

Rays of The Harmonist

THE JOURNAL OF ŚRĪ GAUḌĪYĀ VEDĀNTA SAMĪTĪ

No. 9 ❁ WINTER 2001



ALSO INSIDE:

DAINYA

THE SOURCE OF KNOWLEDGE

ŚĀSTRĪYĀ SĀDHU SAṄGA

AND MORE...

ŚRĪ GADĀDHARA TATTVA



Dedicated to Ācārya Keśarī

Nitya-Līlā-Praviṣṭa Om Viṣṇupāda Aṣṭottara-Śata
Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja
Founder Ācārya of Śrī Gauḍīya Vedānta Samiti

He earnestly desired to re-institute the publication of all the magazines and journals which were being published during the manifest presence of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda.

Rays of
The Harmonist

THE JOURNAL OF ŚRĪ GAUḌIYA VEDĀNTA SAMITI

WINTER 2001



Rays of **The Harmonist** is a bi-annual journal
of Śrī Gauḍīya Vedānta Samiti

Front cover:
Śrī Śrī Gour Gadādhara
at Svānanda Sukhada Kuñja, Godrumadvīpa, Nadiyā

Front inside:
Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja Samādhi Mandir
& his deity at Śrī Devānanda Gauḍīya Maṭha, Navadvīpa

Back Cover:
Śrī Śrī Rādhā Kṛṣṇa at Sevā Kuñja, Vṛndāvana

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STATEMENT OF PURPOSES

1. To protect the *vicāra-dhārā* (current of conceptions) of the *svārūpa-rūpānugā-guru paramparā* as presented in the modern age by Śrīla Saccidānanda Bhaktivinoda Ṭhākura (i.e., to uproot opinions opposed to the genuine conclusions of the *Śrī Gauḍīya-sampradāya*).

2. To promote a cooperative effort to preach the message of Śrī Rūpa-Raghunātha as per the last instructions of Prabhupāda Śrīla Bhaktisiddhānta Sarasvātī Ṭhākura.

There have been many obstacles in publishing *The Harmonist* since the disappearance of *om viṣṇupāda* Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura, and this has caused much discomfort to the readers of *The Harmonist*. Everyone passed his days with a distressed heart, deprived of the good fortune of being blessed by the *śuddha-rūpānuga bhaktivinoda-dhārā*. Now *The Harmonist* has emerged once again, by the efforts of the faithful servants of Śrīla Sarasvatī Ṭhākura's followers, who desire the welfare of all *jīvas*.

Carrying the message of the transcendental realm, the spiritual journal *Rays of The Harmonist* presents itself at the door of the conditioned *jīvas* and attracts them towards the path of *bhakti*. The journal is a mine of unlimited beauty in the form of the eternal worship of Śrī Gaurasundara's activities and precepts. Only Gauḍīyas who are residents of the transcendental *dhāma*, and persons who are on the path to Gaurāṅga's *dhāma*, can appreciate this beauty.

When this journal, whose each and every word and message is fully endowed with transcendental beauty, appears at someone's door, it destroys their ignorance and awakens their dormant function of loving service to the all-attractive Godhead. By reading this journal, one becomes fortunate enough to know that the sole proprietor of complete beauty is *apṛākṛta* Kāmadeva Śrī Madana-mohana. No one besides Gaurasundara preached and glorified such an exalted subject-matter, and *The Harmonist* fully presents Gaurasundara's conception for us.

We ourselves have no realization of the real transcendental beauty of this journal. However, *The Harmonist* is the well-wisher of the whole world, and we believe that if this journal mercifully appears at the doors of *baddha-jīvas* like us, who are eager to enjoy worldly beauty, then those *jīvas* will begin to experience real beauty. At that time, we come to realize that transcendental beauty is not fuel for our enjoyment, but is the object of our wholesale dedication. And, by performing *kīrtana* with such realization, we can be blessed.

Śrīla Bhaktivinoda Ṭhākura, who originally started this magazine, is Gadādhara's *śakti*. This issue includes a special feature on the *tattva* of Śrī Gadādhara, and clears certain misconceptions about His constitutional position. In *Śrī Gadādharaṣṭakam*, Śrīla Svarūpa Damodara Gosvāmī clearly states that Gadādhara Paṇḍita is non-different from Śrīmatī Rādhikā.

The supreme Absolute Truth is all-accommodating, and everything is beautifully harmonized in Him. This is the teaching of all true religions, and especially of the Vedic *sanātana-dharma*. If someone desires to attain that Absolute Truth and follows a religion that cannot accommodate the feelings of others, then that so-called religion is not in fact a true religion. It is sectarianism, and such sectarianism that ignores the conception of harmony results in fanaticism, extremism or terrorism—of the kind that is prevalent in the world today. •

Śrī Śrī



*sva-bhaktiyoga-lāsinam sadā vraje vihāriṇam
hari-priyā-gaṇāgragam śacī-suta-priyeśvaram
sa-rādhā-kṛṣṇa-sevana-prakāśakam mahāśayam
bhajāmy aham gadādharam supaṇḍitam gurum prabhum (1)*

sadā—always; *lāsinam*—sporting; *bhakti-yoga*—in loving devotional service; *sva*—(Her) own; *vihāriṇam*—(as She) wanders; *vraje*—in Vraja; *agra-gam*—the leader; *gaṇa*—of the associates; *hari-priyā*—(damsels) beloved to Śrī Hari; *īśvaram*—the master; *śacī-suta-priya*—of those dear to the son of Śacī; *sevana-prakāśakam*—the manifester of the service; *sa-rādhā-kṛṣṇa*—to Śrī Kṛṣṇa together with Śrī Rādhā; *mahāśayam*—magnanimous; *aham bhajāmi*—I worship; *gadādharam*—Śrī Gadādhara; *su*—the excellent; *paṇḍitam*—*paṇḍita* (one who is well-versed in the essence of the *śāstras*); *gurum*—the dispeller of ignorance; *prabhum*—worshipable.

That personality who eternally wanders in Vraja while playfully performing Her own loving devotional service, (in other words, Śrī Rādhā, who is non-different from Śrī Gadādhara Prabhu) is the chief among the beloved damsels of Śrī Hari. As the foremost of the beloved associates of the son of Śacī (in other words, Śrī Gadādhara Prabhu), he reveals the process of service to

Śrī Rādhā and Kṛṣṇa. I worship that magnanimous, exalted Paṇḍita and Guru, Śrī Gadādhara Prabhu.

*navojjvalādi-bhāvanā-vidhāna-karma-pāragam
vicitra-gaura-bhakti-sindhu-rasabhaṅga-lāsinam
su-rāga-mārga-darsakam vrajādi-vāsa-dāyakam
bhajāmy aham gadādharam supaṇḍitam gurum prabhum (2)*

pāragam—fully conversant; *vidhāna-karma*—in the process of manifesting; *bhāvanā*—the conceptions and moods of; *nava*—on the ever-new; *ujjvalādi rasa*—the brilliantly effulgent *madhura* and other (*sakhya*, *vātsalya*) *rasas*; *lāsinam*—playing; *rasabhaṅga*—in the waves of devotion to Śrī Gaura Hari; *darsakam*—revealer; *su-rāga-mārga*—of the foremost path of spontaneous devotion; *dāyakam*—bestower; *vāsa*—of residence; *vraja-ādi*—within the *dhāmas* such as Śrī Vraja and Navadvīpa.

He is fully conversant with the process of manifesting the conceptions and moods of ever-fresh *ujjala-madhura* and other *rasas*. He is fully absorbed in sporting in the waves of *rasa* within the ocean of astonishingly variegated loving devotion to Śrī Gaura Hari. He is the revealer of the foremost path of *rāga-bhakti*, and the bestower of residence in Śrī Hari's holy abodes, headed by Vraja. I worship that exalted Paṇḍita and Guru, Śrī Gadādhara Prabhu.

*śacīsutāṅghri-sāra-bhakta-vṛnda-vandya-gauravam
gaura-bhāva-citta-padma-madhya-kṛṣṇa-suvallabham
mukunda-gaura-rūpiṇam sva-bhāva-dharma-dāyakam
bhajāmy aham gadādharam supaṇḍitam gurum prabhum (3)*

gauravam—venerated; *vandya*—and worshipable; *bhakta-vṛnda*—by the multitude of devotees; *sāra*—the very essence of whose life; *śacīsuta-āṅghri*—is (their service) to the lotus feet of Śacī-suta; *kṛṣṇa*—Kṛṣṇa (who is situated); *madhya*—in the midst; *citta-padma*—of the lotus heart; *gaura*—of Śrī Gaura; *bhāva*—which is saturated with *bhāva*; *suvallabham*—is his most beloved and his very life; *mukunda*—to Mukunda; *gaura-rūpiṇam*—in His golden form; *dāyakam*—bestower; *sva bhāva-dharma*—the nature of his own moods (loving devotion to Kṛṣṇa).

He is venerated and worshipped by the multitude of *bhaktas* who have taken exclusive shelter of the lotus feet of Śrī Śacīsuta. Śrī Kṛṣṇa, who is splendidly situated within Śrī Gaura Hari's lotus heart, which is saturated with

Gadādharaṣṭakam

by Śrīla Svarūpa Dāmodara Gosvāmī

bhāva, is alone his dearest beloved and very life. Śrī Gadādhara Prabhu has bestowed upon Mukunda, in His golden form as Śrī Gaura Hari, the nature of the moods of his own heart—in other words, Śrī Rādhā's loving devotion to Śrī Kṛṣṇa. I worship that exalted Paṇḍita and Guru, Śrī Gadādhara Prabhu.

*nikuñja-sevanādika-prakāśanaika-kāraṇam
sadā sakhī-rati-pradam mahā-rasa-svarūpakam
sadāśritāṅghri-ṣaṅkajam śarīri-sad-gurum varam
bhajāmy aham gadādharam supaṇḍitam gurum prabhum (4)*

eka-kāraṇam—whose sole purpose; *prakāśana*—is to manifest; *nikuñja-sevana-ādika*—the rendering of *sevā* and so forth to Yugala-Kiśora in the *nikuñja*; *sadā*—(who) always; *sakhī-rati-pradam*—bestows *rati* according to the moods and services of Śrīmatī Rādhikā's *sakhīs*; *mahā-rasa-svarūpakam*—who is the original form of the *mahā-rasa*; *āṅghri-ṣaṅkajam*—whose lotus feet; *āśrita*—are taken shelter of; *sadā*—always; *śarīri-sad-gurum*—who is the embodiment of the *sad-guru*; *varam*—most exalted.

His sole purpose is to manifest the nature of *sevā* (to Śrī Śrī Yugala-Kiśora) within the *nikuñja*. He always bestows *rati* for the moods and services of Śrīmatī Rādhikā's *sakhīs*. He is the original form of the foremost *madhura-rasa*. As the best of *sad-gurus*, he always provides the protection of his lotus feet to those who take his shelter. I worship that exalted Paṇḍita and Guru, Śrī Gadādhara Prabhu.

*mahāprabhor mahā-rasa-prakāśanāṅkuram priyam
sadā mahā-rasāṅkura-prakāśanādi-vāsanām
mahāprabhor vrajāṅganādi-bhāva-moda-kārakam
bhajāmy aham gadādharam supaṇḍitam gurum prabhum (5)*

priyam—beloved; *mahāprabhoḥ*—of Mahāprabhu; *āṅkuram*—sprout; *mahā-rasa-prakāśana*—which manifests the topmost amorous *rasa*; *sadā vāsanām*—always desirous of; *prakāśana-ādi*—manifesting, etc.; *āṅkura*—(the *svarūpa* of) the sprout; *mahā-rasa*—of the foremost *mādhura-rasa*; *kārakam*—whose purpose (is to); *bhāva-moda*—approve the delight of conjugal moods; *vrajāṅganā-ādi*—of the wives of the *Vraja gopas*; *mahāprabhoḥ*—as relished by Mahāprabhu.

He is dear to Mahāprabhu for having become the sprout that burgeoned into (the tree of) *mahā-rasa*—the topmost *madhura-rasa*. At the same time, he always desires to

assist in nourishing the sprout of that *mahā-rasa* (in the heart of Śrī Caitanya Mahāprabhu), and he therefore gives pleasure to Him by assisting Him in relishing the *bhāvas* of the *vraja-gopīs*. I worship that exalted Paṇḍita and Guru, Śrī Gadādhara Prabhu.

*dvijendra-vṛnda-vandya-pāda-yugma-bhakti-varḍhakam
nijeṣu rādhikātmata-vapuḥ-prakāśanāgraham
aśeṣa-bhakti-śāstra-śikṣayojjalāmṛta-pradam
bhajāmy aham gadādharam supaṇḍitam gurum prabhum (6)*

vandya—worshipable; *dvijendra-vṛnda*—by the host of exalted *brāhmaṇas*; *varḍhakam*—who increases; *bhakti*—devotion; *pāda-yugma*—unto the two feet (of Śrī Hari); *nijeṣu*—to those dear to him; *āgraham*—(he is) determined; *prakāśana*—to reveal; *vapuḥ*—his form; *rādhikā-ātmata*—as the personification of (as non-different from) Śrī Rādhikā; *aśeṣa-bhakti-śāstra*—out of the limitless *bhakti-śāstra*; *pradam*—who bestows; *amṛta*—the immortal nectar; *śikṣayā*—of the instructions; *ujjala*—on the *ujjala-rasa* (the blazing mellow of amorous love).

He promotes *bhakti* unto Śrī Gaura Hari's lotus feet, which are always worshipped by the host of exalted *brāhmaṇas*. He is eager to reveal his own form as non-different from Śrīmatī Rādhikā to those who are dear to him (his personal associates). He bestows the immortal nectar of *ujjala-rasa* through his instructions, which are extracted from the limitless *bhakti-śāstras*. I worship that exalted Paṇḍita and Guru, Śrī Gadādhara Prabhu.

*mudā nija-priyādika-sva-pāda-padma-sīdhubhir
mahārasārṇavāmṛta-pradeṣṭa-gaura-bhaktidam
sadāṣṭa-sāttvikānvitam nijeṣṭa-bhakti-dāyakam
bhajāmy aham gadādharam supaṇḍitam gurum prabhum (7)*

mudā—out of gladness; *nija-priya-ādika*—unto those who are dear to his heart; *sva-pāda-padma*—of his lotus feet; *sīdhubhir*—by the nectar; *mahārasa-ārṇava*—of the great ocean of *rasa*; *amṛta*—nectar; *prada*—to be bestowed; *iṣṭa*—that which is dearly desired; *gaura*—unto Śrī Gaura Hari; *bhaktidam*—bestows devotion; *sadā*—always; *aṣṭa-sāttvika*—of the eight *sāttvika-bhāvas*; *anvitam*—together with; *nija-iṣṭa*—unto His *iṣṭadeva* (Śrī Gopinātha); *bhakti-dāyakam*—He is the bestower of devotion.

He joyfully bestows upon his dear associates the ambrosia of his lotus feet, together with the nectar emanating from

the great ocean of *madhura-rasa* and his own cherished *gaura-bhakti*. He is always ornamented with the *aṣṭa-sāttvika-vikāras*, and he awards devotion to his *iṣṭadeva* (Śrī Gopīnātha). I worship that exalted Paṇḍita and Guru, Śrī Gadādhara Prabhu.

*yadiya-rīti-rāga-raṅgabhaṅga-digdha-mānaso
naro 'pi yāti tūrṇam eva nāryabhāva-bhājanam
tam ujvalākta-cittam etu citta-matta-ṣaṭpado
bhajāmy ahaṁ gadādharaṁ supaṇḍitaṁ gururṁ prabhum (8)*

naraḥ api—even a man; *mānasaḥ*—mind; *digdha*—is immersed; *raṅgabhaṅga*—in the pleasurable waves; *yadiya*—of his; *rīti*—practices; *rāga*—of *rāga*; *tūrṇam*—quickly; *eva*—certainly; *yāti*—attains; *bhājanam*—becoming recipient (of qualification to worship Hari); *nārya-bhāva*—imbued with the *bhāva* of the *vraja-nārīs* (*gopīs*); *citta*—his mind; *matta*—(thus becoming like) an intoxicated; *ṣaṭ-padaḥ*—bumble-bee; *etu*—certainly attains; *tam*—that (state); *cittam*—of heart; *ujjala-akta*—imbued with *madhura-rasa*.

One who drowns in the waves of His practices of *rāga-bhakti* quickly attains the qualification for the moods of the *Vraja* damsels, whose minds are like intoxicated bumblebees. Thus, the state of his mind also becomes saturated with *ujjala-rasa*. I worship that exalted Paṇḍita and Guru, Śrī Gadādhara Prabhu.

*mahārasāmṛta-pradam sadā gadādharaṣṭakam
paṭhet tu yaḥ subhaktito vrajāṅganā-gaṇotsavam
śacī-tanūja-pāda-padma-bhakti-ratna-yogyatām
labheta rādhikā-gadādharaṅghri-padma-sevayā (9)*

tu—indeed; *yaḥ*—(he) who; *sadā*—regularly; *paṭhet*—recites; *subhaktitaḥ*—with pure devotion; *gadādhara-ṣṭakam*—these eight verses in praise of Śrī Gadādhara; *amṛta-pradam*—which bestow the nectar; *mahārasa*—of the great *madhura-rasa*; *labheta*—can achieve; *yogyatām*—eligibility; *bhakti-ratna*—for the jewel of *bhakti*; *pāda-padma*—to the lotus feet; *śacī-tanūja*—of the son of Śacī; *sevayā*—(and) through service; *aṅghri-padma*—to the lotus feet; *rādhikā-gadādhara*—of Śrī Gadādhara who is non-different from Śrīmatī Rādhārāṇī; *utsavam*—the festival; *vraja-aṅganā-gaṇa*—of the multitude of *vraja-gopīs*.

These eight verses in praise of Śrī Gadādhara bestow the nectar of that great *madhura-rasa*, which is the festival relished by the host of *vraja-gopīs*. Indeed, one who regularly recites these verses with pure devotion attains the service of the lotus feet of Śrī Gadādhara, who is none other than Śrīmatī Rādhikā. Through this service, he can achieve eligibility for the jewel of *bhakti* to the lotus feet of the son of Śacī. •

[Translated from Śrī Gauḍīya-stotra-ratna-mālā]



DAINYA, WHICH BESTOWS ĀNANDA (BLISS), MANIFESTS BY THE SEQUENTIAL PROGRESS OF ŚUDDHĀ BHAKTI (PURE DEVOTIONAL SERVICE)

D *ainya* is the ornament of Vaiṣṇavas. Vaiṣṇavism that is devoid of humility is simply a pretense of Vaiṣṇavism. In fact, the humility of a *bhakta* also increases with advancement in *bhakti*, or with the enhancement of bliss. Most people in this world are opposed to Bhagavān, and are engrossed in illicit activities, whereas *bhaktas* are devoted to Bhagavān and are extremely pure. Still, the *bhaktas* consider themselves to be devoid of *bhakti* and extremely wretched. They regard themselves as the most degraded, although they are in fact the abode of all good qualities and the top-most of all. This type of humility is one of the supra-mundane *bhāvas* of the *bhakta* and is the bestower of *ānanda*, bliss.

THE HUMILITY OF A BHAKTA IS NOT HYPOCRISY—IT IS THE OUTBURST OF THE EMOTIONS OF HIS HEART

Seeing the excessive humility of the devotees and doubting its genuine nature, some people may say, “This is hypocrisy.” However, this is a big mistake. Śrīmad Gauracandra, in His *abhimāna*, or role, as servant of Kṛṣṇa, considered Himself lower than a blade of grass. Holding the necks of the devotees, He used to cry and beg for *kṛṣṇa-bhakti*: “I am very wretched and lowly. Please bestow your mercy upon Me.” When He used to speak this *kākutī*, earnest entreaty, even extremely stone-like hearts would melt, and streams of tears would be seen in eyes that were normally like iron.

DAINYA

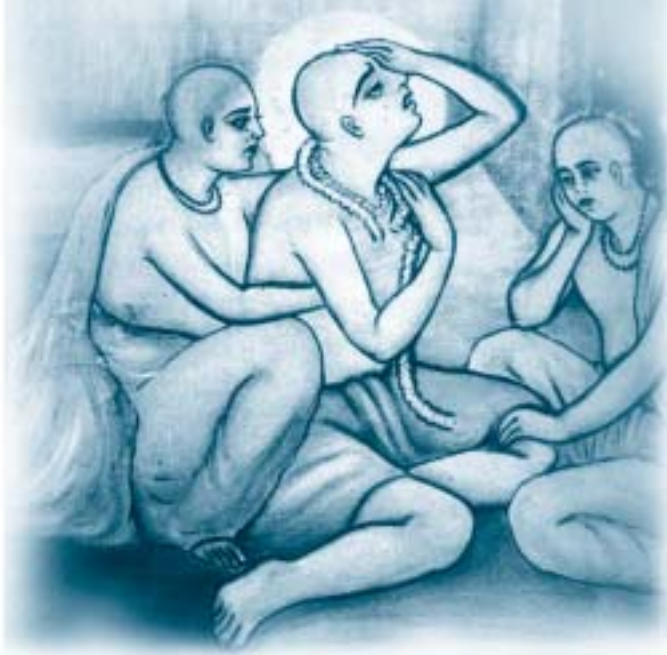
Humility

by Śrīla Bhaktivinoda Ṭhākura

If a person sees such a sight with his own eyes, he will not perceive the humility of the Vaiṣṇava as hypocrisy. Rather, he will be able to observe the innermost *bhāvas* of the devotee, which have emerged from his heart with the great intensity of the passion of *bhakti*.

HUMILITY AS TAUGHT BY MAHĀPRABHU

Śrīman Mahāprabhu has drowned the world in the flood of His *prema*. He has flooded the desert-like hearts of hundreds and thousands of extremely wicked persons. He would sometimes laugh and sometimes cry, absorbed in the rapture of *prema* and constantly manifesting all *sāttvika-bhāvas*; and sometimes, being overwhelmed in the passion of *bhakti*, He would say:



*na prema-gandho 'sti darāpi me harau
krandāmi saubhāgya-bharam prakāśitum
vaṁśī-vilāsy-ānana-lokanam vinā
vibharmi yat prāṇa-pataṅgakān vṛthā*
(C.c. Madhya 2.45)

“I do not have even a scent of *prema* for Śrī Kṛṣṇa. My crying for Him is simply a display of My fortune. If I would really have *prema* for Śrī Kṛṣṇa, then I would not be able to continue living in vain for even a moment longer without seeing the lotus face of Vāṁśī-vilāsi, He who performs pastimes by playing on His *vaṁśī*.”

Aho! What an amazing humility; what an excellent *bhāva*!

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or role, as servant of Kṛṣṇa, considered
Himself lower than a blade of grass.
Holding the necks of the devotees,
He used to cry and beg for *kṛṣṇa-bhakti*:
“I am very wretched and lowly.
Please bestow your mercy upon Me.”
When He used to speak this *kākuṭi*,
earnest entreaty, even extremely
stone-like hearts would melt,
and streams of tears would be seen
in eyes that were normally like iron.**

Nowadays, people no longer offer daṇḍavat naturally and with a simple heart. When two persons meet, they generally spend the whole time meant for offering daṇḍavat in thinking: “Should I first offer him daṇḍavat?” And eventually one greets the other simply by saying “Daṇḍavat.”

Gaura *bhaktas*, who are the most worshipable entities in the entire world, have displayed the zenith of humility. Their resolve to wear a particular type of clothes, their bowed-down faces and meek words constitute the highest ideal and the supreme teachings of *dainya*.

