vedānta Samiti and are thus the maintainer of the flourishing service of Śrī Māyāpura Dhāma.

navadvīpa-parikramā yenaiva rakṣitā sadā
dinam prati dayālave tasmai śrī gurave namaḥ (8)

navadvīpa-parikramā—Śrī Navadvipa Dhāma Parikramā; yena—who; eva—certainly; rakṣitā—protects or guards; sadā—always; dinam—the fallen souls; prati—to; dayālave—full of mercy; tasmai—unto him; śrī gurave—Śrī Guru Śrīla Keśava Gosvāmī Mahārāja; namaḥ—I offer obeisances unto.

I offer countless obeisances unto śrī guru-pāda-padma Śrīla Keśava Gosvāmī Mahārāja who under the divine order of Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda is the guardian of Śrī Navadvipa Dhāma Parikramā and is so merciful to the fallen souls.

dehi me tava śaktistu dāneneva suyācitā
tava pāda-sarojebhīyā matir astu pradhāvītā (9)

dehi—give; me—me; tava—your; śaktistu—the willpower and strength; dāneneva—this offering; suyācitā—very humbly beg; tava—your; pāda—feet; sarojebhīyā—lotus feet; matir—heart, determination, intelligence; astu—let there be; pradhāvītā—uninterruptedly flow like the Ganges.

O Śrīla Gurudeva Prabhu! Please bestow on this worthless, fallen soul your divine willpower and strength. By this offering I am humbly begging: Let my heart, intelligence and determination uninterruptedly flow like the Ganges to seek shelter at your lotus feet.
Śrī Keśavācāryāṣṭakam — II

TridantaŚvāmī Śrimad Bhaktivināda Uṛḍḍhamantī Mahārāja

1. cira-mukta-ganadṛta-kāmya-dhanam
dhana-depsita-vandita-kalpatarum
taru-rājita-cinmaya-dhāma-caranī
praṇamāmi ha keśava-puṭa-padam

cira—eternally; mukta-gaṇa—those who are liberated; ādṛta—honored and worshiped; kāmya—desire; dhanam—inevitable; dhana-da—giving this wealth; īpsita—whose association is desired; vandita—praised by choice prayers; kalpa-tarum—who is a desire tree; taru—tree; rājita—illuminated, brilliant, shining, adorned; cinmaya—transcendental, spiritual; dhāma—the Holy Dhāma; caram—moving about, going; praṇamāmi—I offer my obeisances; ha—indeed, that same; keśava—Śrī Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja; puṭa—divine, pure; padam—lotus feet.

I offer my obeisances unto the divine, pure lotus feet of Śrī Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja, who is honored and worshiped by the eternally liberated souls who have become endeared by his invaluable association. Being the bestower of that divine spiritual wealth, his association has become desirable and praised by all. He is offered choice prayers and praises, and like a special kind of kalpataru or desire tree he has illuminated the holy dhāma of Navadvīpa still more by residing and wandering about that transcendental place.

2. kulīyaiva-varāha-sudhāma-varāṁ
varadāyaka-deva-viśāsa-kṛtam
kṛta-doṣa-samīha-tamoharanām
praṇamāmi ha keśava pūta-padam

kuliya—in Kuliya-grama or Koladvīpa; eva—in that same; varāha—Śrī Varāhadeva; su-dhāma—most beautiful holy abode; varāṁ—the best; vara—blessings; dāyaka—the giver of; deva—the Lord; viśāsa—manifest; kṛtam—who made; kṛta—deeds; doṣa—faults; samīha—a host of accumulated; tamaḥ—darkness of ignorance; haranam—the remover of; praṇamāmi—I offer obeisances; ha—in that same; keśava—Śrī Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja; pūta-padam—divine, pure lotus feet.

I offer my praṇamas unto the divine, pure lotus feet of Śrī Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja who in that same most beautiful and holy abode of Lord Śrī Varāhadeva, known as Śrī Koladvīpa, can give more benedictions than the demigods to everyone. Thus he is the destroyer of the darkness of ignorance that has covered us by our host of accumulated deeds and faults.

