"The innermost hankering of every living soul is for beauty, love, affection, and harmony; not for power, knowledge, or anything else." These are the words of our saints. In harmony being the principal theme and task presented to the Rays of the Harmonist, there are two things to remember in our quest: First, we should meet the challenge that harmony means to always see the environment as friendly in the midst of a world of war and death, and, secondly, there are relativities even within the absolute realm of the spiritual world. With these two points in mind we can proceed on rapidly to the other underlying themes of the Rays.

We are presenting the highest philosophy of the spirit in a few pages. Therefore, it is befitting to begin with an understanding of the guru-paramparā, our devotional line of disciplic succession. Here, we are instructed by our divine masters to daily sing the guru-paramparā song written by Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda but we are immediately faced with the question of who all these personages are in our paramparā and what their contribution is to the paramparā. It must be clear how it has been formulated. We have ended our list of spiritual masters with Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja, our fondness-ācārya of the Gaudīya-Vedānta Samiti. Without his brilliant research and exposition on māyāvada or the impersonalistic philosophy in his book called Māyāvada Jīvānt, our understanding of the guru-paramparā would not be much more clearer today than when the controversy raged over what actually comprised the bona fide disciplic succession of spiritual masters during the time of Śrīla Bhaktivinoda Thākura. Śrīla Bhaktisiddhānta Sarasvatī took up the battle vigorously, exposing so many deviate religious groups who claimed allegiance to Mahāprabhu’s camp like a great general who leads a charge into an overwhelming mass of bogus philosophies, all under the guise of māyāvada or impersonalism. Thus, our next theme appears in the shape of what sahajīyā, or religious imitation, actually is.

It is also befitting that on the dawn of Śrīla Bhakti Prajñāna Keśava Mahārāja’s centennial celebration, we should begin to understand the nature of his character and writings. In the past we have known him vaguely as the sanātana guru of the great luminary Śrīla A.C. Bhaktivedānta Śrīnīvaś Mahārāja. Of course, Śrīnīvaś Mahārāja’s glories are still spreading and should not be impeded by one iota. But we can only understand one Vaiṣṇava’s contribution to the paramparā in the light of another. To compare one over the other is a gross error. Therefore, by understanding the intimate relationship between them—then we can get some feeling of how both helped each other in their efforts to give Kṛṣṇa consciousness to the world. There are other names like Śrīla Bhakti Raksaka Śrīdāra Deva Gosvāmī Mahārāja, the sanātana guru of Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja, and Śrīla Bhakti Pramodā Puru Gosvāmī Mahārāja, a godbrother to them all and seniormost living Vaiṣṇava on the planet, and Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja, the Vice-President of the Gaudīya-Vedānta Samiti whose intimate contact with them all and whose rasika books and pravachanas are quickly becoming endeared more and more by devotees around the world. Although not everyone is listed in the guru-paramparā given by Śrīla Bhaktisiddhānta Sarasvatī, it is given in this manner for deep siddhāntic reasons. We should not think that other Vaiṣṇavas who are not seen here are not spiritual masters in their own right. For example, where is Rāmānanda Rāya in this list? Where is Jñānāvā Devī? We begin with Madhvācārya, because of his central link between Brahmā and “Gaudīya” which means also the followers of Śrī Caitanya Mahāprabhu. From Śrīla Bhakti Prajñāna Keśava Mahārāja, whose disappearance day is celebrated on the first day of Kārtika, we then enter into the next theme: Kārtika, the month of Dāmodara for the Vaiṣṇavas. From there one will recognize the other themes unfolding naturally and hopefully begin to see the harmony in the Rays.

What relevance does this magazine have to our lives? It will not be felt so much in an ordinary, mundane way. The problem presented here is how to harmonize the deep urge of creativity, poetry, the arts, and so on with the siddhānta or conclusive philosophy of Gauḍīya Vaiṣṇavism. We are aware that it is not an easy magazine. Wherever we look in any literary production we are faced with the age-old problem of content versus form. But we are again told by our divine masters to not be form-worshippers, to understand the spirit behind it. When our gurus speak, we should digest their words carefully. It is our life and soul, but how to pass it on? At all times we must learn to discern what is useless propaganda and what is the beauty of truth. Śrī Caitanya-caritāmṛta... One day Rāmānanda Rāya inquired from Rūpa Gosvāmī, “What kind of drama are you writing? We can understand it is a mine of conclusive statements.”

Svarūpa Dāmodara replied for Rūpa Gosvāmī. “He wanted to compose a drama about the pastimes of Lord Kṛṣṇa. He planned to write in one book both the pastimes of Vṛndāvana and those of Dwārakā and Mathurā. Following the order of Mahāprabhu, he has divided it into two plays, one concerning the pastimes of Mathurā and Dwārakā and the other concerning Vṛndāvana. The two plays are called Vidagdha-mādhava and Lalita-mādhava...”

Then Rāmānanda Rāya, an authority himself on transcendental drama, began his examination of Rūpa Gosvāmī’s expertise and understanding of drama. Rūpa Gosvāmī replied first to his question regarding the nāndī-stokha or introductory verse, then when he was asked about the next verse regarding who was his īsta-deva, or worshipable deity, and how did he describe him, then he hesitated due to embarrassment. Finally, due to the request of Śrī Caitanya Mahāprabhu, he recited: amarpita-caṁ cīrāt karunāvāvatīram karu... Mahāprabhu disapproved of it because it described of his personal glories within his presence. But all the devotees present it and expressed their gratitude. The questioning continued for some time until Rāmānanda Rāya remarked, “This is not a poetic presentation. It is a continuous shower of nectar. It is the essence of all siddhāntas, or scriptural realizations... "What is the use of a bowman’s arrow or a poet’s poetry if they penetrate the heart but do not cause the head to spīn?"

Then Śrī Caitanya Mahāprabhu praised Rūpa Gosvāmī’s transcendental poetry and said, “Without such alakāras, metaphors and literary ornaments, and the kavīvīra or poetic qualifications, there is no possibility of rasa-pracīra, of preaching the transcendental mellow." Śrī Caitanya Mahāprabhu requested all his associates to bless Rūpa Gosvāmī so he could continuously describe the pastimes of Vṛndāvana which is full of the prema-rasa, the emotional mellow of love of Godhead.

In such a manner the Rays of the Harmonist has been formed. Everyone is invited to take a very unique bath, under the guidance of our bona fide religious guides. It is Kārtika... it is the most beautiful time of the year in Vṛndāvana...
Śrī Śrī Dāmodarāṣṭakam

Spoken by Satyavrata Mūni in a conversation with Nārada Mūni and Saunaka Rṣi in the Padma Purāṇa

Verse One

namāmiśvaram sac-cid-ānanda-rūpam
lasat-kundalam gokule bhrājamānam
yasodā-bhiyolākhalād-dhāvamānam
parāmrṣṭam atayām tato drutya gopyā

namāmi—I bow down and offer obeisances; śvaram—the supreme controller of all saktis or potencies; sac-cid-ānanda-rūpam—the purṇāvatāra, complete incarnation, and the form of eternity, knowledge and bliss, Śrī Kṛṣṇa; lasat-kundalam—whose makara (dolphin-like) earrings playfully swing to and fro; gokule—the aprākṛta-cinmayā-dhāma, divine abode of transcendental consciousness, called Gokula; bhrājamānam—beautifully manifest; yasodā-bhiyā—who out of fear of Mother Yasodā; ulākhalād-dhāvamānam—for having broken the yogurt pots gets down from the wooden mortar and flees away; parāmrṣṭam—catching Him from behind; atayam—extremely; tataḥ drutya—running after Kṛṣṇa very quickly; gopyā—by Śrī Yasodā.

Translation

I offer my obeisances unto that Dāmodara who, due to the fear of the stick in His mother’s hand, cries again and again, rubbing both eyes simultaneously with His lotus hands, whose fearful eyes are so expressive, whose quick breathing make the pearl necklaces and other jewels around His three-lined neck quiver, and whose belly is bound only by His mother’s devotion.

Verse Three

itādṛk sva-lilābhīr ānanda-kundē
sva-ghōṣaṁ nimajjantam ākhyāpayantam
 tadīyeśita-jīteṣu bhaktair jītataṁ
punah prematas tam śatāvṛtti vande

itādṛk—showing in this way (as the Dāmodara-līlā); sva-lilābhīḥ—His own childhood pastimes; ānanda-kundē—pools of pure joy; sva-ghōṣaṁ—His own Gokula inhabitants; nimajjantam—perpetually immersing; ākhyāpayantam—make known; tadiyeśita-jīteṣu—to those who desire to know His opulence and majesty; bhaktair jītataṁ—conquered by the devotees’ loving devotion; punah—again; premataḥ—with pure love; tam—unto Lord Dāmodara; śatāvṛtti—hundreds of times; vande—I offer obeisances.

Translation

I offer my obeisances again unto Lord Dāmodara whose childhood pastimes such as this Dāmodara-līlā of being bound with a rope, perpetually immerses His own Gokula inhabitants in pools of pure joy, who informs those devotees who want to realize His aspect of opulence and majesty that He is conquered only by the pure loving devotion of His devotees.
**Verse Four**

varam deva! mokṣaṁ na mokṣāvadhīṁ vā
na cānyāṁ vrṇe 'haim vareśūd apiṁ
idāṁ te vapur nātha! gopāla-bālāṁ
sādā me manasy āvirāstāṁ kim anyāiḥ

varam—boon; deva—O Lord! O supremely effulgent one!; mokṣam—liberation; na—not; mokṣāvadhīṁ—highest plane of liberation; vā—or; na—not; ca—also; anyāṁ—anything else; vrṇe aham—I pray; vara ṭsāṁ—from You who can bestow any boon; api—also; iha—here, in Vṛṣṇidhāna; idāṁ—this; te—Your; vapuḥ—form or śri mūrti; nātha!—O Lord!; gopāla-bālāṁ—the form of a cowherd boy; sādā—eternally; me manasi—my heart; āvirāstāṁ—be manifest; kim anyāiḥ—what is the need of liberation or other things.

**Translation**

O Lord! O supremely effulgent One! Though You are capable of granting any boon, I do not pray to You for liberation, nor for eternal life in Vaikuṇṭha, nor for any other benediction. O Lord! May Your form as a cowherd boy eternally manifest in my heart—besides this I have no need of any other benediction.

**Verse Five**

idāṁ te mukhāmbhojāṁ avyakta-nilair-vṛtāṁ kundalaiḥ snigdha-raktaś ca gopāṁ
muhuś cumbitāṁ bimbā-raktādharāṁ me
manasy āvirāstāṁ alamā laksā-lābhaiḥ

idāṁ—this; te—Your; mukha-ambhojām—lotus face; avyakta-nilaiḥ—by extremely dark blue; vṛtāṁ—surrounded or covered; kundalaiḥ—by curling locks of hair; snigdha—soft; raktaś—reddish-tint; ca—also; gopāḥ—by the gopi Mother Yaśodā; muhuś—repeatedly; cumbitām—kissed; bimbā-rakta-adhārām—lips as red as a bimba fruit; me—my; manasi—the heart, or viśuddha-sattva mind; āvirāstāṁ—manifest; alam—useless; lakṣa-lābhaiḥ—millions of achievements or boon.

**Translation**

O Lord! Your lotus face which is covered by Your dark locks of curling hair with their soft, reddish-tint, is kissed repeatedly by Mother Yaśodā. May Your lotus face which is endowed with lips as red as bimba fruit always remain visible in my heart! Millions of other boons are useless to me.

**Verse Six**

namo deva! dāmodarāṁanta! viṣṇo!
prasidda prabho! duṣṭa-jālābhi-magnam
krpā-drṣṭi-vṛṣṭyāt-dīnāṁ batānu-gṛhāneśa!
maṁ ajñāṁ edhy aksi-drṣṭāṁ

namah—I offer obeisances; deva!—O Lord (of divine beauty)!; dāmodara—who is so affectionate to His devotees; ananta—who is endowed with inconceivable mahā-śakti or potencies; viṣṇu—O Viṣṇu, all-pervading one!; prasiddha—become satisfied; prabhūḥ—O Prabhu, my Lord and master! duṣṭa-jāla-abhbhi-magnam—immersed in the ocean of material miseries; kṛpā-drṣṭi-vṛṣṭyā—by the rain of merciful glances; ātī-dīnām—extremely fallen; bātā—Alas!; ānugṛhāna—please accept me; ṭsā—Lord!; maṁ—me; ajñāṁ—ignorant; edhy aksi-drṣṭāṁ—please become visible to my eyes.

**Translation**

Obeisances to You, O Lord of divine beauty, O Deva! O Dāmodara, who is so affectionate to His devotees! O Ananta, who is endowed with inconceivable potency! O all-pervading Viṣṇu! O Prabhu, my Lord and master! Alas, please accept me, for I am sinking deeply into this ocean of material misery—shower the rain of Your merciful glances upon this ignorant, fallen soul! Please give me your darśana, become visible to my eyes!

**Verse Seven**

kuverātmajau baddha-mūrtyaiva yad-vat
tvāya mocitaṁ bhakti-bhājau kṛtau ca
tathā prema-bhaktiṁ svakāṁ me prayacchā
na moksā graha me 'sti dāmodaraḥ

kuvera-atmajau—two sons of Kuvera, Naralakūvara and Maṇḍūkī; baddha-mūrtya eva—whose divine form is bound; yat-vat—since they were; tvāya—by you; mocitaṁ—they who were liberated; bhakti-bhājau—recipients of devotional service; kṛtau ca—
You made them also; 
tathā—then; prema-bhaktiṁ—loving devotion; svakāṁ—Your own; me—unto me; 
prayačcha—please give; na mokṣe—not for liberation; 
grahah—enthusiasm; me—my; asti—is; dāmodara—O Dāmodara; iha—this.

Translation

O Dāmodara! Although You were bound to the mortar with ropes tied by Mother Yaśodā, You mercifully liberated the two sons of Kuvera who were cursed by Nārada to stand as trees by gifting them with Your own loving devotion. In the same way please bestow upon me that same prema-bhakti. This is my sole longing—
I have no desire whatsoever for any other type of liberation.

Verse Eight

namas te 'stu dāmne sphurad dīpti-dhāmne
 tvadīyodarāyātha viśvasya dhāmne
 namo rādhikāyai tvadīya priyāyai
 namo 'nanta-lilāya devāya tubhyam

dāmne—unto the rope which binds Your waist; sphurad—glittering; dīpti-dhāmne—unto the effulgent divine abode; tvadīya—Your; udarāya—belly; atha—thus; viśvasya—of the universe; dhāmne—the support and refuge; namah—I offer obeisances; rādhikāyai—unto Śrīmati Rādhikā; tvadīya—Your; priyāyai—beloved; namah—I offer obeisances; ananta-lilāya—unto the unlimited pastimes; devāya—unto the divine nature; tubhyam—unto You.

Translation

O Dāmodara! I offer my obeisances unto the great effulgent rope which binds Your waist, and I offer obeisances unto Your belly, which is the support and refuge of the entire universe. And I offer obeisances unto Your beloved Śrīmati Rādhikā and Your unlimited, transcendental pastimes.

O belovèd of Mādhava! O You who are worshipped by the young maidens of Gokula-maṅḍala! O You whose deep loving sentiments and beauty enhances Lord Dāmodara’s love! O Queen of Vṛndāvana and pleasure abode of Śrī Nandanaandana! O Śrī Rādhike! All glories, all glories unto You!

O Your beauty has arisen like a fresh new moon from the ocean known as Śrī Vṛṣabhānu Mahārāja! O dearest friend of Lalitā! O You who have subjugated Viśākhā with such wonderful qualities as your friendship, kindness, and loyalty for Kṛṣṇa! O All-compassionate one! O Your glories are even described by the eternally youthful Kumāras, Sanaka, Sanandana, Sanat, and Sanātana! All glories, all glories to You! Śrī Rādhē! Please, bestow your mercy upon me!
Deva! Bhavantāṁ Vande

Śrīla Rūpa Gosvāmī — Śrī Śrī Stavamāla, Gitāvali 24

—

deva! bhavantāṁ vande
man-mānasa-madhukaram-arpayā nīja-pada-paṅkaja-makarande

yadyapi samādhīṣu vidhir api paśyati na tava nakhāgra-maricim
idam icchāmi nīśāmya tavācyuta! tad api kṛpādbhuta vicīm

bhaktīr uḍaṇcati yadyapi mādhava! na tvaiy mama tila-māṭrī
dhāmaḥsṇa-viśvātārātā tad api tāvādhika-durghāta-ṛgānta-viśhātī
gaitā avilolata yādāya sanātana kalitādbhuta-rasa-bhāram
nīvasatī nītīmā dīmānta-nīdindī-viśnand madhurīma-sāram

deva—O Bhagavān Śrī Kṛṣṇa!; bhavantāṁ—be unto You; vande—offer prayer; man-manasa—to fix the mind
or heart upon; madhukaram—like a bee who takes honey from flower to flower; aripayā—attached; nīja—own;
pada-paṅkaja—lotus feet; makarande—the nectarine honey produced from the flower;

yadyapi—even though; samādhi—the time of samādhi or trance, the final stage of meditation; vidhir—
of Brahma; api—even; paśyati—glimpse; na—not; tava—Your; nakhāgra—toenails; maricim—rays of; idam—
this; icchāmi—long for; nīśāmya—having heard; tava—Your; acyutā—Acyuta, the infallible Lord; tad api—
still; kṛpādbhuta—wonderful mercy; vicīm—waves of;

bhaktīr—of loving devotion; uḍaṇcati—arisen, raised up; yadyapi—although; mādhava—Mādhava, pos-
sessor of all wealth; na tvaī—not You; mama—me; tila-māṭrī—sesame seed; parameśvaratā—the quality
of supreme inconceivable power; tad api—still that; tava adhikā—more than Your; durghāta-ṛgānta—impos-
sible-possible, the inconceivable; vidhātī—creating the creator of fate or destiny;

ayam—this one; avilolata—steadily, unwaveringly; yādāya—because; sanātana—Sanātana!; kalita- adbhuta—
soft, wonderful; rasa-bhāram—full of rasa; nīvasatī—let it reside; nītīmā—always; tīna—in this place; amṛta-
nindī—nectar that shames all; viśnand—let it be known; madhurīma—sweetness; sāram—essence.

O Bhagavān Śrī Kṛṣṇa! Let this prayer be unto You!
Please, let the bee of my mind be offered the nectarine honey of Your lotus feet—
(So I may drink the rasa of Your lotus feet and be unable to attach myself to anything else!)

Though Brahma in full samādhi cannot catch a glimpse of Your effulgent toenails,
O Acyuta! Having heard of Your waves of wonderful mercy, still, I long to receive Your grace—

O Mādhava! Though I do not possess even a sesame seed of bhaktī for You,
still, by Your inconceivable power You can make the impossible possible—
this is the only way to fulfill my heart’s desires.

O Sanātana! Because Your soft, lotus feet are filled with such wonderful rasa,
let the bee of my mind always reside unwaveringly in that nectar which shames all,
for they are the essence of all sweetness—let this be my only prayer.

Rays of The Harmonist Vol. 1 No. 2
Rādhikā Caranā-Renu

The Dust of The Lotus Feet of Śrī Rādhikā

Śrī Prema-bhakti-candrikā 9

Śrila Narottama Dāsa Ṭhākura

rādhikā caranā-renu, bhūṣāṇa kariyā tanu,
andāyaśe pābe giridhārī
rādhikā-caranāśraya ye kare se mahāśaya,
tān’re mui yāon balihāri

rādhikā—Śrī Rādhikā; caranā-renu—dust of the lotus feet; bhūṣāṇa—adorn; kariyā—having made;
tanu—body; anāyāse—easily; pābe—will get;
giridhārī—Lord Giridhārī; rādhikā—Śrīmatī Rādhikā; caranā-asraya—refuge of the feet; ye—who; kare—
does; se—he; mahāśaya—exalted personality; tān’—him; mui—I; yāon—goes; balihāri—excellent! Bravo!

One who adorns his body with the dust of the lotus feet of Śrīmatī Rādhikā will easily get Lord Giridhārī.
By taking the lotus feet of Śrīmatī Rādhikā as his asraya or sole refuge, he becomes an exalted devotee—to him
I say, “Excellent! Bravo!”

jaya jaya ‘rādhā’ nāma, vrndāvana yān’ra dhāma,
krṣṇa-sukha-vilāsa nirhi
hena rādhā-guna-gāna, nā śunila mora kāṇa,
vānchita karila more vidhi

jaya jaya—all glories; ‘rādhā’ nāma—the name of Rādhā; vrndāvana—Vṛndāvana; yān’—whose;
dhāma—divine abode; krṣṇa—Krṣṇa; sukta—bliss; vilāsa—pastimes of; nirhi—wealth; hena—such;
rādhā—Rādhā; gūṇa-gāna—glories; nā śunila—if not heard; mora—my; kāṇa—ears; vānchita—cheated; karila—did; more—to me; vidhi—destiny, the hands of fate.

All glories to Śrī Rādhā whose divine abode is Vṛndāvana! She is the wealth of Krṣṇa’s blissful pastimes. If my ears never hear such glories as Rādhā’s, then I have been cheated by the hands of fate.

tān’ra bhakta-saṅge sadā, rāsa-lilā prema-kathā,
yena kare se pāya ghanāśyāma
ihāte vimukha yei, tā’ra kabhu sidhī nāi,
nāhi yena śuni tā’ra nāma
tān’ra—of him; bhakta-saṅge—in the association of devotees; sadā—always; rāsa-lilā—the rāsa-lilā pastime; prema-kathā—topics on divine love; yena—whoever; kare—does; se—he; pāya—gets; ghanāśyāma—
Ghanāśyāma Krṣṇa; ihāte—in this matter; vimukha—oppose; yei—that; tā’ra—that; kabhu—at any time; sidhī—perfection, the goal of life; nāi—not; nāhi—there is no; yena—that; śuni—I hear; tā’ra—his; nāma—name.

One who is always in the association of devotees who hear about and discuss prema-kathā, topics on divine love, such as the rāsa-lilā pastimes in Vṛndāvana, then he gets the lotus feet of that Krṣṇa whose bodily hue is like a dark-blue monsoon cloud. Those who oppose hearing and discussing these topics, then he will never achieve the goal of life, nor do I ever want to hear his name.

krṣṇa-nāma-gane bhāi, rādhikā-caranā pāi,
rādhā-nāma-gāne krṣṇa-candra
saṁksepe kahinu kathā, ghucāo manera vyathā,
duhkhamaya anya kathā-dvandva

krṣṇa-nāma-gane—Krṣṇa’s names; bhāi—brothers!; rādhikā-caranā—the lotus feet of Rādhikā; pāi—one gets; rādhā-nāma-gāne—Rādhā’s names; krṣṇa-candra—the moonlike Krṣṇa; saṁksepe—in brief; kahinu—I have told; kathā—words; ghucāo—causes to give relief; manera—of the heart; vyathā—ache or pain; duhkhamaya—full of misery; anya—other; kathā-dvandva—conflicting words and thoughts, or words that contradict each other.

O brothers! By chanting Krṣṇa’s names, one can get Rādhikā’s lotus feet; and by chanting Rādhā’s names one can get the moonlike Lord Krṣṇa. In a few brief words I have told what gives relief to this aching heart—other talks are simply full of misery with conflicting words and thoughts.
Śrī Guru-Paramparā

—Disciplic Succession of Śrī Brahmā-Madhva-Gauḍiya Sampradāya—

Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda

(1)

kṛṣṇa haite catur-mukha, hayā kṛṣṇa-sevonmukha,
brahmā haite nāradera mati
nārada haite vyāsa, madhva kahe vyāsa dāsa,
pūrṇaprajña padmanābha-gati

kṛṣṇa—Lord Śrī Kṛṣṇa; haite—from; catur-mukha—the four-faced Lord Brahmā; hayā—came to; kṛṣṇa-sevonmukha—matured service attitude towards Kṛṣṇa; brahmā haite—from Lord Brahmā; nāradera mati—the creed or belief of Śrī Nārada Muni; nārada haite—from Śrī Nārada Muni; vyāsa—Kṛṣṇa Dvaipāyana Vyāsadeva; madhva—Pūrṇaprajña Madhvācārya; kahe—spoke to; vyāsa dāsa—a disciple of Vyāsadeva; pūrṇaprajña—Pūrṇaprajña who became “Ananda Tīrtha” and its equivalent “paramahāsa” (title given upon accepting the renunciant order of sannyāsa); padmanābha-gati—the course of refuge for Padmanābha Tīrtha.

From Lord Śrī Kṛṣṇa this transcendental science of devotional service came to the four-faced Lord Brahmā; from the matured service attitude of Brahmā came the creed of Nārada Muni; from Nārada Muni to Kṛṣṇa Dvaipāyana Vyāsadeva, and then Vyāsadeva spoke it to his disciple, Pūrṇaprajña Madhvācārya. Pūrṇaprajña or Ananda Tīrtha Madhvācārya became the only course of refuge for Padmanābha Tīrtha.

(2)

nṛhari-mādhava-vanśe, akṣobhya-paramahāmsa,
śisya bali’-aṅgikāra kare
akṣobhyera śisya ’jaya-’ tīrtha’nāme paricaya,
tān’ra dāsye jñānasindhu tare

nṛhari—Nṛhari Tīrtha; Mādhava—Mādhava Tīrtha; vanśa—lineage of teachers; akṣobhya-

paramahamsa—the swanlike renunciant Akṣobhya Tīrtha; śisya—disciple; bali’—having told; aṅgikāra kare—accepted; akṣobhyera śisya—the disciple of Akṣobhya Tīrtha; ’jaya-’tīrtha’—Jayatīrtha; nāme—name of; paricaya—known as; tān’ra—his; dāsya—service; jñānasindhu—Jñānasindhu; tare—pass on.

In the same lineage of disciples from Madhvācārya were Nṛhari Tīrtha and Mādhava Tīrtha, whose principal disciple was the paramahamsa Akṣobhya Tīrtha. The principal disciple of Akṣobhya Tīrtha was known as Jayatīrtha, and his service passed down to Jñānasindhu.

(3)

tān’ha haite dayānīdi, tān’ra dāsa vidyānīdi
rājendra haila tān’ha ha’te
rānha kinkara ’jaya-’ dharma’nāme paricaya,
paramparā jāna bhāla-mate

tān’ha haite—from him (Jñānasindhu); dayānīdi—
Dayānīdi; tān’ra dāsa—his disciple; vidyānīdi—
Vidyānīdi (Vidyādhirāja Tīrtha); rājendra—Rājendra Tīrtha; haila—came; tān’ha ha’te—(tān’ha haite) from him; tān’hra—his; kinkara—servant; ’jayadharma’—
Jayadharma (Vijayadhvaja Tīrtha); nāme—name of;
paricaya—introduced; paramparā—disciplic succession; jāna—should be understood; bhāla-mate—in the proper manner.