HUMILITY, TOLERANCE AND SO ON ARE THE MEDIUM OF ŚRĪ NĀMA-SĀDHANA

Patita-pāvana Śrī Gaurāṅga came to this world to preach Śrī Harināma, and He has bestowed *nāma* to the people of the world. However, the first and foremost vehicle of that *nāma-sādhana*, cultivation of the holy name, is humility. He said in His own words:

*tṛṇād api sunīcena
taror iva sahiṣṇunā
amāñinā mānadena
kīrtanīyaḥ sadā hariḥ*
(Śrī Sikṣaṣṭaka, verse 3)

“One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honour but is always prepared to give all respect to others, can very easily always chant the holy name of the Lord.”

A blade of grass always remains like a bowed head without any affliction, although it is trampled beneath everyone’s feet. Similarly, Vaiṣṇavas consider themselves to be the lowest of all, although they are in fact the best among all. Their lives are filled with humility, and they consider themselves worthy of being trampled beneath everyone’s feet.

A tree renders service by giving its shade to others while tolerating heat and rain. It does not become distressed even upon giving shade to someone who has come to cut it with an axe. Similarly, Vaiṣṇavas who are completely devoted to *nāma* protect others, while tolerating unlimited pains inflicted upon them. They do not become averse to working for the welfare of others, despite receiving trouble for their efforts. They offer due respect to everyone in the world

without expecting any honour for themselves. They alone have the *adhikāra*, qualification, for *harināma-kīrtana*.

ABSENCE OF HUMILITY IN THE MODERN VAIṢṆAVA SOCIETY

We are unfortunate that we no longer see such humility in the modern Vaiṣṇava society. Everyone is busy trying to display and glorify his own qualities: “I chant one *lākha* of names. Oh, my conduct is very pure, I am a great devotee.” Such egoistic statements have become the sole testimony of Vaiṣṇavism in present times. Nowadays, people no longer offer *daṇḍavat* naturally and with a simple heart. When two persons meet, they generally spend the whole time meant for offering *daṇḍavat* in thinking: “Should I first offer him *daṇḍavat*?” And eventually one greets the other simply by saying ‘*Daṇḍavat*.’

Seeing all these inauspicious signs, it is feared that in the near future the influence of Kali will also enter into Vaiṣṇava society.

INSTRUCTIONS TO CHANT NĀMA BY COMPLETELY GIVING UP HYPOCRISY

What are we proud of? We are repeatedly being trapped in great illusions. At every moment we are degrading; at every step there is a dreadful calamity. Still, we remain proud. That personality who came to this world to preach *nāma*, and who could not satisfy Himself even by chanting *harināma* constantly, declared: “My misfortune is such that I do not have any attachment for *nāma*.” We, by contrast, think that simply by chanting one *nāma* once, we have developed extreme attachment for it. This is reason for great repentance, so why is it that we still maintain such evil-mindedness?

Let us all come together. Completely giving up all types of hypocrisy, let us make our lives meaningful by experiencing the humility that is the hallmark of Vaiṣṇavism, the very behaviour of Śrī Gaurāṅga, and the ornament of a devotee’s life. •

[Translated from *Śrī Gauḍīya Patrikā*, issue 3/3]

THE SOURCE OF KNOWLEDGE

Presidential Address at the Spiritual Conference

(Delivered By His Divine Grace Paramahansa Parivrajakacharya)
Sri Srimad Bhakti Siddhanta Saraswati Goswami Maharaja

Originally published in *The Harmonist*, December 1930



The truth can never be served by the faculty that diverges from Him. The service of the truth is the function of the soul. It is incapable of being diverted from the Truth. It is causeless and uninterrupted. The Truth is identical with the Teacher of the Truth. There can be no knowledge of the conclusions of the Vedas without undeviating service of the lotus-feet of Sri Gurudeva. No one can be the Teacher of the Truth except the devotee of God. This is not the dogma of irrational orthodoxy. It is the real Truth. One cannot be the Guru although he be descended from the highest lineage, be initiated in all sacrifices, has studied the thousand and one branches of the Veda, if he be not a Vaishnava.

In ancient times there was a city called Kanchi in the South of the country. In that city there lived a very famous professor whose name was Yadavaprakasha. There is a tradition that at that time there was no other professor in the whole of that part of the country who was his equal in learning.

Laksmandesika went to him for the purpose of study and resided with his teacher. He devoted himself to his studies with his whole heart and was perfectly sincere in his conduct towards his teacher. These excellent qualities soon attracted the attention and captured the heart of his teacher. One day Yadavaprakasha, following the interpretation of Sankaracharya, was explaining the well-known text of the Chhandyogya that the two eyes of Godhead are red like the back of a monkey. This caused intense pain to the heart of Ramanuja, who was at that time engaged in personally tending to his teacher. He felt very much pained on hearing the blasphemy against the Holy Form of Godhead. The warm tears from his eyes fell in drops on the back

of Yadavaprakasha. This sudden fit of weeping surprised Yadavaprakasha, who asked Ramanuja about the cause of his grief. Ramanuja then said that there was no necessity of explaining the word '*kapyasam*' in such a filthy and blasphemous manner, especially as the word possessed an

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excellent meaning. Was it not a most highly offensive act to compare the Eyes of God Himself, Who is the most Revered Lord and Master of us all, with the worst part of the body of a monkey?

Yadavaprakasha was very angry on hearing these words of Ramanuja. He reprimanded Ramanuja in most severe terms. "How highly impertinent for a mere lad to find fault with the interpretation of Acharyya Sankara! Was it possible that there could be any other explanation of the text than that of the Acharyya?" Ramanuja replied in words that were expressive of modesty. "Yes," said Ramanuja, "there is another meaning of the text which augments the happiness of the spiritually enlightened. Acharyya's explanation is intended for deluding those persons who are endowed with unspiritual aptitude. I am telling you the same. Deign to listen to my words."

Thereupon Ramanuja offered this famous explanation of the '*kapyasam*' text. '*Kang*' means water. That which drinks water is '*kapi*'. '*Kapi*' is thus no other than the stem of the lotus. That which is placed on the stem is '*kapyasam*'. In other words the two Eyes of that Supreme Person are tinged with red like the undimmed lustre of the unplucked lotus on its stem shining on the bosom of the blue waters.

Yadavaprakasha was filled with the greatest astonishment on hearing this explanation of the Scriptural text. He felt most keenly the disgrace of his defeat at the hands of his own disciple. Maddened with anger, he plotted to do away with Ramanuja in secret.

No teacher of undifferentiated Cognition, or of utilitarian works, or of any worldly state of union with the Supreme Soul (yoga), or of the performance of activities resolved upon by oneself (vrata), or of ascetism, or of magic, or of hypocrisy can really be designated as the 'superior', or Guru. They

are all of them only triflers and being really very light, indeed, are capable of being easily manipulated. They are never the benefactors of the conditioned soul. They are on the contrary the enemies of themselves as well as of all others.

But the Maha-Bhagavata, the best of devotees, the Vaishnava Guru, alone is causelessly merciful to all souls, and is alone grieved by their misery. It is for this reason that our former Guru Srila Raghunath das Goswami Prabhu has instructed us to place ourselves under the guidance of Sri Sanatan Prabhu who alone is really grieved for all of us and can alone impart the knowledge of our relationship with Godhead. The actual words of Srila Das Goswami prabhu require to be quoted in full. "I place myself under the protection of my Master Sri Sanatan Prabhu. Sri Sanatan Prabhu is the ocean of mercy. He is always grieved for the misery of others. He makes me drink, with the greatest care, of the liquid sweet of the service of Godhead. The attachment for that service weans one completely from any hankering for any other thing. I was quite ignorant of this and was wholly unwilling to serve Godhead. But he, nevertheless, took infinite pains with me and prevailed over my stubborn opposition to his good counsel. Such is Prabhu Sanatan."



**The mood of consort
displays the highest
measure of submission....
and accordingly
Krishna gives up
all His Limbs to him.
Krishna regards Himself
as under obligation
to His devotee
even after giving Himself
completely to him.**

What is really the source from which we derive the knowledge of the Truth? Is it pure or mixed cognition? Is it also the only thing needful, or otherwise? It is necessary, first of all, to decide whether the above propositions have proceeded from the theory of undifferentiated cognition, of undifferentiated

ed non-cognition, or from activities of pure cognition which are full of eternal bliss. To become one with non-animation is the goal of the theory of undifferentiated non-cognition. To merge completely in the featureless existence of undifferentiated cognition is the goal of the theory of undifferentiated knowledge. The realisation of the blissful eternal service of Godhead in the realm which is free from all ignorance establishes one in the unconditional safe function of pure cognition.

The emancipation that is spoken of in the *Bhagavatam* is not destruction of the triple envelope of the bound soul. It is nothing less than the actual establishment in one's own natural condition. 'Mukti' is establishment in one's own proper condition by discarding the contrary. When one is established in one's own proper condition, one gets beyond the reach of ignorance. Then the true function of the cognition faculty, which is no other than the service of Godhead, manifests itself fully. The distinctive service that is natural for every individual soul is then uninterruptedly and fully manifested. "There are different ways in which different persons choose to obey Me. I also serve them in correspondingly different ways. Men, O Partha, by every method follow the path that is Mine." Godhead Himself here says in effect that He worships His worshipper in exactly the same way in which the latter worships Him. In the mood of consort the devotee serves Godhead with all his faculties, and accordingly Krishna gives up all His Limbs to him. Krishna regards Himself as under obligation to His devotee even after giving Himself completely to him.

In the *shloka* of the *Geeta* reference to the above word 'mang', 'Me', should be specially observed. The word refers directly to Krishna. It is Krishna Who is the speaker. He says, "He who worships Me does so in one of five different ways, each one of which is characterised by the quality of utmost submission. But the mood of consort displays the highest measure of submission. If the submission be not to Myself, it would be rendered to My shadow or to My external deluding power (*maya*), it is then not submission to Me." It will not do if curd is called milk. Curd is no doubt derived from milk as its source. But the spoilt milk is never curd. It is possible for a person to be able to see the perverted, imaginary form of Vishnu. If such a person submits to his perverted vision, it will be no submission to the real Vishnu. Vishnu is not perverted. It is possible for a person to see, to experience a vision of

Him which may be the product of his own wrong way of looking at Him. If this happens to be the case, it is to be understood that the person fails to have any real sight of Vishnu. The *Geeta* has this *shloka*, "Those who worship with reverence other *devatas*, O son of Kunti, also worship Me, indeed, but by the method that is improper."

To see any object other than Krishna is the improper process of seeing. This improper method of seeing is identical with all our evils and disruptive differences. It is possible to get rid of the condition of this improper seeing. Thereafter it is really possible to see Krishna. Krishna is the ocean of infinite undying sweetness. There are twelve *rasas* (leavening qualities) in Krishna. Five of

these *rasas* are primary, and the seven secondary *rasas* help to increase the sweetness of the primary *rasas*. All these *rasas* are completely harmonised in Krishna alone.

Sri Sukadeva Goswami said to Maharaja Parikshit, "Listen, O King, I am going to give you an account of some of the *rasas* of Sri Krishna. Sri Krishna is in Himself the shining sphere of infinite *rasas*. When Sri Krishna made His appearance in the company of Baladeva in the amphitheatre for the exhibition of feats of strength set up by King Kansa, each one of the spectators saw Krishna according to his own indi-

vidual disposition. Wrestlers, fond of the martial quality, saw that Krishna was terrible like the thunder. Females, fond of the quality of love, saw that Sri Krishna was the God of Love Himself. The masses of the people saw that Krishna was the only king of all men. The cowherds, with friendly and paternal love, saw Him as their kinsman. All the frightened, wicked kings saw Krishna as the Punisher of evil-doers. Every father and mother beheld Him as a most beautiful Child. The king of the Bhojas, Kansa, saw Him as Death Himself. Persons who are saddled with a materialised understanding viewed Krishna as the vast cosmos. The great *yogis* with a tranquil disposition beheld that Krishna was the Ultimate Entity. All the males of the Vrishni race saw Him as the Supreme Object of their worship."

Everyone will obtain the service of Krishna; even those will obtain it who are wandering in pursuit of other diverse speculations. There will be in the long run an end of the wanderings of those who have gone astray, because Krishna is the only Attractor and we are all of us attractable by Him. But there may appear temporarily a barrier between the attracter and the attractable. As

**Krishna attracts
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Exclusive devotion
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One has no access
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soon as the barrier is removed, we shall experience directly the relationship of the attraction of our Attractor.

There may be companionship with the non-animate. This is called 'bad company'. This bad companionship is practised by means of the physical body and the ignorant mind. It is necessary to give up this bad company. If we do so, our real self, whose nature it is to be attracted by Krishna, experiences the direct attraction of Krishna. Krishna attracts the pure cognition. Exclusive devotion is a characteristic of pure cognition. One has no access to the spiritual realm till this quality of exclusive devotion makes its appearance.

The external world is also a source of one kind of knowledge. This knowledge is nothing but the entities of the external world in refined form. The attraction exercised by these entities is accordingly also exerted towards the material cases. There is quite a variety of such knowledge, none of which is knowledge of Krishna. The knowledge of the undifferentiated Brahman, or that of the Supreme Soul, or that of the phenomenal world, which are gathered by the cognitive principle independently of the knowledge of Krishna, are all of them only different layers of the same class of knowledge. The Brahman which is a concoction of the mind of the professors of the creed of the so-called undifferentiated Brahman can afford no glimpse of the real Brahman. The sight of the Supreme Soul or undifferentiated union with Ishwara fancied by the pseudo *yogis* is even a greater blasphemy than the dogma of undifferentiated union with the concocted Brahman. The professors of undifferentiated union with their concocted Brahman do not admit the existence of the individual soul. The professors of undifferentiated union with Ishwara admit the existence of the individual soul. They want to enable the individual soul to usurp the seat of Godhead. This surely is an instance of a far more rebellious attitude towards Godhead than even that of the votaries of the concocted Brahman. It is for this reason that Mahaprabhu has said that union with Ishwara is even more condemnable than merging with the concocted Brahman.

In order to discuss these subjects, it is first of all necessary for us to have the true source of knowledge. Are these discussions derived from adulterated cognition? Or is pure cognition their source? Are they derived from any source made by man? Or is their source made by Godhead? If the source happens to be made by man, there must exist the defects of mistaken judgement, inadvertance, etc.

What is the entity known as 'I'? Am I the body that I have obtained from my parents? Or am I the mind-intelligence-ego by means of which I am busy in making and

breaking my resolves? This topic contains a great many issues. We have had the opportunity of listening to these discussions from a very early beginning in our life. We have been discussing these subjects all through these fifty years. We had got much time for a good deal of discussion all through the twenty-four hours of the day. We have discussed these topics throughout the whole of the twenty-four hours of every day. We have discussed them while we slept as well as when we lay awake. This body also will fall away in course of discussing them for its further allotted period.

It is very difficult to get into the inner apartment of the discussion regarding 'I'. There stand ready at the two consecutive entrances two gatekeepers who are preventing all access to the vicinity of the 'I'. Why can't we get the sweet scent of the Body of Krishna? Why does not the fifth scale note of Krishna's flute enter my ears? Why do the tumult of the streets, the noises of the busy world pour incessantly into my ears? At present the soul is asleep. His agent the mind, as manager of its sleeping master's concerns, is cheating me as intermediary. I am addicted to go by the function of the mind. The mind whose business is to cheat the soul by its evil counsel is keeping me occupied on the path of selfish enjoyment. The soul is the master of the mind and the body. Speech functions as the foreman of a jury. The speech of pure cognition is of one kind, that of non-cognition is of a different kind. The mind is non-soul. This is borne out by the *Geeta*. "The earth, water, fire, air, sky, mind, intelligence and ego are my eightfold material Nature. Besides these there is another entity of a quite different kind who is non-material. This last is no other than My manifestation as the individual soul. By means of the individual soul, the material universe is maintained."

The individual soul (*jeeva*) is then supra-material. But he is, nevertheless, possessed of the marginal function. He has relationship with the process of birth-life-death. But the individual soul has also his place in the supra-material sphere. The activities of the individual soul in this latter condition are also called transcendental. All that is perishable is included under *Apara-Vidya* (empiric knowledge). All that is imperishable comes under *Para-Vidya* (transcendental knowledge). Transcendental knowledge stands on '*sumati*', or the good disposition. The term '*sumati*' occurs in the Veda. "O Vishnu, we shall serve '*sumati*' by simply uttering Thy living Name even with very little knowledge of His real meaning" (*Rig.* 1-156-3). May all of us gain this good disposition. May we gain that good disposition which prompts us to serve '*sumati*'. •

Surrender, Service & Dedication —All Done Through Śraddhā

By Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Gosvāmī Mahārāja



In Kṛṣṇa consciousness the quality of wholesale dedication is necessary. It is indispensable. Partial dedication will not do; in connection with Kṛṣṇa the demand is wholesale, and nothing less will do. He is an autocrat. The demand from the autocrat is categorically different.

Kṛṣṇa is not satisfied with any partial service. He wants to swallow the whole thing, nothing less. He has the demand of an autocrat, but He is the absolute good, He is the beautiful, He is the harmony, and He is the love—but His demand is such.

Self-giving is the symptom of *śraddhā*, faith. Without self-giving, intellectualism will have no value. Reading scriptures will have no value, and also the physical association of the *sādhu* will have no value, if there is no *śraddhā*. Many living entities including bugs and mosquitoes have physical association with the *sādhus*, but association through dedication is necessary. *Śraddhā* is all-important. To have *śraddhā* means to have the mood that if we dedicate everything to Kṛṣṇa, we will get everything. We will achieve whatever is necessary: wholesale fulfillment. The

path of that is dedication, *śraddhā*, and *sevā*, service, and therefore our Guru Mahārāja laid so much emphasis on service. We were not allowed so much to read even *Śrīmad-Bhāgavatam* or the books by the Six Gosvāmīs, but our time was to be utilised in service.

Self-giving is the symptom of *śraddhā*, faith. Without self-giving, intellectualism will have no value. Reading scriptures will have no value, and also the physical association of the *sādhu* will have no value, if there is no *śraddhā*.

The serving nature will connect you with the real thing. Neither scriptural knowledge nor the close association with a saint has any meaning if it is not done with dedication, self-surrender, self-giving. Physical association alone has no meaning. It must all be done through *śraddhā*, and

service, so much so that if a *sādhu* or Guru asks, “Read this book,” then it will be service; but if I read a book to enhance my knowledge, it may be *jñāna* but not service. We can only have real progress through *sevonmukhe hi jihvādau*, otherwise everything may be imitation. If we do not approach with the spirit of service, everything may be imitation, and we won’t come in contact with reality. This is the most important point, and it is the specialty of the Gauḍīya Maṭha, our Ācāryas, our Gurudevas, and also of Mahāprabhu and Rūpa Gosvāmī.

Surrender, service, and dedication: this is the key to deal with the infinite—Vaikuṅṭha. Without knowledge and without much energy one can attain fulfilment. It is not necessary to have the energy to be able to move a mountain. Also to read all the scriptures in the world and put them “within our belly” will not produce any good.

A typical example was shown in the Mahābhārata. Kṛṣṇa foretold that when the *rājasuya-yajña* of Mahārāja Yudhiṣṭhira would be finished, a particular bell there would ring automatically. In that way everyone would know that the *yajña* was completed. The sacrifice was held and everything was finished, but the bell did not ring. Bhīma asked Kṛṣṇa, “You said that the bell would ring automatically. Everything has now been finished but it is not ringing. Why not?”

Kṛṣṇa replied, “No. One thing is still remaining.”

“What is that?”

“*Vaiṣṇava-sevā*, the service of a Vaiṣṇava.”

Bhīma was surprised: “What do you say? So many *munis*, *ṛṣīs*, Nārada, Vyāsadeva, and even You Yourself are all satisfied with having been well fed, yet you say that *vaiṣṇava-sevā* has not been done?”

“Yes.”

“So where is that Vaiṣṇava?”

Kṛṣṇa then indicated, “Go to the outskirts of town, and there you will find a particular Vaiṣṇava of the lowest caste. He does not go anywhere, but he is satisfied by taking the Name of the Lord and leading a full life of devotion without any care for the world.”

Hearing this, the Pāṇḍavās went with a chariot to receive that man. They found him, an ordinary poor man of the lower class, and they approached him. He was perplexed: “What is this? Oh, so many important men have come to my cottage. What is the matter?” He became very much panic-stricken.

Then they petitioned him with folded palms, “We have come to bring you to take some food at the place of the *yajña*.” What to do? He could not avoid their order. Draupadī had to cook, so she prepared various palatable dishes. She thought, “*Vaiṣṇava-sevā* has not been done. So many *ṛṣīs*, *munis*, and even Lord Kṛṣṇa has been fed, but *vaiṣṇava-sevā* has not been done!” So with all her skill she cooked foods of various types, and the man was fed—but the bell did not ring.

Bhīma asked, “What is the matter? He has finished eating but the bell has not rung.”

Kṛṣṇa said, “There must have been some offence against *vaiṣṇava-sevā*, and therefore the bell did not ring. What do you say? Do any of you have any doubt or bad conception about this man?”

The Pāṇḍavas then asked one another if any of them had thought any evil about him. At last Draupadī admitted, “I had some thought in my mind that the man is low-born, and although I prepared so many curries with the utmost attention and skill, he mixed all the preparations together and then ate that. He does not know how to eat because he comes from a very low class—this is what I had in my mind.”

Kṛṣṇa explained, “There is some contempt for the Vaiṣṇava, and therefore the bell has not rung. There is no other course than for you to go to him again, bring him, and again feed him.”

So the Pāṇḍavas went and brought him back. This time all of them waited with great respect as he took *prasādam*, and the bell rang with every morsel.

This example has been shown to us. Those who are *niṣkiñcana* do not want anything—no name, no fame, or anything of the kind. They are naturally satisfied with whatever comes, and they are wholesale dedicated to the Lord. Such devotion can be found anywhere without any show of grandeur. No worldly grandeur is necessary; just richness of the heart—no knowledge, no education, no honour of a high birth, no power, and no gorgeousness. Kṛṣṇa consciousness is full, so sufficient, so absolute, that just a particle of that contains everything. All grandeur, all education, and everything is there; it is of such a nature. Service, self-dedication, *śaraṅāgati*, surrender: that is the necessity, not valour or learning.

*api cet sadurācāro, bhajate mām ananya-bhāk
sādhur eva sa mantavya samyag vyavasito hi saḥ
(Śrīmad Bhāgavad-gītā 9.30)*

“You fail to understand, but he is all right. He must be thought to be a *sādhur*, a truly honest man, and nothing else. He may have no name or fame or good presentation, or any of the qualities that attract us; none of these are necessary.”

Self-contentment does not require anything. It can stand alone. It is self-sufficient. Kṛṣṇa consciousness is self-sufficient. It does not require any form of paraphernalia to establish itself; it is a self-established thing. With it there will be no need of hankering for anything, whether it be grandeur or anything else.

There was a *brāhmaṇa* Vaiṣṇava named Vāsudeva Vipra in Kurma-Kṣetra just south of Purī. He was a leper, but what type of leper? He had such compassion that when any worms would fall from the sores on his body, he would pick them up and place them back in the wounds to prevent their dying. One day he found within his mind, “The Lord is coming to a place nearby and I shall have a chance to have His *darśana*.”

Mahāprabhu went to that district, but by the time Vāsudeva arrived there, Mahāprabhu had already left. Vāsudeva was greatly disappointed and fell to the floor, crying, “What misfortune! I could not have His *darśana*, not even a glimpse of the Lord, and He has now left. I am too unqualified to meet Him.”

Mahāprabhu went almost a mile when suddenly He felt some attraction pulling Him back. He ran back, found that leper, and embraced him. The leper body vanished and turned into a beautiful figure. Such was the devotion of Vāsudeva Vipra.

The devotees feel themselves to be the poorest of the poor, the humblest of the humble—*ātma dainya*. *Trṇād api sunīcena, taror api sahiṣṇunā*: they feel themselves to be lower than a blade of grass.

