

THE GLORIES OF SĀDHU-SAṄGA

Come along with me to Vṛndāvana. Here, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī used to write in the solitary atmosphere of the Rādhā-Dāmodara Mandira in Sevā-kuñja. Sevā-kuñja is a place of perfection (*siddha-sthalī*), because it is here that Śrī Kṛṣṇa came to serve Śrīmatī Rādhikā. He played here, and the foot-dust of all the *gopīs* is here. Most importantly, Śrīmatī Rādhikā's foot-dust is here. Śrī Kṛṣṇa also served Śrīmatī Rādhikā at Vaṁśīvaṭa and Nidhuvana. At these places, Śrī Kṛṣṇa, Śrīmatī Rādhā and the *gopīs* are controlled by *prema* personified. We do not aspire for Kṛṣṇa, but we aspire for *kṛṣṇa-prema*. Kaṁsa, Jarāsandha, Śiśupāla, and other demons wanted Kṛṣṇa, but they did not possess *prema*, affection, for Him.

kṛṣṇa, guru, bhakta, śakti, avatāra, prakāśa
kṛṣṇa ei chaya-rūpe karena vilāsa

Lord Kṛṣṇa enjoys by manifesting Himself as the spiritual masters, the devotees, the diverse energies, the incarnations, and the plenary portions. They are all six in one. [Cc. Ādi 1.32]

Śrīla Kṛṣṇadāsa Kavirāja is explaining that Śrī Kṛṣṇa manifests Himself in this world in six features: Kṛṣṇa Himself, two kinds of *guru, bhakta, śakti, avatāra*, and *prakāśa*. I will try to explain it very briefly in order to complete the Third and Fourth Chapters of *Caitanya-caritāmṛta* during my visit in Australia. The Third and Fourth Chapters explain the purpose for which Śrī Caitanya Mahāprabhu and the *ācāryas* in our *paramparā* have come. But first, this background information of understanding Śrī Kṛṣṇa's manifestations is necessary.

Śrīla Kṛṣṇadāsa Kavirāja begins by explaining:

*mantra-guru āra yata śikṣā-guru-gaṇa
tāñhāra caraṇa āge kariye vandana*

I first offer my respectful obeisances at the lotus feet of my initiating spiritual master and all my instructing spiritual masters. [Cc. Ādi 1.35]

Mantra-guru means *dikṣā-guru*. The *śikṣā-guru* teaches us how to serve Śrī Kṛṣṇa, who we are, what is *bhakti*, what is *jīva-tattva*, and how a *jīva*, a conditioned soul, can achieve *bhāva-bhakti* and then *prema-bhakti*. Real *bhakti* is *prema-bhakti*, pure service to Śrī Kṛṣṇa. In *Bhakti-rasāmṛta-sindhu* [1.11] Śrīla Rūpa Gosvāmī states:

*anyābhilāṣitā-sūnyam jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-śīlanam bhaktir-uttamā*

One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.

It is the duty of a person wanting to attain *bhakti* to remember this *śloka*, and to repeat it once daily. He should try to enter deeply into its meaning and practice to develop its understanding. Such a practice is called *sādhana-bhakti*.¹ When, by practicing with the senses, a spiritual mood manifests, it is called *bhāva-bhakti*, and it is this *bhāva-bhakti* which soon blossoms into *prema-bhakti*. According to a devotee's level, he will be eligible to perform *sādhana-bhakti*, *bhāva-bhakti*, or *prema-bhakti*.

¹ *Sādhana-bhakti* is of two kinds—*vaidhī* and *rāgānugā*. When *uttamā-bhakti* is accomplished through the medium of the senses of the *baddha-jīva* (conditioned soul), it is called *sādhana-bhakti*. That *bhakti* which is accomplished through the function of the senses, and by which *bhāva-bhakti* is obtained, is called *sādhana-bhakti*. . . . In this connection the characteristics of *sādhana-bhakti* have been described in *Bhakti-rasāmṛta-sindhu* (1.2.2). In this verse, *sādhana-bhakti* is referred to as *sādhya-bhāva*. In other words, the *sādhana*, or practice of *bhakti* by which *bhāva-bhakti* is attained, is called *sādhya-bhāva*. (*Bhakti-rasāmṛta-sindhu-bindu*)

A person can be called a *sādhaka*, or one who is performing *sādhana-bhakti*, only when his practice is aimed at attaining *bhāva-bhakti* and, ultimately, *prema-bhakti*.

A *guru* who is not realized in *sādhana-bhakti*, *bhāva-bhakti*, and *prema-bhakti* cannot give *bhakti*, although he may appear to do the work of a *guru*. This is supported by all *śāstras*, including *Śrīmad-Bhāgavatam* and the *Upaniṣads*, and by Śrī Caitanya Mahāprabhu and Śrī Kṛṣṇa Himself. We should understand this principle:

*tasmād gurum prapadyeta
jijñāsuḥ śreya uttamam
śābde pare ca niṣṇātām
brahmaṇy upaśamāśrayam*

Any person who is seriously desirous of achieving real happiness must seek out a bona fide spiritual master and take shelter of him by initiation. The qualification of a spiritual master is that he must have realized the conclusion of the scriptures by deliberation and arguments and thus be able to convince others of these conclusions. Such great personalities, who have taken complete shelter of the Supreme Godhead, leaving aside all material considerations, are to be understood as bona fide spiritual masters. [Bhāg. 11.3.21]

In order to achieve real *bhakti* to Śrī Kṛṣṇa, have real happiness, and realize who you are and how you can progress in this life, go to a self-realized soul and hear his realizations from him. He will surely help you.

There are three symptoms of a bona fide *guru*. The first is *śābde pare ca niṣṇātām*. What is the meaning of *śābde*? He is perfect in his knowledge of *Veda*, *Upaniṣads*, *Śrīmad-Bhāgavatam*, etc. However, knowledge of *śāstra* and the ability to argue based on that knowledge is not enough to qualify him as a *guru*. If one has no realization of Kṛṣṇa, if he is not absorbed in *bhajana*,² if his *bhakti* is

² *Bhajana* is a complete internal and external absorption in the spiritual practices of worshipping Kṛṣṇa—such as *śravaṇam*, *kīrtanam*, *smaraṇam*, etc.

not very developed, then he is not a *guru*.

The second symptom is that he is detached from worldly desires (*upaśamāśraya*). These first and second symptoms are external. The *svarūpa*, or internal symptom, of the bona fide *guru* is *pare ca niṣṇātaṁ brahmaṇy*. [Bhāg. 11.3.21] Who is Parabrahman? Kṛṣṇa Himself. He is *param-brahman*, *pūrṇa-brahman*, *sanātana-brahman*. A *guru* should have some internal realization of this, otherwise he may fall down. If he only knows *sastric* arguments, but he is not absorbed in *bhajana*, it is not sufficient to keep him from falling down. One may also know all the arguments to support the *sastric* viewpoint, and sometimes be outwardly performing some kind of devotional practice. Yet, if he is not detached from material desires and objects, he will fall down. If the *guru* falls, it causes a big problem for the disciple, disturbing his whole life. Therefore we should be very cautious to approach devotees who will not fall.

Śrīla Kṛṣṇadāsa Kavirāja has written: *mantra-guru āra yata śikṣā-guru-gaṇa*. What has Śrīla Swāmījī³ written? You should all hear this very carefully. It is very important.

Devotee reads:

Text: I first offer my respectful obeisances at the lotus feet of my initiating spiritual master, and unto all my instructing spiritual masters.

Purport: Śrīla Jīva Gosvāmī in his thesis *Śrī Bhakti-sandarbhā* [202] has stated that uncontaminated devotional service is the

with a mood of intense affection and attachment.

³ It is tradition in the Gauḍīya Maṭha that all *ācāryas* and *sannyāsīs* refer to one another by their given *sannyāsa* names. Because Śrīla Prabhupāda's *sannyāsa* name is "Swāmī," Śrīla Nārāyaṇa Mahārāja refers to him as such, adding the suffix "jī." "Jī" denotes great regard, as well as intimacy and affection. Since besides being the siksa disciple of Śrīla Prabhupāda, prior to Śrīla Prabhupāda's coming to the West, they related with one another as intimate friends. Also, as they both took *sannyāsa* from the same *guru*, they have a Godbrother relationship as well. Sometimes Śrīla Nārāyaṇa Mahārāja refers to Śrīla Prabhupāda as Swāmījī, and sometimes as Swāmī Mahārāja, sometimes as Prabhupāda, and sometimes as Śrīla Prabhupāda.

objective of pure Vaiṣṇavas, and that one has to execute such service in the association of other devotees. By associating with devotees of Lord Kṛṣṇa one develops a sense of Kṛṣṇa consciousness and thus becomes inclined towards loving service of the Lord. This is the process of approaching devotional service, approaching the Supreme Lord by gradual appreciation of devotional service. If one desires unalloyed devotional service, one must associate with devotees. [Cc. Ādi 1.35]

Śrīla Nārāyaṇa Mahārāja: Yes. Mark these words. If you want unalloyed devotional service, you must associate with Vaiṣṇavas. Otherwise you will get *asat-saṅga* (association with materialists). This will be the result. So try to follow Śrīla Swāmījī's line of thought. I am following the same line as Swāmījī. A person who says that I am not in the same line is himself not in that line. I will never speak anything different from that which was spoken by Śrī Caitanya Mahāprabhu and Swāmījī.

If you want unalloyed devotional service to Kṛṣṇa, you should boldly follow the directions and instructions which we have mentioned. If your preference is for making money, and you see that this will be hampered by associating with high-class Vaiṣṇavas, then you will not be inclined to follow these instructions. If you aspire to be like Prahlāda Mahārāja, then you should associate with the statements in Swāmījī's purports. Read the last line again and continue.

Devotee reads:

If one desires unalloyed devotional service, one must associate with devotees of Śrī Kṛṣṇa. By such association only can a conditioned soul achieve a taste for transcendental love, and thus revive his eternal relationship with God in a specific manifestation and in terms of a specific transcendental mellow or *rasa* that one has internally inherent in him.

Śrīla Nārāyaṇa Mahārāja: If you follow this instruction to associate with pure devotees, Śrī Kṛṣṇa

will manage everything for you. Don't fear. Kṛṣṇa has created you. He is the Supreme Controller, so why should you have any fear? All problems will be solved by following this instruction, and Kṛṣṇa will manage everything.

If you want unalloyed service to Kṛṣṇa, have courage in your heart, be bold, and make an effort to associate with qualified Vaiṣṇavas. Its' importance is stressed not only once, but three times: *sādhū-saṅga*, again *sādhū-saṅga*, again *sādhū-saṅga*.

*sādhū-saṅga sādhū-saṅga—sarva sastre kaya
lava mātra sādhū saṅga sarva siddhi haya*

The verdict of all revealed scriptures is that by even a moment's association with a pure devotee, one can attain all spiritual success. [Cc. *Madhya* 22.54]

What is the meaning of this verse? It is that unalloyed service to Kṛṣṇa can be attained through *sādhū-saṅga*, and following this instruction is our first duty. Go on.

Devotee reads:

The secret is that one must submissively listen to those who know perfectly the science of God and one must begin the mode of service regulated by the preceptor or teacher. A devotee already attracted by the name, form, qualities, etc. of the Supreme Lord may be directed to his specific manner of devotional service. He need not waste time by approaching the Lord through logic.

Śrīla Nārāyaṇa Mahārāja: Yes. Don't try to achieve Kṛṣṇa through the method of logic. Logic itself is insufficient. If it is the type of logic that is presented in *śāstras*, like *Śrīmad-Bhāgavatam* or *Śrī Caitanya-caritāmṛta*, and which is predominated by devotion, then it may be accepted, otherwise it should not be.

Devotee reads:

The expert spiritual master knows well how to engage his disciples' energy in the

transcendental loving service of the Lord, and thus he engages a devotee in a specific devotional service according to his special tendency.

Śrīla Nārāyaṇa Mahārāja: One symptom of a bona fide *śikṣā* or *dīkṣā-guru* is that each of his disciples feels such affection coming from the *guru* that he thinks his *guru* loves him the most. When coming into the *guru*'s presence, all Vaiṣṇavas, even those who are not disciples, feel that the *guru* loves them the most. I have seen this quality in my Guru Mahārāja, and also in Swāmījī. I think that so many disciples of Swāmījī have also experienced this.

We have heard from the disciples of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda that everyone, from small children to superiors, used to think, "I am loved so much by my Guru Mahārāja." The disciples experience this symptom of a bona fide *guru* because he does not desire material profit from them. He only wants to reside in their hearts and inject them with *kṛṣṇa-prema*. Unless he is perfect in his own realization of *kṛṣṇa-prema*, he cannot give it. The *guru* never takes the heart of the disciple as his own property. Rather, he makes it soft, sweet and fragrant—suitable to be offered to the Divine Couple. The disciple first offers his heart unto the lotus feet of his beloved *guru*, who will in turn give it to his *guru*, and so on, until it is placed at the lotus feet of Rūpa-mañjarī. She will give it to Lalitā and Viśākhā, who will offer it at the lotus feet of Śrīmatī Rādhikā. Śrīmatī Rādhikā will then engage that person in service to Kṛṣṇa and Herself.

If a *guru* does not have this symptom, then his disciple may humbly request the *guru* to allow him to take the association of an elevated soul who does. The *guru*, without envy, and admitting that he cannot satisfy his disciple, will direct him to take shelter of Vaiṣṇavas who are of the caliber of Śrīla Jīva Gosvāmī, Śrīla Rūpa Gosvāmī, or Śrīla Narottama dāsa Ṭhākura. He will not complain that the disciple is taking shelter of a superior

Vaiṣṇava. A *sad-guru* (self-realized *guru*) never desires worldly gain. If he does, he is not actually *guru*. Śyāmānanda Prabhu was instructed by his *dīkṣā-guru*, Hṛdaya Caitanya of Kuliya-grāma, to journey to Sevākuñja, Vṛndāvana, and take shelter of the lotus feet of Śrīla Jīva Gosvāmī. “He will make you qualified to serve Śrī Śrī Rādhā and Kṛṣṇa.” Apparently Śrīla Jīva Gosvāmī had no *śiṣyas* (disciples), but actually he gave his *śikṣā* (instructions) to all the inhabitants of this world. This is the symptom of a real *guru*.

Devotee reads:

A devotee must have only one initiating spiritual master, because in the scriptures acceptance of more than one is always forbidden. There is no limit, however, to the number of instructing spiritual masters one may accept. Generally a spiritual master who constantly instructs a disciple in spiritual science becomes his initiating spiritual master later on.

One should always remember that a person who is reluctant to accept a spiritual master and be initiated is sure to be baffled in his endeavor to go back to Godhead. One who is not properly initiated may present himself as a great devotee, but in fact he is sure to encounter many stumbling blocks on his path of progress towards spiritual realization with the result that he must continue his term of material existence without relief. Such a helpless person is compared to a ship without a rudder, for such a ship can never reach its destination. It is imperative therefore that one accepts a spiritual master if he at all desires to gain the favor of the Lord.

If there is no chance to serve him directly, a devotee should serve his spiritual master by remembering his instructions. There is no difference between his instructions and he himself. In his absence, therefore, his words of direction should be the pride of the disciple. If one thinks that he is above consulting anyone, including his spiritual master, he is at once an offender of the Lord. Such an offender can never go back to Godhead. It is imperative that a serious person accepts a bona fide

spiritual master in terms of the *sastric* injunction. Śrīla Jīva Gosvāmī advises that one should not accept a spiritual master in terms of hereditary or customary, social and ecclesiastical convention. One should simply try to find a genuinely qualified spiritual master for actual advancement in spiritual understanding.

Śrīla Nārāyaṇa Mahārāja: It is clear that Swāmījī is a follower of Śrīla Jīva Gosvāmī. To have such a fully qualified *guru* is very rare; very rare. If, in this life, due to some spiritual piety (*sukṛti*) we have accepted even a *kaniṣṭhā-adhikārī-guru*, some impressions of Vaiṣṇavism are made on the heart. Then, in our next birth, we may then have the qualification to choose a bona fide *guru*. And how do we choose? We surrender ourselves at the lotus feet of the *caitya-guru* (Kṛṣṇa in the heart), and pray to Him. Residing in our heart, He will hear our plea. He will always hear. If one prays, “O Kṛṣṇa, I sincerely desire to become your servant. Please direct me to the lotus feet of a qualified *guru*,” He will surely arrange this. One who neglects such prayer, and has confidence in his own ability to select and examine his *guru*, will be disturbed in his spiritual life.

Kṛṣṇa says:

*sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvām sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ*

Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear. [Bg.18.66]

Kṛṣṇa will arrange a *guru* for one who surrenders sincerely, without desire for material gain. So be like that. Then we can easily receive the mercy of that rare *guru*. Everything depends on Kṛṣṇa.

A bona fide *guru* is rare in this world, and *śāstra* describes that more rare than him is a bona fide disciple who surrenders fully, as Arjuna or Sudāmā Vipra did to

Śrī Kṛṣṇa. The *Vedas*, *Upaniṣads* and *Puraṇas* cite many examples of the ideal *guru* and the ideal disciple, but the examples of Śrīla Jīva Gosvāmī, and his full surrender to the lotus feet of Śrīla Rūpa and Śrīla Sanātana Gosvāmīs, are the most exalted.

Who is the *guru* of Śrīla Sanātana Gosvāmī and Śrīla Rūpa Gosvāmī? Śrīla Rūpa Gosvāmī had prayed to Śrī Caitanya Mahāprabhu in the *maṅgalācaraṇa* of each of his books. But when did Śrī Caitanya Mahāprabhu initiate Śrīla Rūpa and Śrīla Sanātana? Have we heard of a fire sacrifice being performed for their initiation, and *mantras* being given to them?

Śrī Caitanya Mahāprabhu instilled everything in their heart. They accepted him as *guru* within their heart. This is most important—to follow *gurudeva* internally and externally. If our heart is given very naturally at a Vaiṣṇava's lotus feet, this means he is our *guru*—regardless of whether or not *mantras* are given, or whether or not a fire *yajña* is done. These are external and not as important as the surrendering of one's heart. Śrīla Jīva Gosvāmī has given some examples of this in his books.

There are two kinds of disciples, and therefore there are two kinds of *dīkṣā* (initiation)—*anuṣṭhānikī* and *vidvat-rūḍhī*. *Anuṣṭhānikī* means the external formality of a fire *yajña* and the giving of *dīkṣā* (*gāyatrī*) *mantras*. If one thinks, “I have sacrificed so much, my head is shaven, and I have received my *mantras*; I am now initiated,” this is external. Of course, formal initiation is essential, but it is not complete without *vidvat-rūḍhī*.

Vidvat-rūḍhī refers to an internal initiation wherein the disciple completely gives his heart at his *guru*'s lotus feet, knowing that his *guru* will make him qualified to serve Śrī Śrī Rādhā and Kṛṣṇa. *Gurudeva* gives all kinds of *divya-jñāna* (transcendental knowledge) about *kṛṣṇa-tattva*, *guru-tattva*, *vaiṣṇava-tattva*, and *prema-tattva*.

The *guru* also teaches what is *māyā*. He teaches that under the spell of the illusory energy one sees a man or

woman as a source of one's own sense gratification. Such consciousness has created many problems between husband and wife, especially in Western countries. People are sometimes married and divorced several times, and there is no concern for the children. Marriage means that both are together for life, and small problems should not cause divorce. The *guru* will teach his followers to be neither attached nor detached, but to perform their duty, and in this way to see themselves, their wives and their children as Kṛṣṇa's servants. He will teach them their duty in such a way that they develop their Kṛṣṇa consciousness.

The *guru* instructs us how to practice *bhakti*, and how to develop our honor, affection and service for Kṛṣṇa. This is *divya-jñāna*. Śrī *guru* also destroys all our sinful reactions:

*divyaṁ jñānaṁ yato dadyāt
kuryāt pāpasya saṅkṣayam
tasmād dīkṣeti sā proktā
deśikais tattva-kovidaiḥ*

By *dīkṣā* one gradually becomes disinterested in material enjoyment and gradually becomes interested in spiritual life. [*Bhakti-sandarbhā* 283]

Kuryāt pāpasya saṅkṣayam. Material life means all the problems arising from attachment to worldly affairs. In material life one is full of lust, anger, greed, madness, illusion and envy, and thinks himself to be the enjoyer. *Gurudeva* destroys the four stages of sin:

- 1) *prārabdha*—fructified *karma*. The reactions to previous actions which are presently being suffered and enjoyed;
- 2) *kūṭa bija*—sins which have not yet been performed, but the tendency to perform them is in the heart;
- 3) *aprārabdha*—those reactions which will fructify in our next body;

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- 4) *avidyā*—ignorance whereby one forgets Kṛṣṇa and thinks himself to be the enjoyer. From this all problems arise.

If our *dīkṣā-guru* is not of such a caliber that he is capable of doing this for us, then we should accept a *śikṣā-guru* who is more advanced. Pray to Kṛṣṇa and *gurudeva* to help you solve your difficulties. A bona fide *guru* will advise you to seek shelter of advanced Vaiṣṇavas who are of the caliber of Śrīla Rūpa Gosvāmī, Śrīla Jīva Gosvāmī and Śrīla Narottama dāsa Ṭhākura. If the *guru* is showing jealousy or envy that his disciples are associating with a *śikṣā-guru*, or if he is opposed to Vaiṣṇavas and their teachings, then the disciple should consider giving him up.

*śrī rūpa sanātana bhāṭṭa raghunātha
śrī jīva gopāla bhāṭṭa dāsa raghunātha
ei chaya guru—śikṣā-guru ya āmāra
tān sabāra pāda-padme koṭi namaskāra*

The instructing spiritual masters are Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Śrīla Bhāṭṭa Raghunātha, Śrīla Jīva Gosvāmī, Śrīla Gopāla Bhāṭṭa Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī. These six are my instructing spiritual masters, therefore I offer millions of respectful obeisances unto their lotus feet. [Cc. Ādi 1.36-37]

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī first prays to his *śikṣā-gurus*. In this section of *Śrī Caitanya-caritāmṛta* he has explained so many things about *guru*. Who are his *śikṣā-gurus*? Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Śrīla Jīva Gosvāmī, Śrīla Gopāla Bhāṭṭa Gosvāmī, Śrīla Raghunātha Bhāṭṭa Gosvāmī, and Śrīla Raghunātha dāsa Gosvāmī. There is one point that we should consider here. Śrīla Kṛṣṇadāsa Kavirāja has not mentioned the name of his *dīkṣā-guru*. He has taken *śikṣā* directly from both Śrīla Rūpa Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī, and at the end of each

chapter he offers special *praṇāmas* to them. Some say his *dīkṣā-guru* is Śrīla Raghunātha Bhaṭṭa Gosvāmī, but I have not seen any evidence of this. I have never read in any *śāstras* about the identity of his *dīkṣā-guru*. But I have drawn the conclusion that both he and his brother took *dīkṣā* during their household life, before he finally left his family and went to Vṛndāvana, and at that time he received the name Śrīla Kṛṣṇadāsa Kavirāja. Without *dīkṣā* he would not have received the name Kṛṣṇadāsa. For some reason or other he has not revealed the name of his *dīkṣā-guru* but has only named the six Gosvāmī associates of Mahāprabhu as his *śikṣā-gurus*. In their forms in Vraja-līlā, Śrīla Rūpa Gosvāmī is Rūpa mañjarī, Śrīla Sanātana Gosvāmī is Labaṅga mañjarī, Śrīla Raghunātha Bhaṭṭa is Rāga mañjarī, Śrīla Jīva Gosvāmī is Vilāsa mañjarī, Śrīla Gopāla Bhaṭṭa is Guṇa mañjarī, and Śrīla Raghunātha dāsa is Rati mañjarī. They each have two eternal forms, one as an associate of Kṛṣṇa and the other as an associate of Śrī Caitanya Mahāprabhu.

If anyone has direct association with a bona fide *śikṣā-guru*, he will surely become a bona fide disciple. Śrīla Kṛṣṇadāsa Kavirāja is proud to be a disciple of the Six Gosvāmīs. *Tān' sabāra pāda-padme koṭi namaskāra*. He offers innumerable *dandavat praṇāmas* at their lotus feet and he then prays to the *bhaktas* (devotees), like Śrīvāsa Paṇḍita, who in Kṛṣṇa's *līlā* is in the form of Nārada Muni.