From him the line came down to Dayānīdi, then to his disciple Vidyānīdi, then it was introduced to Rājendra Tīrtha and Jayadharma or Vijayadhvaja Tīrtha. Rājendra Tīrtha’s servant was the renowned “Jayadharma”. In this way the guru paramparā should be properly understood.
jayadharma-dāsyē khyātī, śrī puruṣottama-yatī, 

tāṅ' ha' te brahmanyā-tīrtha-sūry

vyāsatīrtha tāṅra dāsā, lakṣmīpatī vyaśā-dāsā, 

tāṅhā ha' te mādhavendra purī

jayadharma-dāsyē—the service of Jayadharma; 

khyātī—renowned; śrī puruṣottama-yatī—the great 
sannyāsī Śrī Pūruṣottama Tīrtha; tāṅ' ha' te—(tāṅhā 

haite) from him; brahmanyā-tīrtha-sūry—the 
powerful Brahmanyātīrtha (Subrahmanyā Tīrtha); 

vyāsatīrtha—Vṛṣṇa Tīrtha; tāṅra dāsā—his disciple; 
lakṣmīpatī—Lakṣmīpatī Tīrtha; vyaśa-dāsā—the 
disciple of Vṛṣṇa Tīrtha; tāṅhā ha' te—(tāṅhā haite) from 

him; mādhavendra purī—Mādhavendra Purī, disciple 
of Lakṣmīpatī Tīrtha.

The great sannyāsī Śrī Pūruṣottama Tīrtha was a 

renowned disciple in the service of Jayadharma; from 

Śrī Pūruṣottama the line descended to the powerful 

Brahmanyātīrtha. His disciple was Vṛṣṇa Tīrtha, and 

Vyāsatīrtha’s disciple was Śrī Lakṣmīpatī. From him 

the line came to his disciple, Śrī Mādhavendra Purī.

mādhavendra purī-vara—śīṣya-vara śrī īśvara, 

nityānanda, śrī advaita vibhū 

īśvara-purīke dhanyā, karilena śrī caitanya, 

jagad guru gaura mahāprabhu

mādhavendra purī—Śrī Mādhavendra Purī; vara— 

eminent; śīṣya-vara—prominent disciple; śrī īśvara— 

Śrī īśvara Purī; nityānanda—Śrī Nityānanda Prabhū; 

śrī advaita—Śrī Advaita Ācārya Prabhū, disciple of 

Mādhavendra Purī; vibhū—Lord; īśvara-purīke—of 

Īśvara Purī; dhanyā—made fortunate or blessed; 

karilena—made; śrī caitanya—Śrī Caitanya; jagad 

guru—the spiritual master of the entire world; 

gaura mahāprabhu—the Golden Lord Śrī Gaurāṅga 

Mahāprabhu.

From the eminent Śrī Mādhavendra Purī came his 

most prominent disciple Śrī īśvara Purī, then came our 

two divine associate Lords, Śrī Nityānanda Prabhū and 

Śrī Advaita Ācārya Prabhū. Īśvara Purī was blessed by 

our Lord Śrī Caitanya Mahāprabhu, the jagad guru or 

spiritual master of the entire world.

mahāprabhu śrī caitanya, rādhā-kṛṣṇa nahe anya, 

rūpānu-jiānera jīvana 

viśvaṃbha-priyānaka, śrī svarūpa dāmodara, 

śrī gosvāmī rūpa, sanātana

mahāprabhu śrī caitanya—Śrī Caitanya Mahā-

prabhu; rādhā-kṛṣṇa—Rādhā and Kṛṣṇa; nahe anya— 

none other than; rūpānu-jiānera—rūpānu or 

Vaiṣṇavas who follow Śrī Rūpa Gosvāmī; jīvana— 

the life; viśvaṃbha-priyānaka—dearmost servant of 

Viśvaṃbha or Śrī Caitanya; śrī svarūpa dāmodara— 

Śrī Svarūpa Dāmodara Gosvāmī; śrī gosvāmī—the 

chief Gosvāmīs; rūpa—Śrī Rūpa Gosvāmī; sanātana— 

Śrī Sanātana Gosvāmī.

Śrī Caitanya Mahāprabhu, who is none other than 

Rādhā and Kṛṣṇa combined, is the life of the rūpānu 

or the Vaiṣṇavas who follow Śrī Rūpa Gosvāmī. The 
dearmost servants of Viśvaṃbha or Śrī Caitanya, were 

Śrī Svarūpa Dāmodara Gosvāmī, and the chief 

Gosvāmīs, Śrī Rūpa Gosvāmī and Śrī Sanātana 

Gosvāmī.

rūpa-priyā mahājana, jīva, rāghunātha hana, 
	tāṅra priya kṛṣṇadāsa 

kṛṣṇadāsa priya-vara, narottama sevā-para, 

yānra pada viśvaṃṭāhā āśā

rūpa-priyā—dear to Śrī Rūpa Gosvāmī; mahājana— 

great saintly personalities; jīva—Śrī Jiva Gosvāmī; 

rāghunātha—Śrī Rāghunātha Dāsa Gosvāmī; hana— 

are; tāṅra—his; priya—dear, intimate; kṛṣṇadāsa— 

the great Viśṇava poet Śrī Kṛṣṇadāsa 

Kaviṛāja; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kaviṛāja; priya- 

vara—most intimate; narottama—Śrīla Narottama 

Dāsa Thākura; sevā-para—exalted service mood; 

yānra—whose; pada—lotus feet; viśvaṃṭāhā—Śrīla 

Viśvanātha Cakravartī Thākura; āśā—hope and 

aspiration.

Dear to Śrī Rūpa Gosvāmī are the mahājanas, the 

great saintly personalities, Śrī Jiva Gosvāmī and Śrī 

Rāghunātha Dāsa Gosvāmī whose intimate disciple was 

the great kavi or Viśṇava poet Śrī Kṛṣṇadāsa Kaviṛāja. 

The dearmost of Kṛṣṇadāsa Kaviṛāja was Śrīla
Narottama Dāsa Ṭhākura who possessed such an exalted service mood. His lotus feet became the only hope and aspiration of Śrī Viśvanātha Cakravartī Ṭhākura.

viśvanātha bhakta-sātha, baladeva jagannātha, tānra priya śrī bhakti vinoda mahābhāgavata-vara, śrī gaura-kīsora-vara, hari bhajanete yānra moda

viśvanathā—Śrīla Viśvanātha Cakravartī Ṭhākura; bhakta-sātha—the company of devotees; baladeva—Śrī Baladeva Vidyābhūṣaṇa; jagannātha—Śrīla Jagannātha Dāsa Bābājī Mahārāja; tānra priya—his intimate; śrī bhakti vinoda—Śrīla Bhakti Vinoda Ṭhākura; mahābhāgavata-vara—the best of mahābhāgavata devotees; śrī gaura-kīsora-vara—the esteemed Śrīla Gaurakīsora Dāsa Bābājī Mahārāja; hari bhajanete—devotional service to Hari; yānra moda—whose delight.

Prominent within the company of Vaiṣṇavas of Śrī Viśvanātha Cakravartī Ṭhākura was Śrī Baladeva Vidyābhūṣaṇa. From Baladeva Vidyābhūṣaṇa the devotional line descended to Śrīla Jagannātha Dāsa Bābājī Mahārāja to his dearmost Śrī Bhakti Vinoda Ṭhākura to the best of the mahābhāgavata devotees, Śrīla Gaurakīsora Dāsa Bābājī Mahārāja. His only delight was hari bhajana, devotional service to Lord Hari.

śrī vārśabhānapī-vara, sadā seyya sevā-parā, tāṅhāra ‘dayita-dāsa’ nāma prabhupāda-antarānga, śrī svarūpa-rūpānuga, śrī keśava bhakati-prajñāna

śrī vārśabhānapī-vara—the most distinguished Śrīla Bhaktisiddhānta Sarasvati Ṭhākura who was also known as “Śrī Vārśabhānapī”; sadā—always; seyya—service to one who is worthy, that is, Śrīla Gaurakīsora; sevā-parā—divine service; tāṅhāra—his; ‘dayita-dāsa’ nāma—the name of “Dayita Dāsa”; prabhupāda-antarānga—inmate disciple of Śrīla Prabhupāda Bhaktisiddhānta Sarasvati; śrī svarūpa-rūpānuga—follower of Śrī Svarūpa Damodara and Śrī Rūpa; śrī keśava bhakati-prajñāna—Śrī Bhakti Prajñāna Keśava Gosvāmī.

The most distinguished Śrīla Bhaktisiddhānta Sarasvati Ṭhākura, who was known as Śrī Vārśabhānapī Dayita Dāsa, was always engaged in the divine service of Śrīla Gaurakīsora. An intimate disciple of Śrīla Prabhupāda Bhaktisiddhānta Sarasvati in the line of Śrī Svarūpa Damodara and Śrī Rūpa Gosvāmī was Śrī Bhakti Prajñāna Keśava Gosvāmī.

gauḍiya-vedānta-vetta, māyāvāda-tamohanta, gaura-vāṇi-pracārācāra-dhāma
ei saba hari-jana, gaurāngera nija-jana, tāndera ucchiste mora kāma
gauḍiya-vedānta-vetta—an expert knower of the Vedānta philosophy according to the Gauḍīya sampradāya or line of disciplic succession; māyāvāda—doctrine of impersonalism; tamāh-hantā—the annihiliator of darkness and ignorance; gaura-vāṇi—the message of Gaurāṅga; pracārā-ācāra—to both practice and preach; dhāma—a repository or reservoir; ei saba—all these; hari-jana—devotees; gaurāngera nija-jana—personal associates of Lord Gaurāṅga; tāndera—of their, ucchiṣte—the remnants from their lotus mouths, that is, their words, or whatever they may leave us out of their causeless mercy; mora kāma—my desire.

Being an expert knower of the Vedānta philosophy according to the Brahmā-Madhva-Gauḍīya sampradāya, he is the annihiliator of the darkness and ignorance spread by the māyāvāda or impersonalistic doctrines. Śrīla Bhakti Prajñāna Keśava Gosvāmī is a veritable reservoir of the teachings of Śrī Caitanya Mahāprabhu—both practicing His precepts and preaching them.

From all these personal associates of Kṛṣṇa and Śrī Caitanya Mahāprabhu's own disciplic line, my desire is to honor the remnants from their lots mouths, that is, their words, or whatever divine instructions they may leave us out of their causeless mercy...
Lecture on the day of
Disappearance of Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja

Seattle, October 21, 1968
Śrīla A. C. Bhaktivedānta Svāmī Prabhupāda

Prabhupāda: One has to accept the renounced order from another person who is in renounced order. So I never thought that I shall accept this renounced order of life. In my family life, when I was in the midst of my wife and children, sometimes I was dreaming my spiritual master, that he’s calling me, and I was following him. When my dream was over, I was thinking, I was a little horrified. “Oh, Guru Mahārāja wants me to become sannyāsī. How can I accept sannyāsa?” At that time, I was feeling not very satisfaction that I have to give up my family and have to become a mendicant. At that time, it was a horrible feeling. Sometimes I was thinking, “No, I cannot take sannyāsa.” But again I saw the same dream. So in this way I was fortunate. My Guru Mahārāja (Prabhupāda begins to cry, choked voice) pulled me out from this material life. I have not lost anything. He was so kind upon me. I have gained. I left three children, I have got now three hundred children.

So I am not loser. This is material conception. We think that we shall be loser by accepting Kṛṣṇa. Nobody is loser. I say from my practical experience. I was thinking that “How can I accept this renounced order of life? I cannot accept so much trouble.” So... But I retired from my family life. I was sitting alone in Vṛndāvana, writing books. So this, my Godbrother, he insisted me, “Bhaktivedānta prabhu...” This title was given in my family life. It was offered to me by the Vaiṣṇava society. So he insisted me. Not he insisted me. Practically my spiritual master insisted me through him, that “You accept. Because without accepting the renounced order of life, nobody can become a preacher.” So he wanted me to become a preacher. So he forced me through this Godbrother, “You accept.” So unwillingly I accepted. And then I remembered that he wanted me to go to the Western country. So I am feeling now very much obliged to my, this Godbrother, that he carried out the wish of my spiritual master and enforced me to accept this sannyāsa order.

So this Godbrother, His Holiness Keśava Mahārāja, is no more. He has entered Kṛṣṇa’s abode. So I wish to pass a resolution of bereavement and send them. So... And I have composed one verse also in this connection in Sanskrit. So you all present, you sign this. I shall send it tomorrow. The verse I have composed, it is in Sanskrit. Vairāgya-vidyā-nīja-bhakti-yogam. This Kṛṣṇa consciousness is vairāgya-vidyā. Vairāgya-vidyā means to become detestful to this material world. That is called vairāgya-vidyā. And that is possible simply by this bhakti-yoga. Vairāgya-vidyā-nīja-bhakti-yogam apāya yan mām. So this... Just like medicine. The child is afraid of taking medicine. That also I have experienced. In my childhood, when I became ill, I was very stubborn. I won’t accept any medicine. So my mother used to force medicine within my mouth with a spoon. I was so obstinate. So anyway, similarly, I did not want to accept this sannyāsa order, but this Godbrother forced me.

“You must.” apāya yan mām, he forcefully made me to drink this medicine. anabhirṣu andham. Why was I unwilling? anabhirṣu means unwilling. andham, andham means one who is blind, who cannot see his future. The spiritual life is the brightest future, but the materialists cannot see it to you. You see? But the Vaiṣṇavas, the spiritual master, they forcefully, “You drink this medicine.” You see. apāya yan mām anabhirṣu andham śrī-keśava-bhakti-prajñāna-nāma. So this my Godbrother, his name is Keśava, Bhakti Prajñāna Keśava. kṛpāmbudhi. So he did this favor upon me because he was ocean of mercy. So we offer our obeisances to Vaiṣṇava, kṛpāmbudhi. vaicca-kalpa-tarubhya ca kṛpā-sindhubhya eva ca. The Vaiṣṇavas, the representatives of the Lord, they are so kind. They bring the ocean of mercy for distributing to the suffering humanity. kṛpāmbudhir yas tam aham prapade. So I am offering my respectful obeisances unto this His Holiness, because he forcefully made me adopt this sannyāsa order.

So he is no more in this world. He has entered Kṛṣṇa’s abode. So I am offering my respectful obeisances along with my disciples. On the first day of my sannyāsa, I never thought, but I remembered that I’ll have to speak in English. So I remember on that sannyāsa day, when there was a reception, so I, first of all, I spoke in English. So it is all arrangement of Kṛṣṇa, higher author-
ity. We are writing like this, “Resolved that we the undersigned members and devotees of International Society for Kṛṣṇa Consciousness Incorporated, in a condolence meeting under the presidency of His Divine Grace A. C. Bhaktivedānta Swāmī, today the 21st of October, 1968, at our Seattle branch, express our profound bereavement on hearing the passing of His Divine Grace Ori Viṣṇupāda Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja, the sannyāsa guru, preceptor of our spiritual master, and on October 6th, 1968, at his headquarter residence in Nabadvīpa, West Bengal. We offer our respectful obeisances unto the lotus feet of Śrī Śrīmad B.P. Keśava Gosvāmī Mahārāja with the following verse composed on this occasion by our spiritual master.” This verse I have already explained to you. So I wish that you all sign this and I’ll send it tomorrow by air mail. Have you got pencil?

Girl: Yes. (sound of Prabhupāda signing) (end)
The Disappearance Day 1992 of Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja

From Śrī Hari-kathāmṛta, Volume Two

Śrīla Bhaktivedānta Nārāyaṇa Mahārāja

Today is the anniversary of the day of separation from my Guru Mahārāja. It is the day of Śrāda-pūrṇimā and the first day of the month of Kārtika. In the evening of this very day, when Śrī Kṛṣṇa was preparing to perform the rāṣṭa-līlā in the autumn season, my Guru Mahārāja entered Kṛṣṇa’s aprākṛta-līlā or eternal pastimes. This month of Kārtika is very important in many respects. In this month Yaśodā bound Kṛṣṇa to the grinding mortar, the gopīs worshipped the goddess Kātyāyanī, the rāṣṭa-līlā took place, Akrūra took Kṛṣṇa and Balarāma to Mathurā, the gopīs felt great anguish in separation from Them, and Kāṁsa was killed in this month. The presiding goddess of this month is Śrīmatī Rādhikā. Rādhikā is also known as Urjeśvarī or the tīvraṇī of tīrīṇa, sākty. She is the root of Kṛṣṇa’s hlādini-sākty, antaranga-sākty, and svarūpa-sākty. There are numerous sāktya’s, and Rādhikā is both the root and pinnacle of them all. She is even the source of Yogamāyā, Candrāvalī, and the eight primary sakhīs. She is Kṛṣṇa’s very svarūpa and is actually non-different from Him. In the first verse of Śrīmad-Bhāgavatam we find the words tejo-varī-mṛdām. In their commentaries on this verse our ācāryas have written that tejo means Kṛṣṇa’s teja or sākty. Without the mercy of Kṛṣṇa’s sāktya we cannot do kṛṣṇa-bhajana. Our gāyatrī-mantra is also a prayer to this sāktya: bhargo devasya dhīmahi dhiyo yo naḥ pracoṇayāt, may that sākty appear in our hearts in its entirety. As long as we haven’t attained the mercy of Śrīmatī Rādhikā, we can’t become fully established within the kingdom of bhakti. All the ācāryas in our Gaudīya Vaisṇava sampradāya which follows Rūpa Gosvāmī are in the camp of Rādhikā; they all consider Rādhikā to be their tīvraṇī. In his Upadesa-gītā Rūpa Gosvāmī has written that Rādhikā is our worshipable goddess, and that the one who is most dear to Her very life is Kṛṣṇa. Everything that we do is for the pleasure of Rādhikā. If Rādhikā is pleased, then automatically Kṛṣṇa will be subjugated.

This month is known as the month of Rādhā-Dāmodara. In books such as Vidagdha-mūrdhava, Kṛṣṇa Himself has clearly said, “My guru in the matter of prema is Śrīmatī Rādhikā.” If during this month one offers Rādhikā pūjā or prayers, Kṛṣṇa will be subjugated. This is the special feature of this month. Many people only follow the vow of Kārtika and don’t follow the entire vow of Cāturāśa. Caitanya Mahāprabhu Himself used to follow Cāturāśa, and from my point of view those who don’t follow the conceptions of Caitanya Mahāprabhu have problems in their devotion. My Guru Mahārāja instructed us to display in the temple the picture of Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda when he was following the vow of Cāturāśa, when his hair was long and he had a beard. And I have always honored this instruction. Everyone should follow the full vow of Cāturāśa; there is no great difficulty in doing it.

This month belongs to Rādhikā, and the fact that my Guru Mahārāja entered into the eternal pastimes in this month is a special and noteworthy occurrence. My Guru Mahārāja had one distinct characteristic: within him was immense guru-nilāthā, resolute faith in and devotion for his own guru. guru-nilāthā is the very backbone of hari-bhajana. Without guru-nilāthā no one can do bhajana. My guruji was always at once prepared to give his life for his own guru. Once in Navadvīpa the sahajīyās, bābājīs, and smārta-brāhmaṇas who were opposed to Prabhupāda’s preaching attacked and tried to kill him. As everyone fled, there was practically a stampede. At that time my guruji, who actually closely resembled Prabhupāda, traded his own white cloth for Prabhupāda’s saffron cloth and cleverly arranged for Prabhupāda to escape to Māyāpura. Examples of disciples like this who are literally prepared to risk their own lives for their gurus are very rare indeed.

Whenever Guru Mahārāja would hear something which was opposed to Prabhupāda’s conception, he
would fearlessly refute it. There was a disciple of Bhaktivinoda Ṭhākura named Sitānātha who was a sahajīyā. In an article in which he wrote against Prabhupāda, he said that Gauḍīya Maṭh devotees know only external aspects of spiritual life and have no familiarity with mādhurya-rasa. He said that they don’t describe confidential topics such as the rāsa-līlā and have never tasted rasa.

Immediately Guruji wrote five articles in Gauḍīya Patrikā refuting his statements. Then Sitānātha and his followers tried to bring a court case against Guruji, but Guruji opposed them vehemently. He went to their lawyer in Medinipur and told him that he would prove that these people are sahajīyās, that they keep illicit relationships with women, and that they don’t know anything about bhagavat-bhajana. In the end they had to beg forgiveness from Guruji and drop their case.

On another occasion followers of the Nimbarika sampradāya wrote in their magazine that Caitanya Mahāprabhu became a disciple of Keśava Kaśmīrī and accepted both gopāla-mantra and kāma-gāyatri from him. When I showed the article to Guruji, his face became red with rage and he said that he would write something in response. He wrote, “There was never any acārya named Nimbaraka. Their commentary on Vedānta which they say was written by Nimbaraka is a fabrication and was actually written by someone else. That commentary did not exist previously, because it is not mentioned in the writings of Jiva Gosvāmi or Viśvanātha Cakravartī Ṭhākura and neither Rāmānuja or Madhvacārya ever mentioned anyone named Nimbaraka in their writings. If there was someone there, his name was Nimbaditya, not Nimbaraka, and because he was a sampradāyika Vaiṣṇava, I honor him. But an acārya named Nimbaraka has never taken birth.”

When the followers of Nimbaraka read this, they filed a court case against Guruji asking for damages of five lakhs of rupees. But their lawyers eventually advised them, “To catch a worm you are entering a hole, but a snake may emerge from this hole. You should quickly drop this case because Keśava Mahārāja is a great scholar and it will be very difficult for you to win this case.” So they dropped the case and begged forgiveness from Guruji. In this way Guruji refuted the ideas of anyone who dared to oppose Prabhupāda’s conception. Another time, Pūjya-pāda Śrīla Mādhava Mahārāja was holding a meeting to commemorate the installation of Deities at his new temple in Vṛndāvana. Many people came to the meeting, including some followers of the Rāmakṛṣṇa Mission. While addressing the assembly, Guruji said that Vivekananda was not a sādhu but a rogue.

The siddhānta of the Rāmakṛṣṇa Mission is that all is one and when you fly high up into the sky, everything below appears the same. Guruji then said, “Only a blind man can say that a mountain, a river, and a donkey could be considered equal. A person who can see would not say this. Our vision should be that Kṛṣṇa is the topmost aspect of Bhagavān. All spiritual paths are not the same and they don’t all lead to the same destination. The only way is bhakti and only the Śrīmad-Bhāgavatam can lead one to Bhagavān. This has been confirmed in lines such as bhaktir eva bhāyast: bhakti is the best path of all. Without accepting the path of bhakti, no one can ever attain Bhagavān.”

Upon hearing this, the followers of the Rāmakṛṣṇa Mission went to Mādhava Mahārāja and said, “Who is this? Why is he speaking this way? Please forbid him
from speaking any further.” Mādhava Mahārāja replied, “He is my senior godbrother; I cannot tell him to stop saying these things. You can try speaking to him if you like, but I assure you that he will only defeat you.” In the end they were silenced and left there. This was Guruji’s manner of preaching; he was a very fearless devotee. Prabhupāda had numerous disciples, and they were all fearless. One prominent disciple of Prabhupāda was Siddha-svarūpa Brahmācārī who later became Pūjya-pāda Siddhānti Mahārāja. Once Siddha-svarūpa Brahmācārī went to East Bengal, what is now Bangladesh, and while preaching in an assembly there, said that Vivekananda and Rabindranath Tagore were both goats who didn’t know anything about true dharma. Those who were listening in the assembly became very upset and there was great commotion. Afterwards Pūjya-pāda Tīrtha Mahārāja, who was in charge of the preaching there, sent a telegram to Prabhupāda saying that Siddha-svarūpa Brahmācārī had spoiled their preaching there by making these statements and that now everyone was opposing them. Prabhupāda replied, “He has done lakhas of rupees worth of preaching there and now I am also coming there. I will prove that these two gentleman have no connection with dharma and are both rōgues.” Like this so many of Prabhupāda’s disciples were fearless preachers.

Another of Prabhupāda’s prominent disciples, Śrīla Bhaktivedānta Swāmī Mahārāja, was residing here in India and no one knew of him. Prabhupāda wanted him to go to the Western countries to preach. He was initially afraid to take sannyāsa because he would have to leave his family and possessions. He came here to Mathurā and Guruji told him, “You should take sannyāsa, you are a very qualified devotee. Especially you are a scholar in English and can preach well in English.” Eventually he took sannyāsa here in this maṭh and went to America to preach. All too with him was an old worn out book and his translation of the first canto of Śrīmad-Bhāgavatam in three volumes. He had no money with him, his only clothes were torn, and he travelled there on a cargo ship. Upon arrival he sat in a park in New York City and chanted the paṅcata-tvta mahā-mantra and the mahā-mantra, and from there his preaching started.

He said that the Christianity which is prevalent there is not real Christianity. He said until they accept sanātana-dharma, the Christians won’t even be able to properly preach their own doctrine, and instead it is actually we Vaiṣṇavas who preach pure Christianity. Numerous scholars from India had gone there previously, but none of them could preach sanātana-dharma. Vivekananda went there and only took their theory, the Christian conception that the poor man is Nārāyaṇa. He also preached that all paths lead to the same goal. He didn’t preach the message of India that Kṛṣṇa is the highest spiritual conception and that He can be achieved through bhakti. This is the conclusion of the Vedas, Upaniṣads, and Śrīmad-Bhāgavatam. He only preached voidism—everything emanates from the void and eventually returns to the void. Vivekananda made only a solitary female follower but Swāmījī brought thousands of youths and scholars here to India and here and everywhere they preached the conception of Caitanya Mahāprabhu. They came from all countries and now sanātana-dharma is being preached in many, many languages.

Through the medium of Swāmījī, Prabhupāda fulfilled the prediction made by Bhaktivinoda Śākhura that soon Western people would come to India and joining hands with their Indian brothers, would wear tulasi beads around their necks, keep sikhās on their heads, and chant the mahā-mantra. The root cause of all this is Bhaktisiddhānta Sarasvati Prabhupāda, and his disciples had such immense guru-niṣṭhā for him.

After Prabhupāda departed this world, there was a great crisis in the Gauḍiya Maṭh and many devotees left the institution. Accompanied by many prominent disciples of Prabhupāda, Guruji left and began residing in Bagh Bazaar Maṭh in Calcutta. He had no money at all and one day a godbrother came there. This devotee’s name was Nārāyaṇa Mukherjee, and he later took sannyāsa from Mādhava Mahārāja. He was a very pure devotee. I personally met him and he was very affectionate to me. He had a good appetite and could eat a lot of prasāda. Guruji knew this and thought, “How will I feed him?” It was the day of Ekādaśi, Guruji had no money, and there were about forty other disciples of Prabhupāda with Guruji there at that time. As Guruji was worrying about what to do, a sparrow dropped a small bundle nearby and it made a sound as it hit the ground. Guruji opened it and saw that it contained coins totalling six anna, which would be equivalent to about fifty rupees today. He took that money and with it he had some sāndeśa made along with some other preparations and he managed to feed everyone. Meanwhile, he learned that his godbrother Pūjya-pāda Giri Mahārāja had sent him one hundred rupees from
Burma. Guruji began weeping in delight, and after that he began preaching with great vigor. When a devotee has *guruj-niṣṭhā* and *bhagavat-niṣṭhā*, then Bhagavān and others will help him, and we can see how it happened in this instance.

Once, while sitting at Prabhupāda’s *samādhi* in Māyāpura, Guruji said, “I never met Rāmacandra Bhagavān, I never met Kṛṣṇa, I never met Rāmānuja or Madhvācārya, I don’t know Rūpa Gosvāmi or Sanātana Gosvāmi, and even Bhaktivinoda Ṭhākura I have never met. These personalities have never benefited me directly. From time immemorial I have been wandering in material existence, taking birth in unlimited species. But Prabhupāda, being so compassionate, attracted this fallen person and showed me the path of *bhagavad-bhakti*. No one else did this for me.”