Śrīla Bhaktivinoda Ṭhākura has written that in general, the measurement of a Vaiṣṇava is according to his degree of humility—his natural, real humility. Only a show of humility has no value. Imitation has no value anywhere. Proper humility can only come when one feels his connection with the autocratic Lord and Master. Then only can he feel himself as humble; the master is the autocrat and the servant has no position. This is a matter of realization, and not a ‘mathematical’ truth. In connection with the autocrat he has no position, and if he accepts this naturally, not artificially, he will automatically be the humblest.

The servant of an autocrat has no position and no ego whatsoever, and therefore he will possess natural humility—and that is his wealth. What sort of wealth is that? It is such that it can capture the autocrat. Service is of that type. A real servant has such a position in relation to the master, and vice versa; the master is also addicted to his servant. One party is surrendering, and the master is also naturally attracted to that sincere servant.

The Lord is an autocrat, but He is not heartless. So the devotee who is the richest is the lowest. The meanest, the poorest, is the richest. This is Kṛṣṇa consciousness. Service is necessary, nothing else. We must find out how to develop that innate tendency so that our body may be made of that stuff and nothing else. How is this possible? *Śraddhā* will make us understand. Sincerely hankering we will feel, “Yes. This is the highest; we want that.” Sincere

hankering, faith, and greed for that are necessary—*laulyam api mūlyam ekalaṁ*. If you want it, you can have it. Such is that plane. It is a plane of natural transactions, but we do not want it; therefore we are culprits. Sincere wanting from the core of the heart is the only necessity—nothing else. Without that we must think ourselves to be sham devotees, only showing their attire. But if real inner hankering exists, it will be wholesale genuine. Wholly want, and you can have. *Laulyam api mūlyam ekalaṁ*—but there must not be any adulteration in that wanting. It must be sincere—*laulyam*. If you want, you can have. It is a most simple thing. It is most natural and most gentleman-like: “If you want, you can have. No complaint can come against you from any quarter. But if you do not want, then don’t have.” *Laulyam api mūlyam ekalaṁ*. The only price is to really want it. Don’t misuse it. Understand the value of it, want it, and you will have it.

Śraddhā is the real regard to have. This is the crux, and this is the highest aim, and only this can satisfy our inner thirst. The innermost thirst can be quenched only by this. By giving your small self, you can gain the whole infinite.

So what is needed from us? Sincere hankering.

How to develop that? With the contact of the *sādhu* and with the help of the scriptures, we can try to increase that inner feeling.

That inner demand can only be satisfied by Kṛṣṇa consciousness. It will satisfy our innermost demand. This is the justification of the saying *sarva-dharmān parityajya, mām ekaṁ saraṇaṁ vraja* (*Śrīmad Bhāgavad-gītā* 9.30) “Give up all conceptions and phases of duty. Whatever call of duty comes to you, give it up.” This is such a high theory. “I am everything to you. *Sarva-dharmān*—all conceptions of duty are to be given up, and—*mām ekaṁ*—only Myself exists as your single concern: this is the position of Myself and yourself by nature and constitution. Try to understand and do that, and you will find that everything undesirable, sinful, and reactionary will vanish—*ahaṁ tvāṁ sarva-pāpebhyo*. *Mokṣayiṣyāmi mā śucaḥ*—no necessity for repentance will come to you. Only you will get full satisfaction.” This is the greatest assurance that has ever been found so clearly and boldly

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expressed. “Give up all phases of duty and come to Me alone, and you won’t have to repent for any loss.” This call is clear, bold, straight, and direct, and it is the conclusion of *Śrīmad Bhāgavad-gītā* where so many phases of duty have been dealt with that almost all have been covered. Mahāprabhu said,

*yāre dekha tāre kaha 'kṛṣṇa'-upadeśa
āmāra ājñāya guru haṣā tāra ei deśa
(Śrī Caitanya-caritāmṛta, Madhya 7.128)*

“If you want to do anything good to the world, talk about Kṛṣṇa. Try to distribute Him—He who can compensate for all other alternatives. Only try to distribute that central, absolute thing to help the people and the environment, and don’t have any other sort of duty. Only try to distribute this teaching of sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja to whomever you meet. If you want to do good to others, only give this highest thing. Engage yourself in this way and you will become more and more confirmed in your position, and so many others will be benefitted. No other more holy duty than this can be there.”

Especially in this Age of Kali, we are to engage in this *kṛṣṇa-kīrtana*: talk about Kṛṣṇa, distribute Him. Everyone is hard-hearted or heartless, so go out and distribute heart to everyone. Distribute everywhere the heart of the heart; the real sweet heart—distribute it to everyone. This is the most holy campaign and engagement, so what more can we invest?

Mahāprabhu said, *yāre dekha tāre kaha 'kṛṣṇa'-upadeśa*: “Understand that I order you to do this, therefore the dirt of any ego that you have become a Guru and are distributing Kṛṣṇa consciousness will not touch you. Keeping on your head that this is My order, go with this distribution of Kṛṣṇa consciousness. There is no other subject of discussion. Whomever you meet talk to them only about Kṛṣṇa; talk about their heart of hearts.”

Everywhere the key is in the spirit of surrender, service, and dedication—*sevonmukhe hi jihvādau*. •

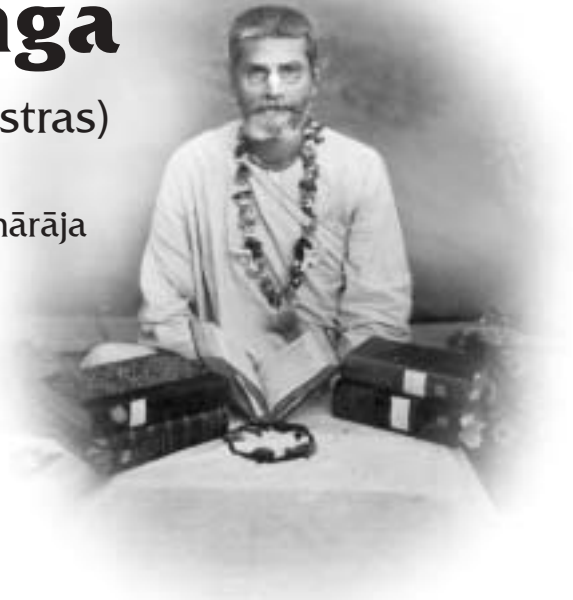
[Courtesy: Centennial Anthology]

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Śāstriya Sādhu Saṅga

(Association of Sādhus in the Form of Sāstras)

By Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja



*cintāmaṇir jayati somagirir gurur me
śikṣā-guruś ca bhagavān śikhi-piñcha-maulih
yat-pāda-kalpataru-pallava-śekhareṣu
līlā-svayaṁvara-rasaṁ labhate jayaśrīh
(Śrī Caitanya-caritāmṛta, Ādi 1.57)*

AAll glories to Cintāmaṇi and my initiating spiritual master, Somagiri. All glories to my instructing spiritual master, the Supreme Personality of Godhead, who wears peacock feathers in His crown. Under the shade of His lotus feet, which are like desire trees, Jayaśrī [Rādhārāṇī] enjoys the transcendental mellow of an eternal consort.”

All glories to him whom Śrī Kṛṣṇa, the beloved life and soul of Śrī Rādhā, considers to be more dear than His own life. All glories to he who is *nayantāra*, the star of the eye of Śrī Rādhā, who is the all in all of Śrī Kṛṣṇa. All glories to that personality who is the eternal companion of Śrī Gaurāṅga and Śrī Śrī Rādhā-Govinda, and who is the only friend, shelter, and very life and existence of fallen souls like me. All glories to Śrī Gurudeva, my eternal master, who is the eternally worshipable lord of my heart, the deliverer of the fallen, the most magnanimous, and an ocean of compassion. All glories to that wish-fulfilling jewel (*cintāmaṇi svarūpa*), Śrī Śrīmad Bhaktisiddhānta Sarasvatī Prabhupāda, the personal associate of Gaura and Rādhā (*gaura-radhe nijajana*), the dust of whose lotus feet alone is the object of my constant longing and is my supreme necessity. May that *prabhu*, who does not see the

faults of others (*adoṣa darśī*), and who is the friend of the destitute and lowly (*dinā bandhu*), cast his merciful glance upon me. By his own qualities may he forgive the offences of a fallen offender like me, thus giving me the opportunity of his eternal service. This is my only prayer and submission at his lotus feet.

I am ignorant, blind and fallen. I do not know, nor have I tried to know, what is auspicious and what is inauspicious. However, my *śrī guru-pāda-pādma* came from Goloka to this world only to help me. His heart was afflicted with the burden of distress upon seeing my averse nature, and after some time he returned to his eternal abode. He alone mercifully made people like me, who were blinded with ignorance, acquainted with the fact that there is no other means of welfare besides *sādhu-saṅga*, and no way to attain the mercy and service of Bhagavān other than by obtaining *sādhu-sevā* and *sādhu-kṛpā*.

Only those who are fully dedicated to Bhagavān (*bhagavadanugat*) and exclusively surrendered to Kṛṣṇa (*kṛṣṇaika-śaraṇa*) are *sādhus*. The association of such *sādhus* is the only desirable thing for us, because it alone bestows the highest welfare. In one sense, only *sādhus* are the life of one's very life. No one is my friend and supreme well-wisher besides the *sādhus*, or the *bhaktas* of Gaurasundara. By my Gurudeva's grace I have received the opportunity to hear such an auspicious *vaṇi*, message. I have not only obtained the opportunity to hear

from him, but also to associate with him, which is rarely attained even by the demigods, as well as to associate with his *nijajanas*, personal associates. It is only because of this that a fallen and degraded person like me became successful. Thus, how can I find any shelter or support other than by praying for mercy at the lotus feet of my *prabhu*, the deliverer of the fallen and the friend of the world? Therefore, I pray to him, folding my hands and bowing down my head.

ādadānas tṛṇam dantair idam yāce punaḥ punaḥ
śrīmad-rūpa-padāmbhoja-dhuliḥ syām janma janmani
 (Śrī Raghunātha dāsa Gosvāmī's
 Śrī Dāna-keli Cintāmaṇi 175)

“This fallen soul stands with a straw in his teeth and ceaselessly begs to attain the dust of the lotus feet of Śrīmad Rūpa Gosvāmī birth after birth.”

There is no means for us to attain the highest welfare other than through *sādhu-saṅga*, and therefore it is instructed in Śrīmad-Bhāgavatam (11.26.26):

tato duḥsaṅgam utsṛjya
satsu sajjeta buddhimān
santa evāsya chindanti
mano-vyāsaṅgam uktibhiḥ

“An intelligent person should therefore reject all bad association and instead take up the association of saintly devotees, whose words cut off the excessive attachment of one’s mind.”

One should take *sat-saṅga*, giving up all types of *asat-saṅga*. By the influence of *sādhu-saṅga*, in other words, by the sharp words emanating from the pure devotees’ lotus mouths, the hidden fantasy of the mind in the form of desires for sense enjoyment, and also the covered desires for sense enjoyment in the form of desire for renunciation, are dispelled from the heart forever. There will be no path to attain auspiciousness and *bhāgavat-prīti*, if one becomes indifferent towards such *sādhu-saṅga* and *sādhu-sevā*. Although such *sādhu-saṅga* is extremely rare, it is not completely unattainable for one who prays for it without duplicity, with sincerity, and with the knowledge that it is very difficult to receive the association of a *sādhu* in this world of *asādhus* (non-devotees). Bhagavān mercifully appears in this world to give His *saṅga*, and sometimes He sends His dear associates. We see in Śrī Caitanya-caritāmṛta:

sādhu pāiyā kaṣṭa baḍa jīvera jāniyā
sādhu-guru rupe kṛṣṇa āila nadīyā

“Knowing that it is very difficult for a *jīva* to come across a *sādhu*, Kṛṣṇa Himself appeared as a *sādhu* and *guru* in Nadīyā.”

śrī-kṛṣṇa-caitanya āra prabhu nityānanda
yānhāra prakāśe sarva jagat ānanda
 (Śrī Caitanya-caritāmṛta, Ādi 1.87)

“The appearance of Śrī Kṛṣṇa Caitanya and Prabhu Nityānanda has surcharged the world with happiness.”

dui bhāi hṛdayera kṣālī' andhakāra
dui bhāgavata-saṅge karāna sākṣātkāra
 (Śrī Caitanya-caritāmṛta, Ādi 1.98)

“But these two brothers (Lord Caitanya and Lord Nityānanda) dissipate the darkness of the inner core of the heart, and thus They help one meet the two kinds of *bhāgavatas* (persons or things in relationship with the Personality of Godhead).”

eka bhāgavata baḍa—bhāgavata-śāstra
āra bhāgavata—bhakta bhakti-rasa-pātra
 (Śrī Caitanya-caritāmṛta, Ādi 1.99)

“One of the *bhāgavatas* is the great scripture Śrīmad-Bhāgavatam, and the other is the pure devotee absorbed in the mellows of loving devotion.

dui bhāgavata dvārā diyā bhakti-rasa
tānhāra hṛdaye tānra preme haya vaśa
 (Śrī Caitanya-caritāmṛta, Ādi 1.100)

“Through the actions of these two *bhāgavatas*, the Lord instills the mellows of transcendental loving service into the heart of a living being, and thus the Lord, in the heart of His devotee, comes under the control of the devotee’s love.”

There are two types of *sādhus*: *śāstras* (scriptures) and *bhaktas* (devotees). Both of these perform *kīrtana*; that is, both can glorify the topics of Bhagavān and His *bhaktas*. *Śāstras* and *bhaktas* are the only friends and well-wishers of the *jīvas*, and therefore they are the very life of the *jīvas*. Those who are intelligent, who always engage in the search for truth and the path of eternal well-being, cannot live without the association of *sādhus* and *śāstras*. With firm vows they follow *sadācara*, conduct leading to truth, in the form of steadfastly rejecting *asat-saṅga* and eagerly taking *sat-saṅga*. Therefore, they always endeavour to have the *saṅga* of *bhakta-bhāgavat*. In the absence of *sādhu-saṅga*, they take the association of *śāstra*. The conscious entity, or *jīva*, cannot live without such association throughout the twenty-four hours. If one does not always have *sādhu-saṅga* both externally and internally, he will surely have to accept *asat-saṅga*.

When at any time the *saṅga* of the *bhāgavat* (*bhakta*) is not available to us, what other means remains for our auspiciousness than accepting *śāstriya sadhu-saṅga*? Our intelligence cannot be firmly fixed in Kṛṣṇa without *sādhu-saṅga*. Therefore, what benefit will we derive through sense enjoyment performed on the pretense of service that is devoid of the guidance of *sādhu* and *śāstra*? What benefit will there be by remaining indifferent to *sādhu-saṅga*, wherein *sat-siddhānta* is discussed?

The *saṅga* or *anugatyā* of the *sādhu* is service indeed. The *hari-kathā* emanating from the lotus mouth of the *sādhu*, his *śāstra-kathā*, alone attracts us towards the lotus feet of Hari, Guru and Vaiṣṇavas. Therefore, those who are intelligent always keep their minds and life absorbed in the discussion and service of the *kathā* of *sādhu* and *śāstra*. We certainly invite inauspiciousness by showing indolence towards such discussion.

Our previous *ācārya* Śrīla Kavirāja Gosvāmī Prabhu has said in *Śrī Caitanya-caritāmṛta*:

*siddhānta baliyā citte nā kara alasa
ihā ha-ite kṛṣṇe lāge sudṛḍha mānasa
(Śrī Caitanya-caritāmṛta, Ādi 2. 117)*

“A sincere student should not neglect the discussion of such conclusions, considering them controversial, for such discussions strengthen the mind. Thus one’s mind becomes attached to Śrī Kṛṣṇa.”

Hari, Guru and Vaiṣṇava—these are all *adhokṣaja*, beyond the mundane realm, and are *nitya-sevya vastu*, eternally the objects of our service. Their conscious and spiritually enlivening words alone are *śāstra*. Therefore, the *śāstras* are also *adhokṣaja* and *nitya*. Not knowing this, if we consider *śāstra*, Śrī Murti, Śrī Nāma and Śrī Vaiṣṇava as entities of the mundane realm composed of five elements and thus neglect them, we will surely be drowned in the mud of offences and will remain deprived

of their service. If we fail to cultivate and discuss the topics of *sādhu* and *śāstra*, then, being overpowered by the urge of speech, we will be unable to restrain ourselves from discussing the unreal topics of this world, either openly or secretly. Therefore, it is imperative for an intelligent person to endeavour to hear the glories of *śāstra* from devotees who are well-versed in their imports, even if he himself has no desire to discuss *śāstra*.

One gradually develops *ruci* for chanting Śrī Nāma by faithfully chanting with great respect and *śraddha*.

Similarly, one develops firm faith and *ruci* in the statements of scriptures by regularly discussing scripture under the guidance of *sādhu* and *guru*. At that time, the *jīva* acquires the fortune of realizing *śāstras* to be his shelter and very life. At that time he cannot live without the association of the book *bhāgavat* and devotee

bhāgavat, and their association becomes the only object of his prayers and discussion.

We do not always get the association of living *sādhus*. Therefore, supremely compassionate Prabhupāda, my Ācāryadeva, mercifully wrote to his followers: “Without performing *hari-bhajana*, a *jīva* will become a *karmī*, a *jñānī* and *anyābhilāṣī*, covetous for motives other than Kṛṣṇa. One should therefore constantly call Bhagavān by chanting the *mahā-mantra*. By loudly performing *kīrtana* of *kṛṣṇa-nāma*, maintaining a fixed number of rounds, one becomes free from *anarthas*

and his mundane propensities will be dispelled.

“*Śāstriya sādhu-saṅga* is proper. [In other words, in the beginning stage of one’s *sādhana*, a *sādhaka* must keep himself confined within the standards of *vaidhi-bhakti* set



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by *sadhus* in *śāstra*.] Afterwards, for the purpose of *bhājana-sikṣā*, one is at liberty for *sādhu-saṅga*. [When one reaches the higher stage of *rāgānuga bhājana*, then he can approach a *svajatiya-āsya-snigdha sādhu* for *bhājana-sikṣā* and perform his *bhājana* under his guidance and instructions, which may be independent from the norms of any *śāstra*.]

“You should attentively study the spiritual magazines. As you get time you must study and discuss *Kalyāna kalpataru*, *Prarthana*, *Caitanya-caritāmṛta*, and so on. You will be able to attain all perfection by offencelessly chanting. Śrī Nāma reveals Himself when one hears, studies and discusses *śāstra*. The *anarthas* that you have at present will not become prominent if you intensely perform *śravaṇa* and *kīrtana*.”

Kṛṣṇa-kīrtana alone is the *jīvas*' *dharma*, constitutional occupation. This *kṛṣṇa-kīrtana* is of four kinds—*nāma-saṅkīrtana*, *rūpa-saṅkīrtana*, *guṇa-saṅkīrtana* and *parikara-vaiśīṣṭamaya-līla kīrtana* (*kīrtana* of pastimes saturated with the specialty of Kṛṣṇa's associates). We are ignorant about Kṛṣṇa, and therefore to perform *kṛṣṇa-kīrtana*, which is the sole occupation of the *jīva*, is impossible for us. Therefore, Śrī Vedavyāsa, being overwhelmed with mercy towards foolish *jīvas* like us, has composed *Śrīmad-Bhāgavatam* for our welfare. By discussing this *pāramahaṁsi-saṁhita*, *Śrīmad-Bhāgavatam*, *bhakti* towards Puruṣottama Kṛṣṇa at once appears and dispels lamentation, delusion and fear. Śrīla Śukadeva Gosvāmī, the crest jewel of *muktas*, liberated persons, studied this *Śrīmad-Bhāgavatam* from Śrīla Vedavyāsa.

Bhagavān Himself sends *śāstras* in the form of *sādhu* and *guru* because we are forgetful about Kṛṣṇa. Is our path of auspiciousness then not obstructed if we do not respect or show eagerness to discuss such *śāstras*, which are full of auspiciousness and which were written and composed only for our welfare? Being completely unaware of these facts, is it proper for us to make sarcastic remarks towards

those who are following their lives according to *śāstra* and *sadhus*, those who are well-versed in *bhakti-siddhānta*, and those who hold Gurudeva more dear than their own self?

For the welfare of the *jīvas*, the *bhaktas* have painstakingly and with great difficulties written *śāstras*. If, however, we do not discuss and study them, are we not guilty of the fault of neglect? Those who have *prīti* for Hari, Guru and Vaiṣṇavas cannot live without *prīti* for *śāstras*. In other words, they will surely have *prīti* for *śāstras* also. Śrīla Kavirāja Gosvāmī Prabhu has given us specific instructions for discussing *Śrī Caitanya-caritāmṛta* and other scriptures. A wise person should certainly discuss all these topics.

māyā-mugdha jīvera nāhi svataḥ kṛṣṇa-jñāna
jīvere kṛpāya kailā kṛṣṇa veda-purāna
(Śrī Caitanya-caritāmṛta, Madhya 20.122)

“The conditioned soul cannot revive his Kṛṣṇa consciousness by his own effort. Therefore, by His causeless mercy, Lord Kṛṣṇa compiled the Vedic literature and its supplements, the *Purāṇas*.”

'śāstra-guru-ātma'-rūpe āpanāre jānāna
'kṛṣṇa mora prabhu, trātā'—jīvera haya jñāna
(Śrī Caitanya-caritāmṛta, Madhya 20.123)

“The forgetful conditioned soul is educated by Kṛṣṇa through the Vedic literatures, the realized spiritual master and the Supersoul. Through these, he can understand the Supreme Personality of Godhead as He is, and he can understand that Lord Kṛṣṇa is his eternal master and deliverer from the clutches of *māyā*. In this way, one can acquire real knowledge of his conditioned life and can come to understand how to attain liberation.”

sādhu-śāstra-kṛpāya yadi kṛṣṇonmukha haya
sei jīva nistare, māyā tāhāre chāḍaya
(Śrī Caitanya-caritāmṛta, Madhya 20.120)

“If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up.”

In this world there is immense facility to hear mundane talks, but there is great scarcity of *hari-kathā*. Therefore, everyone should become eager to hear *hari-kathā*—in other words, to discuss *śāstra*. This is my prayer to everyone. •

[Translated from Śrī *Gauḍīya Patrikā*, issue 10/11]

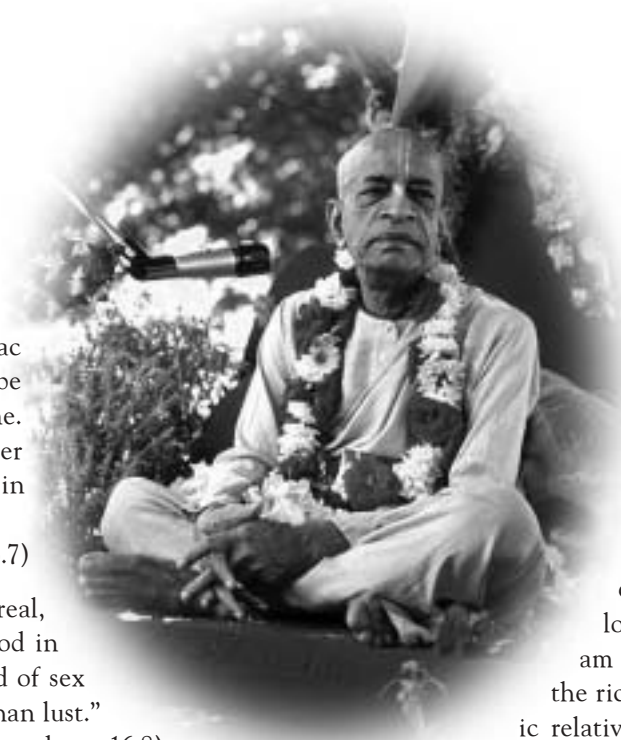
**For the welfare
of the *jīvas*,
the *bhaktas* have
painstakingly and
with great difficulties
written *śāstras*.
If, however,
we do not discuss
and study them,
are we not guilty of
the fault of neglect?
Those who have *prīti*
for Hari, Guru
and Vaiṣṇavas,
cannot live without
prīti for *śāstras*.**

Bhagavānera Kathā-II

(The Message of Godhead)

continued from the last issue

By Śrī Śrīmad Bhaktivedānta Swāmī Mahārāja



Those who are demoniac do not know what is to be done and what is not to be done. Neither cleanliness nor proper behavior nor truth is found in them.”