*bhagavānera bhakta yate śrīvāsādi pradhāna
tān' sabāra pāda-padme sahasra praṇāma*

There are innumerable devotees of the Lord,
of whom Śrīvāsa Thākura is the foremost. I
offer my respectful obeisances thousands of
times unto their lotus feet. [Cc. Ādi 1.38]

There are two kinds of *bhaktas*—the realized soul and the *sādhaka*. In his former life Nārada was a *sādhaka-bhakta*, and then he became a realized *bhakta*, a *premi-bhakta*. Here, Śrīla Kṛṣṇadāsa Kavirāja is referring to all

realized *bhaktas*: Śrī Svarūpa Dāmodara, Śrī Rāya Rāmānanda, Sikhi Mahiti, Mādhavī-devī, Sārvabhauma Bhaṭṭācārya, etc. There are six prominent *śikṣā-gurus* (the Six Gosvāmīs), and they are all realized *bhaktas* as well.

There are also direct manifestations of the Supreme Lord: Śrī Advaita Ācārya is the plenary incarnation of Mahā-Viṣṇu and Śrī Nityānanda Prabhu is *svarūpa prakāśa*. Śrī Gadādhara Paṇḍita (who is Śrīmatī Rādhikā) and Śrī Jagadānanda Paṇḍita (who is Śrīmatī Satyabhāmā) are *śakti*. Why was it that Śrī Gadādhara Paṇḍita was in such a humble service mood to Śrī Caitanya? After all, He was Śrīmatī Rādhikā, chief of all the left-wing *gopīs* who freely express their *māna* (transcendental anger) towards Śrī Kṛṣṇa? The answer is that in the form of Śrī Caitanya, Kṛṣṇa stole Śrīmatī Rādhikā's mood and color, and Śrī Gadādhara Paṇḍita was simply always watching, simply taking the role of a teacher, to see if He was playing the part of Śrīmatī Rādhikā correctly. If Kṛṣṇa, as Śrī Caitanya Mahāprabhu, made a mistake, then Śrī Gadādhara Paṇḍita would immediately correct Him. For example, when Śrī Caitanya Mahāprabhu first met Śrī Nityānanda Prabhu in Nandanācārya's house, Śrīman Mahāprabhu was weeping and He recited this *śloka* from the Tenth Canto of *Śrīmad-Bhāgavatam*:

*barahāpīḍaṁ naṭa-vara-vapuh karnayoḥ karṇikāraṁ
bibhrad vāsaḥ kaṇaka-kapiśaṁ vaijayantiṁ ca mālāṁ
randhrān veṇor adhara-sudhayāpūrayan gopa-vṛndair
vṛndāraṇyaṁ sva-pada-ramaṇaṁ prāvīśad gīta-kīrtiḥ*

The *gopīs* began to see Śrī Kṛṣṇa within their minds. Accompanied by his cowherd boyfriends, Kṛṣṇa entered the charming forest of Vṛndāvana. His head was decorated with a peacock feather. He wore yellow *karṇikāra* flowers over His ears, a golden-yellow garment on His body, and a beautiful, fragrant *vaijayanti* garland about His neck. Śrī Kṛṣṇa exhibited His supremely captivating appearance, just like the best of dancers performing upon a stage. He filled up the

holes of His flute with the nectar of His lips. The cowherd boys followed behind Him singing His glories which purify the entire world. In this way, the forest of Vṛndāvana manifested even greater splendor than Vaikuntha, due to being beautified by the marks of Śrī Kṛṣṇa's lotus feet. [Bhāg.10.21.5]

Śrī Caitanya Mahāprabhu described the beautiful form of Kṛṣṇa, yet He could not completely respond in the way that Śrī Rādhikā would have, when She recited the same *śloka*. There was something lacking. Therefore, from behind a curtain, Śrī Gadādhara Paṇḍita recited the *śloka*, playing the role of Śrīmatī Rādhikā marvelously, weeping loudly with tears running down His cheeks, and melting everyone's heart. He did this in such a manner that Śrī Caitanya Mahāprabhu, who was playing the role of Śrīmatī Rādhikā, understood that He had not played the part correctly.

After explaining Kṛṣṇa's other manifestations, Śrīla Kṛṣṇadāsa Kavirāja describes Śrī Caitanya as Śrī Kṛṣṇa Himself, Svayam Bhagavān:

*śrī-kṛṣṇa-caitanya prabhu svayaṁ-bhagavān
tāṅhāra padāravinde ananta praṇāma
sāvarane prabhure kariyā namāskāra
ei chaya teṅho yaiche—kariye vicāra*

Śrī Caitanya Mahāprabhu is the Personality of Godhead Himself, therefore I offer unlimited prostrations at His lotus feet. Having offered obeisances unto the Lord and all His associates, I shall now try to explain these six diversities in one. (Cc. Ādi 1. 42-43)

Thus, Śrīla Kṛṣṇadāsa Kavirāja has described the six manifestations of Kṛṣṇa:

*yadyapi āmāra guru—caitanyera dāsa
tāthāpi jāniye āmi tāṅhāra prakāśa*

Although I know that my spiritual master is a servitor of Sri Caitanya, I know Him also as a direct manifestation of the Lord. (Cc. Ādi 1.44)

Sākṣād-dharitvena samasta-śāstraih. The deep meaning of *hari-tvena* is that the spiritual master possesses the quality of Śrī Kṛṣṇa, but he is not *viṣaya* Kṛṣṇa,⁴ he is Kṛṣṇa *dāsa*. *Gurudeva* is the embodiment of Śrī Kṛṣṇa's quality of mercy, but it is incorrect to consider *gurudeva* to be *viṣaya* Kṛṣṇa.

Even the *karmīs*, *jñānīs* and *tapasvīs* consider *guru* to be nondifferent from Śrī Kṛṣṇa, but we should not super-impose our incorrect conception upon *guru*, supposing him to be God. This superimposition, in Sanskrit, is called *aropa*. For instance, to present a young mango tree as one that gives sweet fruit is not correct. But if we say that it will give fruit in time, then this is correct. If we suppose the unreal to be real, we are incorrect, and this is called *aropa*.

In regard to developing our *bhakti*, however, we need to perform *aropa*. This is essential and it is technically called *aropa-siddha-bhakti*. The beginner practices it in the following way. The Deity is nondifferent from Kṛṣṇa. He is Kṛṣṇa Himself. In our conditioned state we see the Deity as a stone statue, and yet we superimpose the correct conception that He is Kṛṣṇa. We cannot serve Him as if He were Kṛṣṇa Himself, but as our affection for Him increases, we will perceive the Deity in the same way that Śrī Caitanya Mahāprabhu did: *sākṣād vrajendra-nandana vighraha* (the direct personal form of Vrajendra-nandana). The Deity will reveal His actual nature to us.

⁴ The living entity is *ācraṇya*, always subordinate, and the Supreme Personality of Godhead is *viñāya*, the supreme objective, the goal of life. (*Bhāg.* 7.10.6 pp)

THE ROLE OF THE ŚIKṢĀ-GURU

kṛṣṇa, guru, bhakta, śakti, avatāra, prakāśa
kṛṣṇa ei chaya-rūpe karena vilāsa

Lord Kṛṣṇa enjoys by manifesting Himself as the spiritual masters, the devotees, the diverse energies, the incarnations, and the plenary portions. They are all six in one. [Cc. Ādi 1. 32]

Come with me as we enter into the same subject we began yesterday—Śrīla Kṛṣṇadāsa Kavirāja's *Caitanya-caritāmṛta*. He has explained that Śrī Kṛṣṇa, although one, manifests in six features. This is *acintya-bhedābheda-tattva*. He has also explained that his *śikṣā-gurus* are the Six Gosvāmīs—Śrīla Rūpa, Śrīla Sanātana, Śrīla Raghunātha Bhaṭṭa, Śrīla Jīva, Śrīla Gopāla Bhaṭṭa, and Śrīla Raghunātha dāsa. He revealed that Śrī Advaita Ācārya (*prabhura amśa avatāra*), as an incarnation of Mahā-Viṣṇu, is therefore a partial incarnation of Kṛṣṇa. Nityānanda Prabhu (*prabhura svarūpa prakāśa*) is an eternal manifestation of both Kṛṣṇa and Caitanya Mahāprabhu. Therefore Nityānanda Prabhu is called *prakāśa* (manifestation). Also, by His mercy Kṛṣṇa and Caitanya Mahāprabhu are manifest. In other words, without the mercy of Nityānanda Prabhu, no one can realize Caitanya Mahāprabhu or Kṛṣṇa. He is the complete embodiment of *guru-tattva*.

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī is describing his spiritual good fortune. He says, "I have received the mercy of the Six Gosvāmīs and other exalted Vaiṣṇavas. I have also received the mercy of Govinda, Gopinātha and Madana-Mohana, and I have taken *darśana* of Them.

I have seen and realized the glories of Vṛndāvanadhāma. And all this is the mercy of Nityānanda Prabhu. So I am His *dāsa*, servant, and He is my *guru*.” Next, he explains that Kṛṣṇa’s *śakti* manifests as Gadādhara. Kṛṣṇacandra is Kṛṣṇa Himself, and Caitanya Mahāprabhu is that self-same Kṛṣṇa, Vrajendranandana, Śyāmasundara, with the golden beauty and mood of Śrīmatī Rādhikā. So, He is like Kṛṣṇa and Rādhā combined.

..
*guru kṛṣṇa-rūpa hāna śāstrera pramāṇe
 guru-rūpe kṛṣṇa kṛpā karena bhakta-gaṇe*

According to the deliberate opinion of all revealed scriptures, the spiritual master is nondifferent from Kṛṣṇa. Lord Kṛṣṇa in the form of the spiritual master delivers His devotees. [Cc. Ādi 1.45]

Dīkṣā-guru and *śikṣā-guru* are nondifferent—they are on the same level. Śrīla Rūpa Gosvāmī represents *śikṣā-guru*, and Śrīla Sanātana Gosvāmī represents *dīkṣā-guru*—yet there is no difference between them. They can both act as *śikṣā* and *dīkṣā-gurus*.

My most revered Gurudeva, Nitya-līlā-praviṣṭa Om Viṣṇupāda Śrīla Bhaktiprajñāna Keśava Mahārāja, is both my *dīkṣā* and *śikṣā-guru*. Pūjyapāda Śrīdhāra Mahārāja and Pūjyapāda Bhaktivedanta Swami Mahārāja are also my *śikṣā-gurus*. Any disciple of Pūjyapāda Śrīdhāra Mahārāja, or Swāmī Mahārāja, who does not consider Nitya-līlā-praviṣṭa Śrīla Bhaktiprajñāna Keśava Mahārāja to be in our line is not a Vaiṣṇava. We should not associate closely with someone who does not pay proper respect to Śrīla Bhaktiprajñāna Keśava Mahārāja. He is the *sannyāsa-guru* of Swāmī Mahārāja, who has so much respect for him, both as a *guru* and as a friend.

*śikṣā-guruke ta’ jāni kṛṣṇera svarūpa
 antaryāmī, bhakta-śreṣṭha—ei dui rūpa*

One should know the instructing spiritual master to be the Personality of Kṛṣṇa. Lord Kṛṣṇa manifests Himself as the Supersoul and as the greatest devotee of the Lord. [Cc. Ādi 1.47]

Dīkṣā-guru is the *rūpa* (form) of Kṛṣṇa and *śikṣā-guru* is the *svarūpa* (personal nature) of Kṛṣṇa. Which is superior, *rūpa* or *svarūpa*? There is no difference between them. *Sva* means 'mine', and so *svarūpa* may even be more dear than *rūpa*, though essentially they are the same.

Our *dīkṣā-guru* is our worshipable superior for whom we have reverence. We pray to him and take the dust of his lotus feet. But *śikṣā-guru* is like a brother, a friend. Sometimes we can embrace him and speak with him frankly. We can reveal our heart to him and tell him that we desire to associate with Kṛṣṇa as the *gopīs* did. This is very secret and sacred. We may hesitate expressing this to our *dīkṣā-guru*, and therefore we need the *śikṣā-guru*. He is like a bosom friend (*laukika bandhu*). With the *śikṣā-guru* there is a mood of fraternity—no *aiśvarya bhāva* (mood of awe and reverence in opulence). Similarly, in the most advanced stages of *bhakti*, one does not regard Śrī Kṛṣṇa as the Supreme Personality of Godhead but as one's dear friend, dear son or most beloved. He sees Kṛṣṇa as his, and sees himself as Kṛṣṇa's.

Śrīla Rūpa Gosvāmī states that a disciple should also serve his *dīkṣā-guru* with *viśrambha-sevā* (service in the mood of intimacy), but due to constantly offering *praṇāmas* it cannot always manifest. To your *śikṣā-guru* you can admit an attraction to a very beautiful girl and ask for his guidance. It may be difficult to tell this to your *dīkṣā-guru* because he is worshipable, like a father. His response may be very heavy and he may take a big stick to beat you. But your *śikṣā-guru* will embrace you and say, "O dear one, you should not do that. Try to love

Kṛṣṇa like this. Try to offer your heart in the service of Śrīmatī Rādhikā's lotus feet. Don't go to the girls of this world. A girl of this world is not really a girl—she is a burning fire, a poisonous ocean. Don't continue in this direction."

Due to the open-hearted nature of the relationship, a *śikṣā-guru* is needed. We can reveal everything to him. Within our heart, our *śikṣā-gurus*, Śrī Kṛṣṇa, Śrī Caitanya Mahāprabhu, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, Śrīla Rūpa Gosvāmī, and all of the previous *ācāryas* are aware of our thoughts and actions. They have not died, they are all omnipotent.

Śikṣā-guruke ta'jāni kṛṣṇera svarūpa. The *śikṣā-guru* is the *svārūpa* of Kṛṣṇa and the *dīkṣā-guru* is the *rūpa* of Kṛṣṇa. Yet there is no difference between Kṛṣṇa's inner nature and His outer body. Both are the same. One who thinks there is a difference is a *māyāvādī*, *advaitavādī*, and we should not associate with such a person.

Antaryāmī, bhakta-śreṣṭha—ei dui rūpa. There are two types of *śikṣā-guru*. *Antaryāmī* is the *śikṣā-guru* in the heart, the *caitya-guru*. He gives inspiration from within. If one prays, "O Kṛṣṇa, You are my *caitya-guru*, I have given You my entire heart. Please arrange for me to take shelter of a qualified *guru*," Kṛṣṇa will certainly arrange it. By approaching Kṛṣṇa with a sincere desire to have a *guru*, we will not have to suffer the result of making an incorrect choice. We are asking Śrī Kṛṣṇa to make all arrangements. But if we do not pray at all and instead select our own *guru*, we will repent our decision if our *guru* falls down; then our life will be spoiled.

*teṣaṁ satata-yuktānāṁ
bhājatāṁ prīti-pūroakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te*

To those who are constantly devoted to serving Me with love and devotion, I give them the understanding by which they can come to Me. (Bg. 10.10)

To one who is always connected (*yuktānām*) to Śrī Kṛṣṇa, serving Him with love and devotion, He gives the intelligence (*buddhi yoga*) by which he can come to Him. What kind of intelligence does He give? Transcendental (*aprākṛit*) intelligence, that intelligence which connects us with Kṛṣṇa. "They then come to Me (*upayānti te*), and I engage them in My service." This demonstrates how Kṛṣṇa acts as *caitya-guru*.

....

Once, in South India, there lived a beautiful prostitute named Cintāmaṇi. She was 16 years old and danced and sang *kīrtana* very sweetly. Everyone who saw her dance became attracted. Bilvamaṅgala Ṭhākura was a pious and religious *brāhmaṇa*, with a beautiful chaste wife, yet he was allured by Cintāmaṇi. Cintāmaṇi, although a prostitute, had an extraordinary quality. She was very attached to singing songs in glorification of Śrī Kṛṣṇa and therefore many people were attracted. Bilvamaṅgala Ṭhākura fell into her trap. He stopped all business and service to his mother and father. He forgot his chaste wife and children and became fully controlled by Cintāmaṇi. He would go to her, especially at night, taking some presents that he had procured by selling his land or his wife's ornaments, or by stealing money and good cloth, hoping that in return she would love him.

Within time his father died and a ceremony was conducted. On the final day, the thirteenth day of the ceremony, hundreds and thousands of *brāhmaṇas* sat in his courtyard, about to honor *mahā-prasādam*. Bilvamaṅgala Ṭhākura went to the kitchen, took many delicious foods and other objects, and wrapped them in a cloth. That night he left his house, not caring if his guests took *prasādam* or that his distressed mother and wife were comforted. He left them all and went to that

prostitute.

On that night, rain fell heavily. In order to reach the prostitute's house he had to cross a flooded river, whose current ran swiftly. Helpless, and desperate to find a means of crossing, he noticed something resembling a log floating in front of him. Not seeing that it was actually a half-rotten dead body of a girl, he sat on it and crossed the river. Then, struggling across slippery ground and finally reaching the prostitute's home, he found that the door was closed. He knocked hard for a long time, but his sounds were not heard. At last he walked to the back of the house and saw what looked like a rope hanging from the rafters. Grabbing hold of it, he attempted to climb it. It was not a rope, however, but a snake, and Bilvamaṅgala slipped and fell unconscious, making a loud sound on the courtyard floor. Cintāmaṇi heard the noise and asked her maidservant to find out what had caused the sound. "Oh, Bilvamaṅgala has fallen down here."

"But why? How did he come here?" She and the maidservant then took the unconscious Bilvamaṅgala into the house and warmed his body. When he woke up, Cintāmaṇi told him, "My body is full of blood, urine, stool, bile and mucus; yet you love it and have gone to so much trouble to get here. If you had a little bit of love and affection for Kṛṣṇa, your life would have become successful. You are so lusty. I can no longer love you. You should leave immediately."

Her words penetrated Bilvamaṅgala's heart more than an arrow could, and he became very sober. He understood at that point that he must develop his love for Kṛṣṇa. It was because of his past impressions of *bhakti* that Cintāmaṇi's words penetrated his heart. Without this, her words would not have reformed him and he would have instead fallen at her feet, panting like a dog and begging for her to accept him. But due to his past impressions, he was able to change.

He then decided he should neither be with

Cintāmaṇi nor stay at his home, but should instead go to Vṛndāvana. For the next five days he took no foodstuffs, living solely on the chanting of the holy name. Then, desiring to drink some water, he went to a well. There he saw a very young, beautiful and newly married lady who was hauling water. He asked her for a drink and he knelt as she poured the water from her pot into his mouth. As he drank the water he also drank in her beauty with his eyes, taking it into his heart, and he then followed her home. She went into her room and Bilvamaṅgala met her husband who was standing at the door. Bilvamaṅgala asked him, “Please call the girl who just walked past you.” He called his wife, who came immediately. “How may I serve you?” she asked. Bilvamaṅgala then told her that he wanted two of her hairpins. She could not understand why, but still she got them and gave them to him. As she and her husband looked on, Bilvamaṅgala said, “These eyes are my enemy, imprisoning me in lust. If there is no bamboo there is no flute. Similarly, if my eyes are removed, my lust will also go. I will cut this lust at the root. If I am blind, then my eyes will no longer be attracted to beautiful women and only attraction for Śrī Kṛṣṇa will develop.” He then pierced his eyes with those hairpins. Blood oozed from his eyes and he became totally blind. He began to chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. Soon, a boy approached him and asked, “Bābā, where are you going?” The voice of that boy was so sweet. He was that black cowherd boy who was not like any other.

Bilvamaṅgala answered, “I am going to Vṛndāvana. My dear boy, who are You?”

“I am a cowherd boy, and I am going to Vṛndāvana. If you want to go to Vṛndāvana, you can hold onto My stick and come with Me. I will help you.” Vṛndāvana was about a six-month journey by foot, but after a few days the boy announced that they had reached there. As

they had walked, Bilvamaṅgala created very sweet poems about the mercy of Kṛṣṇa. They were very pleasing to the ear of Śrī Kṛṣṇa and later became known as the book *Kṛṣṇa-karnāmṛta*—nectar for the ear of Kṛṣṇa. Śrī Caitanya Mahāprabhu later found this book, *Kṛṣṇa-karnāmṛta*, in South India and He presented it to the devotees.

The first poem in the *maṅgalācaraṇam* of that book is:

*cintāmaṇir jayati somagirir gurur me
śikṣā-guruś ca bhagavān śikhi-piñcha-mauliḥ
yat-pāda-kalpataru-pallava-śekhareṣu
līlā-svayamvara-rasaṁ labhate jayaśrīḥ*

All 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. (Cc. Ādi 1.57)

Bilvamaṅgala Ṭhākura pays obeisances to Cintāmaṇi, who had inspired him to take shelter of Śrī Kṛṣṇa. What type of *guru* was she? A *vartma-pradarśaka-guru*, one who says, “Come with me to a realized Vaiṣṇava.” The *vartma-pradarśaka-guru* shows the path. He may be *kaniṣṭhā*, that is alright. But the initiating *guru* should not be less than a *madhyama-adhikārī*.

What are the symptoms of *madhyama-adhikārī*? You need to know these symptoms before accepting a *dikṣā* or *śikṣā-guru*. If you do not see these symptoms, you should not accept a person as *guru*. Otherwise, there will be so many difficulties in your devotional life. If that *guru* falls down, your life will be ruined and you will cry bitterly.

The first symptom is:

*tasmād guruṁ prapadyeta
jijñāsuḥ śreya uttamam
śābde pare ca niṣṇātām
brahmaṇy upaśamāśrayam*

Any person who is seriously desirous of achieving real happiness must seek out a bona fide spiritual master and take shelter of him by initiation. The qualification of a spiritual master is that he must have realized the conclusion of the scriptures by deliberation and arguments and thus be able to convince others of these conclusions. Such great personalities, who have taken complete shelter of the Supreme Godhead, leaving aside all material considerations, are to be understood as bona fide spiritual masters. [Bhāg. 11.3.21]

Though all symptoms should be there in full, two are prominent. The first symptom is *śābde pare ca niṣṇātaṁ brahmaṇy*; the *guru* has complete knowledge of the scriptures. The second symptom is *upaśamāśrayam*; he is detached from material desires. He is always so happy serving Śrī Kṛṣṇa. If he is unhappy and feels that his life has so many problems, then he is not qualified to be *guru*. Haridāsa Ṭhākura was beaten in twenty-two marketplaces, almost to the point of death, but he did not consider this a problem. He kept chanting Hare Kṛṣṇa, Hare Kṛṣṇa. Prahlāda Mahārāja was tortured by his father, yet he never felt he had a problem. Rather, he stood on the head of all problems. A *guru* who chants and performs the nine processes of *bhakti*, and who has taken *dīkṣā*, but who laments that he has so many problems—that his wife has cheated him, his children are not with him, he cannot manage or make money, or that he has no computer or no sufficient material facility—should be rejected at once. The third symptom of *guru* is that he is realized in *kṛṣṇa-bhakti*. Without his having this realization, because he still has material desires, he is bound to fall.

Besides these three symptoms, a *madhyama-adhikārī* will have four additional qualities. The *uttama-adhikārī* is of course superior and offers a superior result in *bhakti*,

but such a *guru* is rare in this world. In the absence of such an *uttama-guru*, the *madhyama-adhikārī* can be accepted as a *śikṣā* or *dīkṣā-guru*. But one should see whether or not he has the following four qualities:

- 1) *prema*—He has love and affection for Kṛṣṇa.⁵
- 2) *maitrī*—He shows friendship towards and offers service to the Vaiṣṇavas. He has three kinds of relations with three kinds of Vaiṣṇavas: he honors and obeys with a mood of friendship one who is more advanced than himself in *bhakti*. He relates to equals as friends, and he is also friendly to those whose *bhakti* is less developed. So he has *maitrī* (friendship) with honor for superiors, *maitrī* with *mitra* (friends on an equal level), and *maitrī* with *kṛpā* (compassion) for subordinates.
- 3) *kṛpā*—He shows mercy to those persons who honor and have faith in Vaiṣṇavas. Such a person's faith may even be worldly—in other words, they may have some material sentiments in relation to the *guru* and the Deity. It may be that they have more affection for the Deities than for the devotees; and therefore they may not like to meet with devotees and hear their *hari-kathā*. Such persons may understand that they should obey the scriptures, but they cannot act in the four ways that a *madhyama-adhikārī* can act. Such persons may be ignorant, but they want to learn how to advance in devotional service.
- 4) *upekṣā*—He neglects offenders, persons who are against the Vaiṣṇavas or who do not honor them. He is aware that relating or associating with such persons destroys all traces of *bhakti*.