Whatever idea or concept would come up, he would always view it from the angle of Prabhupāda’s teachings. It was Guruji’s self-imposed regulation to definitely go see his *sannyāsa-guru*, Pūjya-pāda Śrīla Śrīdhara Mahārāja, every year after the Navadvīpa-dhāma *parikramā* and I always accompanied him. One year many important *sannyāsīs* such as Jajavara Mahārāja, Paramahāṁsa Mahārāja, Puri Mahārāja, and Madhusūdana Mahārāja were also there and they were discussing different points of *siddhānta*. Then they began discussing a point from this verse from Rūpa Gosvāmi’s *Upadesāmṛta*:

krṣṇeti yasya girī taṁ manasādṛṣiyeta
dikṣāstī ceti pranatibhiś ca bhajantam tśam
śuṣruṣayaḥ bhajana-vināṁ ananyam anya-
nindādi-śṅya-hṛdam iṣita-sanga-labhyāṁ

“One who takes *kṛṣṇa-nāma* just once by calling out ‘O Kṛṣṇa! is a *kāniṣṭha-adhikārī* or neophyte devotee. One should consider him to be his family member and silently respect him. One who, fully understanding the principle of *dikṣā*, has accepted initiation from a qualified guru and in accordance with the Vaiṣṇava conventions performs *bhajana* of Bhagavān is a *madhyama-adhikārī* or intermediate devotee. One should respect such a devotee who is adorned with the proper spiritual conception by offering *pranāma* unto him and so forth. One who is conversant with the science of *bhajana* as described in the Śrīmad-Bhāgavatam and other Vaiṣṇava scriptures and who performs exclusive *bhajana* of Śrī Kṛṣṇa is a *mahā-bhāgavata* devotee. Due to his undeviating absorption in Kṛṣṇa, the pure heart of such a devotee is free from faults such as the tendency to criticize others. He is expert in *bhajana*, meaning that he mentally renders service (*mānasā-sevā*) to Śrī Rādhā-Kṛṣṇa’s pastimes which take place during the eight segments of the day (*aṣṭa-kālīya-līlā*). Knowing him to be the topmost association amongst those who are of the same inner ambition and affectionately disposed, one should honour him by *pranāpāta* (offering *danavat-pranāma*), *pariprahāna* (making relevant inquiry) and *sevā* (offering loving service).”

Both Bhaktivinoda Ṭhākura and Prabhupāda have written commentaries on this verse, and from the external angle of vision there appears to be some difference between them, though in reality they are in agreement. Bhaktivinoda Ṭhākura says that anyone who chants *harināma* just once should be considered to be a Vaiṣṇava. But in his commentary, Prabhupāda says that one who chants *harināma* having been duly initiated, having achieved some *sambandha-jīṭhāna*, and having become free from the influence of *anarthas* should be respected as a Vaiṣṇava. Why? Because those who chant without having been initiated by a genuine guru and without having achieved any *sambandha-jīṭhāna* always chant nāma-aparāśa. So these sannyāsīs were discussing this point, and most of them agreed with Bhaktivinoda Ṭhākura’s opinion. Then Guruji said, “I have one thought on this point. The *guru* of all of us is Prabhupāda. None of us directly knew Bhaktivinoda Ṭhākura, nor do any of us know Rūpa Gosvāmi or Sanātana Gosvāmi. Our acquaintance is solely with Prabhupāda. He is the one who opened our eyes and led us into the realm of dharma. Therefore, it is through Prabhupāda that we can obtain a proper understanding of Bhaktivinoda Ṭhākura’s teachings. Because Prabhupāda fully understands Bhaktivinoda Ṭhākura’s conception, he can reveal it to us. So in all circumstances it is proper to first honour and accept what Prabhupāda has written. Besides, in his commentary on *Caitanya-caritaṁrta* Bhaktivinoda Ṭhākura concurs with what Prabhupāda is saying here.

Hearing this, all the sannyāsīs there were obliged to accept what he was saying. There is nothing greater than *guru-niṣṭhā*, and due to Guruji’s resolute faith in him, Prabhupāda empowered him to preach his instructions everywhere.

This lecture was spoken on October 11, 1992 at Śrī Keśavaṭī Gauḍīya Math in Mathurā.
A Few Words on Dāmodaraṭṭaka
Eight Prayers to Lord Dāmodara

Introduction
—1st Day of Kārtika, 1958—

Śrīla Bhakti Prajñāna Keśava Mahārāja

Śrī Dāmodaraṭṭaka stotra is found in the Padma Purāṇa, having been spoken by Śrī Satyavrata Mūnī during a conversation with Śrī Nārada, Saunaka and the other sages. Śrīla Sanātana Gosvāmipāda has stated in his tīkā or commentary that this stotra is nitya-sidhā, an eternally perfected prayer, that it has become manifest through Śrī Satyavrata Mūnī, and that it is able to attract Śrī Dāmodara-Kṛṣṇa. He has fully elucidated and elaborated on this stotra’s ability to attract Lord Dāmodara in extensive purports, which abound with his own personal insights.

For a long time I had nourished the desire to publish this Dāmodaraṭṭaka, especially since every Kārtika month, upon the observance of the Dāmodara-vrata, all of us would get together and engage in this kīrtana of Dāmodaraṭṭaka. At that time the desire would manifest in the hearts of all sādhakas, thereby stimulating a strong desire for further elucidation of the slokas. Many devotees and sādhakas have specifically requested me regarding these topics. Finally, after some time, we have published the eight principal Sanskrit slokas of Dāmodaraṭṭaka with a Sanskrit anvaya, word-for-word meanings, and with Śrīla Sanātana Gosvāmipāda’s Sanskrit tīkā called Dig-Darśīnī. For the benefit of readers who do not know Sanskrit, we have included Bengali translations of the principal slokas and Śrīla Sanātana Gosvāmī’s tīkā.

Many pseudo-intellectuals cast extremely contemptuous looks upon the usage of the Sanskrit language in the present era. Nevertheless, I have still published this Dāmodaraṭṭaka with the desire to benefit people in all lands. It would be a godsend if literary scholars of the Bengali language would keep in mind that, above all else, our development of Bengali is wholly dependent on its derivation from the Sanskrit language. It is inevitable that the advancement of Bengali proceeds side-by-side with the advancement of Sanskrit literatures. Those who attempt to develop their Bengali by jumping over Sanskrit literatures end up thoroughly steeped in gross error. We have taken note of the language produced by scholars of this type—it is chaotic and whimsical at its best. Bengali is always subordinate to and dependent upon Sanskrit; namely, it is not that Bengali is an independent language different from Sanskrit. The fact is that Bengali is paratantra, dependent on or subject to another language, and Sanskrit is svatantra, independent of other languages. Keeping this precept in mind, we have placed this book before the society of learned scholars.
This āstakam which was written down by Śrīla Vyāsadeva is an ideal specimen amongst the educated world due to its philosophical analysis, its expert composition, and its wonderful excellence in revealing the essence of the Lord's itīs. By composing his tikā of Dig-Darśini with clear elaborations, jagad-guru Śrīla Sanātana Gosvāmīpāda has fully clarified and distinguished comparative differences of various mellow within the kingdom of sādhana. By that he has proven in all respects the superiority of the vātsalya and madhura-rasa.

Gosvāmīpāda has written this regarding the impropriety of discussing the rāsa-itīs indiscriminately here and there, and in this way or that, as practiced by the prakṛta-sahajiyās, [a class of materialistic devotees who act without śāstric insight or guidance on the nature of transcendental mellow] discreetly stating the following at the end of his eighth purport:

"O learned brāhmaṇas! One who worships Śrī Rādhikā in the month of Kārtika for the sole purpose of pleasing Her, equally pleases Śrī Dāmodara Hari.

"Finally, at the conclusion of this supreme stuti or prayer, the author desires to describe the supremely superexcellent pastimes of the rāsa-itīs and other transcendental pastimes that Lord Śrī Kṛṣṇa performs with Śrī Rādhikā, but since these are the epitome of confidential topics, therefore they are not mentioned directly. The logic of madhureṇa samāpayet-dīti, that is, 'all undertakings should be completed sweetly' applies here. Therefore such confidential pastimes are referred to by mere hint only, as they are offered obeisances in the words namo 'nanta-itīlāya, I offer obeisances unto Your unlimited itīs.'"

We would like to quote from a small article by Śrīla Ṭhākura Bhakti Vinoda on the topic of the Kārtika vrata or vows. In this article, he clearly ascertains the days on which the conclusion of the vrata is observed. The rule is—devotees who begin their vrata on the ekādaśī day also conclude it on the last ekādaśī. Similarly, those who begin on the dvādaśī or the pūrṇimā, that is, on the eleventh, twelveth or full moon, also end on those days. Ṭhākura Bhakti Vinoda’s article states that the Kārtika vrata is one of the principal activities for Vaiṣṇavas.

āśvinasya tu māsasya śuklaikādaśi bhavet kārtikasya vrataṁ śāṁ jāyād-atantritāḥ

The vrata or vow must begin on the śukla or waxing ekādaśī that follows the viśāha daśamī in the month of Āśvina. And the vrata will end on uttānā ekādaśī. That vrata observed during the month between these two dates is called niyama-seva. The rules of niyama-seva are:

Every day during this month, one must rise upon the last hour of the night, purify oneself and perform māṅgalārati to Śrī Kṛṣṇa. After morning bath, one should perform ārcana of Dāmodara. At night one should light dīpas or lamps filled with either ghee or oil, and place them in Bhagavān’s mandira or temple, around the base of tulasi plants, and in the wide-open sky. During Kārtika niyama-seva one should eat only Bhagavan’s prasāda and vegetarian foodstuffs. Excessive eating and sleeping must be given up, plus avoid using mustard oil, honey, and bell-metal utensils. After prasada-seva, one should hear or recite scriptures such as Śrīmad Bhāgavatam in the company of Vaiṣṇavas. There should be constant chanting and remembering of harināma-kīrtana. Thus passing the entire month in observance of such regulations, on the final uttānā ekādaśī day one should fast from everything, including water, and stay awake all night absorbed in kṛṣṇa-kathā. On the following day, after the morning purifications, after engaging in hari-kīrtana, one should serve the Lord’s prasāda to one’s dearest intimate Vaiṣṇava associates, and when they are finished one may then honor prasāda. At the end of that night, the vrata will be completed.

The principal purpose of observing this urjja-vrata is to please Śrī Rādhā-Dāmodara. Śrīmati Rādhārāṇī is called Urjjeśvarī, queen of the urjja-vrata. Only for this reason, in order to establish the pleasure of Śrī Śrī Rādhā-Dāmodara, Satyavrata Muni uttered namo rādhikāyaiv tvadhiya priyāya, “I offer my obeisances unto Your most beloved, Śrī Rādhikā.” By this statement he has indicated that the sole activity to be done during the Dāmodara-vrata is the worship of Śrī Rādhā-Dāmodara.
Among the sixty-four āṅgas or branches of bhakti followed by our Gauḍīya Vaiṣṇavas, we can see that urjā-vrata is listed. It is to be understood that one follows the cāturmāśya vrata completely only if one honors urjā during it. Some devotees are of the opinion that—“Because cāturmāśya vrata is not listed among the sixty-four āṅgas of devotion, we will only follow the one month long vow of urjā; we will not undergo the difficulty of observing the entire four month long vow.” In this way, those persons who attempt performing bhajana, but who are unaware of the deeper meanings of the śāstras, remain in the indulgences of non-discipline. Śrīman Mahāprabhu Himself observed cāturmāśya vrata while situated in many different places, and has thereby taught the practice by His own example. We cannot consider such persons, who are unable to follow the instructions that were enacted and preached by Mahāprabhu, to be part of the lineage of pure Vaiṣṇavas.

This aṣṭākam which was written down by Śrīla Vyāsadeva is an ideal specimen amongst the educated world due to its philosophical analysis, its expert composition, and its wonderful excellence in revealing the essence of the Lord’s lilās.

prakṛta-sahajiyās are not qualified to taste the mellows of rāsa-līlā, therefore it is not possible to count them amongst the exalted worthy devotees. All we know regarding bhakti is transcendental to these three planes of material existence. Therefore, the understanding of rāsa-līlā or spiritual matters cannot be subjected to the realm of analysis or discussion that is confined to these three worlds. They think that matter can somehow become cit or conscious, and that by the power of one’s sādhana it is possible to see Bhagavān with one’s physical eyes—this is the opinion of the prakṛta-sahajiyā. They say that just as bell-metal transforms into gold when mercury is added to it, similarly the prakṛta or material body becomes aprakṛta or transcendental by the power of performing bhajana. They say that at such a time, one obtains the dārsana of Bhagavān with one’s own mundane eyes. Śrīla Sanātana Gosvāmī has thoroughly refuted these claims of the prakṛta-sahajiyās in his book named Bhagavatāmṛta, as well as in his Dig-Darśini titā on Śrī Dāmodarāśṭaka.

Two Types of Dārsana: Mentally Envisioning the Lord and Directly Seeing the Lord

Regarding these specific topics, it is necessary to seriously scrutinize Sanātana Gosvāmī’s titā to the fourth and sixth verses of Dāmodarāśṭaka. Upon reviewing his understanding of these two verses, the prakṛta-sahajiyās think that Gosvāmipāda is primarily describing dārsana, or seeing, with eyes that are dependent on mānasā-dhyāna-dārsana, or seeing Him within the mind’s eye. But the specific purpose of the discussion is this—in Bhagavatāmṛta Gosvāmipāda eventually does establish the superiority of Gopa-kumāra’s dārsana with the eyes, that is, those which are dependent on the dārsana which arises from meditation on brahma. In it, Gosvāmipāda does not verify Gopa-Kumāra’s dārsana with the material eyes. It is described that only after Gopa-kumāra became situated in the transcendental planets of Vaikuṇṭha, did he have the Lord’s dārsana with his eyes. The material senses cannot have any position in the transcendental realm of Vaikuṇṭha. Therefore the direct perception of proximity to the Lord felt by the gopas and gopīs is in all ways aprakṛta, or transcendental, and atindriya, beyond material sense perception. Beholding Him is not an affair that is directly perceivable by the mundane senses of the prakṛta-sahajiyās.

A Final Word on Kārtika vrata

Previously it was mentioned that Śrī Śrī Dāmodarāśṭaka is to be sung and studied during the observance of urjā-vrata or Kārtika or Dāmodara vrata. Those who desire to please Lord Dāmodara during the month of Dāmodara must certainly read this Dāmodarāśṭaka book daily in its entirety. This is the specific recommendation of Śrī Hari-bhakti-vilāsa. The various ways of observing Dāmodara vrata are indicated in the śāstras. Urjā-vrata comes in the middle of the cāturmāśya vrata: This period begins from either
the ekādaśī, the dvādaśī or the pūrṇimā or full moon, and ends on the corresponding ekādaśī, dvādaśī or pūrṇimā. But these dates should not be observed if they touch or overlap one another. Sanātana Gosvāmi says—if the tithis or lunar days of a vaiṣṇava-vrata do not overlap each other, then they are observed. Therefore on the days of the beginning and conclusion of cāturmāsya vrata and urjā-vrata, one should observe the tithis only if they do not overlap each other. The final opinion of Hari-bhakti-vilāsa is that the tithis should not touch after sunrise to begin the cāturmāsya vrata and the urjā-vrata.

At this time, we must mention that the āṅga or limb of ātma-nivedana is listed as one of the nine types of devotion which are counted among śaraṇāgati, the six forms of devotional surrender. Is it understood, then, that by performing ātma-nivedana or self-dedication, the other five types of surrender are therefore unnecessary? The ultimate surrender among the six processes of śaraṇāgati is ātma-nivedana—by this being listed as such, it is understood that engaging in the other forms of surrender is also recommended for the sādhaka. Thus it is understood that one form of sādhana takes the form of several different aspects.

Due to the transcendental nature of Śrī Śrī Dāmodaraśākta, it is necessary to study it every day not only during the month of Kārtika, but also during the entire four-month period of cāturmāsya. Furthermore, it is actually worthy to be studied every day of every month, year after year. Upon the pure chanting of Dāmodaraśākta, Lord Dāmodara Himself becomes very pleased. With this goal in mind, I have compiled this volume with great care and attention.

In preparing the book for press, we are expressly grateful to our respected Pañcita śrī-yuta Navāna Candra, a smṛti-vyākaranā-tīrtha Mahodaya. He was specifically helpful with his assistance in my rendering of the Bengali translation of the Dig Darśini tīkā, plus the anavaya and the rest of the presentation. Moreover, the Dig-Darśini tīkā was very hard for me to understand in a few places, and I could not fathom its meaning. In those instances, he personally undertook great pains to consult with the pañcitas of Navadvīpa and many other places, and thereby carefully ascertained the purport of those difficult passages. For this reason, I am especially grateful to him. Sanātana Gosvāmi’s tīkā is published in some editions of the Hari-bhakti-vilāsa, in the 16th chapter. Comparing those, I have published the principal ślokas with the tīkā.

Even though we have conscientiously endeavored to produce a publication free of error, some ordinary mistakes still remain in some places. These will be very easy to spot: hence there is no need to include a separate page of corrections.

During the period Gosvānipāda was writing his tīkā, he quoted from some conclusions already written in his own Bṛhad Bhagavatāmṛta. We have added these verses in the form of footnotes. They are printed with their mula-ślokas along with explicit Bengali translations to facilitate the understanding of the readers.

In conclusion, this is my earnest prayer before the pure-hearted vaiṣṇavas: if they may study this book during cāturmāsya or urjā vrata and get the divine blessings of the Lord—then I will consider my labor successful.
Srī Madhvācārya

Excerpt from Māyāvāda Jīvanī

Om Viṣṇu-pāda Srī Śrīmad Bhakti Prajñāna Keśava Gosvāmi Mahārāja

“Anandasūrī Madhvācārya”

Acyutapreśa—Vidyāśāṅkara—Trivikramācārya—Padmanābha-cārya

The famous Acyutapreśa was the acārya or chief master among the Māyāvādīs at the time when Śaṅkarānanda or Vidyāśāṅkara, Trivikramācārya, and Padmanābha-cārya were the leading Māyāvādīs who were widely preaching the Advaitavāda or impersonalist philosophy of Śaṅkarācārya. The sage Anandasūrī Madhva appeared in south India, south Kanāda (Māṅgalūra), within the district of Uḍupī-kṣetra, and seven miles southeast of Pāja-kṣetra in the house of an adept veda-vedānta brāhmaṇa with the surname of Madhyageha in 1160 śākā era. His mother’s name was Vedavidyā. He established the Dvaitavāda or dualistic philosophy of the Vedānta, completely vanquishing the khaṇḍa-khaṇḍa arguments of the Māyāvādīs. Madhvācārya had dialectic bouts on the scriptural meanings with all of the aforementioned acāryas of the Māyāvādī sects. Just as Rāmānuja-cārya himself acted as the disciple of Yādava Prakāśa, Madhvācārya also accepted the role as a disciple of Acyutapreśa just to convert him to his own philosophical doctrine. Madhvācārya’s uncommon learning and scholarship, his extraordinary dialectical expertise, and his unbreakable strength in bhajana were simply too much for Acyutapreśa to overcome. Vidyāranya was also mutually expert in the imports of the sāstras but Acyutapreśa could not renounce his doctrine and submit to either Madhvācārya or Vidyāranya. But both Trivikramācārya and Padmanābha-cārya submitted to Madhvācārya’s sāstric understanding and were delivered from the Advaitavāda or monistic, impersonalist doctrine, and thus they both accepted initiation into the Vaiṣṇava line of thought.

Trivikramācārya was a vastly learned acārya of the Advaita doctrine. His son, Nārāyaṇa-cārya, became renowned for having written Madhva-vijaya and Mani-maṇījāri.

Afterwards, Trivikramācārya himself became one of the principal acāryas of the Madhva sampradāya or disciplic order. Therefore, he was an authority in both dvaita, dualism, and advaita, non-dualism, philosophies. Listening to the instructions Trivikramācārya imparted to Srī Nārāyaṇa-cārya on the conclusion of scriptures he also became an authority on both Madhvācārya and Śaṅkarācārya’s philosophies. Thus, Srī Nārāyaṇa-cārya’s books with their conclusive proofs regarding both Śaṅkara and Madhva should be accepted as authoritative. Mani-maṇījāri has been composed by the acārya in the manner of the madhva sampradāya and should be accepted as such. In this way one can understand that Madhvācārya possessed tremendous influence and power as an acārya to overcome two of Śaṅkara’s principal stalwarts. But conquered by the sāstric import they were able to wholeheartedly embrace the mood of Vaiṣṇavism with all of its humility and sublimity, leaving Māyāvāda for good. There might have been dying remnants of near dried-up streams of Māyāvāda in the hearts of neo-vaiṣṇavites, but in the course of time Madhva’s doctrine effaced the theory of Māyāvāda everywhere.

The teaching of Srī Madhvācārya is summarized in this short verse which is regarded by the members of his school as the correct view of his position in nine prameyas or principles:

śrī madhvaḥ prāha viṣṇum paratamam
akhilām nāyavedavaḥ ca viṣvaḥ
srayam bhedaḥ ca jīvān hari-caraṇa-jusas-
tātāramayaḥ ca teṣām
mokṣaṁ viṣṇavanghralābham tad-amala-bhajanam
etasya hetur pramāṇaṁ
pratyaksādi trayāṇācety upadiśati hariḥ krṣṇa-
caitanya candrah

Śrī Madhvācārya has said that:
1) Divine Viṣṇu is the highest of all truths.
2) He is the supreme subject and truth mentioned in all the Vedas.
3) The world is true.
4) Between Viṣṇu or Godhead and the jīva there are differences.
5) The jīvas or individual souls are eternal servants of Śrī Hari.
6) There are gradations of differences between mukta-jīvas or liberated souls and baddha-jīvas or conditioned souls.

7) The manifestation of the function in conformity with the proper nature of the jīva is mukti or liberation.

8) Bhajana to the Supreme Personality, that is, suddha-bhakti or pure devotional service is the cause of true liberation.

9) There are three pramāṇas or methods of proof: pratyakṣa, direct perception, anumāna, inference, and śabda (Veda, heard revealed sound).

These are the nine prameya-tattvas or axiomatic truths propounded by Śrīman Madhvācārya that Śrī Kṛṣṇa Caitanya accepted that justified the descriptive title of Mādhva-Gauḍīya or Brahmā-Madhvā-Gauḍīya Sampradāya.
On the Auspicious Occasion of

Oṁ Viṣṇupāda Aṣṭottara Śrī Śrīmad Bhakti Pramoda Purī Gosvāmī’s 100th Appearance Day

On this very auspicious occasion of the 100th year of Tridāndi Śvāmī Parivṛjakācārya Śrī Śrīmad Bhakti Pramoda Purī Gosvāmī Mahārājā, the editors would like to offer their most deep and sincere-hearted obeisances in the form of this puspāṇjali, our offering of flowers, at his divine feet—

We are extremely fortunate to have such a pure Vaiṣṇava on this planet. And those who have had his personal darśana are still more fortunate. But those who have had had the opportunity to serve such a distinguished Vaiṣṇava are the most fortunate people in the world. Serving such a Vaiṣṇava even for a lava-mātra or one-eleventh of a moment, then we can understand that all perfection, all realizations are assured. We should have deep faith and honor in such statements made by our uttama Vaiṣṇava Lords and Divine Masters. Their words are satya-sankalpa—they are bound to happen by virtue of their pure heart.

Śrīpāda Purī Mahārājā is well known for his appearances at parikramās or circumambulation during gaura pūrṇimā in Śrī Navadvīpa Dhāma. Even last year, 1996, He came to Vṛndāvana, stayed for a month, then went to Jagannātha Purī. There in Purī a Maṭha has been established by him even in his elder years. So his tireless efforts to benedict the conditioned souls is both wonderful and incomparable. Previously, in 1989, on the opening of Śrī Rūpa-Saṅnātana Gauḍīya Maṭha, he came and helped lead the inaugurating ceremonies establishing the holy Deities of Śrī Rādhā-Vinoda-Bihārīji with other senior members of the Gauḍīya Vedānta Samiti. Also, there is a touching scene that happened last year during the celebration of Śrī Caitanya Mahāprabhu’s Appearance Day in Māyāpura. We will relate it now, and then present some of Śrīpāda Purī Mahārājā’s own words.

The Vice-President of Śrī Gauḍīya Vedānta Samiti, Śrī Śrīmad Bhāktivedānta Nārāyaṇa Mahārājā, appeared at the door of Śrīla Purī Mahārāja. Śrīla Purī Mahārāja called him in and told him to sit beside him on the bed. Out of humility, Śrīla Nārāyaṇa Mahārājā sat on a lower seat below him. Of course, this is reminiscent of the scene in Caitanya-caritāmṛta where on the first meeting of Rāmānanda Rāya and Rūpa Gosvāmī, Rāmānanda Rāya asked Śrī Rūpa Gosvāmī to sit on the same level as him and the other Vaiṣṇavas as he inquired about the plays he was writing. Śrīla Rūpa Gosvāmī also refused...Śrīla Nārāyaṇa Mahārājā rubbed his head on Śrīpāda Purī Mahārāj’s hand and asked for his blessings. Then he pulled out some books that he had published and put them in the hands of Śrīla Purī Mahārāja who then remarked, “I cannot read these, I am too old.”

Śrīla Nārāyaṇa Mahārājā remarked, “You don’t have to. They are already in your heart.

Do you remember when I was a young brāhmaṇa and we were in the Gangā together. You asked me to hold your water pot as you bathed. Being in the water myself, I lost hold of it and it disappeared...At that time you chastised me and said that I could not do anything except read and write books...Here are some of those books...”

Such are the words of a Vaiṣṇava...satya-sankalpa...

In

Oṁ Viṣṇupāda Aṣṭottara-Śata
Śrī Śrīmad Bhakti Pramoda Purī Gosvāmī Mahārājā’s Own Words...