3. nātana-priya-bhāva-kalād-ruṣirāṁ
cira-dhāma-virājita-nitya-prabhum
prabhupāda-rasādhi-kṛtī-ratanāṁ
praṇamāmi ha keśava pūta-padam

nātana—dance; priya—dear; bhāva—mood; kalād—by the sixty-four performing arts; ruṣirāṁ—delightful, pleasing, tasteful; cira—eternal; dhāma—the holy dhāma; virājita—illuminated, displayed,
shed light on; nitya—eternal; prabhum—jagad guru; prabhupada—Śrī Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda; rasa-ādhi—the ocean of devotional mellow; kṛiti-ratanam—(kṛti-ratna) the title, “the jewel of accomplisher”; pranamami—I offer obeisances; ha—ideed; keśava—Śrī Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja; pūta-padam—holy lotus feet.

In the divine mood of a dramatic dancer who eternally exists and plays with the Lord in His eternal abode with the sixty-four performing arts, who jagad guru Śrī Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda has called “Kṛti-ratna”, the jewel of accomplishers, in the ocean of his own bhakti-rasa—unto those divine lotus feet of Śrī Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja I offer my humble pranāmas.

raghumāthā—Śrīla Raghunātha Dāsa Gosvāmī; nibha—similar to; eva—emphasis to previous word; virāg—detachment; param—topmost, highest; parama—topmost, highest; ujjvala—brilliant, conjugal; rāga—love; su-mūrti—very beautiful form; sura—sages; nandita—who are worshiped; deva-varaṇa—the best among gods; pranamami—I offer obeisances; ha—emphasis; keśava—Śrī Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja; pūta-padam—divine lotus feet.

I offer my humble obeisances unto the divine lotus feet of Śrī Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja who like Śrīla Raghunātha Dāsa Gosvāmī displayed the topmost devotion to vairāgya, actual renunciation, and who possessed the most beautiful form of conjugal love for the divine couple, Śrī Śrī Rādhā and Kṛṣṇa. He is the best among the learned sages who are praised like worshipable gods.

prabhupada—Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda; manogata—internal, concealed; bhāva—loving mood, bhāva; dharam—bearer; dharam—bearing; jāda—material; raṅga—tinge; vihina—completely devoid of; naram—a person; nara-ṛupa—in the form of a man; vilāsa—transcendental pastimes; vibhāva-maya—who took the state of existence of; pranamami—I offer obeisances; ha keśava—Śrī Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja; pūta-padam—holy lotus feet.

With your confidential, innermost loving mood for Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda you are always competent to fulfill his desires. Although appearing like a man of this world, in your nara-lilā aquaintenances know you essentially as Vinoda Mañjari. You are completely devoid of the slightest tinge of mundane association, assuming this manner in order to assist Śrīla Prabhupāda’s transcendental pastimes. Therefore, I offer my humble pranāmas unto the holy lotus feet of Śrī Śrīla Bhakti Prajñāna Keśava Gosvāmī.

pranatābhaya-dāyaka-tirtha-padam
pada-saṁśrita-dīna-sayukta-vanam
tarāṇonmukha-jīva-bhavāparāṁ
pranamami ha keśava-pūta-padam (6)
pratīta—the living entities; abhaya—fearlessness; dāyaka—bestower of; tīrtha—holy place of pilgrimage; padam—foot of, position of; pada—foot; sanātīta—taking complete shelter of; dina—fallen; sa-yuktā—engaged along with himself; varā—
in the forest of renunciation; tarāya—boat; unmukha—intent on; jīva—living entities; bhaavā—world existence; āparātin—to
rid one’s self from; pranamāmi—I offer obeisances; ha—indeed; keśava—Śrī Śrila Bhakti Prajnāna Keśava Gosvāmi Mahārāja;
pūta—padam—divine lotus feet.

You are the bestower of fearlessness upon the living entities who seek shelter at the feet of the holy places of pilgrimage. Your lotus feet are the giver of complete shelter to the conditioned living entities by engaging them in the boat of renunciation, thus they become intent to rid themselves of this worldly saṁsāra. Therefore, I offer my humble pranāmas unto the divine lotus feet of Śrī Śrila Bhakti Prajnāna Keśava Gosvāmi Mahārāja.