We have thus discussed the three main qualities, as

⁵ Çréla Viçvanātha Cakravarté Öhākura writes in his *Çrémad-Bhāgavatam* commentary that a *madhyama-adhikārī* cannot have real *prema*. But by thinking of how the *gopés* loved Kāñëa, he may receive a shadow of their *prema*. Thus he achieves the level of *üsakti*, attachment for Kāñëa.

well as four additional ones, which are found in a *madhyama-adhikārī* who is qualified to be *guru*. Śrīla Jīva Gosvāmī warns us in his *Bhakti-sandarbhā* that one who accepts a *guru* for worldly name, fame and gain, and a *guru* who accepts disciples for the same reason, will both fall down. Their destination will be *naraka*, hell.

Śrīla Sanātana Gosvāmī writes:

*avaiṣṇava-mukhodgīrṇam
pūtam hari-kathāmṛtam
śravaṇam naiva kartavyam
sarpochchītam yathā pāyah*

One should not hear anything about Kṛṣṇa from someone who is not a Vaiṣṇava. Milk touched by the lips of a serpent has poisonous effects. Similarly, talks about Kṛṣṇa given by someone who is not a Vaiṣṇava are also poisonous. (*Padma-purāṇa*: quoted in *Bhāg.* 6.17.40)

Therefore, one who makes an external show of being a Vaiṣṇava but who fails to honor the Vaiṣṇavas, giving preference to worldly fame and gain, should be given up without delay, even though you may have taken both *hariṇāma* and *dīkṣā* from that person. Such a *guru* is a so-called *guru* and should be given up. This has been explained in the *Mahābhārata* and other scriptures. If you do not reject such a *guru*, you will have to go to hell. Be ready for that. No Vaiṣṇava should be dishonored, even a *kaniṣṭhā-adhikārī*, and what to speak of a *madhyama* and *uttama*. The association of one who is dishonoring or criticizing them should be given up. If he says that he is a bona fide Vaiṣṇava and that he is the only bona fide disciple of his *guru*, yet he commits this offense, then his own *guru*, if bona fide, will reject him.

Śrīla Jīva Gosvāmī gives all of us a very important instruction. We should not criticize anyone. We should not think that because there are quarrels in the transcendental world, such as those between the

followers of Śrīmatī Candrāvalī and the followers of Śrīmatī Rādhikā, that we may also quarrel. We should not take sides and criticize.

Although someone may say that there is a difference between Śrīla Bhaktiprajñāna Keśava Mahārāja and Śrīla Bhaktivedānta Swāmī Mahārāja, it is not true. There is no difference. They are in the same disciplic line. Swāmījī preached in the West and my Gurudeva preached in India, yet they spoke the same message. Their love for Śrī Kṛṣṇa is the same. Their teachings are the same. Their service for Śrī Mahāprabhu is the same. One was in the International Society for Kṛṣṇa Consciousness and the other in the Gauḍīya Vedānta Samiti. But both are in the family of Śrī Caitanya Mahāprabhu (*gaura-parivāra*), so there is no need for quarrel. One should never dishonor them. We should follow the instructions of the *ācāryas* and try to develop our Kṛṣṇa consciousness.

....

[On Śrīla Nārāyaṇa Mahārāja's request, devotees sing *Nanda-nandanāṣṭakam* and *Rādhā-kṛpā-kaṭākṣa-stava-rāja*.]⁶

You should daily sing these two songs in your *sādhana-bhajana*. If you know the meaning and are praying sincerely, it will be very beneficial. Even if you don't know the meaning, Śrī Kṛṣṇa and Śrīmatī Rādhikā will hear you. By singing *Nanda-nandanāṣṭakam*, which glorifies Kṛṣṇa, Śrīmatī Rādhikā will be so pleased that She will give you all benedictions, whether you want them or not. And when singing *Rādhā-kṛpā-kaṭākṣa*, Kṛṣṇa will be so pleased that He will give you any benediction you desire. If you want Kṛṣṇa to write your name in the register of Śrīmatī Rādhikā's maidservants (*pālyā-dāsīs*), He will do so at once. He is at the gate,

⁶ See pages 227-229 for the words to these songs.

writing the list of  r mat  R dhik 's *d s s*—those who want to serve R dhik . You should therefore add these two *k rtanas* to your daily routine of *bhajana*, followed by the singing of * r -kṛṣṇa-caitanya* and the *mah -mantra*. In this way your *bhakti* will become strong.

MĀDHAVA-TITHI: MOTHER OF PREMA BHAKTI

Today is *ekādaśī-vrata*. I think that most of you have observed it. To observe *ekādaśī* fully, like Ambarīṣa Mahārāja, is very rare. He lived in Satya-yuga, and he was so strong that he could have fasted without sleep, standing on one leg, without even taking water or air. In Kali-yuga we are neither strong nor advanced; but we are fortunate. Śrī Caitanya Mahāprabhu has explained that on *ekādaśī* if we are hungry, we may take some fruit juice or milk. We should not eat continually. It is not that we drink a litre of one type of juice, and half an hour later another type of juice, and again within half an hour we take boiled potatoes and other vegetables, then a large drink of water, half a kilo of *paneer* with sugar, and another half litre of *rabarī*. We should eat only as much as is needed to allay sleep and idleness.

Remaining awake day and night, we should spend *ekādaśī* chanting and remembering Śrī Kṛṣṇa, as Ambarīṣa Mahārāja did. He was the emperor of the whole world, a householder, and he was externally entangled in material attachments. Durvāsā Muni was a *brāhmaṇa* and a realized *yogī*. He could curse someone to die, and also bring a dead man back to life. He was a *brahmaṛṣi*, a *brahmavādī* with great powers. He thought: "I am born in a brahminical family and am in the dynasty of Śaṅkara. Therefore I am a manifestation of Śaṅkara. I am the son of Atri and Anasūyā, who are highly learned *uttama* Vaiṣṇavas. My parents gave so

many teachings to Rāma and Sitā-devī, who is Lakṣmī herself, when They both visited my parent's cottage. I am the greatest man in this world, and I am the most powerful." However, Durvāsā Muni never observed *ekādaśī*.

Once in Madhuvana, Mathurā, Ambarīṣa Mahārāja observed *mahā-dvādaśī*, neither drinking water nor sleeping. He absorbed himself day and night in chanting, remembering, serving the Deities, and praying. The next day, after worshipping Śrī Kṛṣṇa, when he was ready to break his fast, Durvāsā Muni arrived at his palace. Durvāsā was like a god, a realized *brahmavādī*, but he had not observed *ekādaśī*. Ambarīṣa Mahārāja requested him to break *ekādaśī*, by taking *mahā-dvādaśī pārana*, after which he himself would honor *prasāda*. Durvāsā Muni replied, "Yes, but first I will take bath nearby in the Yamunā River. I won't be very long."

He took so much time, however, that only a few minutes were left before the auspicious time for breaking *ekādaśī* would be over. Ambarīṣa Mahārāja wondered what to do. "A *brāhmaṇa-ṛṣi*, a *siddha mahā-yogī*, has come to my door. He is not an ordinary person and I should first respect him by offering him *mahā-prasāda*, before I myself take it. Otherwise, I will be disobeying Indian culture, and I may possibly go to hell. On the other hand, I must observe my *ekādaśī-vrata*, which is not a worldly activity. It is transcendental, and if I fail to observe it by not taking *mahā-prasāda* at the proper time, I may lose my *bhakti*. Should I honor this *brāhmaṇa*, or honor *bhakti*?" After careful consideration, he chose to honor *bhakti*. "I cannot act against *bhakti* in any way. Even if I lose some material prosperity or go to hell, I will not disrespect *ekādaśī*. I will break it within the prescribed time." He then drank a drop of water that had been used in the worship of Śrī Kṛṣṇa (*caraṇāmṛta*).

If one observes *ekādaśī* without taking juice or water, he can break the fast by taking *caraṇāmṛta*. But if water, fruit, juice, milk or vegetables have been taken, one will

have to break it by taking some grain; otherwise his *ekādaśī* is not complete. Ambarīṣa Mahārāja thought, “I have not taken even water during my observance of *ekādaśī*, so I can take *caraṇāmṛta*. In this way, because I will not have taken any grains, I will also be respecting the *brāhmaṇa*.”

After taking a drop of *caraṇāmṛta*, Durvāsā Muni returned. “I know you. You are only a so-called *bhakta*. I am a *siddha brāhmaṇa*. You know my parentage. You know of my great powers, and yet you have dared to dishonor me. I will immediately burn you to ashes.” He took one *jaṭā* (dreadlock) from his hair, dashed it to the ground, and ordered it to become a burning fire. The fire demon then ran towards Ambarīṣa Mahārāja in an attempt to burn him to ashes. At that moment the Sudarśana *cakra* appeared. Śrī Kṛṣṇa had ordered His *cakra* to always protect the Vaiṣṇavas, persons who have taken shelter of Him; so Sudarśana burned the fiery demon to ashes and then moved toward Durvāsā ṛṣi, who fled, taking his legs on his head,⁷ and cried, “Save me! Save me! Save me!”

When the fire demon approached Ambarīṣa Mahārāja, the king chanted and was fearless. He thought, “Whether I live or die depends on Śrī Kṛṣṇa.” He depended fully on Śrī Kṛṣṇa, and Sudarśana *cakra* saved him. Durvāsā Muni, however, though a powerful *brāhmaṇa* and realized *yogī*, feared death and fled. He tried first to take shelter of his father, Lord Śiva; but seeing him approach, Lord Śiva called, “Go from here! You are in this predicament because you have dishonored a Vaiṣṇava. I know how influential Vaiṣṇavas are and I fear offending them. If I give you shelter, Sudarśana will also attack me.”

Durvāsā Muni then went to Lord Brahmā, who also refused to help him. After this he approached Lord

⁷ “Taking his legs on his head” is a Hindi expression to illustrate one who flees at lightning speed.

Viṣṇu and prayed, “O Viṣṇu! O Viṣṇu! Save me from Your weapon. I am taking shelter of You.”

Lord Viṣṇu said, “I am powerless to protect you. I have no freedom. I am bound to My *bhaktas*. They have given their hearts to Me, and I have given Mine to them. I am in no way independent of My devotees.”

*śrī -bhagavān uvāca
aham bhakta-parādhīno
hy asvatantra iva dvija
sādhubhir grasta-hṛdayo
bhaktair bhakta-jana-priyaḥ*

The Supreme Personality of Godhead said to the *brāhmaṇa*: I am completely under the control of My devotees. Indeed, I am not at all independent. Because My devotees are completely devoid of material desires, I sit only within the cores of their hearts. What to speak of My devotee, even those who are devotees of My devotee are very dear to Me. [Bhāg. 9.4.63]

If someone gets a thorn in his foot, it cannot be removed from his head. It must be removed from his foot. So Lord Viṣṇu is saying, “The Vaiṣṇavas are everything to Me. It is My vow to protect them. If you want to be saved, you must go to Ambarīṣa Mahārāja. Do not see him as a family man or a king. He is not an ordinary person, he is My dear devotee. Offer him your obeisances. He is *bhakta-jana-priyaḥ*. Worldly persons tend to think, ‘I am so learned, rich, and powerful. These bogus Vaiṣṇavas are useless and only chant Hare Kṛṣṇa.’ But you, Durvāsā, should become a sincere Vaiṣṇava. Then Śrī Kṛṣṇa will protect you and bestow upon you *kṛṣṇa-prema*.”

Ever since Durvāsā Muni had begun fleeing from the Lord’s weapon one year earlier, Ambarīṣa Mahārāja had not eaten anything. When Durvāsā iṣi finally came before Ambarīṣa Mahārāja, the king apologized to him with great humility. “I am nothing—not even a devotee. I have disobeyed and dishonored you by breaking my

fast." Durvāsā Muni fell flat at the lotus feet of Ambarīṣa Mahārāja, who then embraced him.

Ambarīṣa Mahārāja asked him to be merciful and honor *mahā-prasāda*. Durvāsā replied, "Please save me from the Sudarśana *cakra*. His heat is burning me." Ambarīṣa then prayed, "O Prabhu, O Lord, if I have ever performed devotional service to Śrī Kṛṣṇa, then please save this *brāhmaṇa*." No sooner were these words spoken then the Sudarśana *cakra* became cool and returned to Lord Viṣṇu. Durvāsā then expressed his new realization that *bhaktas* are more powerful than Kṛṣṇa Himself. "Kṛṣṇa has given all of His power to the Vaiṣṇavas. But they hide this and cheat others, presenting themselves as fallen persons. *Ṭṛṇād api sunīcena*. Although they are powerful, they are also *dīna-hīna* (meek), being both generous and polite."

Durvāsā īṣi then gladly took *mahā-prasāda*, after which Ambarīṣa Mahārāja also honored *prasāda* along with his whole family.

So be like that: humble, with a strong faith in devotional service to Śrī Kṛṣṇa. We can give our head, life and soul to observe *ekādaśī*. *Ekādaśī* is the mother of *prema-bhakti* and she will protect us. Śrīla Bhaktivinoda Ṭhākura has written: *mādhava tithi bhakti janani jatane pālana kori. Ekādaśī is mādhava-tithi*. Holy days like *ekādaśī* are *bhakti janani*, the mother of *prema-bhakti*. We should try to follow it as purely as possible, not eating and drinking many times throughout the day. If possible, observe it without even drinking water (*nirjala*), or take a little *prasāda* once in the day if this is not possible. Many old people, who are lean and thin, can observe *nirjala ekādaśī*; so why not those of you who are young and strong? You should try to observe it like this. However, if by such fasting your head spins and you go to sleep, then what is the use? Try to remember Kṛṣṇa, associate with Vaiṣṇavas, read *śāstra* and offer prayers day and night, such as: *he kṛṣṇa karuṇā sindhu*

dīna bandho jagat pate gopeśa gopīkā kānta rādhā kānta namo 'stu te. Observing ekādaśī gives even more spiritual power than brahma-jñāna and brahma-yoga-samādhi.

THE GURU AS MANIFESTATION OF KṢṢṢA

Now we shall continue our discourses from *Śrī Caitanya-caritāmṛta*. Yesterday I recited one *śloka* from the *maṅgalācaraṇam* of *Kṛṣṇa-karṇāmṛta* by Śrīla Bilvamaṅgala Thākura:

*cintāmaṇi jayati somagiri gurur me
śikṣā-guruś ca bhagavān śikhi-piṅcha-mauliḥ
yat-pāda-kalpataru-pallava-śekhareṣu
līlā-svayaṁvara-rasaṁ labhate jayaśrīḥ*

All 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. (Cc. Ādi 1.57)

Here he first offers his *praṇāmas* to Cintāmaṇi, who had directed him towards Śrī Kṛṣṇa. He then offers *praṇāma* to his *dīkṣā-guru*, Somagiri.

Cintāmaṇi also means that the *guru* is *cintāmaṇi* (touchstone), because he gives us Śrī Kṛṣṇa. And Śrī Kṛṣṇa is actually also his *śikṣā-guru*. How beautiful this *śikṣā-guru* is—with peacock feathers in His crown, with three-folds on His neck and on His abdomen, and with a three-fold bending form. He sings so sweetly. His lotus feet are *kalpa-vṛkṣa*, wish-fulfilling trees. His feet are like soft leaves (*pallava*) and His toenails shine very beautifully. The tips of His toes are more beautiful than

the rays of the moon (*candra-kiraṇa*). The rays of His toenails are very fragrant. *Līlā-svayaṁvara-rasaṁ labhate jayaśrīḥ*. *Jayaśrī* means Śrīmatī Rādhikā. She gives Her heart, life and soul to Śrī Kṛṣṇa. Offering Her whole life thousands of times over, She offers *ārati* to the rays coming from His toenails, and by this She feels the same bliss as if it were Her *svayaṁvara*.

What is the meaning of *svayaṁvara*?

Devotee: A marriage ceremony where you choose your husband.

Śrīla Nārāyaṇa Mahārāja: Not quite. I will tell you about the *svayaṁvara* of Śrī Kṛṣṇa. Once Draupadī met all the queens of Kṛṣṇa—Satyabhāmā, Rukmiṇī, Lakṣmaṇā, etc.—at Kurukṣetra. Draupadī asked the queens how they were so fortunate as to have gotten a husband like Kṛṣṇa. Lakṣmaṇā then told the story of how she became Kṛṣṇa’s wife. She was the darling daughter of a powerful king who, seeing her as an extremely beautiful and qualified girl, wanted to be sure to give her an equally qualified husband.

He placed a very high pillar in the earth and on the top of that he placed a spinning *cakra*. Above the *cakra* was an artificial fish. The king promised the hand of Lakṣmaṇā to the one who, while looking down at a reflection of the fish in some water, could shoot the pupil in the eye of the fish with an arrow.

The world’s champion archers were invited to attend: Kṛṣṇa, Baladeva, Karṇa, Duryodhana, Jarāsandha, Śiśupāla, Bhīma, Nakula, Sahadeva, Arjuna, and others. Each was confident that he would marry the beautiful Lakṣmaṇā. Bhīṣma also came; he was thinking, “If I will shoot that fish in its pupil, then this girl will be married to Duryodhana.” However, every one of these archers failed in his attempt.

Arjuna came forth very boldly, but his arrow only touched the tail of the fish. Then Śrī Kṛṣṇa stepped

forward and moved so swiftly that no one could see when He picked up His bow. He then shot the arrow and pierced the pupil of the fish's right eye. Lakṣmaṇā told Draupadī, "I became overjoyed, and my friends (*sakhīs*) gave me a garland to place on my husband." To select a bridegroom from *lākhās* and *lākhās*⁸ of suitors is called a *svayaṁvara*, a tradition in ancient India. At Lakṣmaṇā's *svayaṁvara* there were *lākhās* and *lākhās* of men who were the sons of kings (*rāja-kumāras*). Although they were very handsome and qualified, she had given her heart to Śrī Kṛṣṇa, having heard His glories. When Kṛṣṇa shot the eye of the fish, her face glowed with happiness, her hair stood on end, she trembled and began to fall as she gave a sidelong glance towards Śrī Kṛṣṇa. And Kṛṣṇa, who is always searching for beautiful girls, glanced toward Lakṣmaṇā. Receiving this glance, she became so overwhelmed that she could not raise her arms to place the garland on His neck. Her *sakhīs* had to help her. She became so overjoyed that she lost external consciousness. This was the happiness of *svayaṁvara*.

Similarly, Śrīla Bilvamaṅgala Ṭhākura explained that Śrīmatī Rādhikā becomes overjoyed to serve the rays coming from Kṛṣṇa's lotus toenails. On the other hand, Śrīla Prabodhānanda Sarasvatī, Śrīla Rūpa Gosvāmī and the Vaiṣṇavas in our disciplic line are not pleased to hear about Śrīmatī Rādhikā serving Kṛṣṇa. Rather, they prefer that Śrī Kṛṣṇa obtains His happiness by serving the lotus feet of Śrīmatī Rādhikā. They want to see Kṛṣṇa praying for this opportunity.

Who is Kṛṣṇa? Śrīla Prabodhānanda Sarasvatī writes:

*vaṁśī karān-nipatitaḥ skhalitaṁ śikhaṇḍam
bhraṣṭaṁ ca pīta-vasanaṁ vraja-rāja-sunoḥ
yasyāḥ katākṣa-sara-phāta vimūrcchitasya
tām rādhikām paricarāmi kadā rasena*

⁸ A *lakh* is one hundred thousand.

Struck by the arrows of Śrīmatī Rādhikā's sidelong glance, the son of the King of Vraja loses external consciousness. His flute falls from His hand, His peacock feather askew, and His yellow garment in disarray. When will I be able to render service to Śrīmatī Rādhikā with the topmost devotion? [*Rādhā-rasa-sudhā-nidhi* 39]

Once, as Kṛṣṇa was going to graze the cows, He saw Śrīmatī Rādhikā in a beautiful grove, peering at Him from the corner of Her eyes. Śrīmatī's eyes were crooked, like a bow shooting arrows of *prema*. From this, Kṛṣṇa lost control of Himself. His flute fell from His hands and His peacock feather fell from His head. He lost external consciousness and His body trembled. Seeing this, Madhumaṅgala nudged Him and asked, "O friend, what are You doing? Nanda Bābā, Yaśodāmayā, and many elders are here. You can't behave like this in front of them." Kṛṣṇa immediately came to His senses. So Śrīla Prabodhānanda Sarasvatī is praying, "I want to serve this Śrīmatī Rādhikā. Her veil, fragrant from contact with Her body, carries this fragrance to Kṛṣṇa's nostrils, and upon taking it in, He loses all control."

The love and affection of Śrīmatī Rādhikā is higher than that of Śrī Kṛṣṇa. Although Śrīla Bilvamaṅgala Ṭhākura writes that Kṛṣṇa is superior, those in the line of Śrīla Rūpa Gosvāmī, Śrīla Raghunātha dāsa Gosvāmī and Śrīla Prabodhānanda Sarasvatī desire that Rādhikā be always victorious over Kṛṣṇa.

So Bilvamaṅgala Ṭhākura is praying to Śrī Kṛṣṇa, his *śikṣā-guru*. What kind of *śikṣā-guru*? *Caitya-guru*. In His pastimes, Kṛṣṇa Himself comes as the *śikṣā-guru*. For example, He became *guru* for Arjuna and the *gopīs*. He is so merciful that prayers to Him will not go in vain. The first duty of the devotees is to have faith in Him. Śrīla Bilvamaṅgala Ṭhākura and Śrīla Rūpa Gosvāmī are examples of those who possess such faith.

Rūpa Gosvāmī and Sanātana Gosvāmī often discussed the glories of Śrī Śrī Rādhā and Kṛṣṇa. On one

such occasion, Śrīmatī Rādhikā noticed that it was already midday and they had not yet eaten. She came to them as a teenage girl (*kiśorī*) and said, “You have not prepared any foodstuffs today. Are you fasting? My mother has given Me some milk, rice and sugar. You should make *kṣīra* for yourselves.” But neither Rūpa nor Sanātana had the time to make *kṣīra*, and so Śrīmatī Rādhikā offered to make it for them. She brought some dry cow dung, and by her mere desire a fire was manifested. In a moment She made very beautiful, tasteful *kṣīra*, presented it to Śrīla Rūpa Gosvāmī and said, “Please offer this *kṣīra* to your worshipable Deity (*iṣṭa-deva*), then give some to your brother, and then take some yourself.”

Now, Sanātana Gosvāmī began to wonder who the girl was. He questioned Rūpa, “O Rūpa, have you prayed to Rādhikā, requesting Her to come?”

“No, I have not.”

“But She came and cooked for us. Taste this *kṛṣṇa-prasādam*. It could only have been cooked by Her.”

As they each took some *kṣīra*, they wept uncontrollably and cried out to Śrīmatī Rādhikā, “Now You have disappeared, and our opportunity has gone. We did not offer obeisances or serve You. Instead, we have troubled You by having You cook for us.” Then Śrīla Sanātana Gosvāmī told his brother, “Rūpa, don’t do anything like this in the future.”

How marvelous their devotion is! Try to follow in their footsteps. Remembering pastimes such as this, we should try to serve the Divine Couple, Śrī Śrī Rādhā and Kṛṣṇa.

Śrīla Kṛṣṇadāsa Kavirāja has explained that *dīkṣā-guru* is the *rūpa* of Kṛṣṇa and *śikṣā-guru* is the *svarūpa* of Kṛṣṇa. Although both are equal, sometimes *śikṣā-guru* may be superior, sometimes *dīkṣā-guru* may be; but all are liberated—*uttama-adhikārī*.