(Śrīmad Bhāgavad-gītā 16.7)

“They say that this world is unreal, with no foundation, and no God in control. They say it is produced of sex desire and has no cause other than lust.”

(Śrīmad Bhāgavad-gītā 16.8)

“Following such conclusions, the demoniac, who are lost to themselves and who have no intelligence, engage in unbeneficial, horrible works meant to destroy the world.”

(Śrīmad Bhāgavad-gītā 16.9)

“Taking shelter of insatiable lust and absorbed in the conceit of pride and false prestige, the demoniac, thus illusioned, are always sworn to unclean work, attracted by the impermanent.”

(Śrīmad Bhāgavad-gītā 16.10)

“They believe that to gratify the senses is the prime necessity of human civilization. Thus until the end of life their anxiety is immeasurable. Bound by a network of hundreds of thousands of desires and absorbed in lust and anger, they secure money by illegal means for sense gratification.”

(Śrīmad Bhāgavad-gītā 16.11-12)

“The demoniac person thinks: ‘So much wealth do I have today, and I will gain more according to my schemes. So much is mine now, and it will increase in the future, more and more. He is my enemy, and I have killed him, and my other enemies will also be killed. I am the lord of everything. I am the enjoyer. I am perfect, powerful and happy. I am the richest man, surrounded by aristocratic relatives. There is none so powerful and happy as I am. I shall perform sacrifices, I shall give some charity, and thus I shall rejoice.’ In this way, such persons are deluded by ignorance.”

(Śrīmad Bhāgavad-gītā 16.13-15)

“Thus perplexed by various anxieties and bound by a network of illusions, they become too strongly attached to sense enjoyment and fall down into hell.”

(Śrīmad Bhāgavad-gītā 16.16)

“Self-complacent and always impudent, deluded by wealth and false prestige, they sometimes proudly perform sacrifices in name only, without following any rules or regulations.”

(Śrīmad Bhāgavad-gītā 16.17)

“Bewildered by false ego, strength, pride, lust and anger, the demons become envious of the Supreme Personality of

Godhead, who is situated in their own bodies and in the bodies of others, and blaspheme against the real religion.”

(Śrīmad Bhāgavad-gītā 16.18)

“Those who are envious and mischievous, who are the lowest among men, I perpetually cast into the ocean of material existence, into various demoniac species of life.”

(Śrīmad Bhāgavad-gītā 16.19)

“Attaining repeated birth amongst the species of demoniac life, O son of Kuntī, such persons can never approach Me. Gradually they sink down to the most abominable type of existence.”

(Śrīmad Bhāgavad-gītā 16.20)

These *ślokas* of *Gītā* (16.7-20) portray the image of demoniac tendencies. Since time immemorial, two types of people have existed in the world. One type is the *devatā*, and the other is the *asura*, whose tendencies are opposite to those of the *devatās*. In ancient times there were one or two *asuras*, like Rāvaṇa, who in the guise of a *sannyāsī* stole Sītā-devī, the consort of Bhagavān Rāmacandra, and eventually met his devastation.

Presently, the people in the dynasty of Rāvaṇa have increased millions of times, and every one of them is competing in their endeavours of stealing Sītā. As a result of this, on the basis of their multi-directional ideals, the *asuras* have become enemies of each other. Every one of them is cleverly thinking that he will be able to enjoy Sītā-devī, the Lakṣmī of Bhagavān. Like Rāvaṇa, however, all of them are meeting destruction, along with their dynasties. In this world, extremely powerful and great men like Hitler have taken birth. Overpowered by the desire to enjoy the Lakṣmī of Bhagavān, they all were destroyed, are being destroyed and will be destroyed. This type of unjustified enjoying tendency is at the root of the statement, “In the dispensation of providence, mankind cannot have rest.”

Demons cannot understand in which activities they should engage and from which they should refrain. While giving treatment to a diseased person, one must consider what is favourable and what is unfavourable for him. Hence, in order to curb the demoniac tendencies of mankind in the form of the disease of hypocritical *sannyāsa* introduced by Rāvaṇa, it is imperative to change people’s instincts. While giving treatment to a sick person, one has to give attention to the cleanliness of his surroundings and to prohibit his unfavourable practices. Similarly, in trying to transform the demonic instincts, one must establish human society in the practices of cleanliness, proper conduct and truthfulness. It is impossible to ever cure the disease by deceiving people through

In this world, extremely powerful and great men like Hitler have taken birth. Overpowered by the desire to enjoy the Lakṣmī of Bhagavān, they all were destroyed, are being destroyed and will be destroyed.

statements like “As many paths as there are opinions,” and thus considering there to be no distinction between cleanliness and uncleanness, proper conduct and improper conduct, truthfulness and untruthfulness.

The *asuras* who have taken shelter of untruth are in such ignorance that they have accepted their bodies as the sole centre of all activities, despite realizing the temporary nature of the body at every moment. They do not understand that the soul is the real object, and that the body is unreal. Being deluded by the theory of evolution, they have ascertained that there is also no soul in the gigantic body of the universe. They do not investigate the *ātmā* or consciousness, the occupier of body. Similarly, overcome by illusion, they cannot understand that the universe—the gigantic body—also has a presiding soul. They look at the gigantic body of the universe and consider it to be merely inert nature, much as they identify themselves to be their gross body.

While considering any matter, the *asuras* make conclusive statements that simply refer to everything as ‘nature’. Among these persons, those who are more advanced in material intelligence dismiss the whole issue by simply referring to it as ‘impersonal’ or ‘unmanifest’. However, there exists an eternal nature far beyond the manifest and unmanifest creation, but the *asuras* do not have any natural inclination to investigate this.

Having lost their intelligence and ability to see the future, such persons perform many types of fierce acts that are harmful for the world. As a result of all such fearsome activities, atomic explosives have now been invented. Their plans can never do any welfare for the world.

In ancient times, by neglecting Śrī Rāmacandra and apparently working for the welfare of common people, Rāvaṇa made plans to build a staircase to heaven. Eventually, however, he was unsuccessful in fulfilling his intentions. Similarly, the present-day *asuras* have also made many plans for the welfare of common people, but the plans of one *asura* do not harmonize with the plans of another. Some claim that their plans are very wonderful,

and therefore everyone should give them their vote and support. The opposing party also says their plans are the best, and therefore it is proper for everyone to give them his vote. In this age of voting, whom should one support? By having mutually opposing opinions in this regard, every *asura*'s plans for a staircase to heaven is prematurely breaking. They are unable to bring peace in the world, having lost their intelligence and being devoid of vision. Still, all of them are always unanimous on one point that is, to enjoy the Lakṣmī of Bhagavān by neglecting Him.

Every *asura* proudly feels that there is no one as intelligent and dignified as he is. Gripped by illusion and the unreal, the desires by which he is impelled are all harmful. Despite this, every one of the *asuras* persists in such unreal activities, and tries to expand his dominance by his deception and cleverness.

The lines of thought of the *asuras*, who are impure and have taken shelter of non-reality, is unlimited. Disguised as the so-called leaders of a country and thinking they can benefit their nations, they become completely carried away in a whirlwind of such thoughts. Till the end of their lives, they remain absorbed in making arrangements for their facilities—"My enjoyment, my sons' enjoyments, my sons' sons' enjoyment, his children's enjoyment, and the enjoyment of their children."

In this way, the *asuras*, constantly thinking about the enjoyment of their senses, invent various methods of sense enjoyment in order to strengthen their affairs. However, their sense enjoyment only brings suffering into their lives. Desiring to mitigate suffering and to fulfil their sense enjoyment, the *asuras* earn money by still more improper means, and they engage in still more violence and killing. Despite collecting *crores* and *crores* of rupees to fulfil their unlimited sense enjoyment, their desires are never satisfied.

One who is expert in earning money through improper means becomes prominent. *Asuras* are not peaceful by accumulating profuse wealth through improper means, being bound by the ropes of hundreds and hundreds of desires and devoted to lust and anger. On the other hand, their opponents are not less expert in stealing their wealth through improper means, being impelled by the ropes of similar desires. How can the competition of *asuras* in accumulating wealth bring auspiciousness for human society? The activities of the *asuras* can never bring a solution to the problem expressed in the statement, "In the dispensation of providence, mankind cannot have any rest."

Asuras are always absorbed in thinking how much money they have saved. "Today I have gained so much in

**Being impelled by intelligence
polluted by false ego,
pride of strength,
power, anger, and lust,
they maintain the conceptions,
"This is my body,
that is someone else's body;
I am Hindu, he is Muslim;
I am Bengali, he is non-Bengali;
I am German, he is British,"
and so on, and thus
they indulge in acts
of violence by killing people.**



the market through cheating. Tomorrow, by increasing the price of such and such items, I will have this much profit. My bank balance, which is this much today, will be that much tomorrow. Thus, I will continue to increase my bank balance throughout the future.

“That enemy of mine has been destroyed, and the other one will also be ruined soon. Thus, very soon I will become free from all anxieties. Since I am very skillful in destroying my enemies, I am indeed Bhagavān. What is the need of searching for Bhagavān elsewhere?”

In this way, overpowered by such demoniac thoughts, *asuras* are not agreeable to hear the immortal topics and message of Bhagavān. They claim, “Who is Bhagavān? I am Bhagavān! Since I am able to enjoy the world by accumulating wealth through improper means, I alone am Bhagavān. I alone am the enjoyer—happy, powerful and perfect. Those who are devoid of strength and wealth will honour me, accepting me as Bhagavān. What is the purpose of calling others Bhagavān?”

Thinking in terms of wealth and followers, *asuras* consider that no one is greater than themselves. Being deluded by ignorance, they assume that their wealth will remain safely deposited with the *yakṣas*, the demigods celebrated for wealth. In this way, their minds bind them in

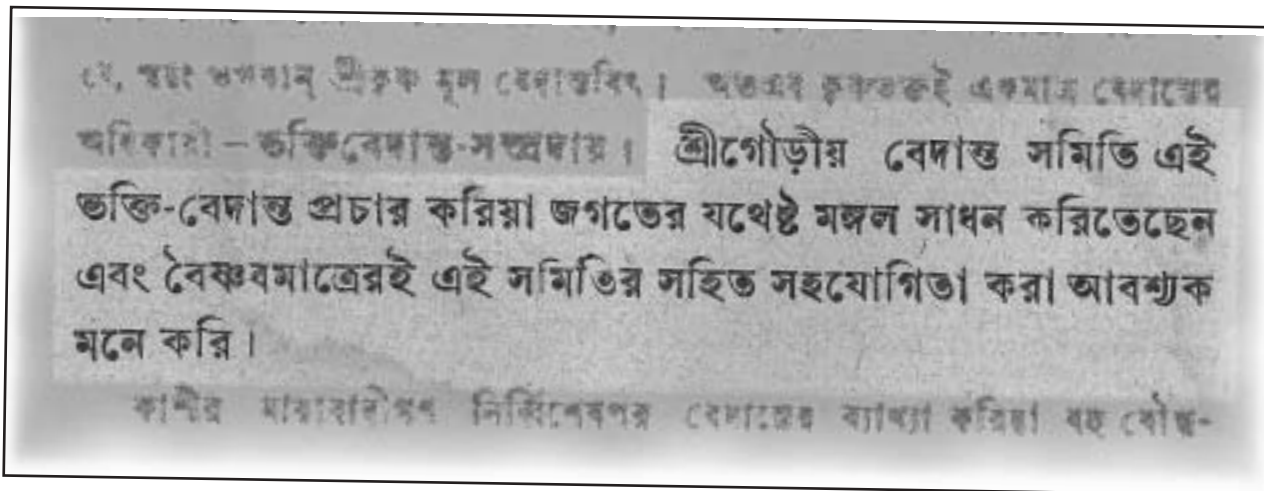
a web of delusion, and they fall into the impure hellish life characterized by lust and other sensual desires.

Whatever *yajñas* are performed by *asuras* are only for the sake of gaining wealth, honour and pride, and they are performed with selfishness and violence. The *asuras* perform *yajña* with pride, just for namesake, discarding the regulations of *śāstras*. Being impelled by intelligence polluted by false ego, pride of strength, power, anger, and lust, they maintain the conceptions, “This is my body, that is someone else’s body; I am Hindu, he is Muslim; I am Bengali, he is non-Bengali; I am German, he is British,” and so on, and thus they indulge in acts of violence by killing people.

Bhagavān makes His *daiivī-māyā* pierce such cruel and violent *narādhamas* (lowest of mankind) with her trident, and repeatedly throws them in various types of inauspicious, impure demoniac lives. Having thus repeatedly attained demoniac births, such foolish *asuras* remain unable to understand Śrī Bhagavān and the topics characterized by His *nāma*, *rūpa* and *līlā*. •

(to be continued)

[Translated from Śrī Gauḍīya Patrikā, issue 1/6 (August 1949)]



“Śrī Gauḍīya Vedānta Samiti is working for the genuine welfare and auspiciousness of the world by preaching *bhakti-vedānta*, and I consider it imperative for every Vaiṣṇava to cooperate with this Samiti.”

Śrīla Bhaktivedānta Swāmī Mahārāja, in an article entitled ‘Vedāntavitta Kṛṣṇa’, published in *Śrī Gauḍīya Patrikā* in 1957

The SPLENDOUR of VRAJA at NAVADVĪP

By Śrīla Bhaktivinoda Ṭhākura

*hā hā kabe gaura-nitāi
e ṣatita-jane, uru kṛpā kori',
dekhā dibe du'ṭi bhāi*

Alas, alas! When, oh when will the two brothers Gaura-Nitāi show Themselves to this most fallen person, thus exhibiting Their abundant mercy?

*duñhu-kṛpā-bale, navadvīpa-dhāme,
dekhibo brajer śobhā
ānanda-śukhada-kuñja manohara
heribo nāyane-lobhā*

By the power of Their mercy, I will see the transcendental splendour of Vraja in Navadvīpa. There I will behold the enchanting Ānanda-śukhada-kuñja with insatiable eyes.

*tāhār nikaṭe, śrī-lalitā-kuṇḍa,
ratna-bedī kata śata
yathā rādhā-kṛṣṇa, līlā vistāriyā,
viharena avirata*

Just near to Ānanda-śukhada-kuñja is Śrī Lalitā-kuṇḍa, surrounded by hundreds and hundreds of bejewelled altars,

where Śrī Śrī Rādhā-Kṛṣṇa expand the incessant revelry of Their pastimes.

*sakhīgaṇa yathā, līlāra sahāya,
nānā-sevā-śukha pāya
e dāsī tathāya, sakhīra ājñāte,
kārye iti-uti dhāya*

All of Their confidential girlfriends are also there, assisting in the pastimes, and realizing the joy of rendering various services to the Divine Couple. This maidservant is also there, busily running here and there, carrying out her duties on the orders of her *sakhī*.

*mālatīra mālā, gānthiyā ānibo,
dibo tabe sakhī-kare
rādhā-kṛṣṇa-gale, sakhī parāibe,
nācibo ānanda-bhare*

Stringing a garland of *mālatī* flowers, I will bring it and place it in the hands of my *sakhī*. She will then place it around the necks of Śrī Śrī Rādhā-Kṛṣṇa. Seeing this I will dance, filled with ecstasy. •



A GLIMPSE INTO TRANSCENDENTAL AFFECTION & RELATIONSHIPS

(An Offering unto Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja
on the occasion of his disappearance day)

By Śrī Śrīmad Bhakti Pramoda Purī Gosvāmī Mahārāja

[What should be our attitude and mood when we feel separation, not only from our Gurudeva, but also from our godbrothers? The precepts and lives of the disciples of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura are a lighthouse in this regard. Our spiritual progress cannot be sustained without intimate relationships with Hari, Guru and Vaiṣṇava. Therefore, giving up all types of pride and false ego, we must develop loving relationships with Guru and our godbrothers, as instructed in the first *sloka* of Śrī *Maṇaḥ-sikṣa*:

*gurau goṣṭhe goṣṭālayiṣu sujane bhūsra-gaṇe
sva-mantra śrī-nāmnī vraja-nava-yuva-dvandva-śaraṇe
sadā dambhaṁ hitvā kuru ratim apūrvam atitarāma
aye svāntar bhrātaś caṭubhir abhiyāce dhṛta-padaḥ*

“O my dear brother, my foolish mind! Taking hold of your feet, I humbly pray to you with sweet words. Please give up all pride and quickly develop sublime and incessant *rati* for Śrī Gurudeva, Śrī Vraja-dhāma, the residents of Vraja, the Vaiṣṇavas, the *brāhmaṇas*, your *dikṣā-mantras* the holy names of the Supreme

Lord, and the shelter of Kīśora-Kīśorī, Śrī Śrī Rādhā-Kṛṣṇa, the eternally youthful divine couple of Vraja.”

We present here the English rendering of a letter written by Śrī Śrīmad Bhakti Pramoda Purī Gosvāmī Mahārāja in 1988 on the occasion of the disappearance day of Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja, in which he has expressed his heartfelt humility in separation from his godbrother. We pray at the lotus feet of these disciples of Śrīla Prabhupāda, who are the storehouse of transcendental qualities, to bestow upon us a drop of such qualities. In this way we can also develop such a loving attitude towards our Gurudeva, our godbrothers, and the whole Vaiṣṇava community.]



All Glory to Śrī Śrī Guru and Gaurāṅga
Śrī Gopinātha Gauḍiya Maṭha

Tridanḍibhikshu
Śrī Bhakti Promoda Purī

ISHODYAN
P.O. Śrī Mayapur
Dt. Nadia (W.B.)
Pin – 741313

Dated: 26/10/1988

This is a humble submission by this fallen *dāsanudāsa jīva* at the lotus feet of *nitya-lilā-praviṣṭa parama-pujanīya tri-daṇḍi-gosvāmī* Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja, on the occasion of his *tirobhāva-tithi-pūjā*.

Pūjyapāda Mahārāja,

Today is your *aprakāṣa-tithi-pūjā* (Disappearance Day). However, you are a *nityā-jāna*, an eternal associate of Paramārādhyā Śrī Guru-pāda-pādma, and you are absorbed in his eternal service. You are *aprakāṣa*, but you have nonetheless manifested your *nityā prakāṣa-lilā* at your dearest place, Śrīdhāma Navadvīpa-Māyāpura. There, at Śrī Caitanya Maṭha in Śrīdhāma Māyāpura, you are overwhelmed in the bliss of eternal service to Paramārādhyā Śrī Śrīla Prabhupāda. This place is the birthplace of Śrīman Mahāprabhu, and is non-different from Śrī Vṛndāvana. Your most beloved godbrother Śrī Śrīla Narahari dā is also engaged there in the eternal service of Śrīla Prabhupāda, as your prominent assistant.

Both of you blessed this fallen younger godbrother of yours at the beginning of his *maṭha* life with your affection, and he received the opportunity to serve the lotus feet of Śrīla Prabhupāda in the guidance of your *śrī caraṇa* throughout the three periods of the day for many years. Those were the days when you profusely encouraged your unqualified, fallen brother in *sevā*, by fully opening the shower of the unlimited storehouse of your affection. At that time I became bound by your affection and made up my mind to pass my whole life in Śrīdhāma Māyāpura, serving Śrīla Prabhupāda. However, by the will of providence, I had to live in Śrī Gauḍiya Maṭha in Bāgbāzār, Calcutta, for a long time. Then, after the disappearance pastime of Śrīla Prabhupāda, I resided at Śrī Caitanya Gauḍiya Maṭha, Calcutta, established by our godbrother, *nitya-lilā-praviṣṭa* Śrīmad Bhaktidāyita Mādhava Gosvāmī Mahārāja.

In the last part of my life, I have once again come to Śrī Gopinātha Gauḍiya Maṭha at Isodhyan, Śrīdhāma Māyāpura. I have been staying here for the last eight months. Unfortunately, here, too, I am passing my time in great distress, being devoid of the *saṅga* of genuine *bhajana-vijñāna* Vaiṣṇavas (Vaiṣṇavas who are well-versed in the art of *bhajana*). Therefore, afflicted with this grief, I am praying today at your *śrīpādapādma* (lotus feet): O *adoṣa-darśī* Vaiṣṇava Ṭhākura (who does not look at the faults of others), please do not forget your unfortunate younger brother. Despite remaining unmanifest, please always shower the nectar of your affection upon him as you used to do before.

At Katwā you accepted the *tridaṇḍa sannyāsa-veśa* from *nitya-lilā-praviṣṭa parama-pujyapāda tridaṇḍi-yati* Śrī Śrīmad Bhaktirakṣaka Śrīdhara Gosvāmī Mahārāja. At that time, this fallen one was also present there. I think that, by the desire of Pujyapāda Śrīdhara Mahārāja, I lit the sacrificial fire. During your manifest pastimes, I occasionally had the good fortune to have your *saṅga* at places like Śrī Devānanda Gauḍiya Maṭha in Navadvīpa, Chuñchuṛā Maṭha, and Calcutta.

Today, I have become completely helpless here. I entered the 91st year of my life last 15 October 1988, and I have now become incapable. I cannot willfully go from one place to another to have the *saṅga* of the *śuddha-bhaktas*, and thus I feel myself cheated of such fortune. In this state, please protect the spiritual life of this fallen younger brother of yours, although you remain hidden from our sight, by nourishing him with the stream of the nectar of your affection. Today, my heartfelt solicitation at your lotus feet is this: O *adoṣadarśī vaiṣṇava pravara*, by your own magnanimous qualities, please rectify all my known and unknown faults and discrepancies, and bestow upon me the *adhikāra* to engage in the *nityā-sevā* of Śrī Śrīla Prabhupāda. This is my sole submission at your lotus feet at this auspicious moment of your Disappearance Day.

Vaiṣṇava-dāsanudāsa
Śrī Bhaktipromoda Purī

[Translated from Śrī Gauḍiya Patrikā, issue 41/4]



Śrī Rādhā Tattva

Excerpts from a lecture given on Śrī Rādhāṣṭamī

(continued from the last issue)

By Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja



All *rādhā-tattva* is within the book *Śrī-Rādhā-rasa-sudhā-nidhi*, but not everyone has the capacity to discuss it. One can discuss a few initial chapters, but then it will be improper to discuss it further. Who can discuss it? One who has reached a very high level of *bhakti*, and who, due to hearing, chanting and remembering the transcendental sweet pastimes of Bhagavān, never has any type of misunderstanding.

Tattva-darśanas (philosophical truths) are also seen within *Śrīmad-Bhāgavatam*, in such descriptions as *vastra-haraṇa-līlā*, *nauka vilāsa-līlā* and *rāsa-pañcodhyāya* (the five chapters of *rāsa*). The *adhikāra* (qualification) to discuss these pastimes, however, is not given to everyone. For example, the girls who worshiped Yogamāyā devī were only six years of age, and it is from this perspective that *vastra-haraṇa-līlā* occurred. The explanations of *vastra-haraṇa-līlā* as given in *śāstra* have nevertheless been misunderstood by many.

At the present time, historical facts are being distorted. There are those who, with a critical mentality, try to make

us understand the facts in a distorted manner (opposite to *siddhānta*). If they mistake the sweet pastimes of Bhagavān as the dealings of ordinary heroes and heroines, it is a great offence.