*pitr*-bhāva-parāyaṇa-śisya-gatīn
ratna-bhāva-parāyaṇa-śisya-gatīn
varanāgata-durmati-śandha-padam
pranamāmi ha keśava-pūta-padam (7)

*pitr*—father; bhāva—mood of; parāyaṇa—solely devoted to; śisya—disciples, dependents; gatim—refuge; gati—ultimate
goal; mukti—liberation; vidhāyaka—who arranges; śānta—peaceful and self-controlled; varam—best of; varanā—choosing,
selection; agata—who are without shelter; durmati—ignorant, foolish, wicked; śānda—auspicious; padam—feet; pranamāmi—
I offer obeisances; ha—indeed; keśava—Śrī Śrila Bhakti Prajnāna Keśava Gosvāmi Mahārāja; pūta—pure; padam—lotus
feet.

Just like a loving father who gives refuge to his dependents who are solely devoted to him, you arrange for their ultimate liberation of their svairupa, and you are the best of the dhīras, the self-con-
trolled who are peaceful within themselves due to being immersed in transcendence. Even the wicked and foolish who are helpless and without any resort beg for shelter at your auspicious lotus feet. Therefore, unto those pure lotus feet of Śrī Śrila Bhakti Prajnāna Keśava Gosvāmi Mahārāja I offer my humble pranāmas.

*nigamānta-sabha-nava-kirti-dharam
dharaṇii-jana-tāraka-gaura-param
para-sevya-padābja-rajasi tam aham
pranamāmi ha keśava-pūta-padam (8)

nigama—Vedas; anta—ultimate goal; sabha—Samiti or society; nava—everfresh; kirti—glories; dharam—bringing; dharaṇi—
world; jana—people; tāraka—to deliver; gaura—Śrī Gaura; param—Supreme; para—highest; sevya—to be served; pada—
feet; abja—lotus; rajah—dust; tam—unto him; aham—I; pranamāmi—I offer obeisances; ha—indeed; keśava—Śrī Śrila Bhakti
Prajnāna Keśava Gosvāmi Mahārāja; pūta—divinely pure; padam—lotus feet.

I offer my obeisances in the dust of the divinely pure lotus feet of nitya-līlā-praśītā om viṣṇupāda Śrī Śrila Bhakti Prajnāna Keśava Gosvāmi Mahārāja, the founder-ācārya of “Śrī Gaudiya Vedānta Samiti”, who has established the Vedānta Samiti with its everfresh glories to deliver krṣṇa-sevā to the bewildered conditioned souls in this world by instilling in them the highest devotion to be served as Śrī Gaura-nāma, Gaura-dhāma, and Gaura-kāma—the ultimate goal of the Vedas.
Śrī Śrī Prabhupāda-Pādma-Stava

Śrīla Bhakti Rakṣaka Śrīdhara Gosvāmi Mahārāja

sujanārbuda-rādhita-pāda-yugam
yuga-dharma-dhurandhara-pātra-varam
varadābhaya-dāyaka-pujya-padāni
prāṇamāmi sadā prabhupāda-padam

Your lotus feet are worshipped by countless devotees, as the eminent guru to preach the yuga-dharma of this age, o worshipable shelter and benefactor of fearlessness! I offer obeisances to Prabhupāda’s lotus feet always!
sujana—Vaiṣṇavas, devotees; arbuda—countless; rādhita—worshipped; pāda-yugam—feet; yuga-dharma—the religious principle of this age of Kali-yuga, the chanting of the holy names of Hare Kṛṣṇa along with prema; dhurandhara—the eminent leader or guru; pātra-varam—the most superlative minister or guru; varada—giving a boon; abhaya-dāyaka—giver of fearlessness; pujya-padāni—worshipable āśāya or shelter; prāṇamāmi—I offer obeisances; sadā—always, eternally; prabhupāda-padam—the lotus feet of Śrīla Prabhupāda, Śrīla Bhaktisiddhānta Sarasvatī Thākura.

bhajanorjīta-sajjana-saṅgha-patini
patitādhika-kāruṇikāka-gatim
gati-vācitva-vāṇīkācārintya-padāṁ
prāṇamāmi sadā prabhupāda-padam