Now he will explain Kṛṣṇa’s manifestation as *bhakta*:

*īśvara-svarūpa bhakta tāñra adhiṣṭhāna
bhaktera hr̥daye kṛṣṇera satata viśrāma*

A pure devotee, constantly engaged in the loving service of the Lord, is identical with the Lord, who is always seated in his heart.
[Cc. Ādi 1.61]

Dikṣā-guru and *śikṣā-guru* are nondifferent manifestations of Śrī Kṛṣṇa. *Bhaktas* are also not ordinary. They are the abode of Kṛṣṇa. They are the *āsana* (seat), *vasana* (clothing), and *śayyā* (bed) for Śrī Kṛṣṇa. Kṛṣṇa can take rest in their hearts because their hearts are pure, free from worldly desires. In their hearts there are no sufferings or problems—as in the hearts of Śrīla Rūpa and Śrīla Sanātana. They don't want anything from Kṛṣṇa. Therefore He can take rest in their hearts and sleep very peacefully. The hearts of *jñānīs*, *karmīs* and *yogīs* are full of material desires. "O Kṛṣṇa, give me a very beautiful wife. O Kṛṣṇa, I have no son. O Kṛṣṇa, I want liberation (*mukti*)."⁹ But Kṛṣṇa's pure devotees don't want anything for themselves. Their only desire is for their *bhakti* to increase—to serve Kṛṣṇa more and more.⁹

These six manifestations—Kṛṣṇa, *dikṣā-guru* and *śikṣā-guru*, the devotees, the diverse energies, the incarnations, and the plenary portions—are all Kṛṣṇa Himself, but manifested separately for His pastimes (*vilāsa*). They are *bheda* and *abheda*—different and nondifferent. This is called *acintya-bhedābheda-tattva*.

Vadanti tat tattva-vidas, tattvaṁ yaj jñānam advayam, brahmeti paramātmēti, bhagavān iti śabdyate. Kṛṣṇadāsa Kavirāja is explaining who Kṛṣṇa is. Please read from Swāmī Mahārāja's purport.

Devotee reads:

⁹ *Caitanya-caritāmāta* [Ādi 5.123] explains that Baladeva expands as the *āsana* (seat), *vasana* (cloth), *jāra* (vehicle or chariot), *pādukā* (wooden shoes or sandals), *chatra* (umbrella), *cāmara* (fan), *upavit* (sacred thread), *ṣayyā* (bed), and *busana* (ornaments) of Kāñēa or Viñēu. Because *bhaktas* are manifestations of Baladeva Prabhu, they can also serve Kāñēa in these ways.

Text: Learned transcendentalists who know the Absolute Truth say that it is nondual knowledge and is called impersonal *brahman*, localized Paramātmā and the Personality of Godhead.

Purport: This Sanskrit verse appears as the eleventh verse of the First Canto, Second Chapter, of *Śrīmad-Bhāgavatam*, where Sūta Gosvāmī answers the questions of the sages headed by Śaunaka ṛṣi concerning the essence of all scriptural instructions. *Tattva-vidah* refers to persons who have knowledge of the Absolute Truth. They can certainly understand knowledge. (*Cc. Ādi 2.1*)

Śrīla Nārāyaṇa Mahārāja: Nārada, Vedavyāsa, Brahmā, Śaṅkara, and Śukadeva Gosvāmī are all *tattva-vid*; they know the essence of the Vedic scriptures.

Devotee continues reading:

They can certainly understand knowledge without duality because they are on the spiritual platform. The Absolute Truth is known sometimes as *brahman*, sometimes as Paramātmā and sometimes as Bhagavān. Persons who are in knowledge of the truth know that one who tries to approach the Absolute simply by mental speculation will ultimately realize the impersonal *brahman*, and one who tries to approach the Absolute through *yoga* practice will be able to realize Paramātmā, but one who has complete knowledge and spiritual understanding realizes the spiritual form of Bhagavān, the Personality of Godhead.

Devotees of the Personality of Godhead know that Śrī Kṛṣṇa, the son of the King of Vraja, is the Absolute Truth. They do not discriminate between Śrī Kṛṣṇa's name, form, quality and pastimes. One who wants to separate the Lord's absolute name, form and qualities must be understood to be lacking in absolute knowledge. A pure devotee knows that when he chants the transcendental name Kṛṣṇa, Śrī Kṛṣṇa is present as transcendental sound. . . .

Śrīla Nārāyaṇa Mahārāja: Yes. One thing you can remember:

*yāha, bhāgavata paḍa vaiṣṇavera sthāne
ekānta āśraya kara caitanya-carāṇe*

“If you want to understand *Śrīmad-Bhāgavatam*,” he [Svarūpa Dāmodara] said. “You must approach a self-realized Vaiṣṇava and hear from him. You can do this when you have completely taken shelter of the lotus feet of Śrī Caitanya Mahāprabhu.” [Cc. *Antya* 5.131]

Do not try to know about spiritual life only from books. Everything is in *Vedānta*, *Śrīmad-Bhāgavatam*, *Caitanya-caritāmṛta*, and in the books of Swāmījī; but the knowledge is under lock and key—a very powerful lock and key. Because we are not so qualified, we will not understand the meaning simply by reading. *Yāha, bhāgavata paḍa vaiṣṇavera sthāne*. There are two types of *bhāgavata*—*grantha-bhāgavata* (*śāstra*) and *bhakta-bhāgavata* (Vaiṣṇavas). The *grantha-bhāgavata* is under lock and key, and the realized soul, *bhakta-bhāgavata*, will reveal its meanings.

By reading *Caitanya-caritāmṛta*, *Śrīmad-Bhāgavatam*, and Swāmī Mahārāja’s books in the association of superior devotees, we can know their meaning and experience the ocean of *rasa* contained within them. Without the help of an advanced Vaiṣṇava, one may read these books many times and, as we have seen, still fall down. Why? Without proper association, one is unable to take the essence.

Go to a *bhakta-bhāgavata*. They are more merciful than *Śrīmad-Bhāgavatam*, and under their guidance we can realize the mercy of *Śrīmad-Bhāgavatam* and Śrī Kṛṣṇa. Otherwise, it is not possible.

Try to listen attentively and take this into your heart. Those who know this *tattva*, like Nārada, Vyāsa, Śaṅkara, Sanaka, Sanandana, Sanātana, Śrīla Rūpa Gosvāmī, etc., have concluded that nothing is separate

from Kṛṣṇa. Nothing is independent (*svādhīna*). This is called *advaya-jñāna-tattva*, and it is an essential fundamental truth.

Everyone is subordinate to Kṛṣṇa—Baladeva and all other incarnations, all demigods and all living entities down to the ants and grass. *Māyā* is also subordinate. The only one fundamental truth is Śrī Kṛṣṇa, and all others are subordinate to Him. Is there a living entity in this world who is independent, in this or any other universe, or even in Vaikuṅṭha or Goloka Vṛndāvana? No—only Kṛṣṇa is independent. All that we see is a manifestation of His power (*kriyā-śakti*). Śrīmatī Rādhikā is the power of Śrī Kṛṣṇa, and Lakṣmī-devī is the manifestation of Śrīmatī Rādhikā. We *jīvas* in this material world are also in Kṛṣṇa, and this is called unity in diversity.

Those who are *tattva-vit* see this fundamental truth: that the Absolute Truth is Kṛṣṇa. Śrīla Kṛṣṇadāsa Kavirāja quotes this verse from *Śrīmad-Bhāgavatam* [1.2.11]. Those with *jñāna* see this Absolute Truth as *brahman*. What is that *brahman*? It is merely the perverted reflection of the rays of Kṛṣṇa's toenail. It is without form, qualities or pastimes. Paramātmā is a part of Kṛṣṇa's *sat* and *cit* potency. He is a small fraction of Kṛṣṇa; He is not independent.

So Kṛṣṇa is called *advaya jñāna paratattva*. Everything is in Him.

*ete cāṁśa-kalāḥ puṁśaḥ
kṛṣṇas tu bhagavān svayam
īndrāri-vyākulaṁ lokān
mṛdayanti yuge yuge*

All of the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Sri 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. (*Bhāg.* 1.3.28)

Śrī Kṛṣṇa is that Supreme Personality of Godhead, the Supreme Personality of Absolute Truth. *Śrīmad-Bhāgavatam* and other *śāstras* confirm this verse from *Brahma-saṁhitā*:

*īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ
anādir ādir govīndaḥ sarva-kāraṇa-kāraṇam*

There are many personalities possessing the qualities of Bhagavān, but Kṛṣṇa is the supreme because none can excel Him. He is the Supreme Person, and His body is eternal, full of knowledge and bliss. He is the primeval Lord Govinda and the cause of all causes. (*Brahma-saṁhitā* 5.1)

His manifestation is Baladeva Prabhu in Vraja. Baladeva Prabhu is nondifferent from Kṛṣṇa. Only the color is different—one white, one black.

From Baladeva Prabhu, Mūla Saṅkarṣaṇa, Mahā Saṅkarṣaṇa, Mahā-Viṣṇu (who is also known as Kāraṇodakaśāyī Viṣṇu), Garbhodakaśāyī Viṣṇu, Kṣīrodakaśāyī Viṣṇu, and Śesa have manifested. So Kṛṣṇa, the Supreme Personality of the Absolute Truth, advents as Śrī Caitanya Mahāprabhu, and His supreme power, Śrīmatī Rādhikā, comes as Śrī Gadādhara Paṇḍita.

After Śrī Kṛṣṇa's pastimes at the end of Dvāpara-yuga were completed and He returned to His *aprakāṭa* (unmanifest) Goloka Vṛndāvana, He began to think of the pure devotion that He wanted to distribute, even to the trees and creepers. Only Kṛṣṇa would be able to give this. The *yuga-dharma*, the religious principles for each age, can be given by Mahā-Viṣṇu (Advaita Ācārya)—and this is His function—but He cannot give *kṛṣṇa-prema*. Baladeva Prabhu also never gives it. He leaves it for Kṛṣṇa to distribute. That very Kṛṣṇa, who can give love and devotion to all, took the mood and color of Śrīmatī Rādhikā and became Śrī Gauracandra. Why did He do this? Because His mercy is unparalleled

and causeless. As the ocean of *rasa*, He wanted to taste the fulfillment of His three desires and also bestow that *kṛṣṇa-prema*, which had not been distributed to the *jīvas* since the previous day of Lord Brahmā.

*anarpita-carīm cirāt karuṇayāvatirnah kalau
samarpayitum unnatojjvala-rāsām sva-bhakti-śrīyam
harīḥ purāṭa-sundara-dyuti-kadamba-sandīpitāḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanāḥḥ*

May that Lord, who is known as the son of Śrīmatī Śacī-devī, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in the age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service. (Cc. Ādi 1.4)

The meaning of this *śloka* is deep, and the complete causeless mercy of Śrī Caitanya Mahāprabhu is within it. You should understand the essence of this *śloka* and become very beautiful, qualified devotees. Without understanding this properly, chanting Hare Kṛṣṇa alone will not be sufficient to receive the Lord's full mercy. By understanding this *śloka* the quality of your chanting will enhance. With a clear understanding of this *śloka* and its mood, we can focus internally while chanting—otherwise we will not be able to do so. *Māyāvādīs* also chant Hare Kṛṣṇa, but they go to hell. *Karmīs* also chant, but with the desire to increase money, name and fame. But one who chants under the guidance of a highly qualified *guru* or Vaiṣṇava will develop a high-class, superlative quality of chanting. Otherwise, this name will fulfill your material desires, but *bhakti* will not come. Try, therefore, to understand the essence of these instructions.

THE PURPOSE OF LORD CAITANYA'S DESCENT

We shall continue our reading from *Caitanya-caritāmṛta*, Third Chapter, which explains who Śrī Caitanya Mahāprabhu is, and how and why He came to this world. Śrīla Kṛṣṇadāsa Kavirāja tells us that Caitanya Mahāprabhu, Śacīnandana Gaurahari, is Kṛṣṇa Himself, Svayam Kṛṣṇa. He is not only Bhagavān, but Svayam Bhagavān,¹⁰ Vrajendra-nandana Kṛṣṇa. This Kṛṣṇa is eternally situated with all His attributes and with His power, which is personified in the form of Śrīmatī Rādhikā. Even if the sun could be separated from its heat and light, Rādhā and Kṛṣṇa can never be separated.

Kṛṣṇa played in Vṛndāvana for ten years. He took birth in Mahāvana Gokula and played there for His first few years. Then both His family and Rādhā's family moved to Vṛndāvana, where They enjoyed unlimited pastimes. The place Nanda Bābā's family stayed at is called Chatikara, and Vṛṣabhānu Mahārāja stayed at Ra. They then moved to Kāmyavana, then Khelanvana, and finally to Nandagāoṅ Gokula and Varṣānā, respectively. In each dwelling place They made a new village, and so Their villages were always side by side. Rādhā and Kṛṣṇa met at these places and eternally performed Their topmost pastime of *rāsa-līlā*, as well as other pastimes, there.

¹⁰ Svayam Bhagavān means the original form of Godhead, from whom all other incarnations emanate.

When Kṛṣṇa comes to this world, the whole of Vraja comes with Him: His associates, the Yamunā River, Govardhana Hill, Bhāṇḍīravana forest, and the entire eighty-four *krośas* of Vṛndāvana. He comes once in a day of Brahmā, in order to taste the five *rasas* of His pastimes—*śānta*, *dāsyā*, *sakhyā*, *vātsalyā*, and *mādhuryā*. Although He enjoys these *rasas*, He still has three unfulfilled desires; to fulfill these is the essential reason for His appearance as Caitanya Mahāprabhu. Also, because He is an ocean of causeless mercy and an ocean of *rasa*, He wanted to sprinkle drops of special mercy on the *jīvas*, so that they would come to Him and serve Him forever.

Devotee reads:

In this chapter of the epic *Caitanya-caritāmṛta*, Kṛṣṇadāsa Kavirāja Gosvāmī has stressed that Lord Caitanya appeared for three principal purposes of His own. The first purpose was to relish the position of Śrīmatī Rādhārāṇī, who is the prime reciprocator of transcendental love of Śrī Kṛṣṇa. Lord Kṛṣṇa is the reservoir of transcendental loving transactions with Śrīmatī Rādhārāṇī. The subject of those loving transactions is the Lord Himself, and Rādhārāṇī is the object. Thus the subject, the Lord, wanted to relish the loving mellow in the position of the object, Rādhārāṇī.

The second reason for His appearance was to understand the transcendental mellow of Himself. Lord Kṛṣṇa is all sweetness. Rādhārāṇī's attraction for Kṛṣṇa is sublime, and to experience that attraction and understand the transcendental sweetness of Himself, He accepted the mentality of Rādhārāṇī.

The third reason that Lord Caitanya appeared was to enjoy the bliss tasted by Rādhārāṇī. The Lord thought that undoubtedly Rādhārāṇī enjoyed His company and He enjoyed the company of Rādhārāṇī, but the exchange of transcendental mellow between the spiritual couple was more pleasing to Srimati Rādhārāṇī than to Śrī

Kṛṣṇa. Rādhārāṇī felt more transcendental pleasure in the company of Kṛṣṇa than He could understand without taking Her position, but for Sri Kṛṣṇa to enjoy in the position of Śrīmatī Rādhārāṇī was impossible because that position was completely foreign to Him. Kṛṣṇa is the transcendental male, and Śrīmatī Rādhikā is the transcendental female. Therefore, to know the transcendental pleasure of loving Kṛṣṇa, Lord Kṛṣṇa Himself appeared as Lord Caitanya, accepting the emotions and bodily luster of Śrīmatī Rādhārāṇī.

Lord Caitanya appeared to fulfill these confidential desires and also to preach the special significance of chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare / Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, and to answer the call of Advaita Prabhu. These were secondary reasons.

Śrī Svarūpa Dāmodara Gosvāmī was the principal figure among Lord Caitanya's confidential devotees. The records of his diary have revealed these confidential purposes of the Lord. These revelations have been confirmed by the statements of Śrīla Rūpa Gosvāmī in his various prayers and poems.

This chapter also specifically describes the difference between lust and love. The transactions of Śrī Kṛṣṇa and Śrīmatī Rādhikā are completely different from material lust. Therefore the author has very clearly distinguished between them. (Cc. Ādi 4 intro.)

Śrīla Nārāyaṇa Mahārāja: While Śrī Kṛṣṇa was thinking how to fulfill His desires, the time came in Kali-yuga to preach the *yuga-dharma*, the religion of the age. At the same time, Advaita Ācārya came to prepare a platform for the descent of Kṛṣṇa and His associates. Advaita Ācārya wanted to give *kṛṣṇa-prema*, but He could not—because this was not the function of Mahā-Viṣṇu. This was not even possible for Rāma, Nṛsimha, Kalki, Vāmana, or Paraśurāma. All of these *avatāras* could establish the *yuga-dharma*, but they could not give to plants, animals, creepers, or anyone what Svayam Bhagavān, Vrajendra-nandana Śrī Kṛṣṇa, could give—

prema-bhakti.

Baladeva Prabhu can give this special *prema*, but does not. He reserves it for Kṛṣṇa to give and He Himself simply assists. Similarly, in the pastimes of Caitanya Mahāprabhu, Nityānanda Prabhu can also distribute that special *kṛṣṇa-prema*, *mādhurya-prema*, but He never does. He leaves it for Śrī Caitanya Mahāprabhu and His associates, like Svarūpa Dāmodara, Rāya Rāmānanda, Rūpa Gosvāmī, Raghunātha Go-svāmī, Sanātana Gosvāmī and others like them. Nityānanda Himself distributes general *prema*.

So there are four reasons for Śrī Caitanya Mahāprabhu's appearance—two external and two internal. The external reasons were: firstly, to establish *yuga-dharma*, and secondly, to satisfy Advaita Ācārya who, offering *tulasī* leaves, called for Kṛṣṇa to descend.

By His love, Advaita Ācārya induced Kṛṣṇa to come to this world. If any devotee takes very soft leaves of *tulasī*, with a *mañjarī* in the middle, and offers it to Śrī Kṛṣṇa, while weeping and praying to Him, Kṛṣṇa will not be able to refuse that devotee. He will have to leave Goloka Vṛndāvana and at once come to him. To inspire Kṛṣṇa to hear us, we should also worship *tulasī* daily, as Advaita Ācārya has done. By this method we can certainly please Kṛṣṇa, even if we are unable to please Him in any other way. By this method Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu and all Their associates will enter our hearts.

Actually, Caitanya Mahāprabhu, Śacīnandana Gaurahari, is Kṛṣṇa Himself, and Nityānanda is Baladeva Prabhu. Through *sañkīrtana*, the *yuga-dharma*, Śrīman Mahāprabhu bestowed His *prema* to all types of living entities. Even Kṛṣṇa could not have induced the forest inhabitants to chant and dance as Caitanya Mahāprabhu did. Serpents, elephants, tigers, she-goats—everyone became inspired by Śrī Caitanya Mahāprabhu. He sang, “Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, Kṛṣṇa,

Kṛṣṇa, Kṛṣṇa, Kṛṣṇa *he*. Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, *rakṣa mām*. Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, *pāhi mām*. Rāma Raghava, Rāma Raghava, Rāma Raghava, *rakṣa mām*. Kṛṣṇa Keśava, Kṛṣṇa Keśava, Kṛṣṇa Keśava, *pāhi mām*." At this time, Śrīman Mahāprabhu was not in His external senses. He was weeping and sometimes rolling on the ground. Overwhelmed, all the animals, creepers and trees began to chant along with Him.

So, Śrī Caitanya Mahāprabhu distributed this rare *prema*, which He did not even give to Brahmā, Śaṅkara, Uddhava and Nārada, to all who came to Him. He made serpents into Vraja serpents, deers into Vraja deers, and cows into Vraja cows. After receiving Caitanya Mahāprabhu's mercy, they all developed intense affection for Kṛṣṇa.

When Kṛṣṇa came to this world He was also merciful, but He gave *kṛṣṇa-prema* according to the quality of the devotee's surrender and devotional practice—not less, not more, but in the same quantity, like a scale.

*ye yathā mām prapadyante
tāms tathaiva bhajāmy aham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ*

As all surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Pṛthā. (Bg. 4.11)

An analogy may be given about a pot. This pot represents our qualification for *kṛṣṇa-prema*. When Śrī Kṛṣṇa was present, He never gave a pot to anyone. He said, "Oh, bring your pot. According to the type and size of your pot, I will give you that much *prema*."

Without your qualification, Kṛṣṇa will not give you *prema*. If you have committed many offenses, He will not give *prema*. But Śrī Caitanya Mahāprabhu is giving the pot—and the *prema*. He and Nityānanda Prabhu are so

merciful. They have no scale at all. Because Caitanya Mahāprabhu, Śacīnandana Gaurahari, is the son of Śacīdevī, He is so merciful that whoever comes to Him receives His mercy. Without a scale He says, “Come on, come on. Do you have a pot?” “No, I have no pot. No qualification.” “Oh, alright then. I will give you the pot and also this nectar, *kṛṣṇa-prema*.”

Śrī Caitanya Mahāprabhu gave *prema* to so many, but this is only a secondary reason for His appearance. The primary cause for Kṛṣṇa’s descent as Śrī Caitanya Mahāprabhu was to taste the three moods of Śrīmatī Rādhikā, which only She could taste. He therefore borrowed Her internal mood and beauty, and became *tadātmā* with Her. *Tadātmā* means 'oneness'. For example, when iron is placed in fire it can burn. Iron does not burn; only fire has this power. But, when placed in fire, the iron becomes *tadātmā* with it, and can therefore also burn. Similarly, Śrī Kṛṣṇa became *tadātmā* with Śrīmatī Rādhikā, and forgot that He is Kṛṣṇa.

When Caitanya Mahāprabhu met Rāya Rāmānanda at Godāvarī, He learned *rasa-tattva* from him. Rāya Rāmānanda is Viśākhā, and Caitanya Mahāprabhu is Kṛṣṇa. Kṛṣṇa, in the form of Śrī Caitanya, made Śrīmatī Viśākhā-devī His *guru*, to help Him develop the mood and beauty of Rādhā. After that, Kṛṣṇa, as Caitanya Mahāprabhu, became *mahābhāva-rasarāja-svarūpa*. Without accepting Viśākhā as His *guru*, this would not have been possible. So, after meeting with Rāya Rāmānanda, Śrī Caitanya tasted these three moods in the Gambhīrā at Jagannātha Purī. He is therefore very grateful to Viśākhā and also to Lalitā. Without their help Kṛṣṇa cannot taste Rādhikā’s three moods.

Because Śrī Caitanya Mahāprabhu is Kṛṣṇa, He can distribute *vraja-prema*, especially *parakiya-bhāva* (love between a paramour and the beloved). This is called *unnatojjvala-rasa*. *Unnata* means 'highest', and *ujjvala* means 'brilliantly shining'. *Rasa* means the mellow of a specific relationship with Kṛṣṇa.

The brilliance of *unnatojjoala-rasa* is unparalleled. All of our *ācāryas* in the Gauḍīya *sampradāya* have come to this world to teach this. They did not come to taste what Śrī Caitanya Mahāprabhu came to taste, but to distribute this same *rasa* which Mahāprabhu came to distribute. The distribution of *unnatojjoala-rasa* is the main reason, but not the foremost supreme reason, for Śrī Caitanya Mahāprabhu's advent. It is the second internal reason. The first was to taste Rādhā's mood, and the second internal reason was to distribute the service to that mood. He wanted to distribute that *prema*, which is rare even for Brahmā, Śaṅkara and Nārada, upon the *jīvas*. This is Śrī Caitanya Mahāprabhu's mission and can only be done by the power of Kṛṣṇa in the form of Caitanya Mahāprabhu.