“Śrīmati Rādhārāṇī and Her own Śrī Rādhā-kuṇḍa were Śrīla Prabhupāda’s life and soul. He used to become overwhelmed with loving sentiments whenever he described the glories of Śrīmati Rādhārāṇī and Her merciful nature. The collection of verses called Rādhārasa-sudhāndhi, by Śrīla Prabhodhananda Sarasvatī, was very dear to Śrīla Prabhupāda. I still remember how Śrīla Prabhupāda’s voice would choke in loving ecstasy and his eyes would become tearful as he was reciting verses from that book. (‘I offer my obeisances in the direction of the breeze coming from the stirring of the garment of the daughter of King Vṛṣabha. That breeze makes Madhusūdana feel very satisfied.’) Equally dear to him was Vilāpa-kusumānjali, by Śrīla Raghunātha Dāsa Gosvāmī. He interpreted for us with
deep feelings of love many such scriptures and verses glorifying Śrīmatī Rādhārāṇī. His extreme attachment for the lotus feet of Śrīmatī Rādhārāṇī is expressed in his own name Vārṣabhānāvī-Daya Dāsa (“servant of the Beloved of Śrīmatī Rādhārāṇī, Krṣṇa”). (“O Rādhārāṇī, why should I keep this life if Your are not merciful to me? What need is there for me to reside in Vraja? O lotus-eyed One, without Your mercy, I do not want Krṣṇa, the killer of the demon Baka.”—Vilāpa-kusumāñali)

Every year, many devotees, following in Śrīla Prabhupāda’s footsteps, would go to Mathurā Dhāma to observe Kārtika vrata with great earnestness and austerity, and he used to spend his time in the holy Dhāma absorbed in deep meditation in a mood of separation. The memories of those times we spent with him observing Kārtika vrata are still inspiring us to go on with our spiritual lives. I remember in 1932 Śrīla Prabhupāda circumambulated the entire perimeter of the holy Dhāma of Vraja-maṇḍala on foot in the association of many, many devotees, starting his journey on the 9th of October, the appearance day of Śrī Madhvācārya. At every place of Krṣṇa’s pastimes, he himself described those pastimes. At the same time, for the benefit of devotees who came from many different regions, he saw to it that lectures were given in various languages. At the meeting place of Śrī Rādhā-kunḍa and Śrī Śyāma-kunḍa, in a big assembly of devotees, including many Vraja-vāsīs (residents of Vraja Dhāma) and many scholars, Śrīla Prabhupāda gave his interpretation of Śrīla Rūpa Gosvāmi’s Nectar of Instruction in Hindi. I also remember a photograph of Prabhupāda giving a lecture at the bank of Śrī Rādhā-Lālitā Kunḍa which was published in the contemporary weekly devotional magazine Gauḍīya. So many tents were set up there that it looked like a little town. What a beautiful sight it was!

On the 29th of October, 1934, Śrīla Prabhupāda discovered the place of pilgrimage where Śrīla Rūpa Gosvāmi saw Śrī Gopāla in the village of Sati-garā in Mathurā. We were fortunate to be with him in 1935, when Śrīla Prabhupāda observed Śrī Dāmodara vrata on the bank of his beloved Śrī Rādhā-kunḍa, starting from the 8th of October. Every day he gave lectures on Śrīmad Bhāgavatam, Śrī Caitanya Caritāmṛta, Upaniṣads, and other holy scriptures. Every day he would circumambulate Śrī Rādhā-kunḍa and would hear or talk about the eight daily pastimes (aṣṭa-kāliya līlā). At this time, to properly serve Śrī Vraja-maṇḍala, he started a regular meeting for the sake of preaching the glories of Śrī Vraja-Dhāma (Śrī Vraja-Dhāma Prachārīṇī Sabhā)..."

Therefore, we offer our most humble obeisances unto the lotus feet of Śrī Śrīmad Bhakti Pramoda Puri Gosvāmi Mahārāja and pray that he keep his blessings on us so we may please all the Vaiṣṇavas as he has pleased them with his illustrious loving devotional service. Jaya om viṣṇupāda paramahamsa paravrajācārya aṣṭottara-śata Śrī Śrīmad Bhakti Pramoda Puri Gosvāmi Mahārāja ki jaya!

—The Editors on behalf of the Rays of the Harmonist
Mathurā

First published in the Harmonist
Śrila Bhaktisiddhānta Sarasvatī Ṭhakura

In the śāstras the month of Kārtika is declared to possess the greatest significance in connection with the practice of devotion to Śrī Śrī Rādhā-Dāmodara. This month is sacred to Dāmodara and should be spent in whole-time service in the holy city of Mathurā. Śrī Kṛṣṇa was born at Mathurā. The modern city occupies practically the site of ancient Mathurā on the river Yamunā. About six miles to the north of Mathurā is Vṛndāvana and about seven miles to the southeast is Gokula. All three places are located on the banks of the Yamunā, Mathurā and Vṛndāvana being on the western and Gokula on the eastern bank of the river.

After His birth, which took place in the middle part of a dark and tempestuous night, Śrī Kṛṣṇa was immediately taken to Gokula by His father Vasudeva, who crossed the Yamunā, which was then in flood, wading on foot. Vasudeva and his wife Devaki had been confined in a strongly guarded prison by King Kaṁsa. Vasudeva easily got out of the prison unobserved and performed his journey to Gokula and back. He left the newborn baby at Gokula in the home of Nanda and brought back with him the newly born daughter of Yaśodā, before the close of the night.

When He was twelve years of age Kiśora Kṛṣṇa came to Mathurā from Vṛndāvana, where He was then living with Nanda and Yaśodā, being ordered by King Kaṁsa to attend a sacrifice at his capital. Śrī Kṛṣṇa accordingly came to Mathurā with Baladeva. He killed Kaṁsa, released His parents from captivity and lived at Mathurā with them for some years. The city of Mathurā was then beleaguered by King Jarāśandha. It was finally given up by Śrī Kṛṣṇa who then made Dvārakā His capital.

These events are described in detail in the Śrīmad Bhāgavatam and other Purāṇas.

Dāmodara is the name of Kṛṣṇa. While an infant, Kṛṣṇa had submitted to be bound by Yaśodā to a wooden husking-stand by means of a cord tied round His belly. ‘Dāmodara’ means literally ‘one with the cord encircling his belly’.

Strict asceticism is enjoined upon those who observe the Urja vrata during the month of Kārtika at the holy city of Mathurā. They have to spend the whole day and night in discourses and chanting of the Name of Kṛṣṇa in the company of devotees. Such strict observance of the Kārtika vrata with faith in the company of pure devotees produces real inclination to the service of Śrī Kṛṣṇa.

But the rules enjoined by the śāstras may be outwardly followed during the month of Kārtika in the holy city of Mathurā without a person being blessed with the rare inclination to the service of Śrī Kṛṣṇa. Such mishap does not prove the śāstras to be wrong.

Association with the pure devotee is possible and effective only by His causeless grace. Residence in Mathurā is effected by the mercy of the pure devotee. Mathurā is superior to Vaikuṇṭha. Vaikuṇṭha does not descend to this world. Mathurā has greater power of magnanimity and displays a higher manifestation of the activities of the Absolute than Vaikuṇṭha. But we must suppose that it is possible for any person to be eligible for living at Mathurā in the same way as one lives on this mundane plane. In order to attain the eligibility for residence at Mathurā it is necessary to practice association with the sādhus, chanting of the Holy Name, listening to the Bhāgavatam and the worship of the Lotus Feet of the Holy Image with spiritual faith. Those who are helpers in such a function in any way also perform the function of sādhus.

Residence at Mathurā is no doubt the adored object of our spiritual endeavors. But we also know that Karṇa was a resident of Mathurā. Did Kaṁsa thereby obtain the fulfillment of worshipful service? Karṇa desired his own pleasure instead of the pleasure of Kṛṣṇa. He wanted to misappropriate the pleasures that belong properly only to Kṛṣṇa. Karṇa attained the state of inactive self-pleasure as the reward of being killed by Hari. He did not attain the plane of intimate service of Śrī Kṛṣṇa in the realm of Mathurā, although he had been to all appearances a resident of Mathurā.

One finds himself in the real Mathurā through one's pure serving disposition. Karṇa tried not to serve but to enjoy Mathurā. But Mathurā is the plane of unalloyed spiritual existence in which Kṛṣṇa manifests Himself in His Own Form to the serving consciousness of his pure devotees. Mathurā is possessed of the quality of perfect spiritual initiative. Mathurā is not any mundane country which possesses no consciousness. We can practice our enjoying mood towards inanimate mundane countries. But if we try to live in Mathurā in that manner we miss the experience of residence in
Mathurā, Who is an object of worship. Those who serve Mathurā are enabled by virtue of their discipleship of Mathurā to serve in the Mathurā of their pure hearts the manifestation of the birth of Kṛṣṇa.

On the plane of Mathurā the cognitive manifestation is not the mere relative mundane function. The cognitive function that displays itself at Mathurā has no relation to any form of mundane activity or inactivity. The pure cognition is absolutely self-contained in its manifestation. This cognition is indivisible. Our former Master Śrīla Mādhavendra Puri has sung the glory of Mathurā in his famous couplet: “There is Mathurā in the ear, Mathurā in the mouth, Mathurā in the eye, Mathurā in the heart, Mathurā now and here, Mathurā, only Mathurā, exceedingly sweet, yes most sweet.”

The repetition of the Name of Mathurā in the verse of Śrīla Purīpāda points to the identity of Mathurā with the heart of the pure devotee and also to the fact that Mathurā is a spiritual entity and the object of our worship. The heart that is identical with Mathurā is not subject to the processes of birth, death or worldly existence. Mathurā is the Guru and object of our worship, the Eternal Realm of Kṛṣṇa. Mathurā is the sumnum bonum.

The denizens of Mathurā are the servitors of Kṛṣṇa. Here in Mathurā everything is engaged in the service of Kṛṣṇa and there can be no entity who does not serve Kṛṣṇa and no experience except the realization of His service. Every tiny creeper, every little blade of grass of Mathurā occupies a position of superiority to myself. Every one of them is my Guru, the servant of my Kṛṣṇa. If one’s judgment reaches this point, only then it is possible for him to be a resident of Mathurā. Residence at Mathurā means the attainment of eligibility to serve all those entities who are eternally engaged in the service of the nativity of Kṛṣṇa.

Śrī Māyāpur is identical with Mathurā. At Mathurā the Lord of Vai-kunṭha, who is not subject to mundane birth, manifest His eternal transcendental nativity.

People of this world perform the worship of Māyā at the close of the rainy season. Māyā means that power by which one is enabled to measure or comprehend an entity of this mundane world by one’s defective faculties. This function is performed towards the shadow of the Reality. This measuring propensity is the root cause of all our miseries. Our unserving disposition is responsible for our inclination to engage in such activities. Māyā dresses us up as imaginary lords of this phenomenal world. But Yogamāyā makes us spiritual servitors of the Divine Pair, Śrī Śrī Rādhā-Dāmodara.
Bhaktivinoda Ṭhākura & Gadāḍhara Paṇḍita’s Disappearance

Śrīla Bhaktivinoda Paṇḍita


Today is the auspicious day of the disappearance of Śrīla Bhaktivinoda Ṭhākura and also of Śrīla Gadāḍhara Paṇḍita. We should glorify them and adopt the teachings and everything of Śrīla Bhaktivinoda Ṭhākura, especially the characteristics of his bhajana. In this yuga he is like Bhagāratha who brought the Ganges River in India. So Śrīla Bhaktivinoda was like that. The bhakti current was dried but Bhaktivinoda Ṭhākura again brought it in India and preached over the whole world.

Bhaktivinoda Ṭhākura was a transcendental personality and we are not, so how can we describe all his glories? Only a transcendental person can touch the glory of the transcendental. However, we have heard something from our Gurudeva, other Vaiṣṇavas, and from authentic books. All have told that he was Saptama Gosvāmī, Seventh Gosvāmī. After Śaḍ Gosvāmī up to Bhaktivinoda Ṭhākura no one has taken this upānāma [subsidary title] of Saptama Gosvāmī. Only learned persons and devotees could see the glorious activities of Śrīla Bhaktivinoda Ṭhākura and they gave him this upānāma of Saptama Gosvāmī. If Śrīla Bhaktivinoda Ṭhākura had not come at that time, I think that all the teachings of pure Gauḍīya Vaiṣṇavism would have been lost to the ocean forever. He brought all things to light again after a period of darkness for Gauḍīya Vaiṣṇavism.

At that time sahaṭṭiya used to give a siddha process—siddha praṇālī [direct method of receiving one’s siddha deha or spiritual body]—and gave siddha deha to all. But those persons were not even devotees—they didn’t know any Gauḍīya Vaiṣṇava philosophy, sadācāra [proper moral conduct], or anything. They would go to their guru, any sahaṭṭiyā bābājī, who would give them siddha deha and siddha praṇālī. But they had misconceptions about Caitanya Mahāprabhu’s teachings: that to be with a wife of another person and go to Vṛndāvana with her and making children, thinking this was Gauḍīya bhajana. These bābājī gurus would tell, “You are gopī, this is siddha deha. O Come on! Come on! I am giving you siddha deha and siddha praṇālī.” They were giving these things to people who knew nothing, not even A-B-C-D of any teachings of Caitanya Mahāprabhu. These disciples were still thinking that they were this body, not knowing that they are soul, eternally part and parcel and servant of Kṛṣṇa. They knew nothing, not even how to clean after passing stool! Nothing! But they were given, at that time, siddha deha and siddha praṇālī—that they were “gupi”. What is “gupi”? They used to think that they were lover and beloved—but in this world, like this! So they would conclude, “Let us collect any lady and we will be with her and enjoy.” And this worldly prema they accepted as Śrī Caitanya Mahāprabhu’s philosophy!

To earn their maintenance they would follow the procession of the dead body of a rich man and do kīrtana. For this they would receive some rupees. When a rich person would die, his family would go to the Vaiṣṇava jāti [community] and collect some persons to join the funeral procession. These so-called ‘Vaiṣṇavas’ would sing Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare, but singing in such an artificial way that not one word of Kṛṣṇa was coming out. They would follow that dead body and receive some rupees for that. In this way they would do kīrtana. The family of that dead person would be so pleased, “O very good, very good!” They would give some rupees to these ‘Vaiṣṇavas’ who were drinking wine, taking flesh and fish also, no harm. These people were called Vaiṣṇavas!

All learned and educated persons used to have so much aversion for this type of behavior and they would not come to the Gauḍīya Vaiṣṇavas. So Bhaktivinoda Ṭhākura was the first person to introduce the philosophy of Śrī Caitanya Mahāprabhu in learned society. Then all devotees were asking, “What is the Gauḍīya Vaiṣṇava philosophy of Śrī Caitanya Mahāprabhu? What is transcendental love and prema?” So Bhaktivinoda Ṭhākura is Saptama Gosvāmī. Like Bhagāratha who brought the Ganges in India, Bhaktivinoda Ṭhākura brought Bhakti Gaṅgā in this world. Again all became inspired in this Gauḍīya Vaiṣṇavism. If Bhaktivinoda Ṭhākura had not come, we would not have joined this mission. Never! If Śrīmājī had not come and had not gone to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, and if Sarasvatī Ṭhākura had not come from Bhaktivinoda Ṭhākura,
then where would we be? So all our good fortune is coming from Śrīla Bhakti Vinoda Ṭhākura. All that he preached was quite pure. Some say that he had not taken dikṣa from Jagannātha Dāsa Bābāji Mahārāja nor did he take bābāji veṣa [dress of a bābāji] from anyone. He took himself bābāji veṣa and Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura also did not take sannyāsa from anyone so they are not bona fide in the line of Caitanya Mahāprabhu. They tell it out of ignorance, lacking intelligence. They don’t know what is bhagavat paramparā, guru paramparā and all these things. Bhakti Vinoda Ṭhākura has given a very clear explanation of Gaudīya Vaiṣṇavism in Jaiva Dharma, his last book, telling very clearly how siddha deha is given and who is qualified to receive it. In his previous book Bhaṭṭaṇa Rahasya he has written a very detailed and deep account of the proper method of bhaṭṭaṇa. Those who want to enter into the bhakti realm should try to follow this Bhaṭṭaṇa Rahasya and Jaiva Dharma. His books are all like this. We should begin by trying to serve the first sloka: ceto darpana mārjanaṁ bhava mahādāviṣṇi nirvāpanam. Then we should follow and practice the second sloka: nāmām akāri bahuddha nīja-sarva-śaktis. Then the third: trnād api suṁcena taror api sahaśigunā. Be like this and if you practice successfully, then you will come to the fourth sloka: na dhanam na janam. You should be detached from worldly desires and worldly tastes. Then when you will be pure, always chanting and remembering without any disturbance, the fifth will come: aya nanda-tanuṁa kīkaraṁ. This is the beginning of the appearance of siddha deha. “Who am I? I am eternal servant of Kṛṣṇa. In what type of service?” Everything is in our ātmā in seed form; the potency of bhakti and our full svarūpa are there in seed. With water, air, and light, a seed will sprout: leaves and so many branches will come, then flowers and maṅjaris, and after that fruits will also come. Everything is in the seed of that creeper. When it will be nourished by the air, water, sunlight and all these things, then it will sprout, otherwise not. So this fifth sloka comes with jīva svarūpa and after that comes the sixth nayanaṁ galād aśru dhāraya, vadanāṁ gadgada ruddhayā girā, pulakāir nicitāṁ vapuṁ kādā, tava nāma grahaṁ bhaṭṭaṁ vāpyati. When one realizes the nature of the ātmā, he will see that he is eternal servant of Kṛṣṇa and will no longer maintain worldly attachments. At that time mercifully the svarūpa sakti will manifest hādini and samvit in the heart of that devotee. Then he will begin to weep, he will roll down on the earth upon taking the names of Kṛṣṇa like Agha-damana, Yaśodā-nandana! He Nanda-sūno! Where you are? Sometimes he will see Him in a flash and at once he will run towards Kṛṣṇa, and Kṛṣṇa will go out of sight, then he will be rolling down feeling separation. If someone is not feeling separation for Kṛṣṇa, then siddha deha will not come.
Siddha deha will come at that time, not before this. So if anyone is taking their siddha deha artificially, they will go to hell, like lakhs and lakhs of bābājs in Vṛndāvana and Rādhā-kūnda. They are only giving birth to children and doing nonsense things.

We know one of the brothers of Bhaktisiddhānta Sarvāsvatī Gosvāmī Ṭhākura, the son of Śrīla Bhaktivinoda Ṭhākura. He saw himself as the son of Kedarnātha, not of Bhaktivinoda Ṭhākura, and accepted that physical body as Śrīla Bhaktivinoda Ṭhākura. But Śrīla Prabhupāda, Śrīla Bhaktivinoda Ṭhākura never had this vision. He saw themselves as associates of Kṛṣṇa, Rādhā and Śrī Caitanya Mahāprabhu, not that his father was blood and flesh. But all his other sons had a material view of him and saw themselves as the children of Bhaktivinoda Ṭhākura. Really, only Śrīla Bhaktivinoda Ṭhākura followed the path of Śrīla Bhaktivinoda Ṭhākura. And what Bhaktivinoda Ṭhākura taught, Śrīla Prabhupāda totally embraced and followed. So only Śrīla Bhaktivinoda Ṭhākura is the disciple of Śrīla Bhaktivinoda Ṭhākura.

Our goal is siddha deha. But what is siddha pranālī? Who started it? From where it came and when? Who started it? Śrīla Sanātana Gosvāmī and Rūpa Gosvāmī—they are Sanātana Gosvāmī, Rūpa Gosvāmī, not bābāji! No one calls them "Rūpa Bābāji and Sanātana Bābāji. Śrīla Raghunātha Bābāji." And who originated this siddha pranālī and what is it? Siddha pranālī is Śiśāstaka, starting with the first śloka. First you should know that you are eternal servant of Kṛṣṇa, of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu. Then follow tṛṇad api sunīcena, becoming detached from worldly attractions, and always chanting and remembering twenty-four hours in the guidance of a very qualified Vaishnava. tam nāma rūpa caritādi sukūrtanāmanusmṛtyoh kramena rasaṇā-manasi nīyoja, tiṣṭhān vraje tad-anurū-gi-janānugāmī, kālam nayed akhilam ity upadeśa-sāram. This is siddha pranālī. Raghunātha Dāsa Gosvāmī has also told this siddha pranālī in Mahā Śiśā. All these instructions are this pranālī.

Without accepting all these stages of development, it is bogus to tell others, "O you are gopī, you are Lalitā Gopī, you are Viśākhā Gopī." There is no history telling the origin of this siddha pranālī. It is not part of our culture nor is it found in the teachings of Caitanya Mahāprabhu. Real siddha deha and siddha pranālī come from this: from śraddhā to nīśtha, śraddhā, then guru karana, guru bhajana, guru seva, and after that, bhajana pranālī—śravanam, kirtanam, viṣṇusma- ranam, pāda sevanam, arcanam, vandanam, dāśyam, sakhyam, ātma nivedanam; or siddhu saṅga, nāma- kirtana, bhāgavat śravanam, maṭhurā-vāsa, śrī mārtirā śraddhāya sevā. These are the pro-courses which we’ll have to follow. Then Kṛṣṇa and Śrīmatī Rādhikā will mercifully give us this siddha deha.

In Śrīmad Bhāgavatam it is told: Nārada took mantra from Sanaka, Sanandana, Sanatana. He left his dying mother and went to the dense forest. There he took bath, sat down very quietly and began to chant that mantra. We don’t know how many years he practised until Kṛṣṇa suddenly appeared in his heart and then at once vanished. Nārada was weeping so much, so much weeping. A voice from the sky came and said, “Nārada, I will not give you darsana again in this material body. You should go on chanting, always remembering and glorifying My pastimes. When death will come, you will put your feet on the head of death and you will be liberated.”

Nārada began to follow this instruction, always chanting, remembering, and playing on the yantra called his vinā: rādhikā-ramana-nāme...nārada muni bājīya vinā, rādhikā ramana nāme. Like this: yaśo-matirandana vraja-bara-nāgara, gokula rañjana kāna...gopi-parāna-dhana, madana- manohara, kāliya-damana-vidhāna...Like this, he was always singing Kṛṣṇa’s glories in his own songs. After so many years, death came. At once he received his siddha deha. And that siddha did not use vimān or airplane or anything, no airplane like in the case of Dhrṛuva. Nārada was so powerful that he could go anywhere in this world by his transcendental body. This is siddha deha.

It is not such a cheap process that one can come to Gurudeva and receive siddha deha in exchange for some small donation! Gurudeva will tell, “Give me some daksinā, at least five rupees, and become my disciple now. I will be the Gurudeva of so many sīyas.”

Overcome by this temptation such gurus like these bābājs giving siddha deha simply go to hell with their disciples. So we should try to know all the processes that Bhaktivinoda Ṭhākura has described. There will be śravanā daśā, varana daśā, apana daśā, bhāvapana daśā, and then finally sampoṭi daśā when this siddha deha will come. First in śravanā daśā you will have to hear from a bona fide Guru, Śrīmad Bhāgavatam, Caitanya-caritāmṛta, all the philosophy of Rūpa Gosvāmī, everything. In śravanā daśā there are so many things to learn and practice.
In śravaṇa dasā eleven attributes of the svarūpa are told: who you are, what is your name, not of this body but of that transcendental body. Guru knows these things. If he does not know but he tells by kalpanā or imagination, then it is false. So Guru knows all these things—who you are, what is your name, what is your relationship with Kṛṣṇa, what is your relationship with Śrīmatī Rādhikā and the gopīs, what is the name of your father, mother, what is your service, what your beautiful rūpa looks like, and where you live—Rādhā-kunda, Jāvat, Nandagram or Vrāsaṅā. You are daughter of Vṛṣabhānu or anyone else and after that what is your aghya? Aghya means what is the service of Rādhā and Kṛṣṇa conjugal and pālya dāśi bhāva. You’ll have to hear and then practice. This is śravaṇa dasā. Not that you go to your guru and he immediately told that you are a very beautiful gopi and your name is Lalitā, and this is siddha pranālī. We don’t know who began this siddha pranālī. At the time of Viśvanātha Cakravarti Ṭhākura, was he called “Viśvanātha Ṭhākura Bābāji?” At that time the process of giving this bogus gopi bhāva did not exist. So we should come in line with the real process. This was the main object of Śrīla Bhaktivinoda Ṭhākura.

Bhaktivinoda Ṭhākura’s teachings are contained in only these two lines:

krṣṇera samsāra kara chādi’ anācāra  
jīve dayā krṣṇa-nāma sarva-dharma-sāra.

What is this? This is the essence of all the teachings of Veda, Vedānta, Upaniṣads, Bhagavad Gitā, Purāṇas, Śruti, Smṛti, Pañcaratra. What is the meaning of jīve dayā? It means mercy to the conditioned souls. What is that mercy? Bhaktivinoda Ṭhākura has explained what is jīve dayā. If you are successful in helping any conditioned soul to leave his worldly moods and to turn towards Kṛṣṇa’s service, this is the best dayā or mercy to any conditioned soul. It is more significant than building lakhs and lakhs hospitals and universities, or giving lakhs and lakhs dollars in charity. This jīve dayā is most special and only a realized soul can give it. How we can attain it? Only by nāma: harer nāma harer nāma harer nāma eva kevalam. Name is Himself Kṛṣṇa. And in the association of very bona fide guru and Vaiṣṇavas we can learn to take pure name. Otherwise, we cannot take pure name or achieve pure śuddha bhakti.

What is śuddha bhakti? Rāgānugā bhakti is śuddha bhakti. We think that this vaibhāvi bhakti is śuddha bhakti, but it is not. Never! A spontaneous love of Kṛṣṇa—this is rāgānugā bhakti, śuddha bhakti. We are practicing that. And when we will practice and perfect it, then it is rāgātmikā prema. When we are using all our senses to cultivate bhakti, rāgātmikā prema, it is called rāgānugā. And when we accept that mood which Rūpa Gosvāmī possesses in his heart, then it is called rūpānugā. What is Rūpa Gosvāmī’s mood?—pālya dāśi of Śrīmatī Rādhikā. This is the only path for the conditioned souls. We do not have the right to become Lalitā, Viśākhā. This position is beyond the limit of conditioned souls. We can follow Rūpa Gosvāmī and Rūpa, Rati, Lavaṅga Mañjarī and all mañjarīs. But sahajīyā bābās tell, “O you are Lalitā. I am Lalitā.” This is a type of māyāvāda, that is, monism. Don’t try to enter these things artificially. Don’t do nakala, imitation. Come in the process given by Śrīla Bhaktivinoda Ṭhākura and elaborated on by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

We can follow Rūpa Gosvāmī and Rūpa, Rati, Lavaṅga Mañjarī and all mañjarīs. But sahajīyā bābās tell, “O you are Lalitā. I am Lalitā.” This is a type of māyāvāda, that is, monism. Don’t try to enter these things artificially. Don’t do nakala, imitation. Come in the process given by Śrīla Bhaktivinoda Ṭhākura and elaborated on by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

Śrīla Bhaktivinoda Ṭhākura foretold that in the near future so many hundreds of thousands of western devotees would come with sikhā and tulasī mālā. They would meet with the Indian devotees and together chant, hari bol, hari bol! gaura premānande! hari bol! They
would chant: Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Kṛṣṇa Hare Kṛṣṇa Hare Rāma Hare Rāma Rāma Rāma Rāma Hare Hare. And then this pure mission of Śrī Caitanya Mahāprabhu started by Śrīla Bhaktivinoda Thākura would spread over the whole world. Here is the root of all preaching. So we are indebted to Śrīla Bhaktivinoda Thākura, really.

Gadādhara Prabhu is not only the associate of Caitanya Mahāprabhu, He is also Śrīmati Rādhikā.