Because we fall into making mistakes regarding many aspects of discussions and descriptions, restrictions have been imposed. Discussion of these topics is not a fault for one who has the qualification, but general people cannot and should not discuss them.

Why this restriction? The example of Śiva Ṭhākura has been given to understand this:

*naitat samācarej jātu / manasāpi hy anīśvaraḥ
vinaśyaty ācaran maudhyād / yathārudro 'bdhi-jam viṣam*
(Śrīmad-Bhāgavatam 10.33.30)

“One who is not a great controller should never imitate the behavior of ruling personalities, even mentally. If, out of foolishness, an ordinary person does imitate such behavior, he will simply destroy himself—just as a person who is not Rudra would destroy himself if he tried to drink an ocean of poison.”

It was such a dangerous affair. Poison arose from the churning of the ocean, and that poison was drunk by Śiva Ṭhākura. When he drank that poison he became unconscious—that is the history—but by the mercy of Bhagavān he again recovered. Drinking the poison, he became overwhelmed by its effect and became known as Nīlakaṇṭha.

Similarly those who have not acquired the capacity should not enter discussions of *rāsa-līlā*. If one questions, “Why is it so?” the answer is, “Whatever has been said in *śāstra* is appropriate.” Again, one may ask, “What is the harm in discussing it and how is it appropriate when Śrī Vedavyāsa himself has said:

*vikriḍitam vraja-vadhūbhir idam ca viṣṇoḥ
śraddhānvito 'nuśṛṅyuyād atha varṇayed yaḥ
bhaktim parām bhagavati pratilabhya kāmam
hṛd-rogam āśv apahinoty acireṇa dhīraḥ*
(Śrīmad-Bhāgavatam 10.33.39)

“Anyone who faithfully hears or describes the Lord’s playful affairs with the young *gopīs* of Vṛndāvana will attain the Lord’s pure devotional service. Thus, he will quickly become sober and conquer lust, the disease of the heart.”

The sober person who, being endowed with *śraddhā*, hears the *rāsa* pastimes of Śrī Kṛṣṇa with the damsels of Vraja from the lips of *guru*, and constantly glorifies these activities, will very soon be able to drive away the disease of his heart—lust. However, one restriction has been imposed; one condition has been given. With the use of the word *śraddhānvito*, all of our so-called qualification has been cut.

*‘śraddhā’-śabde—viśvāsa kahe sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya*
(C.C. Madhya 22.62)

“Śraddhā is the confident, firm faith that by rendering transcendental loving service to Kṛṣṇa, one automatically performs all subsidiary activities. Such faith is favorable to the discharge of devotional service.”

Where is my faith in these words? Where is my dependency on this? All my qualification has been crushed here, and therefore I have no qualification.

When we look elsewhere in the *Bhāgavata*, we can see some words of hope. What kind of hope?

*na mayy āveśita-dhiyām
kāmaḥ kāmāya kalpate
bharjitā kvathitā dhānāḥ
prāyo bījāya neśate*
(Śrīmad-Bhāgavatam 10.22.26)

“The desire of those who fix their minds on Me does not lead to material desire for sense gratification, just as barleycorns burned by the sun and then cooked can no longer grow into new sprouts.”

Here in this *śloka*, there is some hope for general people. Kṛṣṇa is saying that lust, anger, greed, illusion, madness and envy can never and will never remain in the person who has deep attachment for Him. What, then, is the nature of their lives? How do they pass their lives? What sort of men are they? *Bharjitā kvathitā dhānāḥ prāyo bījāya neśate*. The word *dhānāḥ* (paddy) has been used here. If the *dhānāḥ* has been fried or boiled, how is it possible for it to sprout? It is not possible. Similarly, those devotees, who are like this *dhānāḥ*, stay in worldly life but are not at all worldly; they are very difficult to recognize. They are like a *varṇa cora* mango (a ripe mango which appears unripe due to its external green color), and they are also like *paṅkala* fish (fish that live in the mud). General people cannot recognize them or understand their real position, but Kṛṣṇa has Himself described it.

Keeping all these statements side by side and deliberating upon them, many things have to be understood. I should consider: to what extent has my heart advanced? Am I overwhelmed by lust, anger, greed, illusion, madness or envy? Am I still influenced by them or not? Am I liberated from them or not? To what extent has *guru*’s mercy come upon me? My qualification depends upon the judgment of all these considerations.

In the lives of such devotees, there is no false ego, bravado, envy, malice, etc. There exists only whole-hearted crying. There is nothing other than this. That same affair

of longing and anxious crying is clearly manifest in the *tattva-darśanas* regarding Śrī Rādhā.

Rādhā, Rādhikā, and Sarva-Sādhikā are three of Her names. By Her worship She has controlled Bhagavān more than anyone else, and therefore Her name is Rādhā. For this reason, another name of Rādhā is Sevārāṇī, the queen of service. You may have read the *Aṣṭottaraṣṭānām*, “One Hundred-Eight Names of Rādhikā.” There is also a *Sahasraṇāmstotra*, “One Thousand Names of Rādhikā.” In these, all worldly and transcendental qualities have been described in a wonderful manner. Nothing has been left out. All vision and skills needed to control Bhagavān are at Her command.

When Kṛṣṇa is represented without Rādhā, He has no identity. The manifestation of His moods and everything else is Śrīmatī Rādhārāṇī. Also, without Her, one cannot conceive of His existence and personality. All the *Vedas* have proclaimed Kṛṣṇa to be subordinate to Rādhā’s *dāsīs*: *rādhāra dāsīra kṛṣṇe sarvede bale*. What an astonishing matter! *Sakhīra ānugatya sakhī*. Kṛṣṇa’s identity is that He belongs to those who serve Śrīmatī Rādhikā under the guidance of Her *sakhīs*. An extraordinary affair! That *sevyā-vastu* (Kṛṣṇa) is controlled by *sevā*. This is the illuminating evidence.

The previous *ācāryas* in our line have said, “You should do *hari-bhajana* under the guidance of the *mūla*, original, *āśraya-vigraha*.” When the question is asked regarding who is the original *āśraya-vigraha*, many of us do not know that She is Śrīmatī Rādhārāṇī. And then, following Her are Her *narma-sakhīs*, *priya-narman-sakhīs*, *mañjarīs*, etc. It is imperative to serve under the guidance of the *mūla āśraya-vigraha*, Rādhārāṇī. That *sevā* will be successful and beautiful in all respects.

We see in the *Padyāvalī* of the *mahājanas*:

āśraya laiyā bhaje, kṛṣṇa nāhi tāre tyaje,
āra saba more akāraṇa
(Śrīla Narottama dāsa Ṭhākura)

“If one worships Kṛṣṇa under the guidance of the *āśraya-vigraha*, Rādhārāṇī, Kṛṣṇa can never leave that person.”

This can be explained in many ways, and for this reason, one is required to follow the complete *āśraya-*

bhagavān and Her followers—as many *āśraya-vigrahas* (i.e., *prāṇa-priya sakhīs*, *mañjarīs*, etc.) as there are. If one’s following is inconsistent or disconnected, then one will not get the fruit of *tattva-darśana* (realization of philosophical truths).

The preceptorial channel, that is, the flow of the *guru-paramparā*, has been prescribed. The word *āmnāya* has been used in our Gauḍīya Vaiṣṇava literature, and it has come from the *Vedas*. What description has been given there?

āmnāyah śrutayaḥ sākṣād brahma-vidyeti viśrutayaḥ
guru-paramparā-prapta viśva-kartur hi brahmaṇaḥ

“The knowledge which is received through aural reception through the medium of *guru-paramparā* beginning from Śrī Brahmā, the creator of the universe, is called *āmnāya*. Such knowledge is known as *brahma-vidyā*.”

Vedic literature that is received through the *guru-paramparā* is called *āmnāya*, and that channel is correct.

Śakti and the different functions of śakti

have been named according to various divisions—and these divisions should not be merged together. Will the mistress of a house and her maidservant be the same? Why would an intelligent man make this mistaken judgment? It has been described in Śrī Nārada Pañcaratra (12.55): *tava vakṣasi rādhāham rase vṛndāvane vane*. “I am Rādhikā, who cavorts on Your chest during the *rāsa* festival in the forest of Vṛndāvana.” *Jaḍa-māyā*, or *mahā-māyā*, the material energy, cannot say this, for she has no power to do so. She stands behind Bhagavān with folded hands. Many *sāstras* have explained this, and even the *Bhāgavata* has described it.

vilajjamānayā yasya / sthātum ikṣā-ṣathe ’muyā
vimohitā vikatthante / mamāham iti durdhiyaḥ
(Śrīmad-Bhāgavatam 2.5.13)

“The illusory energy of the Lord cannot take precedence, being ashamed of her position. Those who are bewildered by her always talk nonsense, being absorbed in thoughts of ‘It is I’ and ‘It is mine.’”

Vilajjamānayā means that, due to shame, she does not go in front of Bhagavān. Rather, she stands behind Him.

Rādhā-tattva is so deep that this confidential *tattva* cannot be discussed everywhere. Those who have a long-ing may discuss the books of the Gosvāmīs and the poet Jayadeva, the *Garga-Saṁhitā*, and Śrīla Prabhodānanda Sarasvatī's *Rādhā-rasa-sudhā-nidhi*. And there are many similar books in which *rādhā-tattva* has been vividly described. However, this supremely confidential *kathā* cannot and should not be discussed in the same way to all. Why not? By mistake, certain audiences may fall into bewilderment. Someone may say that to do something is better than to do nothing, but when is this the case? When I am doing nothing, I am told to sit and chant—so I chant. Something is better than nothing. A blind uncle is better than no uncle. On the other hand, it is not better to offend than to not offend. This is a special consideration.

If my mind has not reached a certain high level, I should desist from such discussion, and when I think that Bhagavān has given me the qualification, that *guru* has given me the qualification, that the Gosvāmīs have given me the qualification, then I will carry on in their line of thought. That everyone must remain in the same position forever is not the case. This idea is not stated by any authority.

Tava vakṣasi rādhāham rase vṛndāvane vane. This utterance of Pārvatī-devī throws us into doubt and suspicion; we must therefore understand that *śakti* is not two. The same *śakti* as *cit-svarūpa* is Rādhikā, and as *jaḍa-svarūpa* (*jaḍa-śakti*) is *mahā-māyā*. If we understand that *viṣṇu-māyā* manifesting in the *nirguṇa* (spiritual) realm is *cit-śakti* and in the *saḡuṇa* (material) realm is *jaḍa-śakti*, then all our erroneous thoughts are removed.

In the *Mārkaṇḍeya Purāṇa*, it has been stated: *mahāmāyā hareshcaitattaya sammohyate jagat*. *Mahā-māyā*, the *śakti* of Śrī Hari, has alone bewildered the world. That same *śakti* of Śrī Bhagavān in transcendental activities is *cit-śakti*, and in material activities is *jaḍa-śakti*.

According to *śāstra-vicāra*, (shastric consideration) we are subordinate to *cit-śakti svarūpiṇī* Śrī Rādhikā. We do our *kṛṣṇa-bhajana* under Her shelter. Those who only have affinity for *māyā-śakti* and who do not take shelter of *cit-śakti*, although *śaktas*, are not Vaiṣṇavas. On the other hand, Vaiṣṇavas, sheltering under *cit-śakti*, are pure *śaktas*.

Goloka Vṛndāvana is the *nitya-dhāma* of Śrī Kṛṣṇa, and by His service that destination can be attained. The *bhajana*, meditation, and *nāma-kīrtana* of Kṛṣṇa, along with His *caranāmṛta* and *prasāda-sevā*, is the most desired and unsurpassed religion. Śrī Kṛṣṇa alone is the eternal Absolute Truth, and His *śakti* and associates are also eternal. All the universes exist because of Him. He alone is the

origin of all, the *nirguṇa parātpara-tattva*, the Supreme, transcendental Absolute Truth. By the influence of His *acintya-śakti*, Kṛṣṇa has unlimited qualities, unlimited prowess and unlimited pastimes.

Rādhā-tattva has especially been described in Śrī *Nārada Pañcaratra*. There, Śrī Rādhikā's supremacy has been established over Śrī Kṛṣṇa. When Parameśvara is divided into two parts, Rādhā appears from the left side of His body. As Śrī Kṛṣṇa is beyond material nature, similarly, Śrī Rādhā is also, in the same way, *nirguṇa* (transcendental), eternal, and the embodiment of truth.

She was embraced by Śrī Kṛṣṇa during the *rāsa* dance in *rāsa-maṇḍala*, which was illuminated by the rising full moon on the bank of the Yamunā in Vṛndāvana. She is glorified by the name Śrī Rādhikā. *Sarva-śakti-svarūpa* (the embodiment of all *śaktis*) Śrī Rādhikā is always more worshipable than Śrī Kṛṣṇa. Rādhā-kānta, Śrī Kṛṣṇa Himself, is a follower of Śrī Rādhikā, and Rādhā is the object of His supreme meditation. Śrī Rādhikā's *prāṇa-vallabha*, Gopendra-nandana Śrī Kṛṣṇa, is supremely pleased to eat the *tāmbūla*, etc., chewed by Rādhā. That which is achieved by the worship of Śrī Kṛṣṇa after a long time can be achieved easily by a little worship of Śrī Rādhikā.

Śrī Kṛṣṇa is the father of the world, and Śrī Rādhikā is the mother of the world. In comparison to the father, the mother is hundreds of times more praiseworthy and worshipable. Sainly people constantly worship *trailokya-nistārini* Śrī Rādhā (She who delivers the three worlds). Full of devotion, Śrī Kṛṣṇa makes offerings to Her lotus feet every day. Being overpowered by *prema* and brimming over with devotion, Śrī Kṛṣṇa places scented *alta* upon the toenails of the lotus feet of Rādhā in the sacred forests of Vṛndāvana, and is glad to receive the remnants of Her *tāmbūla*.

They are both one *tattva*. Just as there is no difference between milk and its whiteness, in the same way there is no difference between Rādhā and Kṛṣṇa. Śrī Rādhā is the intelligence and wealth of Śrī Kṛṣṇa, and She alone is the original transcendental nature, *Mūla-prakṛti*, that supremely auspicious Mahā-devī Śrī Rādhikā has no worldly birth or *karma*. When Śrī Hari descends to manifest *līlā*, Śrī Rādhikā also appears to assist in that *līlā*. By whose mercy *gokula-pati* Śrī Kṛṣṇa has become the Supreme Lord, She alone, in the form of Śrī Rādhikā, has been described as the *Parama-devī*.

All the one thousand names in *Śrī Rādhikā-nāma-sahastra-stotram* are auspicious. The servants of the lotus feet of Śrī Hari, who is engaged in meditation on the feet of Śrī Rādhikā, as well as Vaiṣṇavas who relish the bliss of serving Śrī Rādhā's feet by regularly reciting the aforementioned *stotram*, gain unlimited auspiciousness. The *śrī svarūpa-rūpānuga gaudīya-ācārya guru* *varga* displays its

niṣṭhā in *śrī rādhā-bhajana*, which is truly incomparable, by its transcendental writings and *bhāva-sevā*.

In a learned assembly of attorneys, barristers, and judges, my worshipable lord, Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja, said in a speech, “Even through litigation (argument and counter-argument) one can gain the *sevā* of Śrī Rādhā, and by that he receives the mercy of Śrī Kṛṣṇa. We are followers of Śrīmatī Rādhikā, the most worshipable of all. Our special service is to unite Śrī Kṛṣṇa with Her. When Śrī Kṛṣṇa was meeting with Candrāvalī, the *sakhīs* complained to Vṛndāvanēśvarī Śrī Rādhikā. Then, after issuing a warrant and having Kṛṣṇa arrested, they arranged His sweet reunion with Śrī Rādhā.”

Śrī Rādhā-dayitā-dāsa Śrīla Sarasvatī Prabhupāda has also explained in his commentary on *Śrī Manaḥ-śikṣā*:

*rādhādasye rahi, chaḍa bhog-ahi,
pratiṣṭhāsā nahe kīrtana-gaurava
rādhā-nityajana, tāhā chaḍi’ mana,
kena va nirjjana-bhajan kaitava*

“Being situated in *rādhā-dāsyā*, one should give up the devouring serpent of sense enjoyment. The desire for *pratiṣṭhā* is not the glory of performing *kīrtana*. O mind, giving up the sheltered association of Rādhā’s *nitya-jana*, your *nirjjana-bhajana* is simply a deceit.”

Śrīla Gaura-Kiśora dāsa Bābājī Mahārāja has sung;

*kothāya go premamayi rādhe rādhe
rādhe rādhe go, jaya rādhe rādhe
dekhā diye prāṇa rākha rādhe rādhe
tomāra kāṅgāla tomāya ḍake rādhe rādhe*

“Where is my Rādhā, the embodiment of prema? O Rādhe! O Rādhe! Please maintain my life by giving me Your *darśana*. O Rādhe! I’m just a beggar, desperately calling You.”

*rādhe vṛndāvana-vilāsinī rādhe rādhe
rādhe kānu-mana-mohinī rādhe rādhe
rādhe aṣṭasakhīra śīromaṇi rādhe rādhe
rādhe vṛṣabhānu-nandini rādhe rādhe*

“Rādhe! You enjoy so many pastimes in Vṛndāvana. Rādhe! You steal the mind of Kānu. Rādhe! You are the crest-jewel of the eight *sakhīs*. Rādhe! You are the divine daughter of Mahārāja Vṛṣabhānu.”

Śrīla Saccidānanda Bhaktivinoda Ṭhākura, who is non-different from Śrī Gadādhara and who set in motion once again the *bhakti-bhagīrathī*, the flowing current of *śuddha-bhakti*, has also sung:

*kṛṣṇa-vaśīkāre candrāvalī-ādi
parājaya māne hoiya vivādī*

*hari-dayita rādhā-caraṇa prayāsī
bhaktivinoda śrī-godrūma-bāsī*

“Led by Candrāvalī, the group of rival *gopīs* are forced to accept their defeat before Śrīmatī Rādhārāṇī, for She alone controls Kṛṣṇa. Thus, they always sulk and simply remain quarrelsome. This Bhaktivinoda, residing in Śrī Godrūma, is constantly hankering for the service of the lotus feet of Hari’s *dayitā*, beloved Śrī Rādhā.”

*ye dharila rādhā-pada parama jatane,
se paila kṛṣṇa-pada amulya-ratane
rādhāpada vinā kabhu kṛṣṇa nāhi mile,
rādhāra dāsīra kṛṣṇa sarva-bede bale*

“Those who place Śrīmatī Rādhikā’s lotus feet in their heart and worship them with great care obtain the priceless jewel of Kṛṣṇa’s lotus feet. Without taking shelter of the lotus feet of Rādhā, one can never meet Kṛṣṇa. The Vedic scriptures declare that Kṛṣṇa is the property of the maidservants of Śrī Rādhā.”

*sakhī-gaṇa mama, parama-suhr̥t, yugala-premera guru
tad-anugā ho’ye, sevibo rādhāra, caraṇa-kalapa-taru*

“The *sakhīs* are my supreme well-wishers and *gurus* regarding the loving affairs of the Divine Couple. Under their guidance I will serve Śrī Rādhā’s lotus feet, which are like wish-fulfilling trees.”

*rādhikā-caraṇa, tyajiyā āmāra, kṣaṇeke pralaya haya
rādhikāra tare, ṣata-bāra mari, e duḥkha āmār soya*

“If I were to ever renounce Rādhikā’s lotus feet for even an instant, I would be totally devastated. For Her sake, I will gladly tolerate the pain and agony of death hundreds of times.”

*rādhā-bhajane yadi mati nāhi bhelā
kṛṣṇa-bhajana tava akāraṇe gelā
ātaṣa-rohita sūraja nāhi jāni
rādhā-virahita mādharma nāhi māni*

“If the desire to serve Śrīmatī Rādhikā does not appear in my heart, then my worship of Kṛṣṇa is simply useless. Just as the sun cannot be perceived without sunlight, in the same way I do not recognize Mādhava without Rādhā.”

*bhaktivinoda, āna nāhi jāne
pari nijasakhī-pāya
rādhikāra gaṇe, thākiyā satata
yugala-caraṇa cāya*

“Besides the desire to serve the lotus feet of the Divine Couple while always remaining in the *gaṇa* (group) of Rādhikā, Bhaktivinoda knows nothing. For this he (she) is falling at the feet of her *sakhī*.” •

[Translated from *Śrī Gauḍīya Patrikā*, issue 45/6-7]

Who Is A True Indian?

By Śrī Śrīmad Bhaktivedānta Trivikrama Mahārāja



If we refer to Indians as those who live in India, that would be too simplistic a definition. Such a definition would not bring out the true characteristics of an Indian. One can hardly be called an Indian if he does not respect and follow the values and attributes for which ancient India stood, and for which it attained the pinnacle of glory among all other civilizations of the world. Even the West, with all its material prosperity, looks upon India with awe and reverence for its wonderful culture and civilization. An Indian would, therefore, be one who conducts oneself in accordance with the age-old practices and systems strictly enjoined by the ancient *Vedas*.

In ancient times the teachings of the *Vedas* formed the basis of conduct and behavior and made India famous. In those times, people respected and whole-heartedly followed the Vedic philosophy, and also practiced it in their lives.

Acceptance of the spirit of the Vedic precepts was symbolized, for example, by the men keeping a *śikha*, a tuft of hair on the upper backside of the head which was never trimmed nor shaved. With the lapse of time, however, the incursion of Western ideas made a mockery of this practice, relegating the Vedic precepts to the storehouse of non-importance.

The *Vedas* aspired to teach self-realization, or the knowledge of Brahma, and only a true Indian could attain this. He who did not possess this attribute failed to qualify himself as an Indian.

All the ancient scriptures, including the *Vedas*, were written in Sanskrit—the classical language. The word Sanskrit literally means 'pure' or 'refined'. No language other than Sanskrit is capable of explaining Brahma in all its nuances and connotations.

*sarvasya cāham hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanam ca
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham*
(B.g. 15.15)

"I am situated as Antaryāmī in the hearts of all living entities. From Me come remembrance, knowledge and forgetfulness. By all the *Vedas*, I alone am to be known. Indeed, I am the originator, the compiler and the knower of Vedānta."

It is a matter of pity that Sanskrit, the principal language of India in the Vedic times and also the language used by the transcendental world to communicate with the external world, has in recent times been called a 'dead language', and has been replaced by English. The so-called Indians of today have taken so much fancy to the English language and its associated culture that they have forfeited their claim to be called Indians.

In order to be learned in the Vedic scriptures, one has to cultivate the highest of the *guṇas*, i.e., *sattva-guṇa* (pure goodness). By adopting the *tamasic* (ignorant) path, one can never acquire the *sattvic* virtue. *Sattvic* qualities can be acquired, nurtured, and preserved only by observance of

discipline and conduct, which includes proper food and other habits.

In modern times people tend to take pride in ignoring the teachings of our sages, and in indulging in eating fish, meat and eggs. Such behavior definitely constitutes the *tamasic* mentality and is antithetical to the Vedic precepts for achievement of *sattvic* virtues. Even a man from a different religion opting to learn the *Vedas* had, as a precondition, to cook his own food of a very austere kind, devoid of oil and any condiments, for the entire period of his internship. Because sex is a taboo for Vedic education, he had also to practise *brahmacārya*, or abstinence.

ūrdhvaṃ gacchanti sattva-sthā / madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā / adho gacchanti tāmasāḥ
(B.g. 14.18)

“Those situated in the mode of goodness gradually go upward to the higher planets; those in the mode of passion live on the earthly planets; and those in the abominable mode of ignorance go down to the hellish worlds.”