Empowered in bhajana and chief of sincere devotees, You are the only merciful way for the fallen souls, the inconceivable refuge for both cheated and cheats, I offer obeisances to Prabhupāda’s lotus feet always!
bhajana—devotional service in both sādhaka-rūpa and siddha-rūpa; urjīta—empowered; sajñana-saṅgha—sat-saṅga, association of sincere or true devotees; pati—the chief; patita—fallen souls; adhika—extremely; kāruṇika—merciful; ek-gatim—the only way or shelter; gati—refuge; vāicitva—cheated; vāṇīkā—cheaters; acintya-padāṁ—inconceivable refuge...(Last line is same in all eleven verses).

ati-komala-kāṅcana-dirgha-tanum
tanu-nindita-hema-mṛñāla-madam
madanārbuda-vandita-candra-padāṁ
prāṇamāmi sadā prabhupāda-padam

Your tall figure, the embodiment of soft golden grace, diminishes any pride the intoxicating gold lotus pos-

ses, whereas countless Cupids praise your moonlike status, I offer obeisances to Prabhupāda’s lotus feet always!
ati-komala—so soft; kaṅcana—golden; dirgha-tanum—tall and towering; tanu-nindita—shaming or diminishing the pride of; hema-mṛñāla—golden lotus; madam—intoxicating; madana-arbuda—countless Cupids who only incite kāma or mundane lust; vandita—praised; candra-padāṁ—moonlike status that awakens premā or divine love...
nijā-sevaka-tāraka-raji-vidhūn
vidhūtānita-hunkṛta-sinха-varam
varanāgata-bāliṣa-sanda-padāṁ
prāṇamāmi sadā prabhupāda-padam

As the moon to stars, you illuminate your disciples, and with your lionlike roar drive out the envious, while giving to the innocent shelter and auspiciousness, I offer obeisances to Prabhupāda’s lotus feet always!
nijā-sevaka—intimate devotees or disciples; tāraka—stars; raji—pleasing; vidhūn—the moon; vidhūta—driving out; ahiṣa—innocent; hunkṛta—roar; sinха-varam—king of lions; varanāgata—having accepted those who approach; bāliṣa—the innocent; śanda-padāṁ—the abode of auspiciousness...
vipulī-kṛta-vaihāva-gaura-bhuvāṁ bhuvaneṣu vikṛtiṁ gaura-dayāṁ
dayāṁ-gaṁārīta-gaura-padāṁ
prāṇamāmi sadā prabhupāda-padam

Having widely spread Gaura Dhāma’s glories, proclaiming throughout the world Gaura’s mercy, you have offered Gaurāṅga’s feet to all souls! I offer obeisances to Prabhupāda’s lotus feet always!
vipulī-kṛta—widely; vaihāva-gaura-bhuvāṁ—the magnificent glories of Gaura Dhāma; bhuvaneṣu—throughout the world; vikṛtiṁ—proclaimed; gaura-dayāṁ—the mercy of Gaurāṅga Mahāprabhu; dayāṁ—who need mercy; gana—the multitudes; arpita—offered; gaura-padāṁ—Gaurāṅga’s feet...
cira-gaura-janāṣraya-viśva-guru

saraṇāgata-kiṃkara kalpa-tarum

guru-gaurī-kīṣoraka-dāśya-param

taru-dhik-kṛta-dhīra-vadāṇyā-varam

paramādṛśa-bhakti-viṇoda-padān

vardendra-gāyārīca-divya-padān

pranāmāmī sadā prabhupāḍa-padān

praṇāmāmī sadā prabhupāḍa-padān

To your surrendered servants you are a desire-tree, 
more magnificent and tolerant than a shade tree, 
more divinely worshipable than Lord Indra’s boons, I 
offer obeisances to Prabhupāḍa’s lotus feet always!