Today is also the auspicious day for Śrīla Gadādhara Pañcita. Gadādhara Prabhu is not only the associate of Caitanya Mahāprabhu, He is Himself Śrīmati Rādhikā. Kṛṣṇa took the golden beauty of Śrīmati Rādhikā and came in the form of Caitanya Mahāprabhu Gauracandra. Actually He is Kṛṣṇa, coming only to satisfy His three moods, Śrī rādhayaḥ pranaya mahimā kidṛśo vānayaivā...and to sprinkle the mercy, to give that prema to all jīvas here, because He is so merciful and He is so rasika. rasika-sekhara kṛṣṇa parama karuṇa e dui hetu, He was merciful and that is why He is giving kṛṣṇa-prema to the jīvas. But what kind of kṛṣṇa prema? prema Śrī—the beauty of bhakti. What is that beauty of unnatojivala-rasāṁ svā-bhakti-Śrīyam? That is the goal of Rūpā Gosvāmī. tambola...Like this, he is giving Śrīmati Rādhikā's confidential service. We are qualified only to enter this. We cannot become Lalitā, Viśākhā, Cītrā, Candrāvalī, and all. We are not like that. So if Kṛṣṇa took the mood and beauty of Rādhikā, then Rādhikā was left like zero? No! He was only practicing how Śrīmati Rādhikā acted in meeting and in separation: how She was happy in serving Kṛṣṇa and how She was feeling so much separation when Kṛṣṇa used to go out cow-herding or when He went to Mathurā and Dvārakā or if Śrīmati Rādhikā was in māna, jealous anger. Sometimes Kṛṣṇa used to have māna also.

In these pastimes of Caitanya Mahāprabhu Gadādhara Prabhu was always watching very carefully to insure that Kṛṣṇa was playing Her role correctly. If he detected any defect, any loop or hole, He used to rebuke Kṛṣṇa and teach Him, “This is My mood.” Caitanya Mahāprabhu entered this mood of Śrīmati Rādhikā when He returned from Gaya and was playing the role, “O Kṛṣṇa, where You are?”

There is also one śloka which Mādhavendra Purī used to recite: he kṛṣṇa! he capa! he karunaita sindhu! Or in Śrīmad Bhāgavatam, he nātha! he ramana! he presṭha! kvasi kvasi mahabhujā krpaṇaya vyaśvysate sakhe dāsa (also Cc.A. 6.71) ...Like this.

Gadādhara Pañcita was Caitanya Mahāprabhu’s friend from boyhood. They used to play together naked in the fields of Navadvīpa. Later when they were reading in school, eāṭhālā, and when Mahāprabhu returned from Gaya, They were companions. When Caitanya Mahāprabhu took renounced order and gave up His worldly life, They were associated and went to Jagannātha Purī together. In Purī Gadādhara Pañcita vowed, “I will never give up this holy land of Jagannātha Purī.” But when Caitanya Mahāprabhu was going to Vṛndāvana, He wanted to give up his promise of kṣetra sannyāsa. Caitanya Mahāprabhu took an oath on His own head, “Don’t go. You should stay here.” Actually, Caitanya Mahāprabhu thought to Himself, “I should go alone to Vṛndāvana. Otherwise if Gadādhara will come with Me, then all will know that I am Kṛṣṇa.” He was fearing that His real identity would be revealed by Gadādhara’s presence. Gadādhara Pañcita had accompanied Him up to a village in Orissa where there was a very big river. Here Mahāprabhu stopped Him from coming further, “You should not come with Me from here. You should stop here. I’m giving You oath on My head.” Gadādhara Pañcita fell faint and Mahāprabhu, being cruel-hearted, niṣṭura, went on alone to Vṛndāvana with two unknown brahmanas.

When Mahāprabhu returned to Purī, He would be with Gadādhara Pañcita at Gopinātha Temple, Toḍa Gopinātha. Once Gadādhara Pañcita was reciting Śrīmad Bhāgavatam to Him. At once Caitanya Mahāprabhu stood up and told, “Gadādhara, I want to give You something that is very near and dear to Me.” “I want to take.” He told, “Remove some sand from here.” Gadādhara moved a little sand away and there was Gopinātha! A very beautiful deity came from the

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sand and He gave it to Gadadhara Panḍita. He told Him, “This is My heart. You should always worship this deity.” And thus He began to worship. At once Caitanya Mahāprabhu stood up and told, “Gadadhara, I want to give You something that is very near and dear to Me.” “I want to take.” He told, “Remove some sand from here.” Gadadhara moved a little sand away and there was Gopinātha!

Once Nityānanda Prabhu came bringing some cloth and very fine rice and He gave to Gadadhara. He said, “You should make preparations of rice, sak, and all other things.” Gadadhara Panḍita was so expert in cooking because He was Rādhikā and everything She cooks is more than nectar. Very quickly He prepared the rice of Nityānanda Prabhu and He gave that vastra, cloth, to Gopinātha. He took some tetula patta, tamarind leaves, and cooked a very good rasālī from that. Then he took some forest sak, green leaves, and made such a beautiful sabjī. After He offered these and Nityānanda Prabhu was about to take prasādam, at once Caitanya Mahāprabhu came and said, “O, You are cheating Me? Why did You not invite me? And You and Nityānanda are going to take alone? I will also take māha-prasādam.” Then He sat down with Nityānanda Prabhu. They took prasāda together and were very satisfied.

After some time Gadadhara Panḍita was again reciting Śrīmad Bhāgavatam to Mahāprabhu. What section were They reading? When Kṛṣṇa disappeared from rāsa-līlā, Mahāprabhu and Gadadhara Panḍita were both singing and weeping with tears, tava kathāṁ tam tapta-jīvanam, kavibhir iditam kalaṁśāpaham, śravāna-māṅgalaṁ śrīmad ātaṁ, bhuvī ṣrānti ye bhūri-dā jánanā (S.B. 10.31.9). Gadadhara Prabhu recited in such a mood of separation that Mahāprabhu’s heart was melted. He began to weep. Suddenly He ran toward the temple, went to Gopinātha and mixed in Him. Gadadhara Prabhu was waiting for Caitanya Mahāprabhu to return but He never returned, never returned. Gadadhara Panḍita fainted and fell down rolling on the earth. “O Mahāprabhu, where did You go? You’ve left us!”

In the mature stage of prema, māha-viraha agni comes, like koti koti pralayāgni. At the time of devastation the whole world is burning in that fire coming from the third eye of Śankara. The fire of separation is lakhs and lakhs times greater than that; it is very painful. One moment of separation is excruciating, ārī, pain, comes. In separation the gopīs call out, “O Kṛṣṇa, where You are, where You are?” Like this. The pain of this viraha becomes a very anirvacanīya sampatti, indescribable wealth. And in this stage this wealth dances over all kinds of happiness, on the heads of all ānanda. And that is called vipralambha rasa. Externally it appears more painful than the heat of crores and crores pralayāgni, fire of destruction. But yet anirvacanīya ānanda [indescribable happiness] comes. By seeing this Kṛṣṇa melts.

So Caitanya Mahāprabhu was melted by Śrīla Gadadhara Pandit’s viraha agni. We cannot understand this until we will be in Vraja and feel separation ourselves. We cannot describe it to anyone, but it is highest experience. If we don’t know what is separation, then we cannot taste meeting with Kṛṣṇa. So Kṛṣṇa is melted to see the devotees’ stage of separation mood. In our sādhana stage we will have to feel some separation. If you are not feeling separation for Kṛṣṇa, how we can do anything for Him? We cannot do any sādhana. But if we are feeling separation, then that is sādhana actually. Then more and more our bhakti will develop. And when we will come to bhāva dasā, then some abhāsa [hint] of that viraha agni will manifest in our hearts. Śidhā śārīra will come in this stage.

Ordinary persons cannot know what is that separation mood. When they witness it, they sometimes laugh. One time Devānanda Panḍit was reading Bhāgavatam. When Śrīvasa Panḍita heard this śloka, barhāṣādī (S.B.-10.31.5) nāta-vara vapuḥ, he fell down rolling on the earth and weeping bitterly. All the pañcitas of Navadvīpa were laughing at him and joking. They took his body and threw him out of that school. Hearing this, Caitanya Mahāprabhu became very furious. “They don’t know Bhāgavat even, so they laugh and joke.” So Śrīmad Bhāgavat is telling, muktī sādāti sva-bhakti yogam...” Kṛṣṇa can easily give liberation and all worldly things. He will also very easily bestow mukti, but this prema Kṛṣṇa does not give. Why? Because they do not realize the separation mood. Instead they laugh and joke at the devotees. That is why Kṛṣṇa does not give them prema. He gives to rare persons only, very rare, very rare. So Bhaktivinoda Thākura is one of these rare persons, being the incarnation, the manifestation of Śrīla Gadadhara Panḍita, gaurā sakti svarūpaya. Gaura-sakti is Gadadhara Himsel and He is Śrīmati Rādhikā Herself. So if we will take shelter at the lotus feet of Gadadhara Panḍita and Bhaktivinoda Thākura, then we will come in the process and very quickly we will enter in bhakti realm, suddha bhakti realm, gaura premanande!
Śrī Sanātana Gosvāmī

Vandanā

vairāgya-yug bhakti-rasaṁ prayatnaṁ
apāyaṁ mām anabhīṣpum andham
kr̥pāmbudhir yaḥ para-duḥkha-duḥkhi
sanātanāṁ taṁ prabhun āśrayāmi

Vilāpa-kusumāñjali 6,

Śrīla Raghunātha Dāsa Gosvāmī

anvaya (natural order of word meanings)—
kr̥pāmbudhiḥ—ocean of mercy; para-duḥkha-duḥkhi—
distressed by other’s miseries; yaḥ—that Śrīla Sanātana
Gosvāmī; andham—blinded by ignorance; anabhīṣpum—unwilling; mām—to me; vairāgya-yuk
bhakti-rasam—renunciation that is linked with the mel-
lows of devotion; prayatnaḥ—endeavoring very di-
ligently to help; apāya—cause to drink; taṁ prabhun
sanātanam—of that śikṣā-guru Śrīla Sanātana
Gosvāmī; āśrayāmi—I accept as my āśraya, sōle
refuge or full shelter.

I take full shelter of my śikṣā-guru, Śrīla Sanātana
Gosvāmī, who is an ocean of mercy, who is so dis-
tressed to see the miseries of others though I am blinded
by ignorance and unwilling to drink the nectar of bhakti-
rasa, or the mellow of spontaneous loving service
which is linked with renunciation, with great care and
diligence he made me drink it.

Purport

Śrīla Bhaktivedānta Nārāyana Mahārāja

vairāgya-yug bhakti-rasaṁ prayatnaṁ, apāyaṁ
mām anabhīṣpum andham, kr̥pāmbudhir yaḥ para-
duḥkha duḥkhi, sanātanāṁ taṁ prabhun āśrayāmi...anabhīṣpum andham, andham: “I was un-
aware of rāgānūgā-bhakti.” He is telling it by namrta
or politely. He had heard something of rāgānūgā
bhujana also from Svarūpa Damodara and Caitanya
Mahāprabhu, but from Rūpa Gosvāmī, he had gotten
so many things. Yet he is saying that, “I was andha, I
did not know anything from this rasamayi bhakti about
Kr̥ṣṇa, Rādhā, and the gopīs; and Vraja bhava—I also
had no wish to have this.”

If we had not come to our Gurudeva, we would be
quite blind for all these things. Now we think how
obligated we are. At first we had nothing, but now we
think how obligated, how indebted we are to our Gur-
udeva. Perhaps if we gain more, we will feel more
indebtedness to our Gurudeva.

So anabhīṣpum, not wanting that bhakti, but yet
Sanātana Gosvāmī gave it by force. “I was not in a
mood to take it. But if a mother gives medicine to her
son and he is not willing to take, she gives it by force
to him.”

Prayatnaṁ means carefully. When Raghunātha Dāsa
Gosvāmī lived at Rādhā-kuṇḍa, Sanātana Gosvāmī used
to come from Vṛndāvana to do parikramā of Govard-
hana. Why did he do parikramā. Did he gain any-
thing himself? No, he did it for others. yad yad ācarati
śreṣṭhas, tat tad evetaro janaḥ (BG. 3.21). But it is not
a fact that he did it for all general persons. He did it
also for them, but this ratio is very little. Raghunātha
Dāsa Gosvāmī is telling, “He used to go only for me.”
That is called prayatnaṁ. He did it to give his associa-
tion to Raghunātha Dāsa Gosvāmī.

For instance, if I like to be in Vṛndāvana, why do I
live in Mathurā? Why? Is there any good benefit for
me to be in Mathurā? Some rupees? Some delicious
food? Or sneha of Mathurā vāsīs? Why I am living
here? In being in Mathurā I will achieve more rāgānūga
bhakti, and the mercy of Śrīmati Rādhikā and maitijāris?
No, there is something else. In Śrīmad Bhāgavatam
(1.13.10) there is a śloka:

bhavad-vidhā bhāgavatās
tīrtha-bhātāṁ svayam vibho
tīrthi-kurvanti tīrthāṁ
vāṁtāḥ-sthena gādābhīrtā

“My Lord, devotees like your good self are verily
holy places personified. Because you carry the Person-
ality of Godhead within your heart, you turn all places
into places of pilgrimage.”

This is a very important śloka. Yuddhiṣṭhira Mahārāja
is telling it to Vidura. After the great war Vidura was
returning home to the Raj palace of Yuddhiṣṭhira
Mahārāja. Yuddhiṣṭhira Mahārāja became so glad. Or
this śloka has been told by Nanda Bābā for Garga rṣī.
He is telling that, “For daksinā you have not come, I
know.” Bābājis and priests come to their vajman, one who performs a yajña or sacrifice, only for daksinā yajña and will wait at his home only until that daksinā is paid. As soon as the daksinā is paid, they certainly return to their abodes.

So here Nanda Bāba is telling Gargācārya that, “Actually you have no reason to come here. You have no self-interest, but you have come to me only because I am a wretched grhastha and you go to grhasthas only to give them Kṛṣṇa bhakti. You have no self-interest. bhavad-vidhā bhāgavatās, you are bhāgavat. “Who is bhāgavat?” The one who has bhakti with kṛṣṇa svayam bhagavān is bhāgavata. The symptoms of bhāgavats has also been written in some slokas, that all the wealth of the whole universe cannot change the idea of a bhāgavat, what to speak of daksinā or anything. “So you have not come for this, any self-interest, but for the good of my own self or of any wretched grhastha who has fallen in the waterless well. You have come to give mercy.”

So Sanātana Gosvāmī was going to Govardhana and Rādhā-kuṇḍa, and Raghunātha Dāsa Gosvāmī is telling, “You are only coming now and then for me. To see how this orphan boy is doing. Always telling me the pastimes of Kṛṣṇa and how to serve Kṛṣṇa.”

One day Raghunātha Dāsa Gosvāmī was sitting under the open sky doing his bhajana. Two tigers came. They drank water and again went away. From a distance Sanātana Gosvāmī was watching this. When the tigers left, Sanātana Gosvāmī went to Raghunātha Dāsa Gosvāmī, “Oh, Raghunātha Dāsa Gosvāmī, you should not do like this. I will build a hut for you. By my special order, you will have to do your bhajana in that.” He could not refuse it. Sanātana Gosvāmī made a hut and from then he used to live in that hut, chant harināma and do all other activities.

Even though Rūpa and Sanātana, especially Sanātana Gosvāmī, used to see him as a younger brother, Raghunātha Dāsa Gosvāmī always used to see them as his gurus. Sanātana Gosvāmī and Rūpa Gosvāmī never saw him as a disciple. Never a disciple but a godbrother, they were all godbrothers, because they saw Caitanya Mahāprabhu as their guru. guru-kinkara haya manya se amāra (Cc. M.10.142) Guru svaka, the servant of guru, we respect so much. So Sanātana Gosvāmī and Rūpa Gosvāmī always saw Raghunātha Dāsa Gosvāmī as a younger brother, but he never saw them as godbrothers, but always like his own gurus.

We should also have among us that behavior and that will create love among us. But when we think, “I am guru. He does not know. He has not served Gurdema. He is not a good servant of our Gurdema. He does not know any sidhanta,” then there will be quarrel and now this is what is going on. “I am the only acarya and all others are not qualified.” Where hating and doing like this are going on it is kāli-rāja.

Vairagya-yug-bhakti. There are two kinds of bhakti. One is only bhakti and one is bhakti with vairagya. Vairagya means visesā rūpa rāga, anurāga. This is the most important thing, visesā rūpena rāga. When there is the topmost affection, anurāga, then no attachment to sense enjoyment will remain. This is the definition of vairagya. Outwardly we will see that he has no attachment to any other thing, only attachment to bhakti, to the service of Rādhā and Kṛṣṇa. So Sanātana Gosvāmī has given him vairagya-yug-bhakti.
Fourth Ray The Six Gosvāmīs

In Caitanya Mahāprabhu’s life we also see vairāgya-yug-bhakti. When Caitanya Mahāprabhu sees His followers do bhakti with vairāgya, He is so much pleased. He wants that every one of His bhaktas should be akiñcana and niskīñcana. But we don’t want to become like this and that is why so many problems come.

Vairāgya-yug-bhakti. If we have any attachment anywhere other than Kṛṣṇa, anywhere, in name and fame, women, artha, wealth, kāhuṇā, food, kāminī, women, kañcana, gold, then bhakti will be so remote, very, very remote. So, vairāgya-yug-bhakti.

Āhār nidrā cāri daṇḍa. āhār nidra means eating, drinking, and sleeping. Cāri daṇḍa is 96 minutes, which is half a prahara. So seven and a half prahars they spent remembering the pastimes of Kṛṣṇa, asaḥ kāliya lilā. And also some days they didn’t eat or sleep at all.

Kṛpāmbudhir yah. Sanātana Gosvāmī is kṛpā samudra, an ocean of mercy, to the greatest extent of mercy. He can give Rādhā’s mercy also. He can pray to Śrīmati Rādhikā, “Oh, you should give him mercy.”

As to Lalitā:

yāṁ kām api vraja-kule vṛṣabhānu jāyāḥ
prekṣya sva-paśa-pada-vīṁ anurūdhyamānanāṁ
sadyas tad iṣṭa-ghatanena kṛtārthhayantīṁ
devīṁ gunaṁ sulalitaṁ lajitāṁ namāmi

Śrī Śrī Stava-mālā, Śrī Lalitāstakam 7,
Śrīla Rūpa Gosvāmī

“I offer praṇāma unto the supremely charming Śrī Lalita-devi, the treasure-house of all good qualities. Upon seeing any young maiden anywhere in Vraja and discerning that she is inclined towards her priya-sakhī Śrīmati Rādhikā, Lalitā immediately fulfills all of that maiden’s internal desires and satisfies her completely.”

Any kisorī or girl is going in Vraja, “Oh, where are you going?” That kisorī is answering, “I’m going to Varsana.” Or, “I’m going to Yaśāt.” Or, “I’m going to Rādhā-kuṇḍa.” “Why are you going there?” “I am going there in hope that Śrīmati Rādhikā will keep me as a pālya dāsī, an intimate maidservant.” It is very hard to achieve this, but when Lalitā knows that she wants to be a pālya dāsī of Śrīmati Rādhikā, she at once tries to give the bhāva of pālya dāsī and orders Śrīmati Rādhikā, not praying, orders, “Keep this girl as Your pālya dāsī. I am writing her name in my register that she is a pālya dāsī of Śrīmati Rādhikā.” Rādhikā can-not disobey. She is bound to obey the orders of Lalitā. So, yāṁ kām api vraja-kule vṛṣabhānu jāyāḥ, prekṣya, if she sees any sign that she wants to become a pālya dāsī, she certainly at once tells it to Śrīmati Rādhikā and Rādhikā obeys her orders.

This is kṛpāmbudhir. After this kṛpā, no kṛpā is also kṛpā. So this is kṛpāmbudhir yah, because Sanātana Gosvāmī is Lavaṅga Mañjarī.

Para-duḥkha-duḥkhi, he is always unhappy by seeing the unhappiness of any jīva. The jīva soul is not telling to Sanātana Gosvāmī, “You should have mercy upon me,” but he is thinking, “They are pots for mercy, but they don’t want my mercy.” So even if a person doesn’t want Sanātana Gosvāmī’s mercy, he goes to that person. “Can you give me some water to drink?” Why is it that he wants to give his mercy? He makes sukkri, so he goes in every village and contacts with so many visāyis, materialistic persons. In a grhaṭha’s home he goes, “Oh, I have heard that your daughter is to be married.” “Marriage has been done.” “How she is?” He takes every samācāra or samvada, conversation, news of that. He has no need. But he has a need. What need? Somehow he will give this person bhakti by his association. He will tell, “Your father is very ill. Oh, try to do Hare Kṛṣṇa, Hare Kṛṣṇa, Hare Kṛṣṇa and he will be better.” In all different kinds of ways he gives his mercy, this is the sign of para-duḥkha-duḥkhi. For one’s own self, nothing to be gained.

Sanātanam tan prabhum āśrayāmi. He is addressing Sanātana Gosvāmī as a prabhhu. Who is prabhhu? Mahāprabhu is mahāprabhhu. And two are prabhhu, Nityānanda Prabhu and Advaita Prabhu. One who can give anything to any person and bring up anyone, he is called prabhhu. He should be a master of all things. If I will ask that, “I want a son. Give me a son.” Can you give? You cannot give. I will say, “Give me five ruppees.” That you can give, What you have you can give, but what you have not you cannot give. But Sanātana Gosvāmī can give anything that we want, so he has called him prabhhu. “You can give me also that thing, that is Rādha-pada-dāsya, service at Rādhā’s feet, and you are a master at that. You have in your treasury that thing, you can supply me. So prabhhu āśrayāmi, I am taking s helter of your feet.”
Śrī Caitanya-Caritāmṛta
Daśa-Mūla

(Ten Essential Verses on Caitanya Caritāmṛta)

Śrīla Bhaktivinoda Thākura

I. Pramāṇa—Proof

(1)
veda-śāstra kahe—‘sambandha’,
‘abhidheya’, ‘prayojana’
—Cc. m. 20.124

The Vedic scriptures explain everything in terms of sambandha, the conditioned soul’s relationship with the Lord, abhidheya, the activities to revive that relationship, and prayojana, the ultimate goal of life.

(2)
parama īśvara krṣṇa svayam bhagavān
tāte buda, tānra sama kahe nāhi āna
—Cc. m. 21.34

The Supreme Lord is svayam bhagavān Śrī Krṣṇa; there is no one greater or equal to him in any way.

II. Prameya—Principles

Sambandha—Eternal Relationship

Krṣṇa-śakti—

(3)
krṣñera ananta-śakti, āte itina—pradhāna
‘cic-chakti’, ‘māyā-śakti’, ‘jīva-śakti’—nāma
—Cc. m. 8.150

Krṣṇa’s potencies are unlimited, but there are three primary divisions: cit-śakti, spiritual potency, māyā-śakti, material potency, and jīva-śakti, the living entities or marginal potency.

Krṣṇa-rasa—

(4)
kiṁvā, prema-rasamaya krṣñera svarūpa
tānra śakti tānra saha haya eka-rūpa
—Cc. a. 4.86

Or, She (Krṣṇamāyī) is identical with Krṣṇa’s svarūpa or personality, for She embodies the full mellows of prema. His śakti or internal potency is identical with Him.

Jīva-tattva—

(5)
vibhinnāṁśa jīva—tānra śaktite ganana
—Cc. m. 22.9

The jīvas are part and parcel of the Lord’s plenary potency; they are countless.

Buddha-Jīva—conditioned souls

(6)
krṣṇa-nitya-dāsa tāhā bhuli’ gela
ei dose māyā tāra galāya bāndhila
—Cc. m. 22.24

The living entities are the eternal servants of Krṣṇa; forgetting this, they become bound by the throat by māyā, the deluding potency, for this fault.

Muktī-Jīva—liberated souls

(7)
bhramite bhramite yadi sādhu-vaidya pāya
—Cc. m. 22.14
After wandering throughout the universe one gets the relief of an actual sādhhu.

tāṅra upadeśa-mantre piśācī palāya
—Cc. m. 22.15

By receiving the mantra and its subsequent instructions one is protected from the witch called māyā.

Prayojana—the Ultimate Goal of Life

ei ‘suddha-bhakti’, ihā haite premā haya
—Cc. m. 19.169

Pure devotional service in this world is prema. sei premā—‘prayojana’ sarvānanda-dhāma
—Cc. m. 23.13

That prema is the ultimate goal and the blissful abode of all.

Jīva, Īśvara and Māyā — mutual relationship

avicintya-sakti yukta śrī bhagavān
icchāya jagat-rūpe pāya parināma
—Cc. a. 7.124

Śrī Bhagavān is possessed of inconceivable potencies; by His Divine Will He has transformed the material word.

kṛṣṇera ‘taṭhasthā-sakti’, bhedābheda-prakāśa
—Cc. m. 20.108

The jīvas are Kṛṣṇa’s taṭhasthā-sakti, marginal potency, and are manifested as simultaneously one and different.

Abhidheya—the Principles

anya-vāñchā, anya-pājā chādi’ jñāna ‘karma’
nukūlya sarvendriye kṛṣṇānuśilana
—Cc. m. 19.168

Giving up jñāna, calculation, karma, mundane works, and other forms of desires and pājās, engage all the senses in the favorable cultivation of Kṛṣṇa’s service.

kṛṣṇa-bhakti—abhidheya, sarva-sāstra kaya
—Cc. m. 22.5

All sāstras explain that kṛṣṇa-bhakti, activities in devotional service, is abhidheya.

The author of Caitanya-caritamṛta, Kṛṣṇadāsa Kaviṛāja Gosvāmī, was an inhabitant of Vṛndāvana and a great devotee. He had been living with his family in Katwa, a small town in the district of Burdwan in Bengal. His family also worshiped Rādhā-Kṛṣṇa, and once when there was some misunderstanding amongst his family about devotional service, Kṛṣṇadāsa Kaviṛāja was advised by Nityananda Prabhu in a dream to leave home and go to Vṛndāvana. Although he was very old, he started out that very night and went to live in Vṛndāvana. While he was there, he met some of the Gosvāmis, principal disciples of Lord Caitanya Mahāprabhu. He was requested to write Caitanya-caritamṛta by the devotees of Vṛndāvana. Although he began this work at a very old age, by the grace of Lord Caitanya he finished it. Today it remains the most authoritative book on Caitanya’s philosophy and life.
Śrī Upadeśāmṛta

Nectar of Instruction

A Lecture by
Śrīla Bhaktivedanta Nārāyana Mahārāja

Slokas 9 and 10
San Francisco, 30 May 97

vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād
vṛndāvanyam udāra-pānī-ramanaṁ tatrāpi govardhanah
rādhā-kunḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
kuryād asya virājato giri-tate svēm vivekā na kah

dāsa. Presently there is a large lake known as Rādhā-kunḍa there. Śrīla Rūpa Gosvāmī has given much stress to Rādhā-kunḍa because of Śrī Caitanya Mahāprabhu’s desire to find it. Who, then, would give up Rādhā-kunḍa and try to reside elsewhere? No person with transcendental intelligence would do so. The importance of Rādhā-kunḍa, however, cannot be realized by other Vaiṣṇava sampradāyas, nor can persons uninterested in the devotional service of Lord Caitanya Mahāprabhu understand the spiritual importance and divine nature of Rādhā-kunḍa. Thus Rādhā-kunḍa is mainly worshipped by the Gauḍiya Vaiṣṇavas, the followers of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu."

SNM: Reading all these explanations, one may question why Caitanya Mahāprabhu glorified this Rādhā-kunḍa so much. What is Rādhā-kunḍa? It is merely a lake, not so big, and very small in comparison with the ocean or any great lake like the Caspian. In India there are many lakes that are thousands and thousands of times bigger, like Čila Hṛda, Čila Lake, and so many others. Why is Caitanya Mahāprabhu glorifying Rādhā-kunḍa? If you will ask, then some may accuse you of being sahajiyā, just for asking. But if someone is investigating the glories of Rādhā-kunḍa and reads this description from Caitanya-caritāmṛta, automatically this question will arise.