Knowledge of the Brahma thus acquired transforms into devotion and love for the Supreme Being. Caitanya Mahāprabhu, who spread the message of love to the world, also taught us the merits of *sattvic* virtues. His teachings forbade us to eat non-vegetarian foods. We note with a measure of satisfaction that the outside world is slowly becoming responsive to His ideals and is recognizing the values of the *sattvic* conduct, including vegetarianism. Such people entitle themselves to be called Indians and not those who, in spite of their being residents of India, conduct themselves in the most *tamasic* manner, against the ideals and teachings of our sages of yore. These people are not only averse to uttering Hari Nāma, but may even feel ashamed to do so. Foreigners and people of the West see the virtue of our land, but our own people look the other way. What an irony!

Neglect of Sanskrit and adherence to *tamasic* conduct are the main features of our present day education. The clothes that our school children wear, as well as the food they eat, are slowly changing; the 'Indian-ness' is missing. In our schools and colleges spiritual knowledge is not imparted at all. Taking *harināma* has become outdated and is considered a shameful practice. Should we call such people Indians? Let us ask ourselves this.

Self-enjoyment (*bhoga*) and Service or Devotion (*bhakti*) are two contradictory concepts. The former refers to the satisfaction of one's senses whereas the latter to the satisfaction of the Lord or the Supreme Being, Śrī Hari. One is a selfish desire while the other is selfless. The latter is a service to Śrī Hari, which in its highest form

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as an Indian.**



becomes love for the Divine. This is what Mahāprabhu or Śrī Nityānandaji has taught. Moreover, in their opinion *bhakti* (love for the Divine) takes precedence over *artha* (riches) and *mokṣa* (salvation). *Mokṣa*, according to them, is the exalted form of *bhoga*. It is only self-enjoyment and it is bereft of *bhakti* (love for the Divine).

tāra madhye mokṣa-vāñchā kaitava-pradhāna
yāhā haite kṣṣṇa-bhakti haya antardhāna
(C.c. Ādi 1.92)

“The foremost process of cheating is to desire to achieve liberation by merging into the Supreme, for this causes the permanent disappearance of loving service to Kṛṣṇa.”

If we analyze the teachings of Mahāprabhu, we shall understand what He meant by *mokṣa*, and how it takes us away from the *bhakti* He propagated. If our goal is to liberate ourselves from the cycle of birth and death and all the attendant evils of this life and the next, we become distracted from our real objective—our love for Śrī Hari and our service to Him. What is the good of *mokṣa* if our service to Him gets disrupted? *Mokṣa* must eventually lead to such disruption, and therefore the *Vedas* do not preach this kind of *mokṣa* nor do they encourage it. *Mokṣa* proper depends upon service to Him and to Him alone—now and always.

kṣṣṇa-bahirmukha haiyā bhoga-vāñchā kare
nikāṣa-stha māyā tāre jāpaṭiyā dhare
(Prema-vivarta)

Surrounded by *māyā* (illusion), if we clamor for *mokṣa* of the other kind, we do so at our peril, as it were, because this will result in our sinking deeper and deeper into sor-



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row and suffering. The Vedas are manifest only to teach us this Sublime Truth.

*māyā-mugdha jīvera nāhi svataḥ kṛṣṇa-jñāna
jīvere kṛpāya kailā kṛṣṇa veda-purāṇa*
(C.c. Madhya 20.122)

The conditioned soul cannot revive his Kṛṣṇa consciousness by his own effort. But out of causeless mercy, Lord Kṛṣṇa compiled the Vedic literature and its supplements, the *Purāṇas*.

By associating with pure devotees in *sat-saṅga*, we acquire the knowledge of service and love for Sri Kṛṣṇa, and thereby we uplift ourselves. By associating with evil (*asat-saṅga*), we become averse to Him and thus sink into a low level of degradation.

*mahat-sevām dvāram āhur vimuktas
tamo-dvāram yoṣitām saṅgi-saṅgam
mahāntas te sama-cittāḥ praśāntā
vimanyavaḥ suhṛdaḥ sādhaso ye*
(Śrīmad-Bhāgavatam 5.5.2)

One can attain the path of liberation from material bondage only by rendering service to highly advanced spiritual personalities. These personalities are impersonalists and devotees. Whether one wants to merge into the Lord's existence or wants to associate with the Personality of Godhead, one should render service to the *mahātmās*. For those who are not interested in such activities, who associate with people fond of women and sex, the path to hell is wide open. The *mahātmās* are equipoised. They do not see any difference between one living entity and another. They are very peaceful and are fully engaged in devotional service. They are devoid of anger, and they

work for the benefit of everyone. They do not behave in any abominable way. Such people are known as *mahātmās*.

Bhoga and *asat-saṅga* are exemplified by freely engaging in sexual activity. Excessive and obsessive indulgence in sex has cast its own shadow over the Western nations, which are otherwise, materially speaking, very rich. It has debased them so much so that they do not deserve to be paid tribute for their material prosperity. The crux of the teachings of our ancient texts is that for *bhakti* to be imbibed in the mind, material riches and indulgence of the senses, which cause only misery and suffering, is to be abhorred.

Yama (the Lord of Death) has said that the house where Lord Hari is not worshipped is a veritable hell, and its inmates are bound to experience misery and suffering. On the other hand, in the house where He is adored and worshipped, the members of the household receive divine protection. If the people of modern India think that by blindly following the West in the matter of *bhoga* and material comforts they are advancing towards progress, they are utterly wrong.

*pr̥thivīte āche yata nagarādi grāma
sarvatra pracāra haibe mora nāma*
(C.c. Ādi 17. 203)

In spite of the surrounding gloom, Mahāprabhu is optimistic that His message and teachings will ultimately reach everybody and everywhere in India, and people will achieve their prosperity through the means He propounded. They will all attain self-realization, and then they will be true Indians. •



THE SUBJECT MATTER EXPOUNDED IN ŚRĪMAD BHĀGAVATAM

A lecture given by Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja,

**in the assembly of learned scholars from Mathurā and Vṛndāvana,
at Śrī Keśavaḥī Gauḍīya Maṭha, on August 16, 2001. This assembly was called
in the continuation of Śrī Janmāṣṭamī festival, and the subject of discussion was
'The topmost subject matter established by Śrīmad-Bhāgavatam.'**

What is the subject matter expounded in *Śrīmad-Bhāgavatam*? Śrīla Viśvanātha Cakravartī Ṭhākura has said in this regard:

*ārādhyo bhagavān vrajeśa-tanayas
tad dhāma vṛndāvanam
ramya kācid upāsanaḥ vraja-vadhu
vargeṇa yā kalpitā
śrīmad-bhāgavatam pramāṇam amalam
prema pumartho mahān
śrī caitanya mahāprabhor matam idam
tatrādaro naḥ paraḥ*

Having thus presented the conception of Śrīmān Mahāprabhu, Śrīla Viśvanātha Cakravartī Ṭhākura says

that *Śrīmad-Bhāgavatam* alone is the foremost and flawless evidence (*pramāṇa*). The words of the *Vedas*, *Upaniṣads*, *Purāṇas*, and so on are also *śabda pramāṇa*, but *Śrīmad-Bhāgavatam* is indeed the foremost evidence amongst them all. *Śrīmad-Bhāgavatam* expounds three subjects—*sambandha* (the mutual relationship of the jiva and Bhagavan), *abhidheya* (the means to attain the goal), and *prayojana* (the goal). From the perspective of *sambandha*, only Vrajendranandana Śrī Śyāmasundara who always resides in Vṛndāvana is the *parama-tattva* (the Supreme Absolute Truth), *paramārādhyā-tattva* (the Supreme Object of all worship) and *asamorddhva-tattva* (the Absolute Truth who is unsurpassed and unequalled). From the perspective of *abhidheya-tattva*, the worship performed by the young brides of Vraja is the supreme



form of worship. From the perspective of *prayojana-tattva*, the incomparable *prema* of the Vraja-devis alone is the supreme aim and object. These three subjects have been expounded in *Śrīmad-Bhāgavatam*.

SAMBANDHA-TATTVA

The following verse of *Śrīmad-Bhāgavatam* is *pramāṇa* in regard to this subject:

*vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmēti
bhagavān iti śabdyate
(Śrīmad-Bhāgavatam 1.2.11)*

“Learned transcendentalists who know the Absolute Truth call this non-dual substance Brahman, Paramātmā or Bhagavān.”

Śrī Kṛṣṇa is *advaya-jñāna para-tattva vastu*, the Supreme Truth who is one without a second, and He alone is the *sambandha-tattva*. Brahma, Paramātmā and Bhagavān are His three different aspects. Knowers of the absolute truth call that *advaya-jñāna para-tattva* the Absolute Truth. According to their respective *adhikāra* (qualification), the *jñānis* know the *advaya-jñāna para-tattva* as *brahma*, the *yogīs* as Paramātmā and the *bhaktas* as Bhagavān. He is *advaya*, in other words *advitīya* (non-dual, one without a second), and *asamorddhva* (unequaled and unsurpassed) *para-tattva*. He is not

nirviśeṣa (without features); rather He is *saviśeṣa-tattva* (the Absolute Truth possessed of features). The transformations of His *cit-śakti*, *taṭastha-śakti* and *māyā-śakti* are the *cit-jagat*, *jīva-jagat* and *māyā-jagat* respectively.

Although the *jīva* is *cit-tattva*, he considers himself related to the material body and material objects. Spirit never becomes matter, but by the influence of the inconceivable potency of Bhagavān which makes the impossible possible (*aghaṭana-ghaṭana-patīyasi acintya-śakti*), the *jīva* considers himself to be a product of the three modes of material nature. This happens due to the *māyā-śakti* of Bhagavān. In accordance with their *adhikāra*, the *jñānis* call the *advaya-jñāna para-tattva* 'brahma'. Brahma is the partial reflection of *cit*, and is, in some circumstances, said to be the bodily luster of Bhagavān. In *cit*, however, there is an absence of *sattā* (eternal existence) and *ānanda* (pleasure). He who, being the size of a thumb, is present in the hearts of all beings as witness is Paramātmā. He is Kṣīrodakaśāyī Viṣṇu, the *kalā* of the *aṁśa* of *aṁśa* of Bhagavān, the plenary portion of a portion of Bhagavān, and is the governor of all. *Sat* and *cit* are partially reflected in Him, but He is devoid of *ānanda*. *Sat*, *cit* and *ānanda* are displayed in their full form and highest aspect in Bhagavān.

Bhagavān has innumerable incarnations, and among them some are *aṁśas* of the *puruṣa-avatāra* Kāraṇārṇava-vaśāyī Viṣṇu, while others are *aveśa-avatāras* and so on. All these incarnations appear in every yuga to protect the world oppressed by demons. Śrī Kṛṣṇa however, is Svayaṁ Bhagavān, and even the *mūla-puruṣa* of the incarnations, Mahā-Viṣṇu, is a *kalā* of the *aṁśa* of *aṁśa* of Vrajendra-nandana Śrī Kṛṣṇa. In this regard Śrīmad-Bhāgavatam says:

*ete cāṁśa-kalāḥ puṁsaḥ
kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokam
mṛḍayanti yuge yuge
(Śrīmad-Bhāgavatam 1.3.28)*

“All of the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead. All of

them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists.”

Śrīla Vyāsadevajī, by the influence of *bhakti-yoga*, fully concentrated his purified mind, and in his natural internal *samādhi* he saw Śrī Kṛṣṇa, fully endowed with His bodily luster, plenary portion, and *svarūpa-śakti*. He also simultaneously saw Śrī Kṛṣṇa's fully dependent *māyā* standing ashamedly behind Him.

Śrīla Vyāsadevajī says:

*bhakti-yogena manasi
samyak praṇihite 'male
apaśyat puruṣam pūrṇam
māyām ca tad-apāśrayam
(Śrīmad-Bhāgavatam 1.7.4)*

“He fixed his mind, perfectly engaging it by linking it in devotional service [*bhakti-yoga*] without any tinge of materialism, and thus he saw the Absolute Personality of Godhead along with His external energy, which was under full control.”

Along with Śrī Kṛṣṇa, Vyāsadevajī also saw His *svarūpa-śakti*, the *kāya-vyuha* forms of His *svarūpa-śakti* (the innumerable damsels of Vraja), His unlimited associates, and His endless *aiśvarya* (opulent) and *mādhurya-mayī* (sweet, human-like) pastimes, such as the *rāsa* dance. He also saw the fall of

the *jīvas* averse to Kṛṣṇa, and the attainment of *bhāgavat-sevā* by the *jīvas* tending towards Him. He immediately thereafter manifested Śrīmad-Bhāgavatam, the fruit of his *samādhi*, to the world for the spiritual welfare of all the *jīvas*.

*yasyām vai śrūyamāṇāyām
kṛṣṇe parama-pūruṣe
bhaktir utpadyate puṁsaḥ
śoka-moha-bhayāpahā
(Śrīmad-Bhāgavatam 1.7.7)*

“Simply by giving aural reception to this Vedic literature, the feeling for *prema-mayī-sevā* to Bhagavān Śrī Kṛṣṇa sprouts up at once to extinguish the fire of lamentation, illusion and fearfulness.”

In this śloka, Vrajendranandana Śrī Kṛṣṇa has been called the *pūrṇa-puruṣa* (Supreme Personality of Godhead), and it has also been established here that *bhagavad-bhakti* is the supreme means (*abhidheya*) to attain the goal .

Four headed Lord Brahma, the original guru, has also expressed the following in his own prayers.

*aho bhāgyam aho bhāgyam
nanda-gopa-vrajaukasām
yan-mitraṁ paramānandaṁ
pūrṇaṁ brahma sanātanam*
(Śrīmad-Bhāgavatam 10.14.32)

“Aho! Śrī Nanda, Yaśoda and the other *gopas* and *gopīs* of Vraja are fortunate. They are really fortunate because You, the eternal complete *brahma* and embodiment of supreme bliss, are their own relative and well-wishing friend.”

The meaning is that the supreme well-wisher (*suhṛd*) of the Vrajavāsīs, Śrī Kṛṣṇa is the only eternal brahma, full of supreme bliss—Bhagavān Himself. *Nirviśeṣa brahma* is but the luster of His limbs, and *Paramātmā* is but the *kalā* of His *aṁśa*'s *aṁśa* (portion of His plenary portion).

ABHIDHEYA-TATTVA

In every verse of *Śrīmad-Bhāgavatam*, *abhidheya* in the form of *kṛṣṇa-bhakti* has been expounded. Furthermore, Bhagavān Himself says: *bhaktiyāham ekayā grāhyāḥ śrad-dhayātma priyaḥ satām*: “Only by *kevala-bhakti* is it possible to attain Me; the devotees of My devotees are very dear to Me” *Bhaktir evainam nayati*: only through *bhakti* can one attain the Supreme Person. It is not possible by yoga or any other process.

*na sādhyati mām yogo
na sāṅkhyam dharma uddhava
na svādhyāyas tapas tyāgo
yathā bhaktir mamorjitā*
(Śrīmad-Bhāgavatam 11.14.20)

Bhagavān Śrī Kṛṣṇa tells Uddhava, “He Uddhava! The *sādhana* of *yoga*, the cultivation of *jñāna* and *vijñāna*, and the performance of *dharma*, *japa*, study, austerities and renunciation are not as effective for attaining Me as ever-increasing and exclusive *premamayī-bhakti* unto Me.

The fruit of hearing *Śrīmad-Bhāgavatam* is *bhakti* unto the Parama Puruṣa, the Supreme Person Śrī Kṛṣṇa, which drives away lamentation, illusion and fear. Such *bhakti* quickly brings Kṛṣṇa under control.

Even though sages who are immersed in *brahmānanda* are free from anger and false ego, still they worship

Bhagavān with *ahaituki-bhakti*, because His qualities are so sweet that they attract everyone to Him by force.

*sūta uvāca
ātmārāmāś ca munayo
nirgranthā apy urukrame
kurvanty ahaitukīm bhaktim
ittham-bhūta-guṇo hariḥ*
(Śrīmad-Bhāgavatam 1.7.10)

“All different varieties of *ātmārāmas* (those who take pleasure in *ātmā*, or spirit self), especially those established on the path of self-realization, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls.”

Those who are *ātmārāma*, like the four Kumāras, and who are *nirgrantha*, devoid of any desires for enjoyment, worship Bhagavān Śrī Kṛṣṇa Urukrama's lotus feet with *ahaitukī-bhakti*. Therefore, *ahaitukī-bhakti* is understood to be the subject expounded by *Śrīmad-Bhāgavatam*.

PRAYOJANA-TATTVA

Śrīmad-Bhāgavatam states:

*evam-vrataḥ sva-priya-nāma-kīrtiyā
jātānurāgo druta-citta uccaiḥ
hasaty aho roditi rauti gāyaty
unmāda-van nṛtyati loka-bāhyaḥ*
(Śrīmad-Bhāgavatam 11.2.40)

“By chanting the holy name of the Supreme Lord, one comes to the stage of love of Godhead. Then the devotee is fixed in his vow as an eternal servant of the Lord, and he gradually becomes very much attached to a particular name and form of the Supreme Personality of Godhead. As his heart melts with ecstatic love, he laughs very loudly or cries or shouts. Sometimes he sings and dances like a madman, for he is indifferent to public opinion.”

The *bhāgavat-sevā vrata dhārī sādhu* (the saint who maintain the vow to serve Bhagavān) performs *nāma-saṅkīrtana* of his sole beloved Śrī Bhagavān with *bhakti-yoga* that is characterized by *prema*. Through this *bhakti-yoga*, *anurāga* and the sprout of *prema* grow in the heart. That *sādhu*'s heart melts, and he rises above the level of the general public. He gives up his shyness to the world, sometimes laughing and then sometimes bursting into tears and crying. Sometimes calling out to Bhagavān with a loud voice and then sometimes sweetly singing off His qualities, He also sometimes starts to dance just to please Him.

These are the symptoms of *prema-bhakti*, and this *bhagavat-prema* is the *prayojana*. Only such *prema* is the ultimate objective.

*sarva-vedānta-sāraṁ yad
brahmātmaikatva-lakṣaṇam
vastv advitīyaṁ tan-niṣṭhaṁ
kaivalyaika-prayojanam
(Śrīmad-Bhāgavatam 12.13.11-12)*

The essence of the *Vedānta* is described in *Śrīmad-Bhāgavatam*. Only this *aikāntika* (one-pointed and exclusive) *bhāgavat-prema* is *kaivalya*. In other words this *prema* which is *brahma-vastu-viśayaka* (performed for *brahma*) is *ātma-ekatva-svarūpa* (of the nature of His internal potency) and is the supreme goal (*prayojana*).”

Brahmātmaikatva-lakṣaṇam— Śrī Kṛṣṇa is *advaya-jñāna para-tattva*. The *jñānis* see His bodily luster as *brahma*, the *yogīs* see His portion of a plenary portion in the form of *Paramātmā*, and the *bhaktas*, through their eyes of *prema*, have *darśana* of Him as *Bhagavān*. The *Vrajavāsis*, immersed in *prema*, serve this very *advaya-jñāna para-tattva* in His form as Śrī *Gopāla-Govinda*.

Even though *śāstra* calls the one *advaya-jñāna para-tattva brahma*, *Paramātmā* and *Bhagavān*, still, these three names are not three synonyms for the same thing. There is some difference and specialty between them. Two types of *brahma* have been mentioned in *śāstra*: (i) *brahma* and (ii) *parama brahma*, *sanātana brahma*, or *pūrṇa brahma*. Thus, *parama pūrṇa sanātana brahma* has greater specialty and distinction than *brahma*. In the same way, *Paramātmā* has some greater specialty than *ātma*, and *Bhagavān*, or *Svayaṁ Bhagavān*, has greater specialty than *Paramātmā*.

Some philosophers consider *brahma*, *Paramātmā* and *Bhagavān* to be three synonymous words for the same thing, just as *pānī*, *jala*, *ambu*, *nīra*, and so on are all synonyms for water. This consideration is not, however, com-

pletely logical. Even though water, vapor and ice are all water in reality, they are not synonymous with each other. There is some mutual distinction between them. The word water does not indicate vapor or ice, vapor does not indicate water or ice and ice does not indicate water or vapor; there is some characteristic gradation in them. In the same way, a mutual distinction and specialty is present in *brahma*, *Paramātmā* and *Bhagavān*.

In this regard, one can give the example of the sun or a mountain. When seen from afar, the mountain looks like a dark cloud. If one comes closer, he can see the trees, plants and so on. If one then comes very close, he

will be able to clearly see the complete form of the mountain with its insects, worms, animals, birds, water, and scenery. In the same way, *brahma* is a very distant conception seen through *jñāna*, and *Paramātmā*, who has the size of a thumb, is seen through *yoga*. By *bhakti*, however, one can have full *darśana* of the complete *bhāgavat-tattva*—*Bhagavān* along with His abode, His associates, and so on. We cannot see the sun-god; we can only see his rays of light. On the other hand, a qualified person can have *darśana* of His form, His chariot, His horses and so on. In the same way, *Paramātmā* and *Bhagavān* are not synonyms. There is some distinction between them.

Sarva vedānta sāraṁ—The essence of all the *Vedas* is the oneness of *brahma* and *Bhagavān*, or in other words, the combined or intergrated *svarūpa* of both. This *svarūpa* is *advitīya-vastu* (one without a second entity) as referred in

the *vadanti tat tattva-vidas* verse. *Tanniṣṭham* means ‘towards Him’; *kaivalyaika prayojanam* means ‘undivided *prema* for Him is the supreme goal’.

The meaning of *kaivalya* here is not *mukti*, because disregard towards *mukti* is seen everywhere in *Śrīmad-Bhāgavatam*:

*jñāne prayāsam udapāsyā namanta eva
jīvanti san-mukharitām bhavadīya-vārtām*

**The *bhāva* of Śrīmatī Rādhikā,
who is endowed with *unnatojjvala*—
rūḍha, *adhirūḍha*, *modan*, and
mādan bhāvas, is indeed *kaivalya*,
and it is the subject matter
expounded by *Śrīmad-Bhāgavatam*.**

*sthāne sthitāḥ śruti-gatām tanu-vān-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām
(Śrīmad-Bhāgavatam 10.14.3)*

“Those who, even while remaining situated in their established social positions, throw away the process of speculative knowledge, and with their body, words and mind offer all respects to descriptions of Your personality and activities, dedicating their lives to these narrations that are vibrated by You personally and by Your pure devotees, certainly conquer Your Lordship, although You are otherwise unconquerable by anyone within the three worlds.”

Bhaktas do not accept *mukti*, even if Bhagavān offers it to them. They consider it very insignificant. In particular it is said, *śrīmad-bhāgavatam purāṇam amalām yad vaiṣṇavānam priyam*. *Śrīmad-Bhāgavatam* is the flawless *Purāṇa*. This book is dear to every Vaiṣṇava, but not to the *jñānis* or *yogis*. There is not even a scent of deceit in the form of *mukti* in it. *Kaivalya* or *mukti* cannot be the subject matter-expounded in *Śrīmad-Bhāgavatam*. Here the meaning of *kaivalya* is *kevala* (exclusive) or *viśuddha* (completely pure). It is only *ananya ekāntika bhakti* that is here referred to as *kaivalya*. The foremost *ekāntika-bhakti* is that of the residents of Vraja, and among them the *bhakti* of the *gopīs* is the highest. And, among all of the *gopīs*, the *ekāntika-bhakti* of Śrīmatī Rādhikā to Kṛṣṇa is the topmost. The *bhāva* of Śrīmatī Rādhikā, who is endowed with *unnatojjvala—rūḍha, adhirūḍha, modana, and mādana—bhāva* is indeed *kaivalya*, and it is indeed the subject matter expounded in *Śrīmad-Bhāgavatam*. Śrīla Prabhodānanda Sarasvatīpāda says, *kaivalyaṁ narakāyate*. If *kaivalya* is used to refer to the merging into oneness with the Lord, then that *kaivalya* is as rejectable as hell. The Vaiṣṇavas consider *kaivalya* to be hell.