śaraṇāgata-kiṃkara—surrendered servants or disciples; kalpatarum—a kalpataru or desire-tree; 
taru-dhik—a shade or guardian tree; kṛta—having done; dhīra—tolerant; vadāṇyā-varam—more magnificent; 
vardendra-gāyārīca—Lord Indra’s worshipable boons; divya-padam—divine shelter...

parahāṁśa-varaṁ paramāṭra-patiṁ

patitodhāreṇa-kṛta-veśa-yatiṁ

yati-rāja-gāṇaiḥ pariṣeṣyā-padān

You are the best of paramahāṁsas, Divine Master. For 
delivering fallen souls, you dressed as a sannyāsī, Giv- 
ing divine service as chief of so many sannyāsīs, I offer 
obeisances to Prabhupāḍa’s lotus feet always!

parahāṁśa-varaṁ—best of paramahāṁsas, an ātmārāma 
siddha mahāpurūṣa, or self-satisfied, perfected and self-re-
alized soul; paramāṭra-patiṁ—a Divine Master; 
patitodhāreṇa—for delivering the fallen souls; kṛta—acted; 
veṣa-yatiṁ—the dress of a sannyāsi; yati-rāja-gaṇaiḥ—chief 
of sannyāsīs; pariṣeṣyā-padān—divine devotional service in 
the Rūpāṇuga line...

vṛṣabhānu-sutaḥ-dayitānucaram

caraṇāṣṭira-reṇu-dharas-tam-aham

mahād-adbhuta-pāvana-sākṣi-padān

You are Vṛṣabhānu’s daughter’s servant, Dayitā Dāṣa. 
My hope is to get the dust and shelter of your lotus feet. 
For your wonderful sākṣi can deliver the whole world 
I offer obeisances to Prabhupāḍa’s lotus feet always!

vṛṣabhānu-sutaḥ—King Vṛṣabhānu’s daughter, Śrīmati 
Rādhikā; dayitānucaram—Dayitā Dāṣa, Śrīla Bhaktisiddhānta 
Sarasvatī; caraṇāṣṭira—feet’s shelter; reṇu—dust; dharāḥ— 
carrier; tam—him; aham—I; mahād-adbhuta—immensely 
worthful; pāvana—deliver; sākṣi—potency; padān—shelter 
at feet...

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at feet...
Srila Narottama Dasa Thakura's

Gauranga balite habe

(Prarthana 1)

Tridandi Svami Sri Sidhivedanta Narayana Maharraja

[Srila Narottama Thakura's lilalaka, manifest pastimes: 1531-1611, nearly eighty years and seven months; nitiyalila—Campaka Manjari; residence—Kheturi—Gopalapura; Appearance—mahi-purnima, 1531; Disappearance—asvina krshnapancami, 1611; Father—Sri Krsnananda Datta (a wealthy King and landowner); Mother—Sri Narayani Devi; Guru—Srila Lokanatha Gosvami]

As Narottama Thakura was singing this song, he at once remembered the pastimes of Sri Caitanya Mahaprabhu in the Gambhir. Because he lived perhaps one hundred years after Mahaprabhu, Narottama Thakura never received Mahaprabhu's direct darshana, but Mahaprabhu left prema for him in a cave at Prematali (on the banks of the Padma River) and when Narottama Thakura went there, it at once entered his heart. What kind of prema was it? Gaura-prema—Radha's love for Krsna. Whenever Narottama Thakura used to sing, at once his mind would reach the Gambhir, the holy place where Mahaprabhu wept while chanting "Krsna! Krsna! Haribol! Haribol!" in a mood of great separation. Sometimes Mahaprabhu's limbs would contract like those of a tortoise, and even Svarupa Damodara and Raya Ramananda could not comprehend this elevated stage of separation.

This mood of separation has been described by the gopis in the Bhramara-gita (SB 10.47) where they are feeling even more extreme separation than what is described in the Gopi-gita (SB 10.31) where they knew that Krsna had merely hidden in some kuji in Vraja. In the Bhramara-gita, when Krsna had gone forever to Mathur and Dwarka, they lost all hope that He would ever return. During all those years that Krsna remained in Mathur and Dwarka, the gopis were perpetually crying and lamenting.

When Uddhava went to Vrndavana, he hid at the entrance of a kuji at Uddhava-kari. In separation from Krsna, Radhika was senseless and appeared as if She would soon die. Time and again the gopis held some cotton below Her nostrils to see if She was still breathing. They were so sorrowful, thinking, "What should we do? How can we keep Sri mati Radhikia alive?" She would almost die, become revived, again almost die and again become revived—we cannot possibly imagine such a thing. If anyone could imagine it, they would simply be weeping day and night without ever smiling and they would be rendered helpless. In that state, Radhikia was lying on a bed of flower petals, and the inconceivable heat which was emanating from Her body made the flower petals dry up.

madhupaka kitava-bandho ma sprsngrihina sapalya
kuca-vilulita-mala-kunkuma-smaubhurah nah
vahatu madhu-patis tan-matininana prasadam
yadu-sadasi vidambayati yasya dutas tvam i'dr.