Also, he will see that Rādhā-kunḍa is closely connected to Śrīmati Rādhikā. What is the glory of Śrīmati Rādhikā? If someone wants to know all these things, naturally this understanding will come. Swāmījī [referring to Śrīla A.C. Bhaktivedānta Swāmī Mahārāja affectionately] is telling that Rādhā-kunḍa is worshipped almost exclusively by the Gauḍiya Vaiṣṇavas, the followers of Caitanya Mahāprabhu. Other sampradāyas, like Nimbarka, Rāmānuja, Madhva, have no connection with Rādhā-kunḍa. They don’t know all these secret things about this special lake. But those in the family of Caitanya Mahāprabhu have so much deep honor and regard for Rādhā-kunḍa. They esteem Rādhā-kunḍa more than Varṣāṇā, more than Rāval, the birth place of Śrīmati Rādhikā, more than Nandagaon, more than Govardhana, more than Vṛndāvana, and anywhere else. Why? What is there? Is there any beautiful mountain, river, any well-decorated forest? We see nothing extraordinary there. Then why? Curiosity will arise. This kunḍa is itself. Herself, Śrīmati Rādhikā. Śyāmakunḍa is also Himself the embodiment of the Supreme Personality of Godhead, that is Vrajendra-nandana, Rādhā-kanta, Kṛṣṇa Himself. No difference at all. Rādhā and Kṛṣṇa mix together in Vṛndāvana, and also...
at Govardhana they meet. They perform rāsa in both places also. So what is so special about Rādhā-kunḍa? Here Kṛṣṇa is always controlled by Śrīmati Rādhikā, and here Śrīmati Rādhikā is called svādīna-haṁtṛka. But if we don’t know anything about these things, then how can we glorify Rādhā-kunḍa? How? It is very rare to be able to appreciate these glorifications. But if you are not even hearing these things you will not be qualified in lakhs and lakhs of births.

If someone has not yet become very pure or has not yet developed so much love and affection that he is qualified to hear, then what do to? Shall we be forever hopeless for this? No, don’t be hopeless. Someone may still be having all kinds of anarthaḥ but if he has some interest to hear all these things, then that is his qualification. Even if at that time so many anarthaḥ are there, if he has honor and some greed to hear all these things, then that greed is the qualification to hear.

A devotee born in a brāhmaṇa family may have cultivated his regulative bhakti for lakhs of births. He may have very few anarthaḥ but if he has no honor, no ruci to hear, then he is disqualified from hearing. He cannot be qualified. But a third-class bogus person, like Bilvamangala, entangled always in lust for a prostitute, immediately awoke when his prostitute was singing:

rādhā-rāmaṇa-hari govinda jaya jaya
rādhā-rāmaṇa-hari govinda jaya jaya
govinda jaya jaya gopāla jaya jaya
gopāla jaya jaya govinda jaya jaya
rādhā-rāmaṇa-hari govinda jaya jaya
rādhā rādhā rādhā jaya jaya jaya jaya jaya jaya
śrī rādhā rādhā rādhā jaya jaya jaya jaya jaya jaya
śrī rādhā rādhā rādhā jaya jaya jaya jaya jaya jaya
śrī rādhā rādhā rādhā jaya jaya jaya jaya jaya jaya
śrī rādhā rāmaṇa-hari govinda jaya jaya jaya

When the prostitute would be quite absorbed in singing this kīrtana, Bilvamangala used to become attracted and also become absorbed. So this is the qualification, regardless of whether one is a lusty, wretched person with no qualifications, no education, nothing. This taste for hearing about these topics is alone the only required qualification.

kṛṣṇa-bhakti-rasa-bhāvīta matiḥ
kriyātām yadi kuto 'pi labhyate
tatra laulyam api mālyam ekālaṁ
janma-koti-sukṛtāṁ na labhyate
(Cc. m. 8.70)

“Pure devotional service in Kṛṣṇa consciousness cannot be had even by pious activity in hundreds and thousands of lives. It can be attained only by paying one price—that is, intense greed to obtain it. If it is available somewhere, one must purchase it without delay.”

Sukṛti impressed by lakhs and lakhs of births will not help. But the qualification can come easily if you hear from a devotee like Rāya Rāmānanda, Svarūpa Dāmodara, Rūpa Gosvāmī, or their followers, who tell the pastimes of Kṛṣṇa so sweetly. Their mati, their hearts, are always immersed in this ocean of love and affection for Śrīmati Rādhikā. Eligibility does not require any worldly qualification, nor is any spiritual quality required. The only requirement is some taste to hear. This ruci to hear can come either from impressions from past lives or newly formed in this life, no harm. If it is coming from past lives, then it is much stronger. And if it is coming from newly acquired impressions, it will still yield so many fruits. So only to have some taste to hear these things is of value, nothing else.

So Śvāmījī is explaining that other sampradāyas have nothing to do with Rādhā-kunḍa. But why is Rādhā-kunḍa so supremest? Why? premāṁtrāplāvanāt kuryād asya virājato giri-tate sevāṁ vivekā na kah. premāṁtrāplāvanāit.

Sometimes in a river a flood comes. Why a flood comes? What is the reason?

Devotee: The river cannot contain so much water, so the water overflows. This is called flood.

SNM: The river is so little, so small, narrow, and then so much heavy water comes. The river cannot contain all the water so it overflows here and there. Here in Vṛndāvana there is a controlled flow. At Govardhana the flow is greater, but it can still be controlled. But in Rādhā-kunḍa, oh, so much flood! The whole of Vraja Vṛndāvana is inundated. Even Kṛṣṇa comes and is submerged in the flood, sometimes playing in the waves, going here and there. Śrīmati Rādhikā is floating on that flood, and both of them are controlled only by premāṁtrāplāvanāit. Premā is Their karta, supreme doer. So by prema Kṛṣṇa is dancing, Rādhā is dancing, the gopīs are dancing, all Vrajavāsīs are dancing, everything, prema herself is also dancing, and whomever it touches, all will dance.

So premāṁtrāplāvanāit. Premā is in Vṛndāvana, in Vraja, in Gokula. In Gokula there is plenty of vātsalyarasa, in Nandagon plenty of vātsalya plus sakhyā. Sometimes separation mood is there. In Govardhana
all are there but controlled, but in Rādhā-kuṇḍa prema cannot be controlled. Herein lies the glory of Śrīmatī Rādhikā. In Rādhā-kuṇḍa and Śyāma-kuṇḍa Kṛṣṇa is not prominent. So who is prominent? Śrīmatī Rādhikā! Feeling separation, sometimes Kṛṣṇa goes there and, praying to Śrīmatī Rādhikā, takes bath three times in Rādhā-kuṇḍa. He prays to Śrīmatī Rādhikā by chanting Her mantra with folded hands, in a humble position. Kṛṣṇa becomes just like a devotee and prays for Śrīmatī Rādhikā's mercy, “When will You be pleased? When will You be pleased?”

_Raghunātha Dāsa Gosvāmī has told, “O Rādhā-kuṇḍa, you are yourself Śrīmatī Rādhikā. Only to give mercy to the devotees serving here you are visible like a kuṇḍa. So you have so much mercy, more than Śrīmatī Rādhikā Herself. You are here always like a kuṇḍa. Anyone can touch, anyone can take bath, anyone can pray…” Kṛṣṇa Himself prays like this.

But why all these things? Why Śrīmatī Rādhikā is always there? Why? There are so many things to know. So many pastimes take place at Rādhā-kuṇḍa, Śyāma-kuṇḍa that Brahma, Śaṅkara and all want to live there but cannot. Have you heard that Hanuman wants to come in Vraja, but he never comes. Why? Can you say? He fears, “I may do offense there.”

One time Brahma went to Vraja to witness the glories of Kṛṣṇa, but he wanted to see His glory by his own effort. That is why he stole the cowherd boys and calves, and thus behaved very badly. So Hanuman is telling, “I am bandhar, monkey. I may do some offenses. If I see that Yaśodā Maiyā is twisting Kṛṣṇa’s ears, then I may take my gadā, club, and what will happen if I act like that?” So he fears, “I should not go to Vṛndāvana, otherwise I may do so many wrong things, so I should not go.”

That is why general devotees don’t go to Rādhā-kuṇḍa and they cannot know the glory of Śrīmatī Rādhikā. You want to see Rādhā-kuṇḍa? Come with me, follow me...

First we come to Kusuma-sarovara, and from there the fabulously beautiful Rādhā-kuṇḍa begins. In the very middle of Rādhā-kuṇḍa, in the water, is Svananda-sukhada-kuṇja—very beautiful groves with fragrant flowers, peacocks, cuckoos. Śrīmatī Rādhikā’s younger sister, Anāṅga maṇjarī, has decorated it for Rādhā and Kṛṣṇa so beautifully. And at the eight corners of Rādhā-kuṇḍa are the eight spectacular kuṇjas of Lalītā, Viśākhā, Citrā, Campakalatā, Tungavidyā, Indulekha, Raṅgadevī, and Sudevī. Then, surrounding this inner circle are thousands and thousands of more very beautiful groves. In addition to all these, Rūpa, Rati, Lavaṅga, Guṇa maṇjarī, Maṇjavallī maṇjarī, Kasturi maṇjarī, Vilāsa maṇjarī, and so many other maṇjarīs have their kuṇjas everywhere!

_Around Śyāma-kuṇḍa, the eight prominent sakhās, Dāma, Śrīdāma, Vasudama, Stoka-Kṛṣṇa, Lavaṅga, Arjuna and all, have their kuṇjas, but they have given them to the sakhīs. The sakhās don’t live there. Sometimes they come but very rarely, only when Kṛṣṇa wants. And there Kṛṣṇa and Śrīmatī Rādhikā with all Her sakhīs are singing, dancing, and doing so many things. Śrīmatī Rādhikā with all Her sakhīs lives there, pleasing and serving Kṛṣṇa, and especially Kṛṣṇa is serving Śrīmatī Rādhikā. This place is called mahā-yogapītha. In Vṛndāvana where is the yogapītha?_
Vamśi-vata, the site of rāsa-līlā, where Kṛṣṇa was dancing and singing with the gopīs. But Rādhā-kunḍa is mahā-yogapītha, so much more prominent than Vamśi-vata. These pastimes are so fantastic and are always going on. You cannot even imagine them. So among all the līlā-sthalīs Rādhā-kunḍa is so exalted.

When Caitanya Mahāprabhu came Rādhā-kunḍa was like a small pit, having only a very small amount of water. Caitanya Mahāprabhu discovered the place and asked, “Where are Rādhā-kunḍa and Śyāma-kunḍa?” The name of that village was Aritgaon. Aritgrama means Arītāsura-gaon, Arītāsura, Vṛṣabhaśura, so Aritgaon. “So this is Aritgaoon, but where are Rādhā-kunḍa and Śyāma-kunḍa?” He asked from so many old persons. They told, “We don’t know where Rādhā-kunḍa and Śyāma-kunḍa are, but we know that this is Kali-khet and this is Gauri-khet.” Kali-kṛṣṇa means black field and Gauri means golden field. O Kali? Kali means Kṛṣṇa, so here is Kṛṣṇa’s kunḍa. It is not kṛṣṇa but kunḍa. And Rādhā-kunḍa they were calling Gauri-kṛṣṇa. It’s not actually Gauri-kṛṣṇa but Gauri-kunḍa. Mahāprabhu took bath there and declared that this is Śyāma-kunḍa and the other is Rādhā-kunḍa.

Then Mahāprabhu left and discovered Vṛndāvana Dhāma. We know that at first Kāmīyavana was called Vṛndāvana. Caitanya Mahāprabhu explained that in Kāmīyavana Yamunā is not there, nor is Govardhana nearby. Here, there is no Kālīya-hṛda, no Brahma-hṛda, Brahma-kunḍa, Vamśi-vata, Keśi-gaṇa, so how can it be Vṛndāvana? Vallabha-cārya came to Caitanya Mahāprabhu, saying that Kāmīyavana is Vṛndāvana. But Caitanya Mahāprabhu corrected him, “No, This is Kāmīyavana and there is Vṛndāvana.” Caitanya Mahāprabhu discovered all the forests and all the pastime places.

One day Emperor Akhbar, the Mohammedan king, was coming with his armies with lakhs and lakhs of horses and soldiers. His horses and elephants were so thirsty. The Emperor himself was also thirsty. He was passing that way and he asked someone there, “Is there any big pond where we can take water?” The villagers told, “No. There is not such a big pond, but you can take water from this Kali-khet and Gauri-khet.” The Emperor objected, “There is not enough for even one horse or any elephant. They can take all the water.”

The villagers said, “Don’t worry. You should bring all here.”

And he came with all his soldiers, elephants and horses. There were lakhs and lakhs of horses and so many elephants! They began to drink, and the water never finished. All were satisfied, and still there was more water. The Emperor was very impressed and he wanted to enlarge the pond but he could not do. So after this Raghunātha Dāsa Gosvāmī came and wanted to restore the ponds. But he was so much worried because the kunḍas are cintāmani. The water is svāyam āmṛtām, nectar personified. So then he was repenting, “Why do I wish to improve the kunḍas?” At the same time a very big businessman, a paīsa-walla, came there and told, “Badrinarāyaṇa has sent me and told me in dream that ‘you should go to Rādhā-kunḍa and tell Raghunātha Dāsa Gosvāmī that I have ordered you to give money to restore the kunḍas and make them very nice’. The businessman went to Raghunātha Dāsa Gosvāmī and told him, “I want to help you in this work.”

Raghunātha Dāsa Gosvāmī refused, “I don’t want to do this sort of thing.” Then Badrinarāyaṇa came in Raghunātha’s dream and told him, “You must do this.”

Raghunātha accepted some money and managed the work. First he dug Rādhā-kunḍa in four corners, making it very square, because Śrīmatī Rādhikā is so saral, simple. When he began to excavate Śyāma-kunḍa, he wanted to make it square also. There were so many trees here and there that needed to be cut down. But in the night they were weeping and praying, “O Raghunātha Dāsa Gosvāmī, don’t cut us. We are here doing arādhaṇa of Kṛṣṇa on the bank of Śyāma-kunḍa, so don’t disturb us.” So, Raghunātha concluded, “O, Kṛṣṇa wants His kunḍa to be crooked like Himself.” Kṛṣṇa is always crooked, everything about Him is crooked. Thus Raghunātha gave Śyāma-kunḍa its irregular form and this is the very shape that we see today.

One time Rādhā and Kṛṣṇa were playing here. At once a demon in the shape of a bull came and wanted to kill Kṛṣṇa and all others. Kṛṣṇa suddenly took the two hind legs of the bull, whirled him around in the sky and threw him. Immediately he died. The gopīs were there and told Kṛṣṇa, “You cannot touch us because you have done go-hatyā, killing of a cow.”

“I have not killed a cow. He was a demon in the shape of a bull.”

“But You have killed it, so You cannot touch us.”

“Then what will I do? Without touching you I cannot live.”

“You should become pure.”

“How?”

“Go to the sagar, ocean, and all tīrthas of the world. Take bath and then come.”

Kṛṣṇa smiled and called all the tīrthas there. They
came in their personified forms and were praying, “What service may we do for You?”

“You should become the water in this place.” And with His heel Kṛṣṇa made an impression, and that became a very big pond.

Then at once, paśaṇi prakātama, they all became water and the pond was filled. Kṛṣṇa took bath and said, “Now I am pure. I can touch you?”

“Śrīmatī Rādhikā, we want to serve You. Why are You going there?”

Their humble prayer touched Śrīmatī Rādhikā’s heart. She was so pleased and allowed them to fill Her kūṇḍa. At once a channel was made between the two ponds and the waters entered Rādhā-kūṇḍa. Kṛṣṇa took bath, and then He touched all the gopīs. This is Rādhā-kūṇḍa. Here Śrīmatī Rādhikā is Herself Rādhā-kūṇḍa.

“śrī-vṛndāvipinam suramyam api tāc chrīman-sa govardhanam

Never, never. We will make our own pond without Your help. You should take bath there and then You will be pure.” Śrīmatī Rādhikā and Her sakhīs excavated and filled Rādhā-kūṇḍa with their own hands. It became a very big pond, but there was no water. From where the water should come? Kṛṣṇa offered, “Take from My pond.” And He told all the tīrthas that in a hidden way they should go in this new kūṇḍa.

The gopīs refused, “We don’t want to touch any of the water from Your kūṇḍa. We will go to Manasī Gaṅga in Govardhana, bring water from there, and we will fill up our kūṇḍa ourselves.”

They took lakhs and lakhs of pots and began to go, but all the tīrthas laid down on the way, weeping, and Kṛṣṇa is Kṛṣṇa-kūṇḍa, but the supremacy of Rādhā-kūṇḍa prevails.

Rūpa Gosvāmī has glorified Rādhā-kūṇḍa. Everywhere there is glorification of Rādhā-kūṇḍa. Swamiji is also telling that if anyone goes and touches the water and takes acamana, or if anyone goes and take bath, he will have the mercy of Śrīmati Rādhikā to serve Her there. We cannot tell any greater glory of Rādhā-kūṇḍa than this. So we should try to know what is Rādhā-kūṇḍa. It is superior to any other place in Vraja. It has been told that:
Devotee: (reading from Śrīla A.C. Bhaktivedanta Swāmī Mahārāja’s translation)

“In the sāstra it is said that of all types of fruitive workers, he who is advanced in knowledge of the higher values of life is favored by the Supreme Lord Hari. Out of many such people who are advanced in knowledge [jñānīs], one who is practically liberated by virtue of his knowledge may take to devotional service. He is superior to the others. However, one who has actually attained prema, pure love of Kṛṣṇa, is superior to him. The gopīs are exalted above all the advanced devotees because they are always totally dependent upon Śrī Kṛṣṇa, the transcendental cowherd boy. Among the gopīs, Śrīmatī Rādhārāṇī is the most dear to Kṛṣṇa. Her kunda [lake] is as profoundly dear to Lord Kṛṣṇa as this most beloved of the gopīs. Who, then, will not reside at Rādhā-kunda and, in a spiritual body surcharged with ecstatic devotional feelings [aprākṛta-bhāva], render loving service to the divine couple Śrī Śrī Rādhā-Govinda, who perform Their āstakālīya-lilā, Their eternal eightfold daily pastimes. Indeed, those who execute devotional service on the banks of Rādhā-kunda are the most fortunate people in the universe.”

SNM: I see that so many devotees go to Varsānā, so many, and they like it more. They want to go to Gahvarvana. Gahvarvana, you know? There, Managhar, Dan-ghar, Vilāsā-ghar, Mor-kutir, all are there. Śrīmatī Rādhikā plays with Kṛṣṇa in so many ways there. I think that all the Vrajavāsīs think that this Varsānā is superior to any other place. But they don’t know all these mysteries. Never can they know. If anyone wants to know the glories of Rādhā-kunda, they should read Brhad-Bhāgavatāmṛta, Seventh Chapter of first volume and also Seventh Chapter of second volume.

Why Rādhā-kunda is so significant? Why Kṛṣṇa has come from Vṛndāvana to live in Dvaraka? Why? An ordinary devotee cannot answer all these questions. Those who know the glories of Śrīmatī Rādhikā’s prema can tell something. Rohini-devī, the mother of Baladeva, Baladeva Prabhu, Uddhava, because he was there, and also after that Baladeva Prabhu went to Vraja, can tell something about this Rādhā-kunda and Vraja. Why Kṛṣṇa left Vṛndāvana, Vraja and He came to Dvaraka? There are so many reasons hidden behind this action. Kṛṣṇa wanted to satisfy the gopīs, but in Vraja He could not. na paray ‘ham niravadya-samyujam. Why? You know there are two elements in
prema—separation mood and meeting, sambhoga. When meeting with Kṛṣṇa, the gopīs become so happy. And in separation they become so unhappy. At that time no one can touch the glories of the gopīs; it is very high. When Uddhava went to Vraja, he saw the glories of the gopīs like the Himalaya Mountains, so high, and he felt insignificant like a particle of dust. Kṛṣṇa sent him to see the gopīs’ behavior and to realize all their moods. Kṛṣṇa tells to his friends in Dvārakā, “I want to be in Vṛndāvana, Vraja. I want to stay at Rādhā-kuṇḍa always, but I cannot. Why? Because the love and affection of the gopīs is so high that in separation they feel sambhoga, and in meeting they feel viraha. This is very, very painful for Me. One time Śrīmatī Rādhikā was sitting in My lap and Madhumārgala came. A bee was humming there and Śrīmatī Rādhikā was afraid. Madhumārgala saw Śrīmatī Rādhikā’s fear, so with a stick he chased that bee very far away. When he returned he told, ‘I have driven Madhusūdana away and he can never come again.’ Hearing this, She fainted and cried, ‘O Kṛṣṇa, O Kṛṣṇa, where are You?’ even though She was in My lap.”

She was in the lap of Kṛṣṇa, but feeling so much separation that She fainted. Once Kṛṣṇa had gone somewhere else, and Śrīmatī Rādhikā was feeling separation. Kṛṣṇa saw that in separation She became so absorbed that, seeing a tamal tree, She embraced it. “Oh, you have returned.” And She was laughing and joking and taunting that tree as if it were Kṛṣṇa. Sometimes He saw that in separation Śrīmatī Rādhikā was kissing the darkness, “O this darkness is Kṛṣṇa!” She wanted to embrace that darkness, thinking that it was Kṛṣṇa. Kṛṣṇa became so astonished. “What high class of prema is in Rādhā-kuṇḍa, in Śrīmatī Rādhikā?” He cannot satisfy them, because when He comes to satisfy them, playing with Him they think of future separation. Thus they are always feeling pain. “I cannot bear to see their pain. If they see Me, they will feel pain because they are more absorbed in separation, so I should not be here. I cannot satisfy them. At Rādhā-kuṇḍa this mood will increase. They will weep bitterly and will faint.”

Śrīmatī Rādhikā is telling to her sakhi, “Sakhi, I feel better when I become senseless. And at that time when I am senseless, I can forget all these things, so why do you try to bring Me back to My senses? At that time I am okay, but when I will return to My senses, then again I become distressed. So why do so? You are like My enemy.” Can any of you imagine these things? So this is the special glory of Rādhā-kuṇḍa, where all these moods are there, and prema is like a flood, where prema vai-citṛtya is there. There is Brahmara-gitā. Brahmara-gitā describes so many moods—citrajalpa, prajalpa, sujalpa, adijalpa, anujalpa, and so many more things. You cannot imagine. So I think that to only do vaidhi-bhakti amalgamated with karma and jñāna, oh, it will not be sufficient to come in the family of Caitanya Mahāprabhu in His sampradāya. If you want to be in Caitanya Mahāprabhu’s sampāra-dāya, you will have to do rūpanuga bhakti. What is rūpanuga? Some are saying, “O, don’t take the name of rūpanugā, otherwise you will be sahajīyā.” What is the significance of rūpanuga? We will have to know who was Rūpa Gosvāmī, what he did, what is his special service, what are his moods, and then we can be rūpanuga.

Rūpanugā means to serve Śrīmatī Rādhikā, nothing else. This book is just an outline giving some light on the subject. To enter this realm more deeply you must hear a realized soul explain all these things, and he can give you a deeper impression of this book. Śrīla Rūpa Gosvāmī has made it for only this purpose. Swāmīji did not write any explanation of Śiśuṣṭaka, Manah-śīka, and all others, but he saw that this book was so important that he wrote his commentary. But those who will only look at the first sloka, “vāco vegaṁ manasaḥ...vāco vegaṁ manasaḥ...vāco vegaṁ manasaḥ,” and then close the book and think, “It is all right, this is sufficient for us. We are not qualified to do vāco vegaṁ manasaḥ, then how can we read any further?”

Swāmīji has come to give all these rūpanugā thoughts and lines to us. So we should not be hopeless. We should try to develop our Kṛṣṇa consciousness in this line. gaura premānande!
So the interest is opulent there. No dearth of any anandam, rasam or what we are searching after. No dearth of that there. Profusely everything. The affection, the sympathy, the mercy, the love overflowing there in the land of opulence. Anyhow, throw yourself in that plane, they will take care of you.

Rāhu is the chāyā, shadow. That has been named as rāhugraha. As if another planet. Everything is seen from conscious standpoint. Though we are having experience of matter, we don’t know what it is actually. So that is experience of our mind, a part of consciousness. Whatever we feel about other things, that is a part of our consciousness only. So consciousness means person. Everything is seen from the standpoint of personality in the highest realm, whether cloud, tree, mountain, or stone and that is not ignorance, but rather the highest type of civilized conception in the spiritual way. yathā nabhasi meghaugho, renur vā pārthivo ‘nile, evaṃ draṣṭāri drśyatvam, āropitam abuddhibhīh (S.B.1.3.3) In Bhāgavatam, high thought. Just as we find cloud in the sky and dust in the air. We can’t see the sky or air but by the location of the cloud and dust we come to experience the existence of sky and air. Through the dust and through the cloud. So Bhāgavatam says the ignorant people ascribe sight in the unseeable, and not only unseeable, but see. Who is really a seer, the ignorant are ascribing sight there.
Really they are all seer, knower, subjective, and ignorant people are ascribing object there. It is difficult to conceive. Just as we are told, if we stand before the deity, we should not indulge in seeing with our eye or our other experience to feel the deity. When we think Them to be the object of our senses we ourselves are deceived. But we want to be trained to find seer in the seen. Draštri dṛṣyaḥ, to see it's subjective existence. The deity is subjective existence. I am rather object to His sight. All seer, all feeler, all knower, nothing unknown. Bhāgavata says that is the proper view, then you are in a position to view the reality. You have to come in touch with reality. All super-subjective. Then you come to live in dhāma. That is dhāma, divine area, Where one can feel the whole environment superior to him, of subjective existence. Subjective existence! All objects of reverence and not to serve me, not for my enjoyment. Everything is to be approached with veneration and regard. We are their servants. The Lord with His whole kingdom is a venerable thing, super-subjective. Then we come into contact with Vaikuṇṭha, the higher entity. Objective entity all māyā, all bhoga. What we see as the object of our enjoyment is all illusion and concoction, māyā, what is not really. But everything should be revered, worshipped, and treated with respect. Then we are in Vaikuṇṭha, in Vidyā. It is mentioned there in Caitanya Caritāmṛta, vaikuṇṭha prthivy ādi sakala cinmaya (CC Ādi 5.53), everything is made of spiritual stuff and superior to me. Below there is Māyā and above there is Yogamāyā, the land of the Lord, so we want to get out of this entanglement, separate interest. What is superior, we imagine that to be our inferior and want to use for our own purpose and enjoyment. The world of enjoyment is a concocted one. But really we should learn to see that everything should be treated with reverence, with serving attitude, everything. Then we can come in contact with dhāma, the land of the Lord, where every particle is to be worshipped by us. Everything holding superior position. What is really the supernatural, we are drawing that to become quite natural here in the sense experience. No. Just try, bhidyate hṛdaya-granthiḥ, chidyante sarva-samśayāḥ, kṣiyante caṣya karmāni, mayi drṣte 'bhilātmanī (S.B. 11.20.30). When the ego of separate existence is dissolved totally from enjoyment. "I am to enjoy. I am to utilize whatever I find around to satisfy my senses." This angle of vision, this māyā, this ego, the center of such experience should be totally abolished. Dissolved. And all doubts will be cleared when I shall find myself in that plane. I shall find myself free from the clutches of separate interest, then all suspicion and doubt will be cleared. I shall feel as if by the soul experience, that is the experience of the inner senses which we possess. Then all of our attempts and energizing will have no need, they'll stop. No special endeavor will be attempted for my purpose because no separate existence. I will find I am a particle in the infinite and what is feeding the infinite, that will feed me also. A general interest I shall find everywhere.