Similarly, all our *ācāryas*—like Rūpa Gosvāmī, Sanātana Gosvāmī, Jīva Gosvāmī, Raghunātha dāsa Gosvāmī, Kṛṣṇadāsa Kavirāja, Viśvanātha Cakravartī Ṭhākura, Śyāmānanda Prabhu, Narottama dāsa Ṭhākura, Śrīnivāsa Ācārya, Bhaktivinoda Ṭhākura, Bāladeva Vidyābhuṣaṇa, Śrīla Prabhupāda Bhaktisiddhānta Sarasvatī Ṭhākura, Śrīla Bhaktiprajñāna Keśava Gosvāmī Mahārāja, and Śrīla Bhaktivedānta Swāmī Mahārāja—have not come *only* to preach the glories of chanting the holy name. This can also be done by the associates of Mahā-Viṣṇu. Try to understand this point. The expansions or manifestations of Mahā-Viṣṇu, like Advaita Ācārya, can preach and distribute the holy name, but They cannot preach *vraja-prema* through *nāma-prema-saṅkīrtana*. There is a vast difference between the *nāma-saṅkīrtana* of this Kali-yuga and that of other Kali-yugas. This is a specialty of Śrī Caitanya Mahāprabhu, His followers and associates.

Incarnations of Mahā-Viṣṇu—like Advaita Ācārya and associates like Sanaka, Sanandana, Sanātana, Sanat Kumāra, Viśvaksena, and all the associates of Viṣṇu—can perform and establish *nāma-saṅkīrtana* and *yuga-dharma*, but that *nāma-saṅkīrtana* will not give *kṛṣṇa-*

prema, vraja-prema. The *nāma-saṅkīrtana* of Śrī Caitanya Mahāprabhu and His associates has a special power that can give this. *Unnatojjoala-rasa* is the special mood of Śrīmatī Rādhikā. It can be tasted by Kṛṣṇa as Caitanya Mahāprabhu, but cannot be distributed.

What then did Śrī Caitanya Mahāprabhu give? He did give *unnatojjoala-rasa*, but *unnatojjoala-rasa* is of two kinds: *kāmātmikā* (which He tasted) and *tat-tad-bhāvecchātmikā* (which He distributed). *Kāmātmikā* is the mood of Śrīmatī Rādhikā, Lalitā, Viśākhā and the other eight principal *gopīs*, and all other *gopīs* like them.

Śrīmatī Rādhikā has five kinds of *sakhīs* (*gopī* friends): *sakhī*, *nitya-sakhī*, *prana-sakhī*, *priya-sakhī* and *priya-narma-sakhīs*. *Priya-narma-sakhīs* are also known as *parama-preṣṭha-sakhīs*.¹¹

- 1) *Sakhīs*—Daniṣṭhā is an example. These *sakhīs* love and serve Śrīmatī Rādhikā and Kṛṣṇa, but they are slightly more inclined towards Kṛṣṇa.
- 2) *Nitya-sakhīs* and 3) *prana-sakhīs*—The only two kinds of *sakhīs* who are in the category of *tat-tad-bhāvecchātmikā*. It is their service that Śrī Caitanya Mahāprabhu ultimately came to give the *jīvas*. These *sakhīs* serve both Śrī Śrī Rādhā and Kṛṣṇa, with a tendency to favor Śrīmatī Rādhikā and render service to Her. They obey only Her. The *prana-sakhīs*, like Rūpa mañjarī and Rati mañjarī, being even more intimately connected with Her, are naturally the leaders of the *nitya-sakhīs*.
- 4) *Priya-sakhīs* and 5) *priya-narma-sakhīs*—Lalitā and Viśākhā are examples. Among the *sakhīs*, the *priya-sakhīs* and the *priya-narma-sakhīs* are most dear, and

¹¹ It is said that the *gopīs* are divided into five groups, namely the *sakhīs*, *nitya-sakhīs*, *prāṇa-sakhīs*, *priya-sakhīs* and *parama-preṣṭha-sakhīs*. All these fair complexioned associates of Çrēmatī Rādhārāṇī, the Queen of Vāṇḍāvana-dhama, are expert artists in evoking erotic sentiments in Kāñḍā. The *parama-preṣṭha-sakhīs* are eight in number, and in the ecstatic dealings of Kāñḍā and Rādhā they side sometimes with Kāñḍā and at other times with Rādhārāṇī, just to create a situation in which it appears that they favor one against the other. That makes the exchange of mellows more palatable. (Cc. Ādi 4.217)

they both serve *yugāla-kīśora*, the divine youthful couple, but with a slight tendency towards Śrīmatī Rādhikā. Both these *sakhīs* have so much power that they can sometimes chastise Rādhikā and at other times chastise Kṛṣṇa.

The difference between the *nitya* and *prana sakhīs*, and the *priya* and *priya-narma sakhīs* is that the *nitya-sakhīs* and *prana-sakhīs* are called *mañjarīs*. They do not do anything for their own personal relationship with Kṛṣṇa. They do everything for Śrīmatī Rādhikā. They have no desire to taste anything for themselves. This *bhāva*, which is called *tat-tad-bhāvecchātmikā*, is also *unnatojjovala-rasa*. It is this type of *unnatojjovala-rasa* that Śrī Caitanya Mahāprabhu came to distribute. This is a very high topic and I am speaking it for only a very few, rare persons.

One may ask why I am speaking about it at all. In this *śloka* it is explained that to do *sādhana* we must first be clear about our objective. For example, if we want money, we may have to serve the government, get a job, or do business. If you do not do business, you might steal; and if you are not expert in stealing, you might get a group of dacoits and forcefully attack with swords like the *āsuras* (demons). Śrī Kṛṣṇa also forcefully attacked Bhīsmaka's kingdom, where *lākhās* and *lākhās* of kings and their armies waited in full force to protect Rukmiṇī from Kṛṣṇa. But Kṛṣṇa, like a lion entering a group of jackals, took Rukmiṇī on His chariot and rode to Dvārakā where He married her.

If someone's goal is to accumulate money and if, by begging, he doesn't get it, he will get it by hook or by crook. Standing outside a sweet shop a dog will drool as he watches people eat *rasagullā* and *rasamalai*. He will not enter the shop, which the owner guards with a stick, but runs to lick from the leaf cups when they have been thrown away. And while he is licking the cups, he will try to guard them from any other dog in the vicinity.

Similarly, in spiritual life our objective should first be fixed, and then we can decide how to achieve it. This practice is called *sādhana* and the goal is called *sādhya*. Without the *sādhya* one cannot determine his *sādhana*. This is why Kṛṣṇadāsa Kavirāja presents the *sādhya* in the first *śloka* after the *maṅgalācaraṇa* of Śrī Caitanya-caritāmṛta (Ādi 1.4).

Is your objective to accept what Śrī Caitanya Mahāprabhu came to give—that *vraja-prema*, that *unnatojjoala-bhāva*? If it is, then come to me. You should go to the school of Śrīla Rūpa Gosvāmī, read all the Gosvāmī's literature, and learn how to develop greed for it. There are no rules and regulations for how this greed will come. By associating with and hearing from a bona fide Vaiṣṇava, greed can come. By *śāstric* arguments alone, this greed will not come.

A very ordinary, ugly, deformed, and poor person may see Princess Diana of England. He may have some greed to make her his wife. Although to make her his wife is absurd, to have this greed, no wealth, no qualification is required. Greed cannot be controlled. Spiritual greed is acquired by hearing. Hearing about what? The beauty of Śrī Kṛṣṇa and the affection of the *gopīs* for Him as described by Śrīla Rūpa Gosvāmī. *Śrīmad-Bhāgavatam* also describes how Kṛṣṇa was controlled by the *gopīs*, praying to place His head on Their feet and beg for mercy.

By hearing the topics of *Caitanya-caritāmṛta* and the books of Śrīla Rūpa Gosvāmī from a pure devotee, a greed may come whether one is otherwise qualified for it or not, whether one is a pure devotee or not. When greed comes, one becomes qualified to choose his means of practice (*sādhana*). He immediately achieves *ruci* and gallops toward his goal.

Those who practice *sādhana-bhajana* of Kṛṣṇa out of fear of going to hell are practicing what is called *vaidhī-bhakti-pravṛtti*. Practicing because greed has arisen in the heart is called *rāgānuga*.

There is a difference between *rāgātmikā* and *rāgānuga* devotees. Those in this world who have *rāga* (attachment), and who are just reaching the stage of *bhāva*, are *rāgānuga*. And those devotees who have not reached this stage, but who are developing some greed (*rāgānuga-pravṛtti*), will eventually be qualified to practice *rāgānuga-bhakti*. They are not practicing *rāgānuga* yet, but they are approaching it. Śrī Caitanya Mahāprabhu came only to give this greed; and to those who already have greed, to give them *bhāva*; and to those who have *bhāva*, to give them *prema*. What kind of *prema* does He give? Not Śrīmatī Rādhā's mood. Not *unnatojjvala-kāmātmikā-bhāva*, but *unnatojjvala-tat-tad-bhāvecchātmikā*. Try to understand. Although all of you will not understand, try to understand. After ten years or twenty years, or in a future life, by being in the association of *unnata* (elevated) Vaiṣṇavas you can realize something. I am also trying to develop this greed. I am not a *rāgānuga* Vaiṣṇava but I pray that in this life, or if I am not qualified, then in a thousand lives from now, that I may receive the mercy of a *rāgānuga* Vaiṣṇava. I want nothing other than this—nothing else. I don't mind dying, but I do mind taking water from anywhere other than Keśi-ghāṭa or Mānasa-gaṅgā-ghāṭa—or any *ghāṭas*, or bathing places of the *gopīs*—*tat-tad-bhāvecchātmikā-gopīs*.

Now I will explain the *mūla-śloka*:

*anarpita-carīm cirāt karuṇayāvatīrṇah kalau
samarpayitum unnatojjvala-rāsām sva-bhakti-śriyam
hariḥ purāṭa-sundara-dyuti-kadamba-sandīpitah
sada hṛdaya-kandare sphuratu vaḥ śacī-nandanahh*

May that Lord, who is known as the son of Śrīmatī Śacī-devī, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in the age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of

the mellow taste of His service. [Cc. *Adi* 1.4]

This *śloka* is from the *maṅgalācaraṇa* of Śrīla Rūpa Gosvāmī's *Vidagdha-mādhava*. Śrī Caitanya Mahāprabhu inspired Rūpa Gosvāmī in Prayāga to fulfill His desire to distribute *unnatojjvala-parakiya-bhāva* and, along with this, to distribute knowledge to the *jīvas* about what Śrī Caitanya Mahāprabhu tasted. This *bhāva* is unparalleled even in Goloka Vṛndāvana, what to speak of this world. This *prema* is the *nitya-dharma* (eternal religion) of all living entities—not just those in human bodies.

If a husband who has affection for his wife sees that his wife has affection for another man, he will be upset. Similarly, if the wife knows that her husband internally loves someone else, she will be upset. Either way, their whole life together will be upset. We see this relationship between husband and wife, lover and beloved, not only in humans, but creatures, creepers and trees. Without this love one cannot live.

The perverted reflection of *prema* is the desire to satisfy the body, and this is called *kāma* (lust). Because it is not pure, it will cause pain, suffering and problems. In this world it is seen that a man cannot fully satisfy any woman and vice versa. After one month, two months, or one or two days, he or she will look for someone else. Because of lust we are imprisoned in the material world, seeking satisfaction in wife, husband, children, mother, father, friends and worldly objects. And Kṛṣṇa arranges for us to taste the result of material attachment and lust.

When Rāma came with Sītā, He taught us the result of lust. Sometimes a husband becomes controlled by his wife's lust. When Rāma, Sītā and Lakṣmaṇa were in the jungle, the demon Maricī came in the shape of a golden deer. Sītā saw him and told Rāma, "I want this deer. You can catch it alive, or You can shoot it and bring his skin." Lakṣmaṇa warned Rāma not to follow the deer. "He is actually a demon, and he will cause You many problems. Don't go. Disobey Your wife." Although

Rāma is Bhagavān Himself and is therefore not controlled by *māyā*, He is showing what can happen when a man comes under the control of a woman. Rāma said, "I must carry out the order of My wife, even if the deer is a demon."

Rāma went after the deer and, as a result, He had to leave Sītā twice. Finally, He left her forever, only due to others doubting her purity after her being with Rāvaṇa for some days. She was pure, but because others doubted, Rāma had to follow them. He sent her into the forest and lamented deeply. Although He lived in a royal palace and Sītā lived in the forest in the *āśrama* of Valmiki, sleeping on a grass mat and cutting wood for cooking, it was Rāma who repented. "I have sent Sītā to the jungle, so I will also live as a renunciate and not taste any pleasures." He stayed alone in His palace, sleeping on a mat on the floor. Sītā slept easily. Rāma could not. He would always weep, "Sīte, Sīte, Sīte, I have made a mistake by trying to satisfy my subjects." Sītā was consoled by Vālmiki, but there was no one to console Rāma, no one to wipe His tears. So He wept constantly, and one who knows the heart of Rāma will also weep bitterly.

Once, Rāma performed a *rājāsuya-yajña* (sacrifice) on the bank of the river near Naimiṣāraṇya. All of His subjects, including His mothers, brothers, monkeys (including Hanumān and Sugrīva), and Vibhīṣaṇa etc., were assembled there. The *yajña* would be conducted from early morning to ten o'clock, and in the middle of the day all assembled to hear *kathā* from the *Purāṇas*.

One day the twin sons of Rāma and Sītā, Lava and Kuśa, arrived in that assembly. They were eight or nine years old, very beautiful, and closely resembling Rāma Himself. No one knew who they were or from where they had come. Playing a *vīṇā*, they began to recite the *Rāmayaṇa* that they had heard in the *āśrama* of Vālmiki. They sang in such a marvelously melodious tune, as with a *vīṇā*, where high sounds trembled down to low

ones in a *rāga* suitable for *karuṇa-rasa* (spiritual lamentation). The tune was so sweet that all present were stunned in pindrop silence as they sang the pastime, where Sītā, Rāma, and Lakṣmaṇa in the dress of *sannyāsīs* left Ayodhyā for the forest under the order of Kaikeyī—and where Daśaratha, lamenting, “Ha Rāma! Ha Rāma!” died immediately.

As Lava and Kuśa sang, Rāma, Lakṣmaṇa, Bharata, Kaikeyī, Hanumān, Sugrīva and the entire audience were moved and wept bitterly, as if the pastime was taking place before their eyes.

As the day drew to a close, Rāma sent Lakṣmaṇa to give Lava and Kuśa a donation of a pot of golden coins, fine silken cloth and golden ornaments. Lakṣmaṇa descended from His throne and called, “My dear boys, please tell Me your father’s name and where you are from. Lord Rāma wants to know your identity.”

The boys first became silent and then said, “You know the *Vedas*. You are a learned person, You must therefore know that it is not proper etiquette to inquire from a *brāhmacārī* or *sannyāsī* about their father and mother, wife, daughters or sons. We are two *brāhmacārīs*. You may therefore inquire about the name of our Gurudeva, the whereabouts of our *āśrama*, or request us to speak *hari-kathā*. We are disciples of Vālmīki.”

Lakṣmaṇa became silent and felt ashamed that He had asked this question. “Please accept these golden pots containing jewels and golden ornaments.”

The boys replied, “We are simple *brāhmacārīs*. What use do we have of such opulent gifts? We eat fruit and without the use of a vessel we drink water from our hands. Please return these gifts to Rāma, who is a king and has use for them.”

Lava and Kuśa returned to their mother, who had been anxiously waiting for them. Taking the boys in her arms, one in her left, the other in her right, she caressed them and asked, “O sons, why have you come home so late today?”

“Today, mother, we went far away to the assembly of a king.” They did not know the king’s name. “There we sang the pastimes of Sītā and Rāma. We don’t know why, but everyone present was weeping—the king Himself, His brother, and even the monkeys. While there, we saw something very unusual: a golden statue that looked exactly like you—the same face and same beauty—but whereas you speak, this statue did not.”

Sītā began to weep bitterly but could not explain to Lava and Kuśa Rāma’s banishment of Her.

The next day, Rāma said to Valmiki, “I know Sītā is staying in your *āśrama*. Immediately bring her to Ayodhyā. I can’t live without her.”

The next day, Sītā arrived in Ayodhyā. Looking down at the ground as she walked, and with Lava and Kuśa holding her hands, they followed Vālmiki and silently entered Rāma’s kingdom, wondering what was going to happen. Rāma, Lakṣmaṇa, Hanumān, Kauśalyā and others eagerly gazed at the sight of Sītā returning to Ayodhyā. They assumed that the two boys must be the sons of Rāma. Because they were so beautiful, they could be the sons of no other.

Rāma spoke to Sītā, “I want proof that you are pure, that you have never been touched by Rāvaṇa.”

Sītā responded in a mild voice with honor for Rāma, “Do You not accept the proof of my purity from Daśaratha Mahārāja and Agnideva? I will now give you proof.” And she prayed, “O Pṛthivī, you are my mother. If I am pure, if I have never known anyone except Rāma, if my heart has never been attracted even for a moment to someone else, please open and take me in your lap.” She said this three times. At once the earth divided in two and a beautiful golden chariot appeared. Pṛthivī-devī took Sītā on her lap and the earth closed.

Rāma immediately jumped up crying, “Sīte! Sīte! Sīte! You have left Me! O mother-in-law, Pṛthivī-devī, return My Sītā or I will shoot you and break you into pieces. I want to see Sītā at once!”

Vālmiki appeared and said, “Rāma, don’t be so distressed. You should go to Sītā. She is waiting for You.”

So Rāma is showing the world the result of lust. “Don’t do as I have done, or there will be so many problems.” To be happy, try to attain pure love for Kṛṣṇa. Material love is an endeavor to gratify selfish desires, whereas pure *kṛṣṇa-prema* is the opposite, free from the slightest taint of selfishness. To distribute our *sva-bhāva-nitya-dharma* (eternal religion), Śrī Caitanya Mahāprabhu descended to this world. Don’t waste this good opportunity to practice *bhakti-yoga* in the association of pure devotees who are free from politics, hypocrisy, duplicity and diplomacy. We should understand that this *prema* is our *sva-bhāva-nitya-dharma* and, to be happy forever, we will have to achieve it. Don’t let lust create a disturbance in your life. If you are married, that is alright, there is no harm. Treat your wife as Kṛṣṇa-priya, serving her with love and affection, but reserving your real inner affection for Kṛṣṇa. This world is a training center. Take training but don’t become entangled, or you will have so many problems. Do your duty, maintain your wife and children. Wealth is not bad if properly utilized. Don’t think your family is there to fulfill your lust. Practice *bhakti*, serve your family and make this world like Vaikuṅṭha.

AUSPICIOUS INVOCATION

*anarpita-carīm cirāt karuṇayāvātīrṇaḥ kalau
samarpayitum unnatojjvala-rāsām sva-bhakti-śriyam
hariḥ purāṭa-sundara-dyuti-kadamba-sandīpitah
sadā hr̥dayā-kandare sphuratu vaḥ śacī-nandanāḥ*

May that Lord, who is known as the son of Śrīmatī Śacī-devī, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in the age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service. (Cc. Ādi 1.4)

VIDAGDHA-MĀDHAVA & LALITA-MĀDHAVA

This *śloka* was composed by Śrīla Rūpa Gosvāmī as the *maṅgalācaraṇa*, the auspicious invocation, of his *Vidagdha-mādhava*, an authentic book written by him to fulfill the wishes of Śrī Caitanya Mahāprabhu.

While Śrīla Rūpa Gosvāmī was traveling from Vṛndāvana to Jagannātha Purī, he came to a village named Satyabhāmāpura. There, in the final part of the night, he had a dream. If at this time of night a person wakes from a dream, the dream may be true. For high-class devotees—all their dreams are true. Śrīmatī Rādhikā's dreams, Śrī Kṛṣṇa's dreams, and the dreams of pure devotees are never false.

Śrīla Rūpa Gosvāmī dreamt that a *divya-rūpa-nārī*, a celestially beautiful lady, came and gave him an order:

*āmāra nāṭaka pṛthak karaḥa racana
āmāra kṛpāte nāṭaka haibe vilakṣaṇa*

“Write a separate drama about me,” she said.
“By my mercy, it will be extraordinarily
beautiful.” (Cc. *Antya* 1.42)

“Do not make one book, make two books—one for Vraja, and one for Dvārakā. Do not mix them.” Śrīla Rūpa Gosvāmī realized that this was actually Satyabhāmā herself speaking to him.

After having that dream, Śrīla Rūpa Gosvāmī considered, “It is the order of Satyabhāmā that I write a separate drama for her. I have brought together in one work all the pastimes performed by Lord Kṛṣṇa in Vṛndāvana and in Dvārakā. Now I shall have to divide them into two dramas.” [Cc. *Antya* 1.43-44]

When he arrived in Purī, he met Śrī Caitanya Mahāprabhu, who gave him the same instruction: “Do not take Vrajendra-nandana Kṛṣṇa out of Vṛndāvana.”

On the next day, when Śrī Caitanya Mahāprabhu went to see Śrīla Rūpa Gosvāmī, the omniscient Lord spoke as follows: “Do not try to take Kṛṣṇa out of Vṛndāvana, for He does not go anywhere else at any time. The Kṛṣṇa known as Yadu-kumāra is Vāsudeva-Kṛṣṇa. He is different from the Kṛṣṇa who is the son of Nanda Mahārāja. Yadu-kumāra Kṛṣṇa manifests His pastimes in the cities of Māthurā and Dvārakā, but Kṛṣṇa the son of Nanda Mahārāja never at any time leaves Vṛndāvana.”

After saying this, Caitanya Mahāprabhu went to perform His noontime duties, leaving Śrīla Rūpa Gosvāmī somewhat surprised.

“Satyabhāmā ordered me to write two different dramas,” Śrīla Rūpa Gosvāmī thought. “Now I understand that this order has been confirmed by Śrī Caitanya Mahāprabhu. Formerly I wrote the two dramas as one composition. Now I shall divide it and describe the incidents in two separate works. I shall write two separate

invocations of good fortune and two different introductions. Let me think deeply about the matter and then describe two different sets of incidents." (Cc. *Antya* 1.65-71)

What is the meaning? One should not take Vṛndāvana Kṛṣṇa to Dvārakā and Mathurā. In *tattva*¹² they are all one; there is no difference at all. But by *rasa-vicāra*, by the vision of *rasa*,¹³ Vrajendra-nandana and Vasudeva-nandana are not the same. An ordinary person, a *kaniṣṭhā-adhikārī*, could not have understood this, but Śrīla Rūpa Gosvāmī grasped the meaning at once. Śrīla Rūpa Gosvāmī is an *uttama-adhikārī* and of course all *tattvas* are revealed to him, but even a *madhyama-adhikārī*, if he is actually in the line of Śrīla Rūpa Gosvāmī, can understand this principle.

In his first book, *Vidagdha-mādhava*, he wrote this *maṅgalācaraṇa*.

ŚRĪLA RŪPA GOSVĀMĪ'S WRITING

While Śrīla Rūpa Gosvāmī lived in Purī, he stayed in the cottage of Haridāsa Ṭhākura. Haridāsa Ṭhākura was so humble that he would not go to the Jagannātha Mandira for *darśana*. Instead, he did *sāṣṭāṅga praṇāma* from afar. "I am so wretched," he thought. "As a Muslim, I have no good qualities and am impure." Following the humble mentality of Śrīla Haridāsa Ṭhākura, Śrīla Rūpa Gosvāmī considered, "Because I am the servant of a Muslim king, I am also like a Muslim."

One day Śrī Caitanya Mahāprabhu came to Haridāsa Ṭhākura's cottage with all His associates, such as Nityānanda Prabhu, Advaita Ācārya, Svarūpa Dāmodara and Rāya Rāmānanda, to meet with Rūpa Gosvāmī. Theirs was a very learned assembly. Rāya

¹² *Tattva* means philosophical truth, or spiritual truth. It is not a superficial understanding.

¹³ *Rasa* means the mellow taste of one's personal relationship with Kāñḍea.

Rāmānanda asked, “What books are you writing? Please show me. You should recite the first *śloka*, the *maṅgalācaraṇa*.”

Śrī Rāmānanda Rāya said, “Now please recite the description of the glories of your worshipable Deity.” Śrīla Rūpa Gosvāmī, however, hesitated due to embarrassment because Śrī Caitanya Mahāprabhu was present. The Lord, however, encouraged Śrīla Rūpa Gosvāmī, saying, “Why are you embarrassed? You should recite it so the devotees can hear the good fruit of your writing.” [Cc. *Antya* 1.129-130]

Although Śrīla Rūpa Gosvāmī was very learned, because of his humility he was ashamed and did not want to show his writing. But when the devotees asked repeatedly, he agreed and recited the *śloka*.

*anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rāsām sva-bhakti-śriyam
hariḥ purata-sundara-dyuti-kadamba-sandīpitaḥ
sadā hrdaya-kandare sphuratu vaḥ śacī-nandanah*

May that Lord, who is known as the son of Śrīmatī Śacī-devī, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in the age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service. [Cc. *Ādi* 1.4]

Everyone became so happy. “How beautiful,” they all said. “This *śloka* is full of *siddhānta*.¹⁴ We have never heard anything like this. We have heard so many *ślokas*, but never one like this.”

When Śrīla Rūpa Gosvāmī thus recited his verse, Śrī Caitanya Mahāprabhu disapproved of it because it described His personal glories. He expressed the opinion that it was an

¹⁴ Correct philosophical conclusions.

exaggerated explanation. (*Cc. Antya 1.131*)

Caitanya Mahāprabhu said, “It is not a good *śloka*. The first three lines of this *śloka* are so beautiful, but *sphuratu vaḥ śacī-nandanah* is like poison in milk. It has spoiled the whole thing.”

Svarūpa Dāmodara disagreed. “This fourth line has made the verse like condensed milk with camphor or *miśrī* (sugar candy). This fourth line has made it so much more tasteful.”

Then Śrī Caitanya Mahāprabhu told all the devotees, “Be merciful to Rūpa Gosvāmī so that he may know My heart and fulfill all My desires.”

RARE AND VALUABLE

Why did Śrīla Kṛṣṇadāsa Kavirāja take this as one of the *maṅgalācaraṇa ślokas* of his own *Caitanya-caritāmṛta*? He was such a learned person that he could write hundreds of *ślokas* in a very short time—in a moment. He has written so many other *ślokas* in *Caitanya-caritāmṛta* and he has also written *Govinda-līlāmṛta* which contains more than a thousand *ślokas*. Also in other books he has written so many good *ślokas*. Why then did he use this *śloka* written by Śrīla Rūpa Gosvāmī?

Kṛṣṇadāsa Kavirāja humbly thought, “I am such an ordinary person, I have no *bhakti* at all. Undoubtedly, Rūpa Gosvāmī, who is Rūpa mañjarī,¹⁵ is a *siddha-mahāpuruṣa*. So if he glorifies and prays to Kṛṣṇa, then his prayer will be more effective, more powerful than mine.”

In the same way, if we recite the prayers of devotees like Narottama dāsa Ṭhākura, Bhaktivinoda Ṭhākura, Rūpa Gosvāmī and Svarūpa Dāmodara, it will be more powerful than if we invent our own. We should not sing

¹⁵ In the *Gaura-ganoddēsa-dīpika* (text 180) Çré Rūpa Gosvāmī is described to be the *gopé* named Çré Rūpa mañjaré. (*Ādi 10.84 pp*)

kīrtanas of persons who are not qualified and who have no devotion. Even though they may be able to create very ornamental language in English, Hindi, Bengali or Sanskrit, still we should not sing their songs. We should only sing the songs of authentic Vaiṣṇavas. By singing and praying like this, surely our *iṣṭadeva*, our worshipable Deity, will be happy.

Anarpitam-carīm cirāt. *Anarpita* means 'not given'; *cirāt* means 'for a long time'. What is it that has not been given? And what is that long period? That long period is Lord Brahmā's one day, which contains so many years. Four *lākhās*, thirty-two thousand years (432,000 years) is the duration of Kali-yuga. Twice this (432,000 × 2 = 864,000 years) is the duration of Dvārūpa-yuga, thrice this (432,000 × 3 = 1,296,000 years) makes Tretā-yuga, and four times this (432,000 × 4 = 1,728,000 years) makes Satya-yuga. These four *yugas* taken together are called a *catur-yuga*. One *catur-yuga* lasts for 4,320,000 years.

This same cycle of four *yugas* multiplied by seventy-one is one *manvantara* (4,320,000 × 71 = 306,720,000 years), and there are 14 *manvantaras*¹⁶ in a day of Brahmā. There are therefore so many years in one day of Brahmā (4,294,080,000 years); and the same period is the length of his night.

It had been this long since Śrī Caitanya Mahāprabhu had come and given this unalloyed *unnatojjvala-rasām sva-bhakti-śriyam*. We are very lucky to have taken birth only five hundred years after Śrī Caitanya Mahāprabhu and His followers. It is only four hundred years since the time of Śrīla Rūpa Gosvāmī and Śrīla Jīva Gosvāmī, and two hundred fifty years since Narottama Ṭhākura and Viśvanātha Cakravartī Ṭhākura. Bhaktivinoda Ṭhākura lived one hundred years ago. And Bhaktisiddhānta

¹⁶ *Manvantara* means the change of Manus. (*Bhāg.* 2.10.1)

All the Manus are empowered incarnations of Kāñēa (*manvantara-avatara*). There are fourteen Manus in one day of Brahmā and 420 in one month. All the Manus are directors of human society. (*Bhāg.* 4.24.42 pp)

Each Manu lives 4,320,000 years multiplied by 71. The present Manu has already lived for 4,320,000 years multiplied by 28. (*Bhāg.* 4.30.49 pp)

Sarasvatī Ṭhākura left this world in 1937; it is therefore only sixty years since he has disappeared. It is only thirty years since our Gurudeva Śrīla Bhaktiprajñāna Keśava Mahārāja passed on, twenty years since Śrīla Bhaktivedānta Swāmī Mahārāja passed away, and Śrīla B.R. Śrīdhara Mahārāja left only ten years ago.

We are therefore very fortunate. If we don't understand and follow the teachings of our *ācāryas* and try for this *unnatojjvala-rasām sva-bhakti-śriyam*, then perhaps *lākhās* and *lākhās* of births will pass until we again get this opportunity. On the other hand, if in this birth we go to a bona fide *guru* and become qualified, then we may take our next birth on the planet and in the place where Śrī Caitanya Mahāprabhu enacted His pastimes only two hundred years before—that is, at the time of Narottama dāsa Ṭhākura or Viśvanātha Cakravartī Ṭhākura. Our birth after that may be where and when Śrī Caitanya Mahāprabhu Himself is performing His pastimes with His associates. We should try to understand these points and not think that this *śloka* (*anarpita-carīm cirāt*) is only propaganda, for it is as bona fide as Kṛṣṇa Himself.

Now, Śrīla Rūpa Gosvāmī says *karuṇayāvotirṇaḥ kalau*. In Kali-yuga, Kṛṣṇa as Śrī Caitanya Mahāprabhu came to this world along with His associates, during the seventh *manvantara*.¹⁷ Twenty-seven *catur-yuga* cycles of Satya-yuga, Tretā-yuga, Dvāpara-yuga and Kali-yuga had passed, and it was during the twenty-eighth *catur-yuga* cycle that He came.

Why did He come? *Samarpayitum unnatojjvala-rasām sva-bhakti-śriyam*. *Samarpayitum* means 'to give'. What did Śrī Caitanya Mahāprabhu come to give? Something very precious and rare. Even Brahmā, Saṅkara, Nārada

¹⁷ According to astronomical calculations, we are now in the twenty-eighth *yuga* of Vaivasvata Manu (also known as Çrāddhadeva). Each Manu lives for seventy-one *yugas*, and fourteen such Manus rule in one day of Lord Brahmā. We are now in the period of Vaivasvata Manu, the seventh Manu, and the eighth Manu will come into existence after many millions of years. (*Bhāg.* 8.13.11 pp)

and Śukadeva Gosvāmī want to have this, but to this day they have not received it.

THE MOOD OF VINDĀVANA

Uddhava also wants this. He went to Vṛndāvana, where he realized the glories of Nanda Bābā, Yaśodā and the *gopīs*—especially Śrīmatī Rādhikā. On one hand he became very happy, but at the same time he felt hopeless. We may be pleased to see Mt. Everest, which is about thirty thousand feet high, but we cannot imagine what it would be like to be that high. We would become hopeless if we tried to compare ourselves with such a height. Similarly, when Uddhava came to Vraja from Mathurā and saw the *gopīs*, Yaśodāmaiyā and Nanda Bābā exhibit the height of love for Kṛṣṇa, he could not imagine such love. When he entered Nanda Bābā's home, he saw him weeping in separation from Śrī Kṛṣṇa, whom he thought his own son.

Uddhava considered, “How is this? Śrī Kṛṣṇa is the Supreme Personality of Godhead, and He is greater than Nārāyaṇa, Rāma, and all other incarnations. He has mercifully come to Nanda's house and is like a son to him, but actually He is not the son of anyone. He is neither the son of Vasudeva nor Nanda nor Yaśodā. How strange that Nanda thinks Śrī Kṛṣṇa to be his son!”

Nanda Bābā then asked Uddhava, “Will Kṛṣṇa come? Does He remember us?” And he began to weep loudly. “I want to forget Kṛṣṇa,” he said. “And for this reason I go to the bank of Yamunā. But I see there so many trees and creepers and Yamunā-devī Herself—all telling me the history of Kṛṣṇa's childhood. Every place and every living creature there reminds me of Kṛṣṇa.”¹⁸

Nanda Bābā explained how he wanted to console his

¹⁸ For example, Nanda saw in one place Kāñēa's footprints. In another place he remembered how Kāñēa came there with the cows and they gave milk automatically without being milked.

heart and forget Kṛṣṇa, how he left his home and went to various places in Vṛndāvana. He lamented that because all the trees in these places were continually crying, “Kṛṣṇa! Kṛṣṇa!”—they made him think of Kṛṣṇa even more intensely. He explained how he went to Rāsa-līlā-sthalī, Vamśivata, Bhāṇḍiravana, Kālīya-hrada-ghāṭa and then to Govardhana, which was previously lifted by Kṛṣṇa, but all these places were themselves crying. Even the particles of dust were crying for Kṛṣṇa. Nanda Bābā had been weeping so continuously that he could never take any rest.

Hearing all this, Uddhava told Nanda Bābā how fortunate he and Yaśodāmayī were to consider Kṛṣṇa, the Supreme Personality of Godhead, as their very loving son. “And you are very affectionate to Him,” he said. “Sometimes you chastise Him, bind Him, tie His hands and rebuke Him. You are so fortunate.”

Nanda Bābā replied, “Previously I had thought that because you have Kṛṣṇa’s association you must be a very qualified person, but now I see that you are ignorant and foolish with no knowledge at all. You say I am so fortunate, but actually I am the most wretched person in this world. You say that Kṛṣṇa is the Supreme Personality of Godhead. If this is so, it means that I could not please that Supreme Personality when He was living with me, and this is why He left me and went to Mathurā. Then, to make matters worse, I could not die of separation, crying out my son’s name as Mahārāja Dāsaratha did. I am not a good father.” And again Nanda Bābā began to weep.

Uddhava then told Yaśodāmayī, “Oh, I should not have spoken to Nanda Bābā like this. It was certainly foolish of me.”

Uddhava, the most exalted personality in the Vṛṣṇi dynasty, was very intelligent and sharp in decision making. He was Śrī Kṛṣṇa’s private secretary, His *mantri* (Prime Minister), His servant and His loving friend. But now he was confused as to whether he had acted

correctly or not. “I have come to console Nanda Bābā, Yaśodāmaiyā and the Vraja-vāsīs, but their bitter weeping is their good fortune. I know that it is not wrong, because scripture confirms that if even one tear comes in the eye of someone crying for Śrī Kṛṣṇa, he is certainly fortunate. Nanda Bābā is weeping, and so he is truly fortunate. To tell him to stop would be against *śāstra*. But I have also made a mistake in encouraging him to weep for Śrī Kṛṣṇa, because when he weeps he suffers so much.¹⁹ How can I console him? What should I do?”

This was a very critical moment for Uddhava, who is our authority, a great devotee, but who had now become completely dumbfounded.

GOPĪS' SEPARATION

Uddhava spent the entire night speaking with Nanda Bābā and Yaśodāmaiyā. Then, in the morning, he went to console the *gopīs* in a nearby garden. This garden is presently called Uddhava-kyārī.

When the *gopīs* saw Uddhava, they thought he was Akrūra. The only ‘outsider’ they had seen before was Akrūra, so they thought this outside person must be that same Akrūra. The word ‘Akrūra’ means not cruel-hearted, but the *gopīs* thought it ironic that his name was Akrūra because they considered him very cruel for taking Kṛṣṇa away. “Akrūra has again come to this place,” they considered, “but he has already taken Kṛṣṇa to Mathurā. Kṛṣṇa is not here, so what is his purpose in coming here again in the same golden chariot? Oh,

¹⁹ Uddhava’s knowledge of the scriptures, describing the fortune of those who cry for Kāñēa, was only theoretical—not practical. Therefore he thought it incorrect to encourage Nanda to continue weeping. He thought this great ecstasy to be suffering.

Kṛṣṇa has sent him to let all the *gopas* and *gopīs* know that He is no longer their son, but the King of Mathurā, Emperor of Mathurā. He has sent Akrūra on that golden chariot to show us that He is an important person; He is no longer a mere cowherd boy, poor and without shoes and other opulent apparel. To show off His grandeur He has sent His servant.”

One *gopī* said, “I see that he is *śyāma* (of blackish color)—but he is not Śyāma.²⁰ He’s black, but he’s not that same black person. He has taken Kṛṣṇa’s color, ornaments, *pītāmbara* (yellow cloth), and other paraphernalia, but he is not Kṛṣṇa.”

Śrīmatī Rādhikā, who is always in *mahābhāva-daśā*,²¹ did not actually see Uddhava. She began to speak with a bumblebee, thinking that he, the bee, was the *dūta* (messenger) of Kṛṣṇa.

“You have come drinking wine,” She said to the bumblebee.

Bumblebee, you are accustomed to drinking honey from the flowers, and therefore you have preferred to be a messenger of Kṛṣṇa, who is of the same nature as you. I have seen on your mustaches the red powder of *kuṅkuma* which was smeared on the flower

²⁰ *Çyāma* is another name for Çré Kāñēa. It means that He is blackish, like a fresh rain cloud.

²¹ There is a supreme symptom of ecstatic love which is called *mahābhāva*. This *mahābhāva* expression was possible only in Rādhārāēē, but later on when Çré Kāñēa Caitanya appeared to feel the mode of love of Rādhārāēē, He also expressed all of the symptoms of *mahābhāva*. Çré Rūpa Gosvāmē says in this connection that when the symptoms of ecstatic love become the most bright, that stage is accepted as *mahābhāva*. (NOD ch. 28)

A person engaged in devotional service becomes heartsick when singing the glories of the Supreme Lord. Because the Lord is very dear to him, when he glorifies the Lord’s name, fame and so on, he becomes almost like an insane man, and in that condition he sometimes laughs, sometimes cries and sometimes dances. He continues in this way without even considering his situation. By gradually developing his love of Godhead, he increases his affection, his emotion and his ecstasy. Such attachment, *mahābhāva*, is the highest stage of devotional love. It may be likened to sugar candy, which is the most powerful form of sugar. Love of Godhead can gradually develop in such a way that transcendental pleasure is increased to the highest stage for the real devotee. (TLC ch. 13)

garland of Kṛṣṇa while He was pressing the breast of some other girl who is My competitor. You feel very proud because of having touched that garland, and your mustaches have become reddish. You have come here carrying a message for Me, anxious to touch My feet. But My dear bumblebee, let Me warn you—don't touch Me! I don't want any messages from your unreliable master. You are the unreliable servant of an unreliable master. (*Kṛṣṇa, The Supreme Personality of Godhead* ch. 46)

Sometimes Śrīmatī Rādhikā was laughing, sometimes joking, and sometimes She was criticizing Kṛṣṇa that He was guilty of leaving them and going to Mathurā. Kṛṣṇa, who was present in the form of the bee, tasted Her mood of ecstatic separation.

Therefore we see that Śrī Kṛṣṇa tasted the moods of both separation and meeting. He tasted *dāsya-rasa*, *sakhyā-rasa*, *vātsalya-rasa* and *śṛṅgāra-rasa* (*mādhurya-rasa*). He tasted everything, and this has all been described in *Śrīmad-Bhāgavatam*. So why did Kṛṣṇa come to this world? He was already enjoying in Golokā Vraja.

TWO KINDS OF VRAJA

There are two kinds of Vṛndāvana. One is Goloka Vṛndāvana, and the other is Vraja on this earth, Bhauma Vṛndāvana. In this universe there are many millions of planets. We cannot count them. Even Brahmā cannot count them, nor Saṅkarṣaṇa (a manifestation of Balarāma) who is the father of all, the creator of all. Even if He could, no other personality can do so. In every universe Vraja is manifested, and each Vraja is called Bhauma Vṛndāvana.

Śrī Kṛṣṇa is always in Goloka Vṛndāvana, sporting with all His associates—Śrīmatī Rādhikā, Lalitā, Viśākhā, Citra, Candrāvalī, Śyāmalā, Bhadrā and all others. He plays with friends like Śrīdāma, Sudāma,

Vasudāma, Stoka-kṛṣṇa, Labaṅga and Arjuna, and He also performs pastimes with His parents like Nanda and Yaśodā. All these devotees are present in Goloka Vṛndāvana, and at the same time they are also present with Kṛṣṇa in various universes, traveling with Him like a roadshow.²²

There is no difference between all the manifestations of Vraja in this material world and Vraja in Goloka. They are nondifferent—and different at the same time. This is *acintya-bhedābheda-tattva*. The Vrajas in this world are real. They are manifestations of that Goloka Vraja. They are not unreal. Yet, if they are real, and if they are nondifferent, why do we want to go to Goloka Vṛndāvana?

There is a difference, and you should very carefully understand it. In this Bhauma Vṛndāvana, *siddha*²³ (fully perfected devotees) and *asiddha* (not yet perfect) devotees—all saw Kṛṣṇa's pastimes. Duryodhana could also see some pastimes, but he could not understand who Śrī Kṛṣṇa was. He Śrī Kṛṣṇa as an ordinary son of a *gopa*, an ordinary cowherd boy.

Nārada Muni sees Śrī Kṛṣṇa as the Supreme Personality of Godhead and always offers Him *praṇāma*.

²² Lord Kāñēa as He is appears once every twenty-four hours of Brahmā's time (or after a lapse of 8,640,000,000 solar years) in each and every universe, and all His transcendental pastimes are displayed in each and every universe in a routine spool. (*Bhāg*. 1.14.8.pp)

²³ The ultimate goal is to understand Kāñēa's pastimes in Vāndāvana. *Gopé-bhūva-rasāmātābdhi*. But first of all, you should become *siddha*. Without becoming *siddha*, you cannot understand. As long as you are *asiddha*, imperfect, you cannot understand Kāñēa—*satāḥ prasaṅgān mama vérya-saḥvidō bhavanti hāt-karēa-rasāyanāū kathāū*. You have to understand Kāñēa in the association of *mahātmās*. And who is *mahātmā*? *Mahātmānas tu māḥ pārtha daivēḥ prakātim āçritāū*. *Mahātmā* is not in this material world. He is in the spiritual world. (Çréla Prabhupāda's lecture on Bg: 9 August, 1974)

If one wants to understand the science of Kāñēa, he should associate with the *satāḥ*, those who are pure devotees. *Satāḥ prasaṅgān*. When discussions take place between pure devotees, the potency of spiritual knowledge, as they are depicted in the scriptures and sacred books, becomes revealed. Armchair speculators discussing on *Bhagavad-gētā* is useless, futile. If it is discussed in the association of pure devotees, then the potency of that spiritual language will be revealed. When it is heard from the lips of devotees, it becomes *hāt-karēa-rasāyanāū*, very pleasing to the ear and to the heart. (Çréla Prabhupāda's lecture on Bg: 20 December, 1966)

But when he went to Vraja, Bhauma Vṛndāvana, Yaśodāmayā brought her *lāla*, her darling son, to him and placed Him at the feet of Nārada Muni. Yaśodāmayā took his foot-dust and said, “Your foot-dust will save Kṛṣṇa.” What did Nārada Muni think by hearing this from Yaśodāmayā? He thought, “I should not make any problems for Śrī Kṛṣṇa’s pastimes by showing that I consider Him the Supreme Lord. Let them go on.” Seeing the glories of Nanda Bābā, Yaśodāmayā and the *gopīs*, he was trembling, fearing he might make an offense. He feared that if he told Yaśodāmayā that Kṛṣṇa was God, Kṛṣṇa might become angry because His *nara-līlā* (human-like pastimes) would be disturbed. Yaśodāmayā knew more *tattva* than Nārada, but due to the influence of Yogamāyā, she considered Kṛṣṇa her little boy who needed to become healthy and intelligent, and who needed to have any inauspiciousness driven away by the dust of Nārada’s feet.

Different classes of devotees can enter in the Lord’s pastimes in this Bhauma Vṛndāvana, Bhauma Mathurāmaṇḍala—whether they are *siddha* or not. But after some years, the pastimes disappear and are no longer seen by persons of this world. Only *siddha* devotees—those whose love and affection have been perfected—can go to Goloka Vṛndāvana where they will stay forever and never have to return to this world. Being in Śrī Kṛṣṇa’s association, any spiritual being—whether *kāya-vyūha* (expansion), *sādhana-siddha* or *nitya-siddha*—will never, never, never take a material body in this world. They will never be opposed to Kṛṣṇa. Because there is no *māyā* in Goloka Vṛndāvana, they can never forget Kṛṣṇa. Only Yogamāyā is there, helping the devotees to increase their *prema* for Kṛṣṇa by arranging an opportunity for them to serve Him. Because there is no chance of falling from Goloka Vṛndāvana, *siddha-bhūmi*, no conditioned soul has ever come from there. Rather,

they have come from the *taṭasthā* line,²⁴ from Kāraṇodakaśāyī Viṣṇu.

In order to help the *jīvas* by bestowing *samarpayitum*, His causeless mercy, Śrī Kṛṣṇa comes as Śrī Caitanya Mahāprabhu. I have given the explanation of this one word, *samarpayitum*. Once in Brahmā's day, Kṛṣṇa comes to give a rare, special *prema*.

²⁴ According to *Viññu Purāṇa*, *Bhagavad-gētā* and all other Vedic literatures, the living entities are generated from the *taṭasthā* energy of the Lord, and thus they are always the energy of the Lord and are not the energetic. (*Bhāg.* 3.7.9.pp)

THE HIGHEST DEVOTION

YAŚOMATĪ-NANDANA

This song, *Yaśomatī-nandana braja-baro nāgara gokularaṅjana kāna*,²⁵ contains very deep meanings. All of Śrī Kṛṣṇa's important pastimes are present in it. Śrīla Bhaktivinoda Thākura has written this song while he was doing his *bhajana*²⁶ in the middle of the night. In fact, he wrote all his songs while absorbed in Kṛṣṇa's beautiful pastimes.

Yaśomatī-nandana—He is the son of Yaśomatī. Who is this son of Yaśodāmayī? *Braja-baro nāgara*—*nāgara* means beloved of the *gopīs*; there is no equivalent word in English, or in any language in the entire world. These are very special words, and those who are reading and understanding *Ujjoala-nīlamanī*²⁷ can actually have some realization of them. Although this song is actually for *uttama-adhikārīs*, we can hear it and sing it—and perhaps a greed to serve Yaśomatī-nandana will manifest. Śrī Caitanya Mahāprabhu has mercifully appeared to give this greed.²⁸

²⁵ This song is called *Çré Nāma-kértana* and is from Çréla Bhaktivinoda Öhākura's *Gétāvalé*.

²⁶ *Bhajana* is a complete internal and external absorption in the spiritual practices of worshipping Çré Kāñēa—*çravaëäà, kértanaà, smaraëäà*, etc.—with a mood of intense affection and attachment.

²⁷ *Ujjoala-nēlamaëi* is a book by Çréla Rūpa Gosvāmé.