(SB 10.47.12)

"O honeybee, O friend of a cheater, don't touch My feet with your whiskers which are smeared with the kunkuma that rubbed onto Krsna's garland when it was crushed by the breasts of a rival lover! Let Krsna satisfy the women of Mathura. One who sends a messenger like you will certainly be ridiculed in the Yadus' assembly."

Because Radhika's feet are more sweet, fragrant, soft, and beautiful than a lotus flower, a bee kept hovering around them, and then Sri mati Radhikia spoke this verse to that bee. Being absorbed in Srimati Radhikia's mood of separation, Mahaprabhu would bitterly weep. Although, we hear these narrations, we do not fully realize them, otherwise we would have to weep also. In divine madness, Radhikia says, "Don't touch My feet! First you should tell Me from where you have come. I think you are a messenger of that cheater, and through you He has come to cheat Me again,
but now I am so much wiser. I will never again enter into friendship with that black person, so don’t come around Me now. He has become Madhupati in Mathurā (one meaning is the Lord of the Madhu dynasty’ and madhu can also mean “wine”), and He has a very large wine shop. In His shop you have drunk so much wine, and now He has told you to come to Me so that I will forget all of His faults and again establish friendship with Him. He wants Me to compromise and again become cheated, but I am determined to never compromise with Him. You have drunk so much wine that you have simply become senseless and gone mad. You don’t know how to appease a lover. At one time I was the lover of Kṛṣṇa and He was My beloved, but now that relationship is over. If He can leave us, then why can’t we leave Him? He has left us and gone to Mathurā and then to Dvārakā where He is tasting the love of numerous queens. Therefore He has nothing to do with us, and we have also left Him.”

Hearing the buzzing of the bee, Rādhikā imagined that it said, “O beloved queen of Kṛṣṇa...” Then Rādhikā said, “You should not refer to Me as the beloved of Kṛṣṇa—first you should take back your words. I am not Kṛṣṇa’s beloved and He is not our beloved—don’t even mention His name. Why have you come here?”

“O queen, I have come to arrange a compromise.”

“You have not approached Me in an appropriate manner. I know that you have come from Mathurā because He is Śyāma, black, and you are also black. So you have come as a messenger from that black person, and your whiskers have become reddened as if from kuṅkuma—where has this come from? Tell Me, otherwise you should leave here at once!”

“My queen, I am telling you the truth—this is the natural color of my whiskers. I don’t even know what kuṅkuma is!”

“Oh no, you know very well. You have come from Mathurā, and when Kṛṣṇa has embraced the wife of a prince in Mathurā, the red color of her breasts has come on Kṛṣṇa’s garland. When you sat on that garland, it came upon you whiskers. In this way I know you have come from Mathurā, and as Kṛṣṇa was going to appease some lover, you accompanied Him. There the kuṅkuma came upon your whiskers. You should just return there.

There is no use in coming here, because there are thousands of women in Mathurā who will be exhibiting jealous anger, and Kṛṣṇa will have to spend the entire day appeasing them, one after the other. If they have renounced their jealous anger and have become appeased, then you should go and sing your song to them. Then they will satisfy you by giving you whatever you desire, whereas I am a mere street beggar. Because Kṛṣṇa took whatever I possessed, I cannot offer you anything. Really you should be in Mathurā, so I can discern that you are very foolish, the same as your master. The color of your body and the color of your whiskers tells Me everything about you. We know that ignorant animals have four legs whereas humans, who possess superior intelligence, have two legs, but you have six legs, so you are the biggest fool. Therefore, You should return to Mathurā. Kṛṣṇa is just like you, because as you wander from one flower to the next flattering them, taking their nectar, and never show-
ing any gratitude towards any of the flowers you have left behind, Krṣṇa behaves the same with us women who are like flowers. Like flowers, we are so beautiful, soft, pure, and fragrant, but that cheater is very foolish and ungrateful like you, so we will not compromise with Him; we are now more careful because we have become fully aware of His nature.”