I am not separate so no necessity of energizing for my special interest. I shall be able to see the divine arrangement for everyone, including every grain of sand. I shall see I am one in the whole and the main current is doing everything, so no karma, no action necessary for me. Then it will become very clear, "I have got my duty in that universal flow and I am one of them. I am a particle there. Automatically I'm handled by the universal force in such a way." And that is Yogamāyā, not Mahāmāyā. Not actuated by separate interest but actuated and influenced by the general interest of the whole. I have got my movement and that is service not enjoyment. What is necessary is the dissolution of the separate interest activity. Then to
emerge into that all venerable, all respectful world. No connection with the lower thing. I am the servant of the servant of the servant. I am rather the lowest, all are higher. I shall come into contact with all higher substance and the lower substance of concoction will vanish for all time. So it is sat-cid-anandam. Sat means eternal existence and cit, they’re all conscious, all soul, all subjective, and anandam, there we find no anxiety. The general flow is irresistible and automatic, so no possibility of any suffering or pain or anything else. That is a spontaneous flow of blissfulness and we shall come to live in that scene. Rather kept by Yogamāya, another higher, superior and affectionate power. She will capture us and utilize us in the service of some mysterious...Lord Kṛṣṇa.

Yogamāya comes and influences us, and by the magic touch of that affectionate hand we are taken into a land of our dream. Where we self-forgetfully engage ourselves, jñāna-sūnya-bhakti, all affection. We are under the affectionate guardian’s hand. We do not know anything, but we are handled by our affectionate guardians in such a way that we live in the land of mystery, dream. We think that we are holding a very lower position, but in the tātastha-vicār [impartial judgement] they say that this sort of life, playing under the affectionate hand of the guardian and with some natural innate faith and consciousness to work according to their direction, that is the happiest position of one jīva soul. jñāna-sūnya-bhakti. No calculation, no self-interest, but so given to the central cause that as if in a dream, automatically they are like a machine working, and they are the happiest part. They are manipulated and handled by faith, by affection, by goodness, by love, by mercy. No necessity of any individual selfish calculation. The very soil is thinking of our interest. Everyone, at the cost of their own interest, they are seeking the interest of the others. So the interest is opulent there. No dearth of any anandam, rasam or what we are searching after. No dearth of that there. Profusely everything. The affection, the sympathy, the mercy, the love overflowing there in the land of opulence. Anyhow, throw yourself in that plane, they will take care of you. The soil will take care of you! The soil is so high, so elevated, so good. bhūmiś cintamani, vrksa kalpa taru, gamanam nātyam kathā gānai. Sweet, sweet, sweet, sweet, sweet everything is sweet in the land of sweetness.

It is in Bhāgavatam, Caitanya Caritāmṛta and somewhere scattered in other purānas, and Mahāprabhu, Rādhā-Govinda both combined, came to distribute Their own inner wealth to the public and so it is possible for us to try and approach and gain admittance into that flow. That is not static but it is dynamic. So what is necessary, we should get relief from the hands of so many servants of us. Those that are subservient to us. We are accustomed to have our servants. “Everything will serve me and come to please me.” Our nature is such now in the baddha-jīva [conditioned soul], but we must get out of that and not only be indifferent to them, but we shall have some positive engagement of service. All higher around me, every particle is of higher, superior substance. That is what is necessary, cid-vilas. On the whole our progress means, we shall come in contact with honorable position in all respects and no contact with any lower substance than ourselves. We are meanest of the mean, lowest of the low. We are encouraged to accept the mentality of a servant. Servant of the servant of the servant and it is not hyperbolic but it is reality. We have to understand how this is wholesome and helpful, and how this is the real life, in service. All good around, I am bad. So necessarily I shall invite always some improvement in me by the association of the higher, then every second I can imbibe something.

Turning away from the ideal of things of limitation we are jumping into the ocean. From the tangible position, finite, jumping towards infinite. He will see me. Not the apparently stable things can give me shelter. I am willingly leaving the company of the tangible association and casting me toward infinite. Jumping into the ocean, it is not an easy matter. Neglecting the tangible thing on which we are standing, that is matter, material and within our control, tangible somewhat, but flickering. Apparently for the present it is tangible, where we take our stand, but because it is transient we need to dissociate with it and cast ourselves towards infinite. Infinite management, a very courageous step we are taking or going to take. Throwing our ownself
into the whim of the infinite, from tangible to the infinite. A very courageous step we are going to take. How the infinite will deal with us, whether totally ignored, or He will adore me or make any negligent arrangement for me, no surety. āśīṣya vā pāda-ratāṁ pīṇaśtu mām. By the wave of the infinite power I may be lost nowhere. pāda-ratāṁ pīṇaśtu mām adarśanāṁ marme-hatām karotu vā. I may not even have any chance of coming into contact with Him. yathā tathā vā vidadhātū lampāṭo. He’s whimsical in my understanding. He’s adoring one and ignoring me. No explanation can be called for. mat prāṇa-nāthas tu sa eva nāparah. But I have no other alternative than to surrender to His whimsical activity. This attitude.

To cast oneself into the infinite whim, that is very, very uncertain and the extreme courageous act and we are going to do it willingly. What will be our fate we do not know, still we want that from provincial government our service will be promoted to the central government. That promotion we want. In connection with the superior power. It seems to be a risk but still it is substantial. We have come to the right place for shelter. We are being connected with the real plane, not sham, that will be our consolation. And the favor of so many superficial agents, that is flickering, no stability. I may be ignored by the central power, but any moment if I can draw their notice my position will be very safe and high. So I am taking risk for my greatest prospect in life, though it may not be easily got. Risky life, sarva dharmān pariṣṭajya. Otherwise, to stick to your own present position and progress in a slow way, that is also recommended, sva-dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahah. Don’t be too much ambitious. Keep your position firm and try to advance slowly. That is ordinary recommendation. But those who have got courage, for them, sarva dharmān pariṣṭajya. “Give up everything and try to come to Me. I am there and I shall save you.” From His side this kind of consolation, “I am not blind, I can see anything and everything. If you really come to My shelter I am ready. I shall embrace you.” From His side the statement is such. But from the side of the devotees who are swimming in the ocean, and pressed by the current, undercurrent and overflow, they say, very difficult! But still they cannot leave that campaign. Revolutionary. Constitutional path and revolutionary way. Both are there but the constitutional way is very slow progress. When you will reach the goal, it is not certain. Sometimes there is setback also. Gaura Hari Gaura Hari

Gaura Hari Nitai Gaura Hari Bol. Ahh, it is better on the whole to leave the world of deception, māyā, misunderstanding as soon as possible with every risk and to jump with the hope of meeting the non-treacherous and loving plane, with much speed. This māyā, misunderstanding is after all, treacherous. So many units fighting with one and other, this is the position here. But to get free of this and jump into the Absolute area is such that the slightest position there is considered to be of very, very high and great value. The very slightest position there is far, far greater than the highest position in this misunderstanding world. Our statement is opposite to that of Satan. “It is better to serve in heaven than to reign in hell.” We don’t want any royal position in hell. Leaving this realm, we want to pass through to the highest. Crossing beyond the association of the all accommodating Brahma, and the Paramātmā conception, beyond the source of all resources and Master of all energy, Nārāyaṇa, then....satisfying the whole existence with fulfillment through love, is Kṛṣṇa, Vṛndāvana. There it is apparent, the infinite’s approach to the finite is in it’s fullest sense, as if He is one of themselves. So close, and His love and affection is so much extended.

Śrī Kṛṣṇa kārṣṇī. The peculiar power in love is this, that the high is controlled by the low through some tendency and that is called love.

Śrī Kṛṣṇa kārṣṇī. The peculiar power in love is this, that the high is controlled by the low through some tendency and that is called love. Just as when a boy catches the finger of his father and draws him to some quarter and the father goes. The father is more powerful and the boy’s power is very less but the father is defeated by the power of affection. So affection and love is there where we find that the big is controlled by the small. Such wonderful potency is that love and affection. So the Absolute is controlled by His potency. Generally the potency is guided by the owner of the potency, but sometimes potency itself guides the owner. That is love. No physical capacity but the fine capacity of the very subtlest force, ahāṁ bhākta parādhīno,
As if I am interdependent, not Absolute. I feel only by
devotion that I am controlled by them, I am not master
of My own self.' The Absolute says like that. So what
wonderful thing is that bhāgavat prema? And it is in
the highest sense when application is in the case of
Krṣṇa in Vṛndāvana. Where, aham iha nandām vande,
yasyālinde param brahma, ‘I have no charm for
Mahābhārata, Veda, Upaniṣad all these things, but my
only charm is for Nanda where I found that the Su-
preme power absolute, is crawling in his compound as
a baby boy.’ Nandah
kim akarod brahman,
sreyā evam mahoday-
am. In the talk about
Bhāgavatam this is
getting a very valu-
able position. What is
there? The Parabrah-
ma is in such an ordi-
nary position, is He
Parabrahma or some-
thing else? Such doubt
also enters.
Yāsodā is whipping
Him, but when trying
to bind Him with rope,
two fingers less every
time. Only two
fingers less to circumam-
bulate, then again, one
foot added, the same
two fingers less, con-
tinuously. Though in
the midst of her fist,
she is whipping and
He is crying. But still
the difference is this.
Against His will she is
trying to bind Him
around the belly, but
two fingers less. Again added, that very two fingers
less, again added rope, two fingers. But He is sucking
her breast and when she is whipping, ‘Oh, don’t beat
me my mother (crying), I won’t do anymore these
things.’ Sometimes when He is yawning, the boy,
Yāsodā found the whole brahmaṇḍa, creation within
His mouth. Then she was afraid, the next moment there
was a cat crying and the boy out of fear, is coming
close to the lap of Yāsodā. ‘Oh, He is my child, my
son. He is not all-accommodating Brahma, no! He’s
my child!’ The playing in this way is like hide and
seek. When the infinite comes to finite in it’s closest
touch, then sometimes showing that infinite character
and sometimes most finite character. Playfully, doing
so many big things. Tṛṇavarta came to kill Him, He
was on the lap of Yāsodā, immediately Yāsodā felt that
the boy is very, very weighty, so she could not keep
Him on her lap, she had to give Him on the earth, and
Tṛṇavarta took the boy away in a storm. Then some
minutes after they found that the great
demon’s body had
fallen on the earth, and
the boy, anyhow em-
bracing the throat of the
demon, was just on top of
him. Then Yāsodā,
she swiftly went and
collected the boy, ‘Oh,
fortunately the boy is
over the demon’s dead
body, otherwise, if
lower side, He would be
crushed.’ But all play-
fully done, the Tṛṇa-
varta, that great demon,
was finished by the boy
and He’s showing like
that. The most mirac-
ulous things are coming
to a simple level. Most
playfully and in a sim-
ple way doing the great
deeds, which take so
much time, so much
power, so much valor,
and that is only finished
in a second in a very
peculiar way. The great
things are done in a very small attempt. Infinite’s ap-
proach to finite in the closest form, controlled by a spe-
cial tendency and that is love, prema.
So bhakti is a such thing. We shall try to understand
what is devotion that can control the Absolute. What
more? And Mahāprabhu has come to suggest us to fol-
low that path only, and it is in Vṛndāvana. Try to have
a position, a place in Vṛndāvana, in that layer, plane of
life. With this general conception we shall have to ap-
proach Vṛndāvana. What is Vṛndāvana? Rather not the sum total of some formality, a mere imitation of a particular group of formalities cannot give that. The very life is such, so valuable, the life transaction must be there. Die to live. Sacrifice. We must invite that sort of death which will kill death itself. If we want to live in that plane, we shall have to give ourselves wholesale as price to purchase that valuable thing. What is that subtle power? How to acquire that? What should be the price? How deep should be the transaction?

Prataparudra Mahārāja, from the throne he came to do the service of a sweeper before Jagannātha. Mahāprabhu’s heart melted there. Otherwise so many proposals came, “The king wants to have a look of You, if You allow him, he may come and have Your darśana.” “No, no, that is undesirable. People may say that that sannyāsī has some greed for money and power so he wants to have connection with the king. That is a bad name for a sannyāsa sādhu, so I don’t like that he will come to Me and see Me. That will show indirectly that I have got desire for money, I won’t like.” But when Mahāprabhu saw that he came to take the position of a sweeper to the Lord, Jagannātha, naturally His heart melted and He embraced the devotee. So He is infinite and He likes finite. Finite is His friend. But when the finite wants to show it’s sham tendency to become big, He hates it. But minutest position taking, then He comes to embrace him. trnād api sunicena, taror api sahiṣṭunā, amāninā mānadeṇa, kīrtaniyāh sadā harīh.

Don’t aspire after anything, and whatever comes to attack you, try to know the futility of their attempt. They are under one hand, Supreme hand behind, so resolve to tolerate. Tolerate, until the upper hand comes to control, you don’t go to hinder or oppose them. trnād api sunicena. Don’t create any attitude of disturbing the environment, and if the environment comes to oppress you then take the course of toleration, not hit for tat. Then amāninā, don’t hanker after any position, mānadeṇa, but give position to one and all. With this attitude take the Name and your appeal to the Supreme will have a very easy grant. An easy and quick grant your application will have if with this attitude you approach Him. Hare Krṣṇa. Gaura Hari. This is the key to our success, our way to be happy. Don’t lose your energy to any direction, but command the whole thing to one direction drawing it in from all sides. Don’t waste your energy to fight with the environment for anything, but the whole control should be directed towards the Absolute. Then in no time, success will come to crown your attempt.

In Bhagavad Gītā we find Krṣṇa is explaining His special existence, His favored particular thing. pāṇḍavānāṁ dhanājyāyaḥ. My special characteristic is to be traced in these places. māṣānāṁ mārga-sūrṣo ‘ham, so He says that of all the months, “I like mārga-sūrṣa. You can find Me there.” Just before that this Kārtika month comes. Sanātana Gosvāmī has scrutinized this and he has demonstrated that the Kārtika month is favored by Rādhārānī. How? Kīrtikā is the mother of Rādhārānī. Kīrtikā. Rādhārāṇī’s mother’s name is Kīrtikā. So Kārtikī is the name of Rādhārāṇī.

Kārtikī. At that time it was a custom to give the names of the nakṣatra, stars. Kīrtikā, Revati, Rohini, Viśākhā, Dhanisṭhā, all these names were used in that society at that time. So Kīrtikā was the name of the wife of Vṛṣabhaṇu Rāja. There is a place near Mathurā called Rāval, a village, and that was the place of the parents of Kīrtikā. Vṛṣabhaṇu went to visit the place, that is his father-in-law’s house, and when going to take bath in a lake, on the lily, he found a divine girl. Just floating on the lily. She was very beautiful, perfect, but eyes were closed. He collected the small baby and gave Her to his wife Kīrtikā. Vṛṣabhaṇu gave Her to Kīrtikā his wife, “I have got this wonderful girl floating on the lily there. You take Her.” She began to maintain and sustain that girl, and She was Rādhārāṇī. ayoni sambhava. She did not come through the fleshy body. But She was blind we are told. From the very birth blind.

Vṛṣabhaṇu Mahārāja and Nanda Mahārāja were in friendly relation and once, Yaśodā went to visit her sister, that Kīrtikā, when she heard that she has got a very wonderful girl of exquisite beauty in such a way. She went to congratulate, that, “You have got at last a beautiful girl.” She took Krṣṇa with her and when they were talking, Krṣṇa, the boy, suddenly went to that girl, Rādhārāṇī, and in such a position She suddenly opened Her eyes. She first opened Her eyes when She found Krṣṇa on Her body. The children’s first interchange of Their glances. In a very child stage, boy of few months... few months something. The first opening of the eyes and She found Krṣṇa. It is told somewhere.

This is līlā. Eternal events, incidents, repeated in a particular way like drama. One drama is being repeated many times. It is in the eternal quarter and sometimes the screen is taken away and it comes to manifest in a particular place. So in the original place the līlā is going on. Coexistent. All the līlā, subsequent, succession and also coexistent. We are living under the limitation of time and space, but beyond time and space there is
also a dynamic flow of love, and that characteristic is
drawn from there. But to our limited brain and think-
ing the eternal thing will be seen. Just as so big a sun,
when it comes to our eyes it is like a ball of light, but
how many times bigger than this earth is the sun? But
when viewing from the earth it's figure seems reduced
to such a small size. So, infinite coming to us becomes
of finite character. And by His will, some glimpse comes
in different mundane brahmānda as exhibition to at-
tract the people for the same. So it occurred in that
way. The children's first union, interchanging Their
vision. Afterwards that Vṛṣabhānu king and Kīrtikā
queen, chief, not king and queen, began to nurture the
baby, that girl. Gradually She grew up.

So, Kārtika vrata is very favorite to
the Vaiṣṇavas and especially the
Gauḍiya Vaiṣṇavas, whose ultimate
goal is Rādhā dasya. They observe this
month scrutinizingly.

Vṛṣabhānudadhi-nava-śaśi-lekhe, lalitā-sakhi guṇa-
ramita-viśāke. vṛṣabhānudadhi, that is the sea. Just
as the moon is supposed to have come out of kṣīrodadhi-
samudra. The present geologists, some of them are of
the opinion that from the pacific, the moon was any-
how shot forth. There was some island, and anyhow
by the force of an earthquake or some push, like rocket
it was sent into the atmosphere and that has become
moon. It is also the vedic evidence, that moon has
emerged from kṣīrodadhi-samudra, milk-ocean. So,
vṛṣabhānudadhi-nava-śaśi-lekhe. Rūpa Gosvāmī is
describing that the family of Vṛṣabhānu is compared
to the ocean and from there this moon has sprung up,
Rādhārāṇī. So beautiful. Comparing with the moon,
she has come from the ocean of Vṛṣabhānu's fortune.
The fortune of Vṛṣabhānu is compared with the ocean
and from there sprung up the Vṛṣabhānu-Nandini, Śrī-
Rādhikā. Her young age is like this. Gradually She grew
up and had to marry, and marriage was performed, but
that was only ostentatious. There are different angles
of vision about that. Some say that Brāhma one day
got Rādhā and Kṛṣṇa married in a jungle. Some say
that by the social convention Rādhā and Kṛṣṇa were
married. In different kalpa, different modification of
different stages. But what Mahāprabhu accepted to be
the highest attainment of one's life, that... not married
wife Rādhārāṇī was to Kṛṣṇa, married elsewhere, but
each other's heart did not know anyone else as Their
lover. The hearts automatic connection. Full. And to
show it is not chance coincidence, it was a necessity to
establish that the free love holds the highest position,
crossing recklessly the directions and influence of the
society and scriptures, crossing the conception of reli-
gious sentiment, and taking so much risk for the union
with Kṛṣṇa. It is very rare. Two points, one point is, it
is very rarely possible, very hard to get that favorable
situation for meeting, and another is that for this pur-
pose we are taking the greatest risk possible, without
caring for anything and this is given the most supreme
position. Of all the services of different rasa, the
mādhurya-rāsa is the fullest, and again if that is to be
pushed to its highest intensity, then these circumstances
are necessary to produce that sort of intensity. Parākhyā.
The highest intensity can be produced by artificial
dearth. If we bury the rice or wheat underground to
create a dearth of food, then food is very valuable. So
also here, the dearth, the rareness, the impossibility of
union has been created. For this such adjustment is
necessary between the Two, between the Couple. They
are crossing all sorts of conceptions of religious senti-
ments and this is the highest. No consideration of any-
thing when they are going to meet Kṛṣṇa, at all risk
they are going to serve. So the intensity becomes high-
est. It is managed by Yogamāyā, and the gradation is
there also. As much devotedness, so much intensity in
Bhāgavatā, Godhead. In this way it is distributed. Love
is the highest criterion. According to the nature and
degree of devotion, Godhead also distributes Himself
to the devotees in a particular gradation. So the devote-
ees are hangering after the service of Rādhārāṇī's camp.
Why? Svayāṃ Bhagavān is always with Her, and oth-
ers are of lower order. Svayāṃ Bhagavān is always
with Svayām Rūpā. Svayām Rūpa and Svayām Rūpā,
Rādhārāṇī. In rasa, Svayām Bhagavān is always
by the side of Rādhārāṇī, and by the side of other gopīs is
svayāṃ prakāsa of Kṛṣṇa. It is the first-hand double or
facsimile of Kṛṣṇa. There is first class of double then
second class of double, in this way. When in rasa, only
Svayām Bhagavān is at the side of Rādhārāṇī, and at
the side of other gopīs is Svayām Prakāsa, not Svayām
Bhagavān. Not Svayām Rūpa but Svayām Prakāsa.
this way the gradation is there. So, the rādhā-kinkṛya, that has been settled for us to be the highest achievement. Through Rādhārāṇī we can have the taste of the service of the Svayam Bhagavān. Svayam Rūpā and Svayam Rūpā. The qualitative current that is passing within the Two, minimum of that, a point of that, we want. Our maximum, highest prayojana is there. The Svayam Rūpā and Svayam Rūpā, when that class of positive and negative are connected and performing līlā, and regulations mentioned in the scriptures and those that are very much fervent in this matter follow those rules and customs in their life, aiming at the favor of Rādhārāṇī. She will be pleased. This Kārtika vrata. Some sort of restriction there should be in our daily movement, and drawing all of our energy to one point, we should try to cultivate something about Her. Kārtikī. 

There are so many rules and regulations mentioned in the scriptures and those that are very much fervent in this matter follow those rules and customs in their life, aiming at the favor of Rādhārāṇī. She will be pleased. This Kārtika vrata. Some sort of restriction there should be in our daily movement, and drawing all of our energy to one point, we should try to cultivate something about Her. Kārtikī. 

that is of the highest order. However smallest point, we want of that quality only. rūpānugā-dhārā. And that is also maximum in quantity in those less grown girl devotees. They have got free entrance in the deepest līlā, but the grown up she-friends, sakhi, cannot approach. Not approachable by them but it is approachable by this Rūpa Mañjarī class. These are very high talks, we are not eligible to speak about all these things. Gaura Haribol.

So, Kārtika vrata is very favorite to the Vaiṣṇavas and especially the Gaudiya Vaiṣṇavas, whose ultimate goal is Rādhā dasya. They observe this month scrutinizingly. What has been mentioned in the śāstra, move, live in this way, the Gaudiya Vaiṣṇavas have much regard for that. Kārtika vrata. There are so many rules and regulations mentioned in the scriptures and those that are very much fervent in this matter follow those rules and customs in their life, aiming at the favor of Rādhārāṇī. She will be pleased. This Kārtika vrata. Some sort of restriction there should be in our daily movement, and drawing all of our energy to one point, we should try to cultivate something about Her. Kārtikī.

Here we generally recommend to observe the [aṣṭottara] sāta-nāma of Mahāprabhu and Kṛṣṇa. 108 names. The whole līlā of Them has been mentioned. At least to come in touch with the whole līlā of Mahāprabhu as well as Kṛṣṇa. In the morning and in the evening the eight slokas of Mahāprabhu including the highest. Our Guru Mahārāja used to make us sing aṣṭa kālīya līlā. The day is divided into eight periods and to follow and chant about the līlā during those eight times. Aṣṭa kālīya līlā. This has been mentioned in Bhaktivinoda Ṭhākura’s song also, to come in connection with the entire līlā. So I have made arrangement to go through the whole of the līlā by sāta-nāma. 108 names of Gaurāṅga and also Kṛṣṇa. The names are of course according to the līlā, according to the līlā the names have been given. So we can thereby come in touch with the whole līlā of Mahāprabhu and of Kṛṣṇa. Then the eight slokas of Mahāprabhu, that Śikṣāstaka, contain all the developed ideas in a nutshell. bhajana, the whole attempt towards Kṛṣṇa līlā is covered in these eight slokas. And especially in his Bengali translation, Bhaktivinoda Ṭhākura has composed certain songs giving deeper meaning, which bring us into close touch with those lofty ideas of our highest realization. 

So this is a special month in which we shall try our best to cultivate all of our feelings and regulate them for the attainment of our intimate connection with Kṛṣṇa. By investing our energy even in a small way during this Kārtika mahīnā, we can get more result. Just as perhaps in time of war, capitalists may find opportunity of earning more profit. In a small time they can earn more, that sort of arrangement is everywhere. So here also there are particular points of time where using our energy in a scanty way we can earn more. Such is the time this Kārtika mahīnā and the purity of purpose is almost guaranteed here because the object is to satisfy Rādhārāṇī, the divine potency. Jaya Rādhē. Jaya Rādhē. Jaya Rādhē. Jaya Rādhē. Jaya Rādhē.
Śrī Rādhikā

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Śrila Bhaktisiddhānta Sarasvatī Gosvāmi Prabhupāda

Śrī Kṛṣṇa alone is Godhead. Śrī Rādhikā alone serves Śrī Kṛṣṇa. This is the only Absolute Truth. Śrī Kṛṣṇa is the Ultimate Source of all real Receivers of service. Śrī Rādhikā is the Ultimate Source of all real renderers of service. The infinite variety of the Past-times of Śrī Śrī Rādhā-Kṛṣṇa constitutes the only Reality.

Is Śrī Rādhikā identical with Kṛṣṇa? The answer is in the affirmative. Śrī Rādhikā is the predominated Moiety of the Absolute. In other words, the Predominating Moiety of the Absolute is not the Full Integer. The Absolute Nature of the Personality of Śrī Rādhikā is fully on a level with the Absolute Personality of Śrī Kṛṣṇa. Śrī Kṛṣṇa is the Consort of Śrī Rādhikā. The Absolute is Pair and not Singular Person.

Monotheism is so dear to the heart of all rational persons in this Age that very few people would agree to accept Two Gods, even if they are assured that They are complementary to Each Other. The numerical reference is illogically allowed to limit the Absolute. It is considered to be binding on the Absolute to be a singular entity in the ordinary sense. But the pseudo-monoistic view is calculated to destroy the Personality of Godhead into the void of the undifferentiated Brahman. No theist should be prepared to reduce the Divinity, Whom he is to worship, to the absolute zero.

The only solution of this fundamental problem of Theism is offered by the fact that Śrī Kṛṣṇa is Eternally Couple. He is both Śrī Kṛṣṇa as well as Śrī Rādhikā. Śrī Rādhikā is as Absolute as Śrī Kṛṣṇa Himself. Śrī Rādhikā is at once identical with and distinct from Śrī Kṛṣṇa.

Śrī Rādhikā is eternally distinct from Śrī Kṛṣṇa. Śrī Rādhikā is the Predominated Moiety of the Absolute, whereas Śrī Kṛṣṇa is the Predominating Moiety. Śrī Kṛṣṇa is Male; Śrī Rādhikā is Female. They are two distinct and complementary persons. But neither of Them are male or female in the limited worldly sense. The Absolute Male and the Absolute Female are from the worldly point of view a sheer contradiction of terms.