Such *mukti* cannot be the subject matter expounded by *Śrīmad-Bhāgavatam*. In particular, Śrī Kṛṣṇa is also called *Kaivalyanātha* and *Kaivalyapati*. In other words, He is the master and object of *ekāntika prema-bhāva*. Kṛṣṇa Himself tells the glories of the wonderful *prema* of the *gopīs*:

*na pārāye 'haṁ niravadya-samyujām
sva-sādhu-kṛtyaṁ vibudhāyusaḥpi vaḥ
yā mābhajan durjara-geha-śṛṅkhalāḥ
samvṛścya tad vaḥ pratiyātu sādhunā
(Śrīmad-Bhāgavatam 10.32.22)*

“I am not able to repay My debt for your spotless service, even within a lifetime of Brahmā. Your connection with Me is beyond reproach. You have worshiped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation.”

Kṛṣṇa is saying, “Even if I had a life as long as that of the demigods, I would not be able to repay My debt to you. Giving up the chain of connection to your homes and families, which is very difficult to give up, you have served Me, and therefore I have become indebted to you. Now it is only by your *sādhutā*, your saintly nature, that I can become free from My debt. There is no other way.” This *prema* of the *gopīs* is the subject matter expounded by *Śrīmad-Bhāgavatam*. Moreover, Śrī Uddhavajī prays to the foot dust of the *gopīs*.

*āsām aho caraṇa-reṇu-juṣām ahaṁ syām
vṛndāvane kim api gulma-latauśadhīnām
yā dustyajam sva-janam ārya-patham ca hitvā
bhejur mukunda-padavīm śrutibhir vimṛgyām
(Śrīmad-Bhāgavatam 10.47.61)*

“The *gopīs* of Vṛndāvana have given up the association of their husbands, sons, and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Kṛṣṇa, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers or herbs in Vṛndāvana, because the *gopīs* trample them and bless them with the dust of their lotus feet.”

He for whom even the *śrutis* have been searching until today has been made into a toy in the hands of the *gopīs*. These *gopīs* are the worshipable objects of even Śrī Kṛṣṇa.

*yā vai śriyārcitam ajātibhir āpta-kāmair
yogeśvarair api yad ātmani rāsa-goṣṭhyām
kṛṣṇasya tad bhagavataḥ caraṇāravindam
nyastam staneṣu vijahuḥ parirabhya tāpam
(Śrīmad-Bhāgavatam 10.47.62)*

“The goddess of fortune herself, as well as Lord Brahmā and all the other demigods, who are masters of yogic perfection, can worship the lotus feet of Kṛṣṇa only within their minds. On the other hand, during the *rāsa* dance, Lord Kṛṣṇa placed His feet upon these *gopīs'* breasts, and by embracing those feet the *gopīs* gave up all distress.”

Those lotus feet, which the *yogīs* meditate upon but are unable to attain directly, are directly placed with love by the *gopīs* upon their breasts. The love of the *gopīs* is supreme amongst all, and it is the supreme aim and object.

*vande nanda-vraja-strīṇām
pāda-reṇum abhīkṣṇaśaḥ
yāsām hari-kathodgītām
punāti bhuvana-trayam
(Śrīmad-Bhāgavatam 10.47.63)*

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

The *hari-kathā* emanating from the mouths of the *gopīs* which purifies the three worlds is when the *mahābhāvatī gopīs* call Kṛṣṇa, “*Dhūrta*, O cheater! *Lampaṭa*, O debauchee! *Cora*, O thief!” and other such names.

*mṛgayur iva kaṇḍram vivyadhe lubdha-dharmā
striyam akṛta virūpām strī-jitaḥ kāma-yānām
balim api balim attvāveṣṭayad dhvāṅkṣa-vad yas
tad alam asita-sakhyair dustyajas tat-kathārthaḥ*
(Śrīmad-Bhāgavatam 10.47.17)

“Like a hunter, He cruelly shot the king of the monkeys with arrows. Because He was conquered by a woman, He disfigured another woman who came to Him with lusty desires. And even after consuming the gifts of Bali Mahārāja, He bound him up with ropes as if he were a crow. So let us give up all friendship with this dark-complexioned boy, even if we can’t give up talking about Him.”

These and other such words spoken by the *gopīs* charm Svayaṁ Bhagavān Śrī Kṛṣṇa very much; but those who are qualified for such *hari-kathā* are very few.

Śrīmad-Bhāgavatam is the purport of the *gāyatrī*:

*artha 'yam brahma-sūtrāṇām
bhāratārtha-vinirṇayaḥ
gāyatrī-bhāṣya-rūpo 'sau
vedārtha-paribṛmhitah
grantho 'ṣṭādaśa-sāhasrah
śrīmad-bhāgavatābhīdhaḥ*
(Guruda Purāṇa)

“The Śrīmad-Bhāgavatam is the authorized explanation of Brahma-sūtra, and it is a further explanation of Mahābhārata. It is the expansion of the *gāyatrī mantra* and the essence of all Vedic knowledge. This Śrīmad-Bhāgavatam, containing eighteen thousand verses, is known as the explanation of all Vedic literature.”

Śrīmad-Bhāgavatam is the elaboration of the *gāyatrī*. The *gāyatrī mantra* is the mother of the *Vedas*. *Gayatrī*, the wife of Lord Brahmā, is the shadow of Mūla Gayatrī Śrī Rādhājī. In the *gāyatrī* it is said, *bhargo devasya*

dhīmahī. There are many meanings to this, but Śrī Jīva Gosvāmī discovered one special meaning in the *Agnī Purāṇa*: *kṛṣṇa devasya bhargah (tejah) śaktiḥ (svarūpa-śaktiḥ) iti dhīmahī*. “I meditate upon *svarūpa-śakti* Śrīmatī Rādkikā who is the *bhargah*, potency, of the *deva*, Kṛṣṇa.”

Śrīmad-Bhāgavatam is the purport of the *gāyatrī* and states in its first *śloka*:

*om namo bhagavate vāsudevāya
janmādy asya yato 'nvayād itarataś cārtheṣv abhijñah svarāt
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayah
tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ param dhīmahī*
(Śrīmad-Bhāgavatam 1.1.1)

In this verse it is said: *dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ param dhīmahī*. “I meditate upon He who is situated in His own abode far beyond *māyā*, where deception, or in other words, duplicity in the form of *mukti*, has no entry.” In the conclusion of Śrīmad-Bhāgavatam, it is also said: *tac chuddham vimalam viśokam amṛtam satyaṁ param dhīmahī*. Therefore *satyaṁ param dhīmahī* is the subject matter expounded in Śrīmad-Bhāgavatam.

Nirasta-sāmyātiśayena. *Nirasta* means one who has no equal or superior, and that person is Śrīmatī Rādhikā, the beloved of Kṛṣṇa. *Rādhasā sva-dhāmnī brahmaṇi ram-syate namaḥ*. In Her own abode, She makes *brahma* enjoy. The manifestation of *śṛṅgāra-rasa* is not possible from Kṛṣṇa without Śrī Vṛṣabhānūnandinī, who is the source of *ādya-rasa* or *śṛṅgāra-rasa*. It is only in order to display the super-excellence of Rādhājī that Candrā-valī is a *vipakṣa gopī*. In reality however,

She is but a manifestation of Rādhājī and cannot compare to Her.

The meaning of the word *anvaya* in this verse is meeting. In the *rāsa-sthalī*, Kṛṣṇa is between two *gopīs*, and one *gopī* is between two Kṛṣṇas. In their meeting there is very much *ānanda*, and Kṛṣṇa is tying on them their ankle bells and other ornaments. In separation, *vyatireka*, seeing Kṛṣṇa’s equal mood towards Herself and the other *gopīs*, Rādhājī disappeared from the *rāsa*-dance. After finding out that She had left, Kṛṣṇa thought, “If Rādhikā isn’t here, what is the use of *rāsa*?” Therefore, *śata-koṭi-*

Śrīmad-Bhāgavatam

is the elaboration
of the *gāyatrī*.

The *gāyatrī mantra*

is the mother
of the *Vedas*.

Gayatrī, the wife of

Lord Brahmā, is the shadow
of Mūla Gayatrī

Śrī Rādhājī....I meditate
upon *svarūpa-śakti*

Śrīmatī Rādkikā who is
the *bhargah*, potency,

of the *deva*, Kṛṣṇa.



gopī harite nārila kṛṣṇera mana. Śrī Kṛṣṇa also left everyone and disappeared from the *rāsa*-dance. It is only Rādhikā who is expert (*abhijñā*) in the sixty-four arts of *śṛṅgāra-rasa* and in *rasa* itself. Therefore, She is the *para-ma-satya-tattva* expounded by *Śrīmad-Bhāgavatam*.

Kṛṣṇa is expert in *rasa-tattva*. He is *raso vai saḥ*, the embodiment of *rasa*, but He is not expert in *mādana-bhāva*. It was only to realize this *mādanākhyā bhāva* of Śrīmatī Rādhikā that He appeared in the form of Śacinandana Gaurahari in the age of Kali, accepting the internal moods and golden luster of Śrīmatījī.

Svarāt—Rādhājī is self-manifested; no one manifested Her. In the state of *mādana*, all wonders (*camatkārtitā*) are manifest together at once. Even in meeting, the mood of separation is present.

Tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ. When this refers to Rādhikājī, the meaning is that She expanded the *rasa-brahma* (Absolute Truth from the perspective of *rasa*) in the heart of the original poet, Śukadeva Gosvāmī. She is the *guru-svarūpā* of Śukadeva Gosvāmī, and Śuka is Her pet parrot (*kriḍa śuka*).

Muhyanti yat sūrayaḥ: Rādhikājī expanded in the heart of Śukadeva Gosvāmī that *rasa-brahma* which even bewilders *ādi-kavi* Lord Brahmā. Another meaning is that the *bhaktas* faint upon tasting the *rasa* of seeing the super-excellence of Rādhājī during the *rāsa-lilā*, and Kṛṣṇa's love for Her at that time.

Tejo vāri mṛdām. The moon (*teja*) stopped, Yamunā (*vāri*) became stunned, and stones became liquid. By seeing Rādhikā's super-excellence, or by seeing Her condition in separation, their natures become inverted—matter becomes conscious and that which is conscious becomes inert. Upon seeing the *rāsa* dance, the moon stood still over Rāsaolī, and the Yamunā became stunned although it is her *dharma* to flow. The general meaning here considers fire (*teja*) and earth (*mṛdam*) as water, and water (*vāri*), like a mirage in the desert, to be earth.

Trisargo amṛṣa: The three creations are real; they are temporary rather than false. They are manifested by Bhagavān's

saṅkalpa-śakti (the potency of the Lord's will), and are therefore not false. From the perspective of Śrīmatī Rādhikā, the meaning of *trisarga* is: from whom *trisarga* (*śrī*, *bhu* and *nilā* potencies) have manifested, or from whom the Lakṣmīs, Mahiṣīs and *gopīs* have manifested, or in whom *antaraṅga*, *bahiraṅga*, and *tataṣṭha śaktīs* are situated—in other words, Śrīmatī Rādhikā Herself.

Dhāmnā svena sadā nirasta kuhakaṁ satyaṁ param dhīmahī. Far above *mahā-māyā*, in the brilliant *nitya* Goloka Vṛndāvana Dhāma, Śrī Rādhikā engages Nandanandana in enjoyment (*ramaṇa*). She gives Him bliss. This *parā-śakti* alone is the *param-satya svarūpā*, and I meditate (*dhīmahī*) upon Her. This is the subject matter of *Śrīmad-Bhāgavatam*. •

Śrī Puruṣottama Vrata in Śrī Jagannātha Purī

(SPECIAL FEATURE – ŚRĪ GADĀDHARA-TATTVA)

By Śrīpāda Mādhava Priya Brahmācārī

Cātur-māsya, the four months from Guru-Pūrṇimā until Hemantiki-rāsa Pūrṇimā, are considered very conducive and auspicious for spiritual advancement by all *vaiṣṇava-sampradāyas*. Particularly, Vaiṣṇavas of the Gauḍīya-sampradāya observe these four months with special devotion, because most of the festivals such as Guru Pūrṇimā, Baladeva Pūrṇimā, Śrī Janmāṣṭamī, and Śrī Radhāṣṭamī fall in this period. Moreover, the month of Kārttika—which is itself a month full of festivals related to Kṛṣṇa's various pastimes, such as *rāsa-līlā*, *dāmodara-līlā*, *Gopāṣṭamī*, etc.—is also part of Cāturmasya. This year, however, just one month and fifteen days before Kārttika, Cāturmasya became still more auspicious, due to the appearance of Śrī Puruṣottama month, whose presiding Deity is Kṛṣṇa Himself.

Following in the footsteps of Jagad-guru Nitya-līlā-praviṣṭa Śrī Śrīmad Bhaktisiddhānta Sarasvatī Prabhupāda and his dearest associate, Nitya-līlā-praviṣṭa Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja, Puruṣottama *vrata* was observed by *bhaktas* of Śrī Gauḍīya Vedānta Samiti under the guidance of Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja, the present Ācārya of the Samiti, and my worshipable śikṣā Gurudeva, Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja.

The last fifteen days of Śrī Puruṣottama-*vrata* were observed in Śrī Puruṣottama-dhāma, Śrī Jagannātha Purī. During these days, more than six hundred devotees assembled from different parts of India and from all over the world, despite worldwide terrorism problems. They were blessed with the fortune to hear profuse *hari-kathā*, and to perform *parikramā* of Śrī Jagannātha Purī and neighboring areas under the guidance of Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja and his

many *sannyāsī* godbrothers, including Śrīla Bhaktivedānta Paryāta Mahārāja, Śrīla Bhaktivedānta Ācārya Mahārāja, Śrīla Bhaktivedānta Madhusūdana Mahārāja, and many others.

In his opening speech on the first day, Śrīla Gurudeva said, “This year we are very fortunate due to the observance of Puruṣottama-*vrata* as part of Cāturmasya. We have got the fortune to partake in the most auspicious activities, *navadhā-bhakti* (the nine limbs of *bhakti*), in this most rare human life, under the guidance of exalted Vaiṣṇavas in Śrī Jagannātha Purī Dhama.”

Then Śrīla Gurudeva requested Śrīpāda Bhaktivedānta Madhusūdana Mahārāja to explain from the astrological point of view how Puruṣottama month appears after every 2 years and 8 months. Mahārāja then explained that, according to Sūrya Siddhānta, one solar month is thirty days whereas one lunar month is of twenty-nine and a half days. This means that in one month there is a difference of half a day between the lunar month and solar month, and in twelve months, the difference is six days. Also, according to the solar calendar, twelve solar months is equal to 360 days. However, the earth completes its rotation around the sun in 365 days and 6 hours; thus there are five extra days.

6+5 days + 6 hrs=11 days + 6 hrs. extra in 1 solar year

22 days + 12 hrs. extra in 2 solar years

30 days extra in 2 years 8 months 16 days and 4 hours of the solar calendar

Thus there is an extra month, a gap between the calculation by lunar month and solar month. In order to bring both months into equilibrium, one month would have to be subtracted in every two years, eight months, sixteen days and four hours.



Śrīla Gurudeva leading parikramā party to Bāṅkim Mohānā in Purī

Śrīla Gurudeva explained that this word Puruṣottama does not refer to Mahā-Viṣṇu or Vaikuṅṭhanātha Nārāyaṇa, or even to Kṛṣṇa of Dvārakā or Mathurā. Puruṣottama, the name of the presiding Deity of this month, refers to none other than Brajendranandana Śyāmasundara Himself, the *iṣṭadeva* of the Gauḍīyas; He is Golokapati-Kṛṣṇa. How did this extra month get the name Puruṣottama? Being belittled by twelve other months, the presiding deity of this extra month approached Brahmājī, who took him to Vaikuṅṭhanātha Nārāyaṇa. Hearing the plight of the extra month, Nārāyaṇa then took him to Golokapati Kṛṣṇa, who bestowed all His qualities upon the extra month and became its presiding Deity. This month thus became more auspicious than the month of Māgha, Vaiśakha and Kārttika. Śrīla Bhaktinoda Ṭhākura has given a vivid description of this month in his article 'The glories of Śrī Puruṣottama Month' published in the previous issue (No. 8, Summer 2001) of the *Rays of the Harmonist*.

During our fifteen days' stay in Śrī Jagannātha Purī, Śrīla Gurudeva spoke elaborately in his morning and evening classes on Śrī Rāya Rāmānanda *samvāda* from Śrī *Caitanya-caritāmṛta*. Unveiling its many esoteric points and instructions, he said that if we really want to enter this sublime conversation, then we have to first of all know what is *bhakti*. He quoted Śrīla Rūpa Gosvāmī:

*anyābhilāṣitā-sūnyam
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanam bhaktir uttamā
(Brs. 1.1.11)*

"*Uttamā-bhakti*, or pure devotional service, is the cultivation of activities that are meant exclusively for the pleasure of Śrī

Kṛṣṇa, or in other words the uninterrupted flow of service to Śrī Kṛṣṇa, performed through all endeavours of the body, mind, and speech, and through the expression of various spiritual sentiments (*bhāvas*), which is not covered by *jñāna* (knowledge aimed at impersonal liberation) and *karma* (reward-seeking activity), and which is devoid of all desires other than the aspiration to bring happiness to Śrī Kṛṣṇa."

Śrīla Gurudeva's beautiful explanation of each and every word of this verse clarified the subject of the entire conversation between Śrī Caitanya Mahāprabhu and Śrī Rāya Rāmānanda. He said that this *śloka* is the barometer for *uttamā-bhakti*, enabling us to measure the different types of *sādhya* and *sādhana* of the conversation, and easily determine whether they are real *bhakti* or not.

Śrīla Gurudeva also mentioned that foreign devotees are not allowed to enter certain temples. It is a matter of great regret that those who are following the *smārta* path do not give admit those who have taken to the path of Vaiṣṇavism by accepting *sad-guru* and *kṛṣṇa-mantra*, and by wearing *kañṭhī-mālā*, *tilaka*, *dhoti*, etc. Still our devotees should not feel distress. Rather, they should be humble and tolerant, following in the footsteps of Śrīla Haridāsa Ṭhākura, Śrīla Rūpa and Sanātana Gosvāmīs, who never entered these temples, and considered themselves unqualified.

Śrīla Gurudeva lead the *parikramā* party to Śrīla Haridāsa Ṭhākura's *samādhi*, Śrī Rādhā-kānta Maṭha (Gambhīra), Siddha-bakula, Śveta-Gaṅgā, Sārvabhauma Bhaṭṭācārya's house, Śrī Jagannātha Mandira, Śrīla Sarasvatī Ṭhākura Prabhupāda's appearance place, Jagannātha Vallabha garden, Indradyumna Sarovara, Guṇḍicā Mandira and Śrī Nṛsimhadeva Mandira. The *parikramā* party also went by bus to visit Śrī Ālālanātha temple, Benṭapura (the appearance place of Śrī Rāya

Rāmānanda), and Sākṣi Gopāla. The party also visited Liṅgarāja temple, Ananta Vāsudeva, and Gaurī-kuṇḍa in Bhubaneśvara, as well as Koṅārka Sun Temple, Dhavalagiri and Udaygiri. Then, again in Purī, Śrīla Gurudeva took the *parikramā* party to Caṭaka Parvata, Śrī Ṭoṭa-Gopīnātha and Yameśvara-ṭoṭa, and to the Maṭhas of Śrī Śrīmad Bhakti Kumuda Śanta Mahārāja, Śrī Śrīmad Bhakti Saraṅga Gosvāmī Mahārāja, and Śrī Śrīmad Bhakti Pramoda Purī Gosvāmī Mahārāja, and to Baṅkim Mohana (the place where the logs of wood were found, from which the original Jagannātha Deities were made), and Beḍi Hanumān (shackled Hanumān). At every place Śrīla Gurudeva narrated the sweet pastimes that occurred there. Some devotees also went for the *darśana* of Śrī Nīla-Mādhava.

On 7th October Śrīla Gurudeva took the *parikramā* pilgrims to Ṭoṭā-Gopīnātha Mandira. Ṭoṭā-Gopīnātha is the Deity manifested by Śrī Caitanya Mahāprabhu, who placed Śrī Gadādhara Paṇḍita in charge of His *sevā*. He is the Deity that Śrī Caitanya Mahāprabhu entered at the time of His disappearance from this world. The enchanting garden where Mahāprabhu heard *Śrīmad-Bhāgavatam* from Gadādhara Paṇḍita is outside and to the left of the Mandira, as one approaches it. The following are excerpts from Śrīla Mahārāja's lecture there.

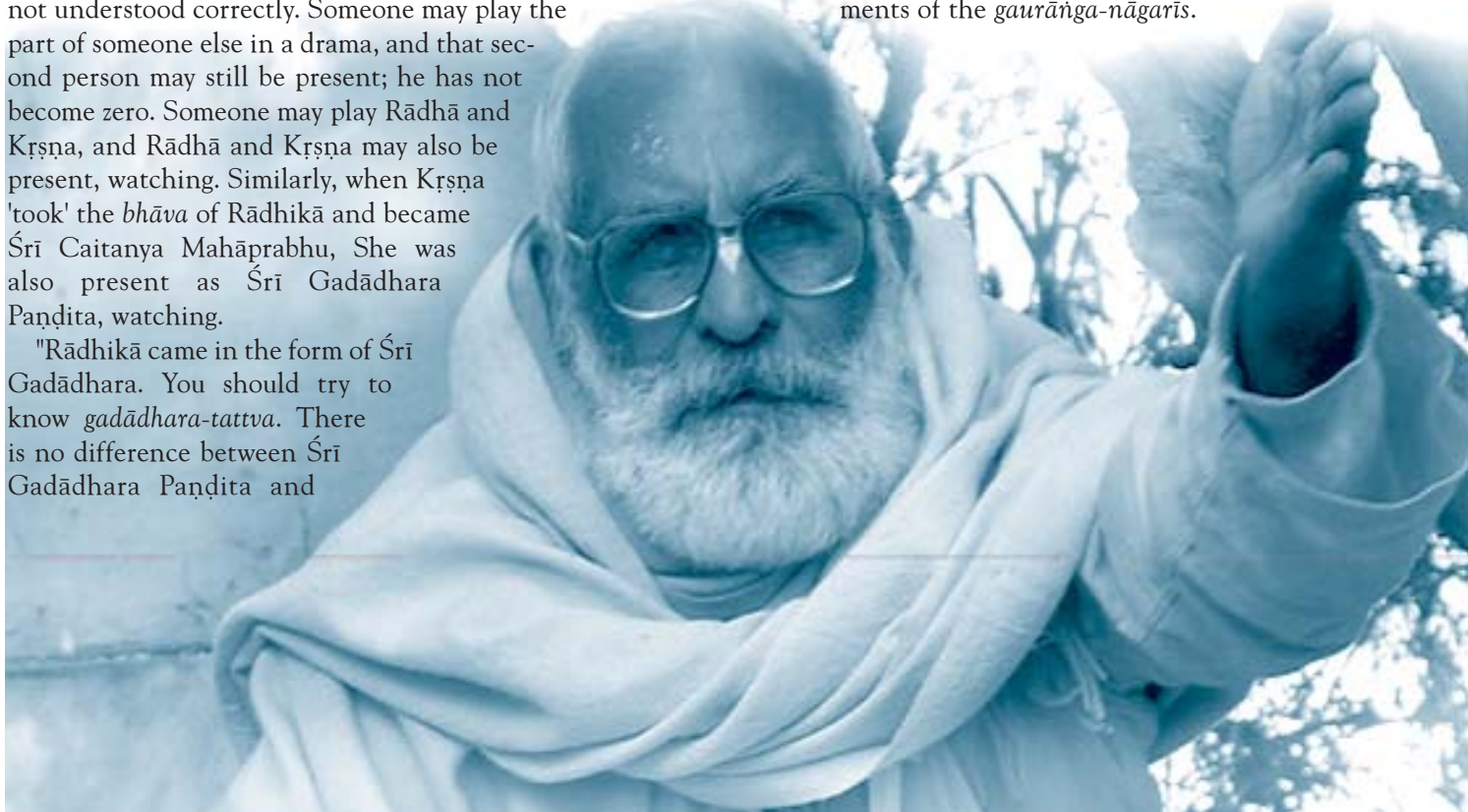
"Anyone who thinks that Śrīmatī Rādhikā became zero when Śrī Caitanya Mahāprabhu took Her *bhāva* has not understood correctly. Someone may play the part of someone else in a drama, and that second person may still be present; he has not become zero. Someone may play Rādhā and Kṛṣṇa, and Rādhā and Kṛṣṇa may also be present, watching. Similarly, when Kṛṣṇa 'took' the *bhāva* of Rādhikā and became Śrī Caitanya Mahāprabhu, She was also present as Śrī Gadādhara Paṇḍita, watching.