“O Svāmīni, I am not that type of person and neither is Krṣṇa. You should place your faith in me, and also in Krṣṇa. He loves You so much I cannot possibly describe it. If Krṣṇa is really a black-hearted cheater, then why does Lakṣmī always want to reside at His chest?”

“Foolish owls cannot see the sun, but we are not so foolish. We know that Lakṣmī can be entrapped by Krṣṇa’s flattery, but we cannot. When Krṣṇa comes and smiles and flatters her, at once she forgets His nature and wants to serve Him. But we are not so easy to fool—now we are always vigilant.”

The name Gaurāṅga has come in this song because Mahāprabhu is that same Śyāma, but by always remembering Śrīmati Rādhikā’s qualities and Her mood, Śyāma has become Gaurāṅga. In the same way that Rādhikā would take Krṣṇa’s name and weep, Mahāprabhu would become senseless and always cry while chanting, “Hari bol! Hari bol!” When Mahāprabhu would sing kīrtana, all His associates such as Nityānanda Prabhu, Advaita Ācārya, Svarūpa Dāmodara, and Rāya Rāmānanda would also be there. Narottama Thākura is remembering these pastimes of Mahāprabhu in the Gambhīrā and is expressing them in stotras, condensed verses...

‘gaurāṅga’ balite habe pulaka-śarīra
‘hari hari’ balite nayane ba’be niśra

He says that tears will come to his eyes as he sings “Hari! Hari!” in separation, just as tears came to the eyes of Mahāprabhu and Rādhikā. Hari means He who has stolen Rādhikā away to akūti, such as at Saṅketa, and He is weeping while remembering these pastimes.

āra kabe nitāi-caṅdera karunā haibe
saṁsāra-vāsanā mora kabe tuccha ha’be

This mood will only come to one who is completely devoid of material desires, who has forgotten everything of this world and always thinks, “I am a pālya-dāsi of Rādhikā.” Narottama Thākura’s eternal svarūpa is as Campaka Mañjarī, and when he performs kīrtana, he becomes absorbed in that serving mood. He is praying for Nityānanda Prabhu to bestow the mercy upon him by which he can become niskiñcana, possessionless. One should have no concern for his material necessities, just like the gopīs who left everything behind to meet Krṣṇa. One should think, “Only Śrīmati Rādhikā is mine—She is my iṣṭa-deva, and if She is not merciful to me, I have no need for Krṣṇa at all.”

viṣaya chaḍīyā kabe śuddha ha’be mana
kabe hāma heraba śrī vrndāvana

Our minds should be pure, but mere purity is also not sufficient—Nityānanda Prabhu as Ananga Mañjarī, the younger sister of Śrīmati Rādhikā, will also bestow upon us the service of Rādhikā. When He bestows that mercy which He did upon Krṣṇadāsa Kavirāja Gosvāmi, we will also be granted darśana of Vṛndāvana. In our conditioned state we may visit Vṛndāvana, but we don’t see Rādhā, Krṣṇa, and the gopīs. When our love has matured sufficiently, then we may receive the real darśana of Vṛndāvana, as Kavirāja Gosvāmi did, just as Narottama Thākura is praying for here. Not being satisfied with the svarūpa-siddhi vision of Vṛndāvana, then he sings the next verse, praying for vastu-siddhi:

rūpa-raghuṇātha-pade haibe ākuti
kabe hama buṣhabo se yugala-pīriti

This vastu-siddhi will come by serving Rūpa and Raghunātha, Rūpa Mañjarī and Tulasī Mañjarī. Without their mercy, we cannot realise Śrīmati Rādhikā as our svāminī and enter into Her intimate service. Raghunātha Dāsa Gosvāmi wrote:

tavaivāsi tavaivāsi
na jīvaṁ tvayā vinā
iti vijñāya devi tvam
naya māṁ caraṇāntikam

Śrī Vīlāpa-kusumānjali 96, Śrīla Dāsa Gosvāmi
"I am Yours! I am Yours! I cannot live without You! O Devi! Rādhē! Please understand this and bring me to Your feet. Without Your mercy, I have no use for living in Vṛndāvana or even for Kṛṣṇa’s mercy."