²⁸ The Lord's desire to appear was born from two reasons: He wanted to taste the sweet essence of the mellows of love of God, and He wanted to propagate devotional service in the world on the platform of spontaneous attraction. (Cc. *Ādi* 4.15-16)

Yamunā-taṭa-cara gopī-basana hara rāsa-rasika kṛpāmoya. Śrī Kṛṣṇa is always wandering on the banks of the Yamunā. Why? Sometimes He goes with the *gopas* for cowherding, but it is not essential that they go to the Yamunā for that; there are many other places they could go. He particularly goes there because the beautiful *gopīs*, carrying pots on their heads, will come there to take water. The *gopīs* have many servants and maidservants in their homes, but they think, “We should bring the water ourselves.”

Yamunā water is not actually water. It is the love and affection of the *gopīs*, and in it Śrī Kṛṣṇa takes bath. The *gopīs* come there with the *bahāna* (excuse) that they want water, but they are merely cheating their family members. They actually only want to meet Kṛṣṇa, and to do this they have given up everything—worldly religion, duties toward their husbands, duties toward their children, and all other household duties. They have even given up their shame.

Śrī Kṛṣṇa says in *Bhagavad-gītā*:

*ye yathā mām prapadyante
tāms tathaiiva bhajāmy aham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ*

As all surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Prthā. (Bg. 4.11)

Śrī Kṛṣṇa has promised that He will love anyone who is loving Him. In whatever way one loves Him, He repays that person. But He cannot repay the *gopīs*. He can repay His friends, His servants like Hanumān, devotees like Sanaka and Sanandana, and all the associates of Rāmacandra. He can also somewhat repay His father, Daśaratha Mahārāja, His mother, and all other friends; but He cannot repay the *gopīs*. To try to repay them, He goes to the banks of the Yamunā.

Sometimes the *gopīs* do not come, and Śrī Kṛṣṇa

waits for them the entire day. His eyes are roaming, always searching for them. If anyone asks, “Why are You roaming here and there?” He answers, “Oh, I have lost one of my calves, and I am searching for him.” He knows many tricks and He will play any of them.

*Kadamba-kānana rāsa-parāyana.*²⁹ These songs are so beautiful and marvelous. When we associate with mature Vaiṣṇavas, and our love and affection also matures, we will realize and taste all these meanings. In this stage we cannot taste them.

Fortunately for us, Caitanya Mahāprabhu has kindly come to bestow His mercy. Somehow He will make arrangements for us to increase our eagerness, or greed, for this *prema*. If there is greed, then gradually the path will also manifest.

Śrī Caitanya Mahāprabhu ordered Śrīla Rūpa, Śrīla Sanātana and Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī to write about pure *bhakti*. Unripe, immature, unqualified persons will not read about this subject. Although the neem is a very bitter tree and its small yellow fruits are also very bitter, crows fly there and relish their taste. Only the cuckoos will sit on the mango tree and taste the very beautiful sweetness of the mangos.

*arasa-jña kāka cūṣe jñāna-nimba-phale
rasa-jña kokila khāya premāmra-mukule*

Those who are devoid of all mellows are like the crows that suck the juice from the bitter fruits of the *nimba* tree of knowledge, whereas those who enjoy mellows are like the cuckoos who eat the buds of the mango tree of love of Godhead. [Cc. *Madhya* 8.258]

I am therefore going to explain the Third and Fourth Chapters of *Śrī Caitanya-caritāmṛta*. If anyone who hears this develops some taste and eagerness, some greed for what these chapters are offering, then our association is

²⁹ This is a phrase from Çréla Bhaktivinoda Öhäkura’s song, *Vibhāvaré Çeña*, which is found in his *Kalyāṇa-kalpataru*.

successful.

THE BHAKTI-LATĀ-BĪJA

Anarpita-carim cirāt karuṇayāvotirṇaḥ kalau. You should note in your heart that all of our *guru-paramparā ācāryas* were *rāgānuga*³⁰ Vaiṣṇavas, *rūpānuga* Vaiṣṇavas. None of them were practicing *vaidhī-bhakti* only. They have come to this world to give this same *rāgānuga-bhakti*, but they saw that, unfortunately, there was a very large jungle of *māyāvāda*, *karma*, *jñāna*, *yoga* and *tapasya*. In the beginning they had to cut all these jungles, and much of their time was spent doing this. Their real aim, however, was to give this nectar of *vraja-prema* to the *jīvas* of this world; and we must have some eagerness for this. Once that greed has manifest, our path to develop Kṛṣṇa consciousness will be clear.

The desire to serve Śrī Kṛṣṇa is the seed of *bhakti*, the *bhakti-latā-bīja*, and it is externally manifest as *śraddhā*, faith. The external activities of *śraddhā* can be seen, but if this *vāsana* (desire to serve Kṛṣṇa) is not there, then nothing is there. *Gurudeva* plants this seed in the heart of the sincere Vaiṣṇava and we also see externally that the disciple has great *śraddhā*, or honor, for *gurudeva*, for *śāstra* and for Vaiṣṇavas.

When we cut the jungles of such worldly desires as *kuṭīnāṭī*³¹ this *bhakti* seed (which is the tendency or

³⁰ One has to serve Kāñēa according to these regulative principles, but if one develops spontaneous love for Kāñēa as exhibited in the activities of those who live in Vraja-bhūmi, one attains the platform of *rāgānugā-bhakti*. One who has developed this spontaneous love is eligible for elevation to the platform enjoyed by the inhabitants of Vraja-bhūmi. (Cc. *Madhya* 8.221 pp)

The original inhabitants of Vāndāvana are attached to Kāñēa spontaneously in devotional service. Nothing can compare to such spontaneous devotional service, which is called *rāgātmikā-bhakti*. When a devotee follows in the footsteps of the devotees of Vāndāvana, his devotional service is called *rāgānugā-bhakti*. (Cc. *Madhya* 22.149)

³¹ *Kuōēnāōē*, or diplomatic behavior, cannot satisfy the *ātmā*, the soul. It cannot even satisfy the body or the mind. The culprit mind is always suspicious; therefore our dealings should always be straightforward and approved by

desire to serve Kṛṣṇa) can grow. Gradually the plant of *bhakti* crosses the worldly jurisdiction of *karma*, *jñāna*, *yoga*, *tapasya*, and all other impediments. It also crosses Brahma loka and the desire to taste *mukti*, eternal salvation.

By *sādhu-saṅga* and watering of the *bhakti-latā*, its growth will be unstoppable—and it grows beyond even the territory of Lakṣmī-pati (the husband of Lakṣmī), Nārāyaṇa-loka, and crosses Ayodhyā, Goloka and Dvārakā. Finally it reaches Vṛndāvana, where it takes shelter of Kṛṣṇa (Vrajendra-nandana, Rādhā-kānta, Rādhānātha); and here the creeper develops beautiful tasteful fruits. The *mālī* (gardener), taking shelter (*ālambi*) of the creeper, also reaches the lotus feet of Kṛṣṇa, and there he tastes that sweet fruit of *bhakti-rasa*.

Śrī Caitanya Mahāprabhu explained to Śrīla Rūpa Gosvāmī that another *mālī* is *gurudeva*—Śrī Caitanya Mahāprabhu’s representative—and he gives the fruits to pure Vaiṣṇavas to distribute among all the world’s devotees. Nityānanda Prabhu, Advaita Ācārya, Svarūpa Dāmodara and Rāya Rāmānanda also try to distribute this fruit, but the number of fruits is endless—instead of decreasing, they are always increasing.

*anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjovala-rāsām sva-bhakti-śriyam
harīḥ purata-sundara-dyuti-kadamba-sandīpitāḥ
sadā hrdayā-kandare sphuratu vaḥ śacī-nandanāḥ*

May that Lord, who is known as the son of Śrīmatī Śacī-devī, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in the age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service. (Cc. Ādi 1.4)

I will explain the general meanings of this *śloka*, and this will give you some understanding of what Śrī Caitanya Mahāprabhu has taught to Śrīla Rūpa Gosvāmī. All His teachings are in this *śloka*, and it is the *sāra* (essence) of all His *siddhāntas*, or philosophical conclusions. Because this *śloka* is the *maṅgalācaraṇa-śloka*, the rest of *Caitanya-caritāmṛta* is spoken just to explain it.

Anarpita-carīm cirāt. *Anarpita* means 'has not been given'. *Cirāt* means 'for a long time'. I have explained that in Brahmā's day Śrī Caitanya Mahāprabhu comes soon after Śrī Kṛṣṇa's appearance in this world. This *prema* was given before—*lākhās* and *lākhās* of years before, and since then so many Indras and Manus have come and gone.

Avatīrṇaḥ kalau samarpayitum unnatojjoala-rasām svabhakti. This Kali-yuga is glorious because Śrī Caitanya Mahāprabhu Himself came and gave what was not given for thousands and thousands of *yuga* cycles—Satya-yuga, Tretā-yuga, Dvāpara-yuga, Kali-yuga. He came to give *samarpayitum unnatojjoala-rasām svabhakti-śriyam*.

What is *unnatojjoala-rasa*? There are five kinds of *rasas*—*śānta*, *dāsya*, *sakhya*, *vātsalya* and *mādhurya*.

Sanaka, Sanātana, Sanandana and Sanat-kumāra were devotees of *śānta-rasa*. They have so much *niṣṭhā* (steadiness) in Kṛṣṇa but no relationship with Him—no 'worldly' relation of friendship, parenthood, etc. As liberated souls they are with *brahman* or Nārāyaṇa, and they have transcended the suffering and sorrows of this world; but they have no human-like relation with Śrī Kṛṣṇa. They consider that because Kṛṣṇa is God, He has no appetite, no thirst, and no fatigue. From their point of view there would be no need to massage or wash His feet, and because Śrī Kṛṣṇa has no appetite, there is no need of offering Him sweet foodstuffs. They see Him as the most self-satisfied of all *ātmārāmas*. *Śānta-rasa* devotees are satisfied in themselves, but not in Śrī Kṛṣṇa. They think, "I am *brahman*." They do not serve, yet they

are beyond worldly requirements.

There are many *śānta-rasa bhaktas*, but it is rare to find one in *dāsyā-rasa*. *Koṭiṣv api mahāmune*.³² Out of *crores* and *crores*³³ (hundreds of millions) of Vaiṣṇavas, a Vaiṣṇava like Hanumān is very rare.

In this world there are two kinds of entities—*sthāvara* and *jaṅgama* (non-moving and moving, respectively). Those on the level of immovable trees do not have developed senses. They feel sorrow, happiness and other emotions, but they cannot express themselves. Among those entities who can move here and there, like insects, birds, animals and men, most are below human beings. This human form is very, very rare. Even most of those who have the form of men are still like dogs, asses and other animals—if they are not favorable to Kṛṣṇa. Those who are *unmukha*, favorable to Śrī Kṛṣṇa, are very, very rare. Among *crores* and *crores* of *unmukha* persons, those with intelligence and knowledge of how to serve properly are rare. And among *crores* and *crores* of intelligent people, those who serve Lord Nārāyaṇa are even more rare. Among those who want to be devotees, a *siddha* (perfect) Nārāyaṇa *bhakta* is very rare. Among them the Kṛṣṇa *bhakta* is more rare, and those with the *vraja-bhāva* of *sakhya*, *vātsalya* and *mādhurya-bhāva* are more rare. Up to *vātsalya-bhāva*, there is no *ujjvala-rasa*.

Mādhurya-rasa is of two kinds. In Nārāyaṇa-loka, *paravyoma* Vaikuṅṭha, there are only two and a half *rasas*—*śānta*, *dāsyā*, and half of *vātsalya* or *sakhya*. The *vātsalya-rasa* of devotees like Daśaratha Mahārāja and Kauśalyā are also half because their love is mixed with *aiśvarya-bhāva* (awe and reverence). There is a great difference between the son of Kauśalyā and Daśaratha and the son of Yaśodāmayī and Nanda Bābā. Sometimes Kauśalyā thought, “Oh, Rāma is God Himself,” and then she began to pray to Him, but

³² This phrase is from *Çrémad-Bhāgavatam* (6.14.5).

³³ A *crore* is ten million.

Yaśodāmayā never prayed to Kṛṣṇa as God.

Once, looking inside Kṛṣṇa's very little mouth while He was yawning, Yaśodāmayā saw the whole universe along with *lākhās* and *lākhās* of Brahmās, Śaṅkaras, and Viṣṇus. She thought, "O Bhagavān, why am I seeing this? Kṛṣṇa is only a little boy. There must be a ghost—or some magic. Am I dreaming?" She pinched herself. "No, I am not dreaming," she concluded. "Then why am I seeing all this?" She never considered that Kṛṣṇa is God.

She immediately ran to Nanda Bābā and asked, "Why am I seeing these scenes? Bring Gargācārya and Sandilya ṛṣis so that they may perform a ceremony to protect Kṛṣṇa." When the *brāhmaṇas* came, Nanda Bābā and Yaśodāmayā gave large amounts of wealth and cows as *dakṣiṇā* to them. Gargācārya and Sandilya ṛṣi then told Nanda Bābā to bring a black cow. Mixing the urine and dung of that cow to make a paste, they then took hold of its tail and used it as a brush to apply the paste on Śrī Kṛṣṇa. Then they chanted: *lalāṭe keśavam rakṣet/ nārāyaṇam athodare rakṣet/ vakṣaḥ-sthale mādhave rakṣet/ govindam kaṅṭha-kūpake rakṣet/ viṣṇum ca dakṣiṇe rakṣet/ bāhau ca madhusūdanam rakṣet/ trivikramam kandhare rakṣet/ vāmanam vāma-pārśvake rakṣet/ śrīdharam vāma-bāhau rakṣet/ hr̥ṣīkeśam kandhare rakṣet/ pṛṣṭhe ca padmanābham rakṣet/ kaṭyām dāmodaram rakṣet.*

"Now don't fear," they said. "Don't fear." They then asked Nanda Bābā to again give *dakṣiṇā* in the form of cows and other valuables, and everyone became happy.

On the other hand, when Arjuna saw Viśvarūpa (the universal form), he was frightened and began to pray, "I have committed so many offenses to You. I have called You 'friend,' I have called You 'Kṛṣṇa,' and I have ordered You to take my horses and be my *sārathi* (charioteer). I have therefore dishonored You. Please excuse me. I will never offend You again. Please withdraw this universal form and show me Your human-like form. I want You to be my friend in my

chariot.”

Daśaratha Mahārāja and Kauśalyā also did not have the same mood as Yaśodāmayī and Nanda Bābā, therefore the Vraja mood is better than the mood in Ayodhyā.

In Vaikuṅṭha and Ayodhyā there is *śuddha-dāsyā* (unmixed servitorship), but in Vraja there is no such thing. In Vraja, *dāsyā* mixes either with friendship *rasa* or parental *rasa*. There are unlimited servants of Nanda Bābā who think, “Kṛṣṇa is my child.” They kiss Him, take Him on their shoulders and play with Him. Sometimes they also rebuke Him, “Oh, You are very dirty.” The servants of Vaikuṅṭha and Ayodhyā cannot do this.

The relationship of Kṛṣṇa and His servants in Vraja is very beautiful, but it is not called *unnatojjvala-rasa*. Although it is more intimate than the pure *dāsyā-rasa* of Vaikuṅṭha and Ayodhyā, still it is called *dāsyā-rasa*.

Sakhya-rasa (friendship) is higher than *dāsyā-rasa*. It is so intimate that Kṛṣṇa’s friends can wrestle with Him. Hanumān cannot wrestle with Rāma, but Śrīdāma, Subala, Madhumaṅgala, Arjuna, and all Kṛṣṇa’s friends of Vraja can defeat Him; and in defeating Him, His happiness greatly increases. He wants to always be defeated by these friends. If Śrī Kṛṣṇa is defeated they will be happy, and seeing this Kṛṣṇa becomes still more happy. Then, when they see Kṛṣṇa more happy, their happiness again increases.

By comparison, Hanumān cannot be so free with Rāma. When Sītā-devī is present at night with Rāma, Hanumān is bound to leave. So the friendship *rasa*, *sakhya-rasa* of Vraja, is indeed very high and sweet. But still, it is not called *unnatojjvala-rasa*.

Next we come to *vātsalya-rasa*, which is much more elevated than friendship *rasa*. Yaśodāmayī can rebuke Kṛṣṇa and tie Him with ropes. She can pull His ears and say, “O naughty boy, You are always telling lies. Have You eaten this earth?”

“Mother, I have never taken.”

“Oh, You have never taken? All the boys are saying You did.”

“They are naughty. They want to see you punish Me. That is why they are telling so.”

“Oh, I want to see inside Your mouth,” she said, and she looked inside.

Yaśodāmayīā can chastise Śrī Kṛṣṇa, but even that is not called *unnatojjvala-rasa*.

....

*There is a break in the class and all the devotees sing Śrī Nanda-nandanāṣṭakam.*³⁴

Come with me to a place very far from here. We are going to beautiful Gokula Vṛndāvana, where the Yamunā is flowing. We have now reached Brahmānanda-ghāṭa. There Śrī Kṛṣṇa is Nandanandana, Yaśodā-nandana, a boy of two and a half years. He is wearing no clothing, except for the peacock feather Yaśodāmayīā put in His hair and a very beautiful golden belt with dangling bells that she tied around His waist. When He moves, there is a very sweet tinkling sound. Śrī Kṛṣṇa is very happy, playing with Śrīdāma, Subala, and all other boys nearby, and some servants are guarding them so they do not fall into the Yamunā.

All of a sudden the boys, especially Madhumaṅgala and Śrīdāma, begin to clap very loudly. Kṛṣṇa wonders what happened, why it is that everyone is clapping and laughing for no apparent reason.

He asked, “Why are you clapping and laughing?” Joking with Kṛṣṇa they said, “You are very black. Your mother is so beautiful, with a golden complexion, and Your father is also very golden. It is absurd to think that a black son like You could have come from them. You

³⁴ The words to this song are on page 227.

are not really the son of Nanda and Yaśodā.” They again clapped, along with Baladeva. Kṛṣṇa was alone and the others had teamed up against Him. They were making funny faces, twisting their mouths, clapping and irritating Kṛṣṇa by their different poses.

Kṛṣṇa became unhappy and began to weep. “Oh, I am not the son of Yaśodā. Then where have I come from?”

They said, “Perhaps some lady has given birth to You, and she could not support You; so on the day You came from her womb, she put You in the hole of a tree. Then, either Nanda Bābā or Yaśodāmayā saw You and very mercifully brought You from there. You have certainly not come from Yaśodā’s womb.”

Weeping very bitterly, Śrī Kṛṣṇa returned home and went to His courtyard. Unable to control His tears, He began rolling on the earth. That day He did not run into His home calling, “Mother, Mother,” He was simply weeping. Yaśodāmayā came at once and tried to put Kṛṣṇa on her lap, but He pushed her away. He was very angry and very sad. Yaśodāmayā asked, “My dear boy, my dear son. What happened that You are weeping so much that You won’t come on my lap?”

“Oh, I am not your son. Why are you calling Me your son? I am not your son.”

“Why are You speaking like this?”

“All the boys are clapping and laughing and joking and teasing Me. They say I am not your son, so I must now go away to the forest.”

“Who is telling You this?”

“All the boys are saying it. Baladeva is also saying it; He is taking their side and clapping.”

Yaśodāmayā somehow took weeping Kṛṣṇa on her lap and said, “I promise You on the name of Nārāyaṇa, I am not telling a lie. You are my son and You have come from my womb.” After telling Kṛṣṇa this three times, He became somewhat consoled. This beautiful *vātsalya-rasa* is not in Vaikuṅṭha, Ayodhyā, or even in Dvārakā. It

is not even in Mathurā.

Once Nārada Muni came to the courtyard of Yaśodāmayī and saw Śrī Kṛṣṇa rolling on the earth and weeping. “Mother, Mother, Mother,” He cried. “I want to be on your lap.”

But Yaśodāmayī said, “I will not take You on my lap. You are such a dirty and naughty boy. You go to neighborhood *gopīs* and steal their butter and other things. You are like a monkey. I will not pick You up.”

Nārada was struck with wonder. “Yaśodamayī is so fortunate,” he thought. “Śrī Kṛṣṇa is *īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ/ anādir ādir govindaḥ sarva-kāraṇa-kāraṇam*. Govinda, Kṛṣṇa, is the cause of all causes. He is the primal cause, and He is the very form of eternity, knowledge and bliss, and Yaśodā is treating Him like her own son. Śrī Kṛṣṇa wants to come on her lap, and she is saying, ‘Don’t come. Go away. I do not like naughty boys.’”

Who can do this? Nārada, Śaṅkara, and Brahmā cannot. Vasudeva and Devakī also cannot. Daśaratha and Kauśalyā certainly cannot. Only Yaśodāmayī can. Nanda Bābā can somewhat, but not exactly like Yaśodāmayī. So the affection of Yaśodāmayī is also superior to his. But still, it is not called *unnatojjvala-rasa*.

....

Now come with me to Dvārakā and see one of the two kinds of *mādhurya-rasa*—*svakīya-rasa*. The other is *parakīya*. In Dvārakā *svakīya* is the best *rasa* of all. Who are those in this *rasa*? Śrī Kṛṣṇa’s 16,108 queens. Of them eight are most prominent. Among them Rukmiṇī and Satyabhāmā are prominent, and among those two Satyabhāmā is the best.

Rukmiṇī was very beautiful, *pativratā-dharma*, a perfectly chaste wife, but she was always in the mood of serving Kṛṣṇa in a “rightest” or submissive mood. Satyabhāmā, on the other hand, sometimes had so much

māna (transcendental jealous anger).

Kṛṣṇa was once sitting on the bed of Rukmiṇī-devī. *Lākhās* and *lākhās* of maidservants were there to serve Śrī Kṛṣṇa, and Rukmiṇī-devī asked them all to leave the room. She took the *cāmara* in her own hand and fanned Kṛṣṇa with love and affection. On that same day, however, Kṛṣṇa was very, very grave. He told Rukmiṇī-devī, “I have done something wrong. I have disturbed your *subhāga* (fortune). All the very beautiful, young and qualified princes of the world wanted to marry you. As far as I am concerned, I am black and not very beautiful. In fact, I have no qualification at all. I am *nirguṇa* (having no qualities). Because you are so qualified, the sons of the richest persons in the world wanted to marry you. You are the most beautiful lady in the world. There is no one equal to you—no comparison at all. You are the daughter of a very big king, but I am not a prince. I am a very ordinary person. Only poor persons have affection for Me. Those who are neglected by everyone take shelter of Me—and I am also affectionate to them. Rich, qualified and beautiful persons do not like Me, and I am also not disposed toward them. But all of them want you. So I think that it would be better for you if I take you to a person who is as beautiful, wonderful and qualified as you. If you order Me, I will take you to that person. I do not want you to have to stay with a person as unqualified as Myself.

“You may argue that, ‘No one will marry me because I am already married,’ but I assure you that everyone is still eager to marry you. Śiśupāla wants to defeat me in every way; so he would certainly marry you. In fact, all the princes of the world want to defeat Me. So order Me to whom to give you, with whom you will be very happy.”

After hearing Śrī Kṛṣṇa’s words, the *cāmara* fell from Rukmiṇī’s hands and she fainted. Śrī Kṛṣṇa was alarmed. Trying to see whether she was still alive, He took some cotton and put it under her nose. She was

breathing very slowly, as though she would die at any moment. Śrī Kṛṣṇa then put His mouth near her ear and said, “O *priyatama* (deardest), Rukmiṇī, you are My life and soul. I was only joking. If I knew that you were so soft and sensitive, I would not have said these things to you. I used to joke with the *gopīs*, and they would joke twice as much back. They would tell Me, ‘Get out of this *kuñja*. I don’t want to see the face of any black person. All black persons are like You—always cheating others. At once go from here.’

“I thought that you would be somewhat like the *gopīs*. I never thought that you would be so sensitive that you would almost die. You should know that in the relationship between husbands and wives, the husbands are always laboring very hard to maintain the family. In the evening they are tired and return home—for the sole purpose of seeing and hearing the sweet voices of their little children and the sweet behavior of their wives. Without this they would die.