"Rādhikā came in the form of Śrī Gadādhara. You should try to know *gadādhara-tattva*. There is no difference between Śrī Gadādhara Paṇḍita and

Śrīmatī Rādhikā, but the activities in Kṛṣṇa's pastimes and Gaura's pastimes are different. Although they are one in *tattva*, there is some distinct speciality in Their respective services in the two *līlās*.

"No *gopī*, including Candrāvalī, Lalitā and Viśākhā, can experience Śrīmatī Rādhikā's *mādanākhyā-mahābhāva*. Kṛṣṇa has *rūḍha* and *adirūḍha-bhāva*, but not *mādana-bhāva*. Śrī Gadādhara Paṇḍita, on the other hand, has *mādanākhyā-mahābhāva*. In *Gaura-līlā*, however, it is covered so that he can help Kṛṣṇa to play the part of Śrīmatī Rādhikā. In the form of Śrī Gadādhara Paṇḍita, Śrīmatī Rādhikā is looking and examining, and if there is something wrong in Kṛṣṇa (as Mahāprabhu), She corrects it.

"In *gaura-līlā* Gaurāṅga is not *nāgara*. No one can serve Gaurāṅga in *madhura-rāsa* by thinking himself a *nāgarī* (heroine) *gopī* and thinking of Gaurāṅga as the *nāgara* (hero), Kṛṣṇa. Everyone has to serve Him in *dāsya-bhāva*. No one should think, 'I am Lalitā, Viśākhā, or some other *gopī*.' This is called *gaurāṅga-nāgarī-vāda*. It is possible for Kṛṣṇa to be the enjoyer of conjugal mellows, but not Mahāprabhu. He is always in the role of a *gopī*, Śrīmatī Rādhikā. Anyone can serve Mahāprabhu in *dāsya-rasa*, but not in *madhura-rasa*. That would be absurd in this pastime. Śrī Caitanya-*caritāmṛta* says that *gaurāṅga-nāgarī-vāda* is *sahajiyā*. Caitanya-*Bhāgavata* and our *guru-paramparā* also reject this idea, and Śrīla Viśvanātha Cakravartī Ṭhākura has defeated the arguments of the *gaurāṅga-nāgarīs*.



"Śrī Gadādhara Paṇḍita is Śrīmatī Rādhikā, and he experiences *prema* up to *mādanākhyā-mahābhāva*, but he is still serving Mahāprabhu in *dāsya-bhāva*. He wants to do what Kṛṣṇa wants, and thus he covers this *madhura-bhāva*. Śrī Gadādhara Paṇḍita knows what Mahāprabhu wants; He wants to play the part of Śrīmatī Rādhikā. Right from the beginning, He is in Śrīmatī Rādhā's mood. In order to play Her role, He needed detailed information, which no one other than Śrīmatī Rādhikā Herself could have supplied. He therefore came here to Ṭoṭā-Gopinātha to learn how to play Her part by hearing *Śrīmad-Bhāgavatam* from Śrī Gadādhara Paṇḍita, who is none other than Śrīmatī Rādhikā. In its deepest understanding, *Śrīmad-Bhāgavatam* is really the glories of Śrīmatī Rādhikā's moods.

"Because Śrī Gadādhara Paṇḍita is Śrīmatī Rādhārāṇī, he will be able to explain Her mood in *Śrīmad-Bhāgavatam*. His explanations will be the highest explanation and glorification of Her mood. It will be greater than that of Vyāsa, Śukadeva, and Kṛṣṇa Himself. Mahāprabhu came here to know the glories of all the *gopīs*, and especially of Śrīmatī Rādhārāṇī.

"Śrī Caitanya Mahāprabhu came here to hear, and when He heard He fainted. Both He and Gadādhara Paṇḍita fainted. Gadādhara Paṇḍita knew that by hearing from him, Mahāprabhu would be more perfect in playing the part of Śrīmatī Rādhikā, who is the principal in the

school of *Śrīmad-Bhāgavatam*, in the course of tasting its meanings.

"There were three and a half confidential associates of Śrī Caitanya Mahāprabhu in Gambhīra. Why was Śrī Gadādhara Paṇḍita not one of them? He is superior to these other three and a half confidential associates. This is a hidden secret. If Śrī Gadādhara Paṇḍita had been there, Mahāprabhu's separation mood would not have come. In the association with Śrīmatī Rādhikā, He would have thought Himself to be Kṛṣṇa, and He would not have been able to relish Her moods.

"One day, after hearing *Śrīmad-Bhāgavatam*, Mahāprabhu was sitting on the sand here at Caṭaka-parvata, which He considered to be Govardhana. He told Gadādhara Paṇḍita, 'Gadādhara, I want to give you my most valuable property. Will you accept it?' When Gadādhara Paṇḍita agreed, Mahāprabhu said, 'This is the property of My heart.' He began removing the sand and said, 'My *prāṇa-dhana* is here.' In the mood of Śrīmatī Rādhikā, He exposed Gopinātha's head and crown, and others then began to help reveal His form. Mahāprabhu then requested Śrī Gadādhara Paṇḍita, 'You should take Him and serve Him throughout your life.'

"Gadādhara Paṇḍita is always serving Kṛṣṇa. In *kṛṣṇa-līlā*, Śrīmatī Rādhikā always satisfies Kṛṣṇa more than Candrāvalī, Lalitā, Viśākha, and others. Her whole mood is to satisfy



Śrī Ṭoṭā-Gopinātha

Kṛṣṇa. In *mahāprabhu-līlā*, because Kṛṣṇa wants to taste Himself, He takes Rādhikā's mood, and She responds accordingly: 'He wants that, so I should not disturb Him. If I help Him in this, this will be my service.' Do you understand?

"When Mahāprabhu was calling, 'Kṛṣṇa! Kṛṣṇa! O Prāṇanātha!' Rādhikā was there, but as an obedient servant. She was in a *dakṣiṇa* (submissive) mood. The relationship of *dāsa* is always in a *dakṣiṇa* mood. Śrī Gadādhara Paṇḍita was even more *dakṣiṇa* than Rukmiṇī. Rukmiṇī sometimes had some *māna* (transcendental loving anger), but Śrī Gadādhara Paṇḍita was not like that. If he had been in a *vāmya* (left-wing or unsubmitive) mood, it would have been unfavourable to the mood of Kṛṣṇa as Mahāprabhu. Gadādhara Paṇḍita was always thinking, 'I am His servant.' If he had said, 'My dear Kṛṣṇa, my dear beloved', Mahāprabhu's mood would have been disturbed.

"This was also true in Navadvīpa. At that time Gaurāṅga was also calling out, 'Kṛṣṇa, Kṛṣṇa!' not, 'Rādhē, Rādhē!' But at that time He was untrained; He had not yet been admitted into the school of Viśākhā, Śrī Rāya Rāmānanda. At that time also, Gadādhara Paṇḍita always served as an obedient servant, covering all his moods as Śrīmatī Rādhikā. And he is in the same mood in *nitya Navadvīpa-dhāma*. He is never *nāgarī* in *mahāprabhu-līlā*."

Later, in his evening class the same day, Śrīla Gurudeva again gave an esoteric explanation on Śrī Gadādhara's *tattva*, dispelling the doubts and confusion regarding his position as non-different from Śrīmatī Rādhārāṇī. Śrīla Gurudeva explained that, as a tree is known by its fruits, so we can understand Gadādhara Paṇḍita's glories by seeing the exemplary behaviour of his disciples, such as Śrīla Lokanātha Gosvāmī, Śrīla Bhūgarbha Gosvāmī, Śrīla Madhu Paṇḍita, Śrī Acyūtānanda (the son of Advaita Ācārya prabhu) and the *guru* of Kavi-kaṛṇapūra, Śrīnātha Cakravartī. Moreover, Śrī Vallabhācārya, being inspired by Mahāprabhu, also took *mantra-dīkṣā* from Gadādhara Paṇḍita.

A question may be raised, If Śrī Gadādhara Paṇḍita is Śrīmatī Rādhikā Herself, didn't he ever manifest his leftist mood (*vāmya-bhāva*) in *gaura-līlā*? Śrī Gadādhara Paṇḍita has *mādanākhyā-bhāva*, but he never manifested it because he wanted to see whether Mahāprabhu was playing His role perfectly or not. If he had manifested his *mādanākhyā-bhāva*, Mahāprabhu would have lost the mood of Śrī Rādhā, and all His *līlās* would have been spoiled. If Śrī Gadādhara Paṇḍita had displayed *vāmya-bhāva*, *gaura-līlā* would not have become possible. Therefore, in order to nourish *gaura-līlā*, Gadādhara Paṇḍita was always in a submissive mood.

Another question can be raised, If Gadādhara Paṇḍita is Śrī Rādhā Herself, then why is He sometimes described in *Caitanya-caritāmṛta* as *gaura-śakti*, sometimes as *lakṣmī-svarūpa*, and sometimes as having moods like Rukmiṇī?

In the treatises of Śrī Murāri Gupta and Śrī Svarūpa Dāmodara, in Kavi-kaṛṇapūra's *Gaura-gaṇoddeśa-dīpikā*, and in the *Śrī Kṛṣṇa-bhajanāmṛta* of Narahari Śakara, Śrī Gadādhara Paṇḍita has been accepted as being non-different in *tattva* from Śrīmatī Rādhārāṇī. Although some external difference is seen in various contexts in *Śrī Caitanya-caritāmṛta* regarding the position of Śrī Gadādhara, the reality is still something else. There is no doubt about His position as non-different from Rādhārāṇī; we only require proper reconciliation. Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī cannot write anything against the *siddhānta* of Śrīla Rūpa Gosvāmī and Śrīla Svarūpa Dāmodara.

First, let us deliberate why a mood like that of Rukmiṇī was imposed upon Him. Śrī Gadādhara Paṇḍita had all the moods of Śrīmatī Rādhikā, beginning from *śraddhā* to *modana*, *mādana*, etc. However, as Śrī Gadādhara Paṇḍita, Śrīmatī Rādhikā kept all Her moods concealed for the service and pleasure of Her beloved Śrī Kṛṣṇa in the form of Mahāprabhu. In other words, She accepted *dakṣiṇa-bhāva* (a submissive mood) like that of Rukmiṇī. As the obedient servant of Kṛṣṇa in the form of Mahāprabhu, Śrīmatī Rādhikā, as Gadādhara, never maintained any independent desire. Rather, She subdued all Her desires to satisfy the desires of Her Prabhu. This is the type of *dakṣiṇa-bhāva* displayed by Śrī Lakṣmaṇajī towards Śrī Rāma when, on His order, Lakṣmaṇajī took Sitā-devī to the forest and left her there, although he himself never wanted to do so.

A *sat-śiṣya* also has such *dakṣiṇa-bhāva* for his Gurudeva. Undergoing all types of pains and difficulties, he subdues all his personal desires, and tries to please his Gurudeva.

The role and services of Gadādhara Paṇḍita is the example of Śrīmatī Rādhikā's wholesale dedication and self-giving for the pleasure of Her beloved Śrī Kṛṣṇa as Mahāprabhu.

In *kṛṣṇa-līlā*, *vāmya-bhāva* (an unsubmitive mood) is also seen in Śrīmatī Rādhikā at such times as *māna* and so on, but in *gaura-līlā*, in the role of Gadādhara, She subdued all such moods and maintained *dakṣiṇa-bhāva*, only for the pleasure of Mahāprabhu.

This type of service, which is opposite to one's own desires, is very difficult to perform. However, being the supreme abode of *prema*, Śrīmatī Rādhikā as Gadādhara gives us the instruction to perform such difficult services.



Śrī Śrī Gour Gadādhara at Cāmpāhāṭī

If, when Gadādhara Paṇḍita saw Mahāprabhu, he had called out to Him in *rādhā-bhāva*, "Hā Prāṇanātha!" Mahāprabhu would have come to embrace him, and all His moods would have been spoiled. Mahāprabhu could not be served by *rādhā-bhāva*, the conjugal mood, at that time. Rather, *dāsya-bhāva* was required to nourish His moods. Śrīmatī Rādhikā is *sarva-lakṣmī-mayī*, and therefore there should not be any objection to referring to Her

as *lakṣmī-svarūpa*. Moreover She is *para-śakti*, who is worshipped even by Kṛṣṇa Himself.

From the above statements we can easily reconcile apparent contradictions to the understanding that Gadādhara Paṇḍita is none other than Śrīmatī Rādhikā Herself. Mahāprabhu came to taste the moods of Śrīmatī Rādhikā, not of Rukmiṇī. If Gadādhara were the incarnation of Rukmiṇī, he would not have been able to serve Mahāprabhu by helping Him to taste the moods of Śrīmatī Rādhikā. Furthermore, why would Svarūpa Dāmodara, who is accepted without controversy as the incarnation of Lalitā-sakhī, and who has written *Śrī Gadādhara-aṣṭakam*, glorify Rukmiṇī-devi instead of her *sakhī* Śrīmatī Rādhikā? When Śrīman Mahāprabhu relished *rādhā-bhāva* in the Gambhīra, Śrī Svarūpa Dāmodara stayed very close to Him. He knew perfectly well that it was Śrī Gadādhara Paṇḍita who was supplying all the *bhāvas* from a distance, to help Mahāprabhu relish *rādhā-bhāva*.

Hearing the beautiful classes by Śrīla Gurudeva and seeing the many pastime places, several devotees commented, "This is the best *parikramā* I have ever experienced." Some remembered reading somewhere that the Puruṣottama month is even higher than Kārttika. On his last day in Purī, however, Śrīla Gurudeva clarified this idea. Though he glorified Puruṣottama month with all sāstric references and realizations, he concluded, "Kārttika month is so much higher. Puruṣottama month is Kṛṣṇa, and Kārttika is Śrīmatī Rādhikā. She is so much more glorious than Kṛṣṇa."

Only by the grace of Śrīmatī Rādhikā is the true glory of Puruṣottama Kṛṣṇa known. Her devotion is the light by which Kṛṣṇa's beauty shines, which in itself makes Rādhikā more resplendent. In the same way, Her month of Kārttika illuminates the glories of this Puruṣottama month, which in return only stands to highlight the magnificence of Kārttika even more. •

Śrī Rādhā-Vrata

ŚRĪ VRAJA-MANḌALA-PARIKRAMĀ-2001

Report by Mukunda dāsa



Every year, Śrī Keśavajī Gauḍīya Maṭha organizes *vraja-maṇḍala-parikramā* under the auspicious guidance of our Śrīla Gurudeva, Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja, and with the blessings of the present Ācārya of Śrī Gauḍīya Vedānta Samiti, Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja. This *parikramā* remains an exceptional jewel within the Vaiṣṇava community. Through this transcendental tradition, our Śrīla Gurudeva and all his associates shower on us, who for so long have remained blind, the mercy of opening a window into the spiritual world, and providing the inspiration for us to taste the nectar of this *bhakti-rasa*.

The *śrutis* state: *śakti-śaktimatayor abheda*. “The supreme potent and His potency are non-different or inseparable.” Śrīmatī Rādhikā, the potency of the Supreme Potent Śrī Kṛṣṇa, is the presiding Deity of the month of Kārttika. Śrīla Gurudeva explained that we could also call this month Rādhā-vrata, because the word ‘Rādhā’ means the complete and highest worship.

Devotees observe this *kārttika-vrata* to obtain the mercy of the internal potency Śrīmatī Rādhikā, in the form of awakening the *kṛṣṇa-seva-vasanā* dormant in their constitution. Those who endeavor to attain the mercy of the potency ultimately attain the service of the potent, Śrī Kṛṣṇa, so in this month the worship of both *śakti* and *śaktimān* are performed.

During this month, which is dear to Dāmodara (Kṛṣṇa), one should engage all one’s time in the service of this holy Vraja-dhāma, under the guidance of a *sādhu*. This service attitude is most important in performing *parikramā* of the *dhāma*. Śrīla Gurudeva explained that during our month-long stay here, this important service attitude is expressed by visiting all of the *līlā-sthālīs* performing *śravana* and *kīrtana*, along with the other limbs of *bhakti*. A moment’s association with a *sādhu* brings all perfection. Similarly, through a moment’s association with the dust of Kṛṣṇa’s pastime-places, the sweetness and beauty of the *līlā* performed there can awaken in the heart of the sincere and faithful pilgrim. With this in mind, our *ācāryas* of the



past initiated this *vraja-maṇḍala-parikramā* in the month of Kārttika.

Śrīla Gurudeva said that someone might question whether it is useless labor to wander in all the twelve forests, if we can stay at Vṛndāvana, Govardhana or at Rādhā-kuṇḍa, which Śrīla Rūpa Gosvāmī has described as progressively superior among all the pastime-places. Śrīla Gurudeva then explained that we should ask why Śrī Caitanya Mahāprabhu and Śrīla Rūpa and Śrīla Sanātana Gosvāmīs did not remain at the topmost place, but instead wandered throughout the different forests. Although Vṛndāvana, Govardhana and Rādhā-kuṇḍa are undoubtedly progressively superior, Śrīman Mahāprabhu, our Gosvāmīs, and our *guru-varga* still enacted their *līlā* of visiting all the different forests for the welfare of the ordinary people.

Ghee is the highest extract one can derive from milk, but it is not possible to sustain oneself on ghee alone. However, one can utilize various milk products, such as yoghurt, butter, cheese, and so on, according to one's

capacity and taste. Similarly, one cannot sustain himself by eating only rice. For a healthy wholesome meal, one has to include all the tastes, such as bitter, sour, sweet, salty and so on. This variety is needed to develop and maintain our taste for food, and to aid digestion. Similarly, Kṛṣṇa has variegated pastimes, and this variety makes the pastimes dynamic. This is the significance of the name Vraja, which means 'always moving.' A variety of Kṛṣṇa's *līlās* occurs at places such as Varsānā, Nandagāoṇ, Kośī, Bhāṇḍīravana, Māna-sarovara, and Madhuvana, making the pastimes sometimes bitter (like Rādhārānī's *māna* which is compared to bitter *nīma*), sometimes sour, sometimes sweet (like the *rāsa* dance), sometimes salty and so on. However, if one always stays at Vṛndāvana or Govardhana, that variety, which gives one more relish, and nourishes one's mood, is missing. The important point is that one should visit such places under the guidance of *mahā-bhāgavatas* who are absorbed in relishing the *rasa* of the *līlā-sthālī*, because they can connect us to that pastime-place and the *līlā* itself. Then



Girirāja Abhiśeka at Dāna Ghāṭī



Hari Kathā at Painṭhā Gaon

we can get the benefit of the boon that Nārada received from Śrī Kṛṣṇa, that if one touches the pastime-places and prays to them with *śraddhā*, *kṛṣṇa-prema* will arise in one's heart.

The awakening of such pastimes began in Mathurā, as Śrīla Gurudeva once again mercifully led us into the beauty and depth of teachings in *Śrī Dāmodarāṣṭakama* and Śrīla Sanātana Gosvāmī's commentary on it. The *parikramā* trail then wound its way to Vṛndāvana and a pattern began to emerge. In the morning classes, Śrīla Gurudeva illuminated the process of *sādhana* as given by Śrīla Bhaktivinoda Ṭhākura in his *Bhajana-rahasya*, and particularly emphasised the problems of *anarthas* that block the way to attainment our *sādhya*. Then he eloquently expanded on that same *sādhya* in the evening classes through the teachings of Rāmānada-saṁvāda, in which Caitanya Mahāprabhu relished the gradations of

perfection as He heard from Śrīla Rāmānanda Rāya up to the pinnacle of devotion, *rādhā-prema*.

With our arrival at Govardhana, the *hari-kathā* flowed around the *tattva* and sweet pastimes of Girirāja, culminating in the splendour of the Annakūṭa festival as Śrīla Gurudeva led the large procession of pilgrims with their offerings to the foot of Govardhana. Varsānā brought us the beauty and depth of *rādhā-tattva*, with Śrīla Gurudeva conducting the proceedings as many of His godbrothers and senior disciples expounded on the glories of Śrīmatī Rādhikā under the shadow of Her magnificent Śrī Mandira.

The *parikramā* finally wound its way back to Vṛndāvana, where Śrīla Gurudeva requested us all to work together in the spirit of cooperation and unity, so that we can develop attachment for the shelter of the lotus feet of Śrī Caitanya Mahāprabhu, and boldly carry His teachings all over the world. •

ERRATUM

Dear Respected Readers,

Please accept our *daṇḍavat praṇāmas*.

We very much regret that in the last issue of *Rays of The Harmonist* (summer, 2001) there was a mistake in the translation of verse three of the *Mahāprabhor-aṣṭakam* by Śrīla Viśvanātha Cakravartī Ṭhākura. The translation was published as: "He svarūpa! There is someone present here who desires to destroy the most elevated and eternally perfect devotional stage of *parakīyā-bhāva*. Are you able to recognize him?"

Our Gurudeva, Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja, mercifully revealed the esoteric meaning of the translation of this verse. According to him, the underlined portion should read as follows: "Mahāprabhu said: "He svarūpa! There is someone present here who wants to destroy the supermost eternal object that does not belong to him, but is the property of someone else."

Śrīla Gurudeva explained that this *śloka* refers to the *līlā* when Śrī Sanātana Gosvāmī traveled through the Jhārikhaṇḍa forest and developed oozing sores on his body. When he arrived in Purī, Mahāprabhu embraced him. Sanātana Gosvāmī felt very ashamed that the Lord's body was being touched by those infected sores. Therefore, he decided to commit suicide by throwing his body beneath the wheels of the Ratha-yātrā car. Understanding his mind, Mahāprabhu stopped him with the words spoken in this verse. The word *parakīyā* in the Sanskrit text does not refer, in this case, to *parakīyā-bhāva*, but to 'something that belongs to someone else'—namely, Śrīla Sanātana Gosvāmī's body, which was no longer his but had become the property of Mahāprabhu.

Please excuse any confusion.

Your aspiring servants,

The Editors

RAYS OF THE HARMONIST is published by the inspiration of Śrīla Bhaktivedānta Nārāyaṇa Mahārāja, who desired that there should be a magazine in the spirit of The Harmonist journal, which was founded by Śrīla Bhaktivinoda Ṭhākura, and published by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. May our guru-varga bestow their divine grace upon our humble attempts to please them.

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satyaṁ param̃ dhīmahī

Far above *mahā-māyā* in the brilliant *nitya* Goloka Vṛndāvana Dhāma Śrī Rādhikā makes Nandanandana enjoy (*ramaṇa*) and gives Him bliss. This *parā-śakti* is the *param̃ satya svarūpā*, and I meditate (*dhīmahī*) upon Her.