But this apparent contradiction is also really accommodated in the Absolute in defiance of all canons of our so-called rational judgment. It is this astounding fact that makes the Absolute the concentration of all mellowes, instead of making Him devoid of all mellows. The empiric singular conception of Godhead would relegate all mellowness to the fractional parts and make the Integer the embodiment of all insipidity. Formal logic does not really admit any existence to any entity.

Those who are so anxious to discover any pretext for denying the Absolute Nature of the Personality of Śrī Rādhikā as Female Consort of Śrī Kṛṣṇa, are themselves left without any standing ground for establishing any kind of relationship with the Absolute. In the predominating Moiety the singular numerical reference is also logically and really admissible. The Absolute Master has really no co-sharer in His Mastership. Many Masters would lead to loss of mellowness in the Predominating Absolute. He would not be in a position really to predominate over every entity. Plurality of females is not really opposed to infinite mellowness. Singularity of the Predominated Moiety would deny the admitted infinite scope of Mastership of the Predominating Moiety.

Those who are so anxious to discover any pretext for denying the Absolute Nature of the Personality of Śrī Rādhikā as Female Consort of Śrī Kṛṣṇa, are themselves left without any standing ground for establishing any kind of relationship with the Absolute.

So there are more than one Female Consort of Śrī Kṛṣṇa. Who is also the Only Male. What is the relation of these plurality of Consorts to Śrī Rādhikā? Śrī Rādhikā is the Absolute Source of all Consorts of Śrī Kṛṣṇa. The services of all the Consorts are associated aspects of the service of Śrī Rādhikā. Śrī Kṛṣṇa left the Dancing Circle of the milkmaids of Braja as soon as
Śrī Rādhikā Herself withdrew. In other words, the aggregate of the milkmaids of Brajā fall short of the service of Śrī Kṛṣṇa except in association with Śrī Rādhikā and under Her direction.

The Consorthood of Śrī Kṛṣṇa must not be confounded with any analogous mundane relationship. The Predominating Absolute is the only Master of all entities. He is also the Master of Śrī Rādhikā Herself. Neither is He also a Master in name only. His domination is really absolute. But Śrī Rādhikā is also the only absolutely dominated entity. She is the only Absolute Female. There are real partial and real counterfeit males and females, of an infinite variety. All real and unreal masculinity is representative of Śrī Kṛṣṇa. No masculinity can exist except in relation to supposed or real mastership over associated femininity. So in every entity these two aspects of personality are conjoined. All femininity involves the co-presence of masculinity as master.

The individual soul [jīva] is a feminine entity by her proper nature. This is so because all entities, except the Divinity, are subservents. The Singularity of the Predominating Absolute has to be recognized without reservation. There is, however, also an infinity of Divine Personalities. But all Divine Personalities are fully Divine. None of Them have got any Master. The milkmaids of Brajā are the expanded forms of Śrī Rādhikā, and identical with Her. But the jīva does not belong to the category of the associated constituent counter-wholes of Śrī Rādhikā. The jīva soul belongs to the decentralized plane of manifestations. Śiva is the Divine Centre of the principle of this decentralized existence. Śiva is consorted for this purpose with Mahāmāyā. Śiva and Mahāmāyā are closely connected with the jīva. But the connection of the jīva with Śiva and Mahāmāyā is not identical with his connection with Śrī Kṛṣṇa and Śrī Rādhikā. The connection of the jīva with Śiva and Mahāmāyā is established only when he is dissociated from the conscious service of Śrī Śrī Rādhā-Kṛṣṇa.

Neither Śiva nor Mahāmāyā can give the jīva the service of Śrī Śrī Rādhā-Kṛṣṇa. On the contrary their function is to delude the jīva into desiring certain covetable things of this world for his own advantage. Śiva is not independent of Kṛṣṇa. Śiva is a Divine Person. In this sense Kṛṣṇa and Śiva are identical. Both are male. But Śiva is a Functionary and in this office is associated with the deluding energy of Kṛṣṇa. Śrī Kṛṣṇa never consorts with His Deluding Potency. The Divinity of Śiva is adulterated with non-Divinity whereas Śrī Kṛṣṇa is eternally unadulterated by Māyā. The service of Śiva and Mahāmāyā is not only incompatible with the service of Śrī Śrī Rādhā-Kṛṣṇa but implies positive aversion to the service of Śrī Śrī Rādhā-Kṛṣṇa. It also implies aversion to the service of all Divine Personalities.

The different Avatāras of Viṣṇu cannot also be worshipped by any mundane reference.

All misunderstanding regarding the nature of the worship of Śrī Śrī Rādhā-Kṛṣṇa is traceable to different degrees of willing affinity with the various concerns of this mundane plane. The so-called worship of Śrī Śrī Rādhā-Kṛṣṇa that is unfortunately practised nowadays on such a large scale by the different sects of philanthropists in this country is a greater offence to the Feet of Śrī Śrī Rādhā-Kṛṣṇa than even the open hostility of the worshippers of Śiva and Mahāmāyā. The real worship of the milkmaids of Brajā is located...
on the highest plane of spiritual service which transcends all conceptions of mundane worship that are put into the brains of conditioned souls by Śiva and Mahāmāyā.

The subject of Divine Amour must be approached with the attitude of confidential submission. There is the Bond of Love between Śrī Kṛṣṇa and Śrī Rādhākā. There is an Agency Who brings about the Union of the Divine Pair. The Intermediary possesses a personality that is connected with Both by the relationship of identity. All this is logically necessary.

To the above is added the stigma of unlawful love as a paramour. Śrī Rādhikā loves Kṛṣṇa in defiance of all sumptuary principles of mundane loving intercourse. This is not accidental but deliberate. It is this characteristic of the function that bears a distant analogy to the illicit love for a paramour. Śrī Rādhikā habitually sacrifices, and makes it a point to sacrifice, every other interest to Her Love for Śrī Kṛṣṇa. This is also the characteristic of the loving service of the milkmaids of Braja among whom Śrī Rādhikā is the Foremost.

The relation to a paramour is a most unfortunate analogy, from the point of view of the moral people of this world. No religious creed of this world gives proper countenance to illicit mundane love. The sanctity of the tie of wedlock is also universally regarded as the seal and crown of the civilized intimacy between the sexes. Free sexual love is likewise universally denounced as the sign of unreclaimed animality. We have no idea of contradicting these undoubtedly proper views in regard to the legitimate form of sexual relationship of all civilized societies. But although it may sound paradoxical it is nevertheless true that what is most wholesome in this world is analogously the most wholesome in the Realm of the Absolute, everything there being perfect. There is no such institution as that of conventional marriage in the Spiritual Realm of Kṛṣṇa. The milkmaids of Braja are absolutely free from all taint of sensuousness. They possess spiritual bodies which are so formed as to be capable of being fully used in the exclusive service of Kṛṣṇa.

The real difficulty in the way of our realization of the nature of transcendental amour is that we cannot have the necessary basic conception of the nature of the spiritual body itself. We are thus under the necessity of the physical body to the relationships of pure souls who are not encumbered by the grossness and limitations of the defective physical coils. The ideas of grossness, immorality, etc., apply only to the mundane plane. The spiritual personality of the spiritual milkmaids of transcendental Braja must be realized instead of being criticized by the admittedly inadequate resources of our mundane experience.

The fact that a considerable number of persons have actually been misled in trying to follow the preachers of the religion of unconventional spiritual amour cannot properly be laid at the door of the religion itself. Unfortunately, there have been many pseudo-preachers of religion who make use of the teachings of the Bhāgavata for condoning and encouraging illicit carnality. These preachers are no doubt a great nuisance and come under the penal clauses of the civil law for safeguarding decency and morality. But these pseudo-preachers do also represent a real existing popular demand for the pernicious doctrines which they spread among the people. The penal clauses of the civil law cannot reach the inner disposition of the people. It will not do to simply ignore this very deplorable state of affairs, nor to allow the growth of the tendency. In a democratic and rationalistic age it becomes necessary to provide the right direction for a natural aptitude by means of an intensive counter-propaganda.

All the current religions are practically silent about this particular subject. But it has not been rendered unimportant by being ignored by the religionists. The preventive and discouraging methods do not offer any positive cure and have, as a matter of fact, been found to be practically useless.

The truth is that there is a real plane for the wholesome exercise of the amorous disposition that is part and parcel of our souls. It is necessary to realize the nature of this plane in order to be relieved of our harmful errors in regard to sexual relationship. Some sort of conviction must precede the actual adoption of any proposed method. The Gauḍīya Mission proposes to place before all persons the point of view of Lord Caitanya which is also in conformity with the teachings of all bona fide religions. The Personality of Śrī Rādhikā supplies the solution of this eternal problem. Śrī Rūpa has offered the detailed exposition of the subject in his monumental works. Śrī Jīva has explained the real meaning of those works. The Gauḍīya Mission is trying to make available to the present generation the interpretations of the ācārya of the amorous service of the Divinity.
End of Kartika
Pūrṇimā—Kārtika 1993

Śrīlā Bhaktivedānta Nārāyaṇa Mahārāja

Kārtika month is over today. We were fortunate that Cāturāsya continued for five months this year. We heard, read and contemplated the pastimes of Mahāprabhu in Purī, especially His conversations with Rāya Rāmānanda. We also read and heard hari-kathā during Kārtika and in Vṛndāvana tried to explain some instructions in brief for eight or nine days.

What is the main goal to be achieved by following Cāturāsya vrata and whatever else we do? The goal is to achieve pure devotion for the lotus feet of the Lord. First we should become sincere and honest. We should try to follow the instructions of Śrīla Rūpa Gosvāmī and Śrīla Raghunātha Dāsa Gosvāmī in Nectar of Instruction and Manah Śikṣa. One important instruction in Manah Śikṣa is that the six enemies, namely lust, anger, greed, illusion, pride and envy are very powerful; they capture us by the neck and flog us. We are helpless and cannot free ourselves. These enemies create havoc in our devotional service. But if we are able to call to the protectors of the path of devotion to Kṛṣṇa, the killer of the demon Bāka, and if they oblige us with their mercy, we can hope to be freed from these six enemies and perform kṛṣṇa-bhakti, vaidhi-bhakti, in general.

One gets the association of devotees by the accumulation of sukrī for millions and millions of lifetimes. Thus one begins to engage in devotional service in the association of devotees. But to get the inclination to perform rāgānugā-bhakti is still more rare—very, very, rare. Even the merit of millions and millions of lifetimes is not enough to get the association of exalted rāgānugā devotees, and to obtain rāgānugā-bhakti itself is still more difficult. So it is our great fortune that we visited those places, in the association of Vaishnavas, in Vṛndāvana, where prema jumps in jubilation.

śrī-vṛndāvipinam suramya api tatu chrīman sa
govardhanah
sa rāṣa-sthālakapy alah rasamayi kīṁ tavad anyat
sthālam
yasyapi aṁśa-lavena narhati manak samyam

mukundasya tat
pranēbhīyo 'py adhika-priyeva dayitam tat kūṇḍam
evāśraye

“The delightful forest of Vṛndāvana, beautiful Govardhana Hill, and the nectarean arena of the rāsa dance, what to speak of other places, are not equal to even a single particle of the atoms of Rādhā-kūṇḍa. Let me take shelter of Rādhā-kūṇḍa which is more dear to Lord Kṛṣṇa than His own life’s breath.”

(Vraja-vilāsa-stava, 53)

One who does not have this kind of bhakti cannot write this, his heart will tremble like Jayadeva Gosvāmi’s when he wrote smara garala khanda namam sarasi mandanam dehi pada pālava am udaram. Rūpa Gosvāmi and Raghunātha Dāsa Gosvāmī can write this, not Nārada.

In this śloka it is stated, śrī vṛndāvipinam suramya. Vṛndāvana is suramya, beautiful, lovely. What beauty is there? Rāsa-sthalī. The moon has stopped moving—but this is not wonderful. Here even Kṛṣṇa has stopped moving—this is wonderful. When Kṛṣṇa saw the feelings of the gopīs He became attracted and stopped moving. Kṛṣṇa’s mind became agitated and the heart of the gopīs became an arrow of rāsa (rāsa-bana) which struck Kṛṣṇa.

yā dohane ‘vahanane mathanopalepa-
prenkhenkanārābha-ruditojāna-sāmānādau
gayanti cainam anurakta-dhiyo ‘sru-kaṁṭhoyo
dhanyā vraja-striya urukrama-citta-yānāh

“The ladies of Vraja are the most fortunate of women because, with their minds fully attached to Kṛṣṇa and their throats always choked with tears, they constantly sing about Him while milking the cows, winnowing grain, churning butter, gathering cow dung for fuel, riding on swings, taking care of their crying babies, sprinkling the ground with water, cleaning their houses, and so on. By their exalted Kṛṣṇa consciousness they automatically acquire all desirable things.”

(SB 10.44.15)

Dhanyā vraja-striya urukrama-citta-yānāh. The gopīs became the life of Urukrama, therefore Urukrama always remains in their hearts and minds. The gopīs are cleaning and refreshing their houses, but Urukrama has occupied their minds. They are meditating on Him always, thinking: How can we meet Him? Where can
we meet Him? Where will He be? Some gopī may be sitting in Yavat in anxiety. Where will I find Kṛṣṇa? This is their only anxiety. One gopī is cleaning the floor and thinking of Kṛṣṇa. She cannot complete her work. Her mother-in-law is admonishing her, “What are you doing? Why did you stop the work? Finish it.” Another gopī is pounding grains. Another is putting the children to sleep. But always Urukrama is in their hearts and minds, and while working, their hands stop moving. Kṛṣṇa has gone to graze the cows—the minds of the gopīs follow Him. When they see Him coming back they don’t want to take their eyes off Him; they want to see Him continuously. They curse Brahmā for creating eyelids which obstruct their vision. This is the position of the gopīs. They are doing all their household work, but Kṛṣṇa is perpetually in their minds. Thus the gopīs are naturally in samādhi. Ordinary people cannot understand this.

Kṛṣṇa goes to Vṛndāvana and hides Himself. He plays His flute for the gopīs. tuhu lagi’ mor varaja-vāsa: “I am living in Vraja because of you. Where have you gone?” The gopīs become so surprised. “Oh, what is happening?”

We came to know these esoteric pastimes by the mercy of Śrī Caitanya Mahāprabhu and Rāya Rāmnānda. If they had not revealed their talks to us we would not have been able to understand. All these are very rare, precious jewels, very high sentiments of bhakti. Caitanaya Mahāprabhu and Rāya Rāmnānda discussed between themselves so today we could understand something. We are indebted to them.

The best pastime of Kṛṣṇa, rāsa-līlā, was performed in Vṛndāvana. But Govardhana is better than Vṛndāvana: śrī vṛndāvipinam suryamam api tacc chṛiman sa
govardhanah

At Vṛndāvana the rāsa dance is pañcayati and at Govardhana it is vasanti. At Vṛndāvana Rādhājī’s rāsa is incomplete, so She left the rāsa dance. varaja vipine yamunā-kule maṅca manohar śobhit phule. (Gītāvalī) Govardhana is better than Vṛndāvana because in vasanti rasa Kṛṣṇa follows Rādhāraṇī.

What is the meaning of pañcayati rasa? In pañcayati rasa there are sādhana-siddhas, ṛṣī-carīs, who still had some contamination and thus could not enter. Who stopped them? Not their husbands. Kṛṣṇa stopped them, through Yogācārayā. “She is yet unripe. If plucked now, there will be some sourness.” Fruits have to be kept wrapped in a warm cloth to ripen. Thus the immature gopīs were kept by their fathers, mothers, elders and other relatives by Kṛṣṇa’s arrangement, so they would become fully ripe. When in the intense heat of separation all auspiciousness is burnt, and in the ecstasy of Kṛṣṇa’s embrace in meditation all auspicious results are also exhausted, they too would be able to join the rāsa dance and be embraced by Kṛṣṇa.

In the rāsa dance at Govardhana, all the gopīs are nītā-siddhas. There the rāsa dance is played freely without any obstacles. And Kṛṣṇa shows everyone, including Nārada and all other devotees, that Śrīmatī Rādhāraṇī is His supreme beloved.

In the vasanti rāsa at Girirāj Govardhana, the glories of Śrīmatī Rādhikā are manifest. Thus the glories of Vṛndāvana cannot match even a fraction of the glories of Rādhā-kunḍa.

śrī-vṛndāvipinam suryamam api tacc chhriman sa
govardhanah
sa rāsa-sthālikāpy alam rasamayi kim tavad anyat
sthalam
yasapy aṅśa-lavena narhati manak samyam
mukundasya tat
pranebhyyo 'py adhya-priyeva dayitām tat kundam
evāśraye

So Rādhā-kunḍa is such a high place. Do not consider it an ordinary place. And between Yāvat and Varṣāṇa, which is superior? According to Gaudīya Vaiṣṇavas, Yāvat is superior. We shall go to Rādhā-kunḍa during the day but spend the night at Yāvat with Śrīmatījī. Therefore do not consider Yāvat an ordinary place. Lalitā, Viśākhā, Rūpa Gosvāmī and Raghunātha Dāsa Gosvāmī live in Yāvat and come to Rādhā-kunḍa or Vṛndāvana to meet Kṛṣṇa. So we have gone there, and also to Kokilavān. And we offered obeisances to Surya-kunḍa from afar, unable to go there in our large buses.

We visited all these places with the goal of always remembering the instructions of Nārada. Nārada had asked for a benediction: If one has even a little taste and greed, one should go to all these auspicious places of Rādhā and Kṛṣṇa’s pastimes and pay obeisances. He should rub the dust of these places on his body and desire, “Let me develop a taste to hear about these pastimes. Let me be established in my svarūpa and serve in these pastimes.” Nārada requested, “Let me also attain the same prema.” Kṛṣṇa became pleased and agreed, tathāstū: “So be it.”

Rādhā-kunḍa and Nārada-kunḍa seem to be close
to each other, but Nārada-kunda is sādhana-sthāli and Rādhā-kunda is siddha-sthāli. Nārada is trying to attain siddha-sthāli by spiritual practices. It has not been mentioned clearly whether he actually attained such bhava and Rādhā-kunda, but he may have since he is the guru of our sampradāya.

We undertook the Kartika vow with such a high goal and read Upadesāmṛta, Manah Śikṣa and Bhaktirasayana. Our main objective is to become the maidservant of Śrīmatī Rādhikā, by some good fortune, in some lifetime, even after millions of births. We do not expect it immediately. But if we receive the mercy of exalted Vaiṣṇavas like Śrīla Rūpa Gosvāmī, Śvarūpa Dāmodara, Rāya Rāmānanda, and follow in their footsteps, then in some lifetime we may have some hope.

So we should try to get the mercy of Rūpa Gosvāmī and Sanātana Gosvāmī. But do not consider them higher than Śvarūpa Dāmodara, who is the main treasurers. Śvarūpa Dāmodara and Rāya Rāmānanda are Lalitā and Viśākhā. And Sanātana Gosvāmī, Rūpa Gosvāmī, Jīva Gosvāmī, Raghunātha Dāsa Gosvāmī and Kṛṣṇadāsa Kavirāja are our Gosvāmis. But do not leave Raghunātha Bhaṭṭa and Gopāla Bhaṭṭa. Sanātana Gosvāmī is the elder brother and spiritual master of Rūpa Gosvāmī, so do not consider him to be his follower. Out of humility he told his younger brother, “I can only receive Mahāprabhu’s mercy through your mercy.” And Rūpa Gosvāmī said, “Whatever I have written is by the mercy of Sanātana Gosvāmī.” Both are correct. Each gave respect to the other. We should also respect both and follow their instructions in every way.

Sadā tvam sevasya prabhu-dayita-samāṇtam atulam: “Always serve the leaders of the dear devotees of the Lord.” (MS, 7) Sanātana actually means the commander-in-chief who can protect us. In Śrī Rāmacandra’s army, Hanuman is the commander. Similarly there are generals in the army of prema, which began with Mahāprabhu and Madhavendra Purī. At the time of Madhavendra Purī, prema was in the form of a seed which became a seedling. The root divided into nine branches, namely Īśvara Purī, Paramānanda Purī, and others, as detailed in Caitanya-caritāmṛta. Above the ground, Caitanya Mahāprabhu became the trunk. From the trunk came two limbs, Nityānanda Prabhu and Advaita Ācārya. Then came thousands of branches which covered the entire universe, Rūpa Gosvāmī, Sanātana Gosvāmī, Śvarūpa Dāmodara, Rāya Rāmānanda, and others, who are generals in the army of prema.

If we pray to them that there are obstacles in our way to bhakti and cry for their protection, our anarthas will be vanquished and pure love will grow ecstatically. Besides our guru and Vaiṣṇavas, these great personalities are there to protect us.

Kṛṣṇa is the Supreme Personality of Godhead, the causes of all causes, but Raghunātha Dāsa Gosvāmī has written in Manah Śikṣa (9)

mādiśā-nāthate vraja-vipina-candram vṛaja-vañe
śvarīn tām-nāthate tad-atula-sakhīte tu lalitām

“Dear mind, always remain absorbed in Lord Kṛṣṇa, the glowing moon of Vṛndāvana, for He is the most beloved of my worshipable mistress, Śrīmatī Rādhārāṇī, the Queen of Vraja.”

All these instructions are highly educative. One who applies his mind to them day and night can actually understand them. Therefore we should meditate on all these instructions and follow the Gosvāmīs’ books.

“What is our relationship with Kṛṣṇa?” We should always remember, and we should pray to Kṛṣṇa with sambandha-jīvāna. Kṛṣṇa is the cause of all causes and the beginning of all beings. He Himself is beginningless parabrahman. But according to Gauḍīya Vaiṣṇavas, to please Kṛṣṇa or attain Kṛṣṇa prema in a general way is not enough. We require a particular type of prema. What kind of prema do we require? We require prema in the category of āśraya. The love of Kṛṣṇa for His devotees is prema from the category of viṣaya, but the love of the devotees for Kṛṣṇa is in the category of āśraya. In the category of āśraya prema; gopī prema is the best. And among all the gopīs, Śrīmatī Rādhārāṇī is the best.

So there is no better prema than Śrīmatī Rādhikā’s to please and subdue Kṛṣṇa. If you want to practice this kind of bhakti, as it is coming from Mahāprabhu, then consider Rādhājī as your worshipable object and Kṛṣṇa as the master of Her heart—Gopīnāṭha, Gopī-jana-vallabha, Rādhānāṭha. This is the extent of our relationship. We should not desire to enjoy Kṛṣṇa independently. We should be proud to be the maidservant of Śrīmatī Rādhikā. We don’t actually have the authority [adhikāra] to meet Kṛṣṇa in separately in seclusion. We should aspire only for tat tat bhāva icchamayi in kāmānuśa bhakti, and only to serve Rādhā and Kṛṣṇa. Otherwise it will become māyāvada, ahangrahopāsana.
Therefore the Gosvāmīs have instructed us to serve Rādhā-Kṛṣṇa under the servitorship of the gopīs. Accordingly, we should be happy in Rādhā’s pleasure and sad in Her sorrow.

\[ \text{rādhā prayati vipinam vipinam prayati} \\
\text{rādhā nikunja sadane sa ca tantra nityam} \\
\text{rādhā sukhē sukhampetya dukhē ca dukhi} \\
\text{kṛṣṇa kadapi khalu na tisthati svatantra} \]

From the very beginning our śraddhā should be according to the mood of the Gosvāmīs. From śraddhā to niṣṭhā and then to ruci, all should be in the mood of the gopīs. Our ruci should not be in Nārāyaṇa, nor even in the name and pastimes of Dvārakadīsh. From the beginning our niṣṭhā should be in Rādhā-Kṛṣṇa. Our ruci should be only in hearing the names and pastimes of Rādhā and Kṛṣṇa. When ruci matures, then our asakti in bhajana and bhajaniya should be in the bhajana of Rādhā-Kṛṣṇa and in the svarūpa of Rādhā-Kṛṣṇa. Mainly asakti should be in Śrīmati Rādhikā only. This should be practiced from the very beginning, and gradually it will improve and become purified. Especially some pastimes of separation should be there. A jīva has more qualification for vipralamba, so by hearing in the mood of separation, bhakti increases. If we meditate in this manner, our coming to Vṛndāvana will be successful.

Caitanya Mahāprabhu told His mother He was going to Vṛndāvana, but on further consideration He decided He would not realize His goal there. Why? “If I go to Rādhā-kuṇḍa, Yavat, Ter Kadamba or Uddhava Kyari, My svarūpa will immediately be revealed. I will give up Rādhā’s mood and become Kṛṣṇa. Rādhāyāḥ pranaya mahimā will not be realized, and everything will be spoiled.” So through the agency of Yogāmāyā, Mahāprabhu got His mother’s order to stay in Puri. He visited Vṛndāvana only for three or four days. If He had wanted to stay longer, nobody would have stopped Him. But Vṛndāvana is full of udipana that would have inflamed His mood as Kṛṣṇa and brought out His original identity. When in Puri He mistakes the gardens for Vṛndāvana and the sea for Yamuna, then what will happen when He actually sees Vṛndāvana and the Yamuna? What will be His condition when He goes to Govardhana and Rādhā-kunda? We can guess that if even one peacock feather reminds Him of rāsa-līlā, the actual place of rāsa-līlā will bring out everything. His original identity as Kṛṣṇa. These moods are very deep. If we are able to understand them, our lives will be successful. So we should proceed in bhakti, meditating on these thoughts. Śrīmati Rādhikā should bestow Her mercy upon us. We have come to Vṛndāvana and taken Her shelter. Even if we have taken only a little shelter, this faith should bring us mercy. Especially Seva-kūṇja, Vamsīvata, Rādhā-kuṇḍa and Śyāma-kūṇḍa should give us mercy. Śrī Caitanya Mahāprabhu, His associates and our Gurudev should also give us sufficient mercy so that our life will not be wasted and we will attain their service. Our only desire is to become the pāliya-dāśī of Śrīmati Rādhikā. People may call us sahajiyā or anything else, but we cannot deviate from this path. Greed is not bad, only sahajiyā-bhāva is abominable. So we have to progress with this greed. And if we fix the goal, then half the path is traversed. Our gurus and worshipable Lords should bestow their mercy upon us so that we may be successful in our endeavor and thus attain pure devotional Vṛndāvana service to Rādhā and Kṛṣṇa. This is the desired end of Kārtika.
Śrī Vṛndāvana
Yoga-pīṭha

Text 218-219

vrndavane yoga-pithe kalpa-taru-vane
ratna-mandapa, tahe ratna-simhasane

sri-go vinda vasiyachena vrajendra-nandana
madhurya prakasi' karen a jagat mohana

On an altar made of gems in the principal temple of Vrndavana, amidst a forest of desire trees, Lord Govinda, the son of the King of Vraja, sits upon a throne of gems and manifests His full glory and sweetness, thus enchanting the entire world.

Text 220

vama-pais ve sri-radhika sakhi-gana-sange
rasadika-līla prabhu kare kata range

By His left side is Srimati Radharani and Her personal friends. With them Lord Govinda enjoys the rasa-līla and many other pastimes.

Text 221

yanra dhyana nīja-loke kare padmasana
astadasaksara-man tre kare upasana

Lord Brahma, sitting on his lotus seat in his own abode, always meditates on Him and worships Him with the mantra consisting of eighteen syllables.

Caitanya Caritamṛta, Ādi-līla, Chapter 5.