He also wrote:

pādabhayos tava vinā vara-dāsyam eva
nānyat kadāpi samaye kila devī yāce
sākhāyā te mama namo 'stu namo 'stu nityam
dāsyāya te mama raso 'stu raso 'stu satyaṁ

Śrī Viśnu-pushtemājali 16, Śrīla Dāsa Gosvāmī

"O Devi! Rādhē! I am not praying for anything except that most exalted direct service to Your lotus feet. Time and again I offer prañāma to Your sakhiṇa, the position of Your sakhiṇa, but I swear that my unwavering devotion will always be only for Your dāsī, the position of Your servant."

Dāsa Gosvāmī prayed only to become the pālya-dāsī of Śrīmatī Rādhikā, and Rūpa Gosvāmī prayed:

ha devī! kākubhara-gadgadāyādyā vācā
yāce nipatyā bhuvi daṇḍavat-udbhatārīṭh
asya prasādam abudhasya janasya kṛtvā
gandharvike! tava gāne ganaṁānānā vidhehi

Śrī Gāndharvā- samprārthanāṣṭakam

"O Devi! Gandharvike! In utter desperation I throw myself on the ground like a stick and with a choked voice humbly implore You to please be merciful to this fool and count me as one of Your own."

This position of a pālya-dāsī is so favourable for serving Śrīmatī Rādhikā that She thinks, "That pālya-dāst, Rūpa Mañjarī, performs such sweet and beautiful service to Me—where is she? When will she come and give Me the Śyāmantaka jewel, who is the friend of the Kaustubha jewel? By decorating Me in so many ways, she will prepare Me to go to Kṛṣṇa."

These are the special qualities of Rūpa and Raghunātha and why Narottama Tākura takes their names in this verse. Jiva Gosvāmī and all the other Gosvāmīs also possess this mood, but not like Rūpa and Raghunātha. That is why in their writings, Kṛṣṇadāsa Kaviṛāja Gosvāmī, Viśvanātha Cakravartī Tākura, and Narottama Tākura pray mainly for the mercy of Rūpa and Raghunātha. They want the mercy of all Vaishnavas, but especially the mercy of Rūpa and Raghunātha by which they will realize the amorous pastimes of Śrī Rādhā and Kṛṣṇa. The mañjarīs have no fear of seeing Rādhā and Kṛṣṇa meeting in a solitary place whereas Lalitā, Viśakhā, and the sakhiṇī do. The mañjarīs can go directly there without feeling any shame, and no one else can ever go there without serving these two personalities, Rūpa and Raghunātha. If anyone desires to engage in rāganugā-bhajana, they must follow in their footsteps and attain their mercy.

rūpa-raghunāthā-pade rahu mora āśa
prārthanā karaye sadā narottama dāsa (5)

Here Narottama Tākura is saying that his prayer at the feet of Rūpa and Raghunātha is that he will be able to understand Gaurāṅga, why He was always weeping, and what He was feeling in the Gambhirā, all of which only Rūpa Gosvāmī knows. When Mahāprabhu was singing a verse before the Rātha in Puri, only Rūpa Gosvāmī understood His bhāva, and he composed a parallel verse on a palm leaf. Seeing it, Svarūpa Dāmodara concluded that Mahāprabhu must have invested His sakti directly into Rūpa Gosvāmī’s heart, and Mahāprabhu also requested all of His associates to be merciful to Rūpa Gosvāmī so that he could give Mahāprabhu’s bhāva to the whole world. At Prayāga Mahāprabhu invested all of His hidden bhāva into Rūpa Gosvāmī’s heart so that he could compose rasa-śāstras such as the Bhakti-rasaṁrta-sindhu and the Ujjvala-nilāmāni.

In this way, if Rūpa Gosvāmī and Raghunātha Dāsa Gosvāmī are merciful to us, we can understand something about what Vṛndāvana is, what madhurya-rasa is, and then who Caitanya Mahāprabhu is, for what purpose He came, and why He was always weeping in a mood of great separation. We pray to Narottama Tākura that he will be merciful to us so we can fully realize all these things.

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