“When husband and wife remain for a long time at home they become like two vessels. When two or three vessels come together they make sounds as though they are quarreling. In the same way, this is the only *rasa* in this householder life. I wanted to see your face when you are angry, to taste its sweetness. I never thought that you would be so devastated. You are My life and soul. I will never joke with you like this in the future. If you were to die, I would also die.”

Śrī Kṛṣṇa wept as He spoke, and Rukmiṇī-devī regained consciousness. When she gathered her senses she also began to weep and said, “You are telling the truth. You are *nirguṇa* because worldly *satya*, *rajas* and *tama guṇas* (material goodness, passion and ignorance) are not in You. I know You are God of gods. Only poor, neglected persons worship You and serve You because rich persons, with much material knowledge and coming from an exalted family, are *śrutā-śrībhir*

edhamāna.³⁵ They are always drowning in the ocean of false ego, thinking, 'I am so learned, I have received all the degrees of all the universities of the world. I am an elite Ph.D. with so many credentials. I am from a very rich family and I am so beautiful.' If one is beautiful, he thinks, 'I am monarch of all I survey,' and neglects his wife and everyone else. Such materialistic persons cannot serve You nor can they chant Your names. I think that only persons neglected by the world, who know this world to be full of birth, death and other miseries, can come to You and serve You. I myself am under the modes of nature, *satya*, *raja* and *tama* *gunas*, and therefore worldly persons like me; but they are unfortunate.

"I want to serve Your lotus feet as a maidservant of the maidservant of Your maidservant, washing Your pots, sweeping, and always serving in some way or other. I want to serve those same lotus feet which the *gopīs* have served. I do not want anything more. If You tell me to leave You, I will die at once."

Śrī Kṛṣṇa said, "I will never speak like this again. I was only joking."

All *rasas* are within Rukmiṇī-devī. But even this affection is not called *unnatojjvala-rasa*.

In these topics we find such elevated *siddhāntas*. Try to understand them all, because they are the *siddhāntas* of Śrī Caitanya Mahāprabhu.

³⁵ *Janmaic̣varya-çruta-çrēbhir/ edhamāna-madau pumān/ naivārhaty abhidhātua vai/ tvām akiīcana-gocaram*. My Lord, Your Lordship can easily be approached, but only by those who are materially exhausted. One who is on the path of (material) progress, trying to improve himself with respectable parentage, great opulence, high education and bodily beauty, cannot approach You with sincere feeling. (*Bhāg.* 1.8.26)

THE GOPĪS' SELFLESS LOVE

By his unconditional mercy Śrī Caitanya Mahāprabhu came to this world to give *unnatojjovala-rasām sva-bhakti-śriyam*. Although the affection and service Kṛṣṇa receives from His friends and Yaśodāmayā and Nanda Bābā is very elevated, it is not *unnatojjovala-rasa*.

I have already discussed the pastime from *Śrīmad-Bhāgavatam* where Śrī Kṛṣṇa's wife, Rukmiṇī, fully gave her heart to Him. The following story illustrates a pastime of Satyabhāmā, Śrī Kṛṣṇa's most dearly beloved queen. Although very exalted, the love of Satyabhāmā and Rukmiṇī for Śrī Kṛṣṇa is still not *unnatojjovala-rasa*.

SATYABHĀMĀ'S TRANSCENDENTAL ANGER

Once Śrī Kṛṣṇa and all His queens were sitting in His assembly hall. Some fanned Him with a peacock fan, some fanned Him with a *cāmara* and some served Him in various other ways. At that time Nārada Muni³⁶ arrived, holding a *pārijāta* flower from heaven. The *pārijāta* was so beautiful, so fragrant, and so sweet that it made all of Dvārakā fragrant. Nārada Muni approached Śrī Kṛṣṇa and requested, "I am giving this flower to You. In my presence I would like You to give it to Your most beloved queen."

Śrī Kṛṣṇa thought, "Nārada is very tricky and now

³⁶ Çré Kāñëa ordered Yogamāyā to inspire Nārada to come and assist Çré Kāñëa in performing new pastimes. Nārada was very pleased to come to serve Çré Kāñëa's mission.

he wants to create a problem for Me.” He knew that if He gave the flower to any queen, His other wives would be upset and angry with Him. He thought, “Why is Nārada doing this? What shall I do?”

Nārada Muni repeatedly requested Śrī Kṛṣṇa to give the flower to His favorite queen, saying that it would make him very happy. Kṛṣṇa therefore saw no means of escape. He thought, “I cannot cheat Nārada because he is so expert at cheating others.”³⁷ He took the *pārijāta* flower and looked towards all His beautiful queens. They were all thinking, “Kṛṣṇa loves me most of all.” They were all sure of this because whenever He met with any queen Śrī Kṛṣṇa would tell her, “Oh, you are My dearest queen.” Each was convinced therefore that she would receive the flower.

Because Rukmiṇī was the seniormost queen, Śrī Kṛṣṇa placed the *pārijāta* flower in her hand, and she became very happy. “I am so fortunate to be Kṛṣṇa’s most beloved,” she thought. “Now it is clear that I am His favorite.”

Seeing this, the lips of the other queens began to quiver, especially Satyabhāmā’s. She became like a very poisonous snake which becomes highly disturbed when provoked with a stick and begins to hiss.

While Nārada Muni relished this scene, Śrī Kṛṣṇa considered that He was in very big trouble. Now He wondered what to do. Satyabhāmā was so angry that she could not control or hide her emotions. She immediately left the assembly and, removing her very beautiful royal garments and ornaments, stormed into the ‘anger room.’

Previously in India, the king’s palace had a *kopa-*

³⁷ Çré Kāñëa wanted to give away the flower after some time and thus ‘cheat’ Nārada, but He allowed Nārada to cheat Him. This increased His pleasure because He is *bhakta-vatsala*. Because Çré Kāñëa wants to please His devotee, He wanted to be ‘defeated’ by Nārada. Nārada Muni knew that Kāñëa wanted to create new pastimes and he wanted to fulfill Kāñëa’s desire to kill Narakāsura and deliver the 16,000 imprisoned princesses, and he wanted to see these pastimes.

bhavana (anger room). When any queen was in an angry, sulky mood, she would take off her royal garments, put on old, dirty, worn and torn clothes, and enter there. Sitting or laying—not on a bed but on the ground—she would weep and lament. Then if the king heard her, he would come to her, find the cause of her anger, and satisfy her.

In the *kopa-bhavana* Satyabhāmā wept loudly, taking many long breaths. Kṛṣṇa was aware of the seriousness of the problem and He left the assembly. He silently entered the room. Then, sitting by her side He tried to caress her feet, but she reacted like a furious snake and kicked His hands away.

Śrī Kṛṣṇa was very expert at how to deal with angry ladies, because He had had so much experience in Vṛndāvana with the *gopīs*. Because He had pacified Śrīmatī Rādhikā so many times, it was easy for Him to pacify Satyabhāmā. Śrī Kṛṣṇa did not need His flute in Dvārakā, however, because the queens' anger was not so high that Kṛṣṇa needed it to pacify them. If He simply showed some anger in response to theirs, they would become submissive. Once Kṛṣṇa was glorifying the *gopīs* in the royal assembly. Satyabhāmā could not tolerate this and left. Śrī Kṛṣṇa became angry and announced to the entire assembly. "She should get out of My palace," He said. "I don't want to see her. Her father, Satrājit, is wicked, and she is also wicked." Someone went and told her what Kṛṣṇa had said and she immediately returned—her anger subsided and she was in a mood of submission.

The *gopīs*, on the other hand, were not living in Kṛṣṇa's palace, nor was He supporting them with food, clothing, and so on. Therefore they were not in any way subordinate to Him. Rather they were *svatantra*, independent like Him. They could chastise Him, whereas He could not chastise them. They would say, "Go from here. You do not support us. We take nothing from You." He could not pacify them very easily.

When Śrī Kṛṣṇa would fail in His attempts to pacify the *gopīs*, He took the help of Lalitā and Viśākhā. If this also failed, He would take the help of Subala. If that failed, He would take His *vamśī* and play a tune steeped in *karuṇa-rasa*, lamentation due to separation. Through His flute He would tell the *gopīs*, “I cannot live without you. I am dying, I am dying,” and then they would accept Him.

Once, because of Śrī Kṛṣṇa’s behavior, Śrīmatī Rādhikā was experiencing so much *māna* (transcendental jealous anger) that She would not come to meet Him. Many days passed. Śrī Kṛṣṇa was lamenting greatly and wanted to find a way to pacify Her. He therefore took shelter at the lotus feet of Lalitā and Viśākhā, who whispered some suggestions into His ear. Following their advice, He came in the morning to Śrīmatī Rādhikā’s home in Yavaṭa, dressed as a student begging alms. Wearing a sacred thread, wooden sandals, and carrying an umbrella made of palm leaves, He called, “I am a *brahmacārī*, a *śiṣya* (disciple) of Gargācārya. I remain at a house only as long as it takes to milk a cow. If I leave empty handed, many calamities may befall you. Your cows may die, or the master of the cows may die along with all the members of your household.”

Jaṭilā, Śrīmatī Rādhikā’s mother-in-law, saw this very beautiful student, as brilliant as the sun, calling out, as *māyāvādī-sannyāsīs* do, the name of impersonal *nirguṇa brahman*, “*Alaka nirañjana! Alaka nirañjana!*”

Seeing that He was begging alms, Jaṭilā wanted to give Him a donation, but He refused to take anything from her. “I cannot tell if you are married, unmarried, or if you are a widow. If there is a chaste lady who has the symptoms of marriage,³⁸ only then will I accept any alms.”

Jaṭilā went inside the house and told Śrīmatī

³⁸ In Vedic culture *sindhu*, *bindi*, conchshell bracelets, and red *lac* painted on the feet are some signs that a lady is married.

Rādhikā, "Dear daughter, a very powerful student *yogī* has come, and the rays emanating from His body are like the effulgence of the sun. He looks like a scholar of the Vedas. Don't disobey or dishonor Him. Please give Him some alms."

Śrīmatī Rādhikā refused. "Because you always accuse Me of being unchaste and speaking with boys, I will not go even if He is a scholar or a *yogī*, or even if He has all other good qualities."

Jaṭilā repeatedly requested Her, but Śrīmatī Rādhikā was not willing to go. Jaṭilā then told Lalitā and Viśākhā, "She will not obey me. If She does not give alms to that boy, all of our cows will die, and my son Abhimanyu will also die. Please help me."

Lalitā and Viśākhā went to Śrīmatī Rādhikā and told Her, "You should obey your mother-in-law and give alms to that scholar." Somehow they made Her agree. She took some grains, *āṭā* (flour), ghee, *dahl*, golden coins, and other valuable objects and placed them in a golden pot. Then, completely covering Her face with Her veil so that it could not be seen, She came out of Her room with the help of Her *sakhīs* and approached the place where Śrī Kṛṣṇa was standing. She began to place the alms in His begging cloth, but Kṛṣṇa refused. "I cannot accept this," He said, "My sole reason for coming here from afar is to beg You to put Your anger in My cloth. If You simply smile and give Your anger, I will be satisfied. Otherwise I will die."

A very slight smile appeared on Śrīmatī Rādhikā's face as She upturned the pot, not in His cloth but on His head. Laughing, She immediately returned home with Her *sakhīs*, and Kṛṣṇa was satisfied.

Śrī Kṛṣṇa had to try in so many ways to pacify Śrīmatī Rādhikā and the *gopīs*. If His *vaṁśī* failed, if Lalitā and Viśākhā failed, if Śrīdāma and Subala failed, and if He Himself failed, then He had to discover a new method.

In Dvārakā, however, Śrī Kṛṣṇa had no use for His

vanśī, Lalitā, Viśākhā, the *gopīs*, Subala or Śrīdāma. His chastising words were threatening enough for the queens. But that was His final weapon. Here, He spoke in a very mild voice to Satyabhāmā.

“Why are you so angry?” He asked Satyabhāmā. “I merely gave Rukmiṇī one flower. I will give you a tree full of *pārijāta* flowers and plant it in your courtyard. Please don’t be angry.”

Satyabhāmā said, “Go away, I don’t want to see You. You are a liar and a cheater. I cannot believe a word You say. Several times You have told each one of us that we are Your dearest beloved. You say this, but You don’t mean it. You cheat us all.”

Śrī Kṛṣṇa said, “I am not cheating you. Have faith in Me. Test Me. Please give Me another chance.”

“Yes, I will give You one more chance. If, as You have said, You can plant a *pārijāta* tree full of flowers in my courtyard, then I will be happy.”

Śrī Kṛṣṇa then sat with Satyabhāmā on the back of Garuḍa and they traveled to Indra’s kingdom—and on the way He killed the demon Narakāsura. When they arrived in heaven, Śrī Kṛṣṇa told Lord Indra, “You always say that I am your friend. Now I am asking you for one *pārijāta* tree. I will take it to earth and plant it in the courtyard of Satyabhāmā. Nandana-kānana is full of *pārijāta* trees. Be pleased with Me and give Me one tree from there.”

Lord Indra replied, “Oh, You are so daring. Leave heaven at once and return to earth. Not even one flower from the *pārijāta* tree can be given to worldly persons, what to speak of a whole tree. How is it that You were able to come here? One cannot enter heaven without performing austerities for *lākhās* and *lākhās* of years. You should go now.”

Śrī Kṛṣṇa said, “I have come here with the sole purpose of taking the tree, which I will now uproot.”

When Indra still flatly refused, Kṛṣṇa, carried by Garuḍa, went to Nandana-kānana, uprooted a *pārijāta*

tree and began His return journey to Dvārakā. Halfway back, Indra, with his son and all his soldiers, attacked Śrī Kṛṣṇa in an attempt to take back the tree. Kṛṣṇa's son, Pradyumna, came and defeated the son of Indra, Jayanta. Śrī Kṛṣṇa Himself defeated Lord Indra and his soldiers, and then He returned to Dvārakā.

He then called all of the queens to the home of Satyabhāmā and, in front of them all, planted the *pārijāta* tree in her garden. Satyabhāmā now became so happy and she tried to honor all of Kṛṣṇa's other queens. If Śrī Kṛṣṇa had given the tree to Rukmiṇī, Satyabhāmā would never have gone to Rukmiṇī's palace. But here we see that Rukmiṇī was present at Satyabhāmā's palace, and she was so grave. Although she thought, "Oh, Kṛṣṇa is more pleased with Satyabhāmā, who is now His most beloved wife," she did not reveal any symptom of her unhappiness.

Although apparently there is some envy in Dvārakā, actually there is no chance of any inimical emotion there. Rather, this is one stage of *aprākṛta-prema* (transcendental love) to please Śrī Kṛṣṇa.³⁹ Yet, although in one sense Satyabhāmā's affection and service to Kṛṣṇa is so high class, it is not *unnatojjvala*. This is unique to the *gopīs*.

UNIQUE TO THE GOPĪS

Though there are so many kinds of *gopīs*, they can be said to be in two categories—*nitya-siddha* and *sādhana-siddha*:

1. *Nitya-siddha*. The *nitya-siddha* (eternally perfect) *gopīs* are also of two kinds:
 - (1) *kāya-vyūha*—direct bodily expansions of

³⁹ When the queens exhibit *māna*, Ṣré Kāñēa has to pacify them. This gives Him great pleasure because, if He can make His devotees happy, His own happiness increases. His happiness is in giving happiness to His devotees.

Śrīmatī Rādhikā;

- (2) *nitya-siddha-jīvas*—eternally perfect living entities manifested from Baladeva Prabhu and having *gopī* forms. They never at any time come in contact with the material energy.
1. *Sādhana-siddha*. The *sādhana-siddha gopīs* are also of two categories:
- (1) *Ayautikī*, those who are not in groups, but who came to *prakāṣa* Vṛndāvana either individually or in a pair;
- (2) *Yautikī*, those in groups, who can be further divided into three categories:
- (i) *ṛṣi-cārīs* or *muni-cārīs*—the sages of Daṇḍakāraṇya forest.
- (ii) *śruti-cārīs*—coming from the group of personified Vedas and *śruti-mantras*.
- (iii) those coming from Janakapura. When Rāma went to Janakapura to marry Sītā, the unmarried princesses there had a desire to marry Him.

Having performed *sādhana* for many lives, the *sādhana-siddha gopīs* completely gave up their anger, lust, greed and worldly desires while still in the stage of *sādhana* (*sādhana-avasthā*), many lives previous to their having become perfect. Gradually they received *niṣṭhā*, then *ruci*, then *āsakti*. Eventually, *śuddha-sattva* from the heart of *rāgātmikā-gopīs* entered their hearts and they attained *bhāva*, and then *prema*. This is very, very rare.

The devotees in *prakāṣa* Vraja (where Kṛṣṇa's manifest pastimes are being performed in this world) are so rare. They have no worldly desires, pains, sufferings or sorrows; they are not even aware of them, having become freed from them in their stage of *sādhana*.⁴⁰ Then

⁴⁰ *Sādhana-bhakti* is of two kinds—*vaidhé* and *rāgānuṣṭhā*. When *uttamā-bhakti* is accomplished through the medium of the senses of the *baddha-jéva* (conditioned soul), it is called *sādhana-bhakti*. That *bhakti* which is accomplished through the function of the senses, and by which *bhāva-bhakti* is obtained, is called *sādhana-bhakti*. . . . In this connection the characteristics of *sādhana-bhakti* have been described in *Bhakti-rasāmāta-sindhu* [1.2.2]. In this

they attained *bhāva*. Now having reached the most advanced stage of *bhāva*, they have taken birth in Vraja. The *kāya-vyūha* (bodily expansions) of Śrīmatī Rādhikā directly entered *rāsa-līlā* in the groves of Vṛndāvana. No obstacles prevented them, and Yogamāyā made all arrangements. The *nitya-siddha gopīs* also freely entered. The *sādhana-siddha gopīs*, however, who had for the first time taken birth in earthly Vraja during Kṛṣṇa's manifest pastimes, were stopped.

Who are the *sādhana-siddha gopīs*? Some had worshipped Kātyāyanī with the hope of receiving a benediction that Śrī Kṛṣṇa would become their husband. They prayed, "*kātyāyanī mahāmāyā, mahā-yoginy adhīśvari nanda-gopa-sutaṁ devi patim me kuru te namaḥ*. Please give me the benediction that Kṛṣṇa will become my husband." They therefore took birth in Vraja from the womb of *gopīs* and were each married to one of the *gopas*, but due to hearing the glories of Śrī Kṛṣṇa from others, they developed great affection for Him and a desire to meet Him. On the night of the *rāsa-līlā*, when they heard the sound of Kṛṣṇa's flute, they made an attempt to meet Him but were stopped by their husbands.

Many other *sādhana-siddha gopīs* who had had the association of *nitya-siddha gopīs* went to meet Śrī Kṛṣṇa without restriction. Only those who had recently arrived there, the ladies who may have had children and had had some relation with their husband, were checked.

Why were they checked? A slight *kaṣāya*⁴¹ remained in their hearts which had to go. When their husbands checked them, their hearts burned in the fire of separation. The intensity of that feeling of separation burnt any remaining *aśubha* (inauspicious) and *śubha* (auspicious) not their hearts. In their meditation they

verse, *sādhana-bhakti* is referred to as *sādhyā-bhāva*. In other words, the *sādhana*, or practice of *bhakti* by which *bhāva-bhakti* is attained, is called *sādhyā-bhāva*. (*Bhakti-rasāmāta-sindhu-bindu*)

⁴¹ In this world *kañāya* means 'fault'. For the *gopīs* there was no material fault on their part because there was no offense.

took Śrī Kṛṣṇa into their hearts and embraced Him so tightly that in that *milana* (meeting) with Śrī Kṛṣṇa, *śubha* also went away.

What was this *kaṣāya*? It had nothing to do with anything material or the fulfillment of any material desire. What were the *śubha* and *aśubha* elements in their hearts? The *gopīs* themselves did not burn. Śrīla Viśvanātha Cakravartī and all our *ācāryas* agree that it was their auspicious and inauspicious moods which burned.

When Śrī Caitanya Mahāprabhu met Jagāi and Mādhāi, He did not cut off their heads. No weapon was used; only their moods were changed, and they began a new life. They did not continue their past activities, because all results of their sinful and pious activities were burned. We should understand that both worldly pious and impious activities are binding. They will impede one in rendering service to Śrī Kṛṣṇa. In one's *sādhana* stage, reactions to both these good and bad activities are destroyed. In Sanskrit they are called *pāpa* (sins) and *puṇya* (pious activities). The fruit of bad activities is *pāpa* (sins) and the fruit of good activities is *puṇya* (piety). With these reactions awaiting us, we will have to take birth again and again. So, both have to be given up. Then we will attain *āsakti*, then *bhāva*.

The *sādhana-siddha gopīs* who had recently taken birth in Vraja had passed through all these stages and entered into the wombs of *gopīs*. If there were no pious and impious activities, no *puṇya* or *pāpa*, then what was burned?

In their past life these *gopīs* had performed many austerities to please Goddess Kātyāyanī, so that Śrī Kṛṣṇa would become their husband. But it is absurd to go to Vraja with a desire to have Kṛṣṇa as one's husband. It is *svakīya-bhāva*. When Lord Rāma went to Janakapura, the *rāja-kumārīs* saw His beauty and were very attracted. When they understood that Rāma had married Sītā, they were very happy; but at the same time

in their hearts they felt something lacking. Each thought, "Why have I not been given in marriage to Rāma? I want that Rāma should be my husband."

Rāma was God Himself, a manifestation of Śrī Kṛṣṇa, and therefore nondifferent from Him. So He noted all of their moods and told them, "In this life I cannot make you My wives. Internally I have accepted you, but you will have to wait for your next birth. I have instructed Yogamāyā to arrange your next birth in the wombs of *gopīs* in Vraja. There, while still young, you will get the association of the *nitya-siddha sakhīs* (the *kāya-vyūha* of Śrīmatī Rādhikā), after which you will be qualified to be My beloved, and you will enjoy Our relationship there."

This mood of *svakīya-bhāva* had, to a slight extent, remained in their heart. Although it was 'pious,' it was a problem for them. They had to wait for their *svakīya-bhāva* to evaporate so that they could enter *parakīya-bhāva*. They wanted to love Kṛṣṇa as a paramour, but their chastity was an obstacle. There was no problem for the *nitya-siddha gopīs*, or *kāya-vyūha gopīs*, but it was a problem for the *gopīs* who had newly arrived who had never met Śrī Kṛṣṇa; they had only seen Him from afar. Some came originally from Indraprastha and were newly married to Vraja *gopas*, having lived in Vraja for only a few months or a few years. Some came from other parts of Vraja and had recently come to Nandagāoṇ and Yāvaṭa through their marriages. They wanted to freely meet with Kṛṣṇa, but they could not. So when they took Śrī Kṛṣṇa into their hearts and strongly embraced Him, they immediately entered pure *parakīya-bhāva*.

Another reason they could not meet Kṛṣṇa was that they had children. This meant they had met with their husbands. Those who had even a slight affection for their children and husband (and in the consciousness that "He is my husband") could not go to Kṛṣṇa. None of the *nitya-siddha gopīs*, on the other hand, had any connection with their husbands.

A TRICK BY YOGAMĀYĀ

When the *gopīs* were young and of marriageable age, Yogamāyā played a trick. Entering the mind of Brahmā, she made him desire to see for himself whether or not Śrī Kṛṣṇa was the Supreme Personality of Godhead. He then began to think, "If I steal His calves and cowherd boyfriends, what will He do?" He skillfully stole them and put them in a cave for one year. At the end of that time he came to see what Kṛṣṇa was doing, and he became quite puzzled. Kṛṣṇa was playing as usual. He had expanded Himself into *lākhās* and *lākhās* of calves and cowherd boys, and He was playing with them daily as He always had, as if nothing had happened. Kṛṣṇa then gave Brahmā the mercy to realize that all the calves and friends were Kṛṣṇa Himself.

Why did Śrī Kṛṣṇa perform this pastime with Brahmā? It was because all the cows and mothers of Vraja had wanted Kṛṣṇa to be their son. They had desired it, and so Śrī Kṛṣṇa had to fulfill their desire.

More importantly, all the girls of Vraja wanted Kṛṣṇa as their husband, their beloved, and He therefore took the individual forms of *lākhās* and *lākhās* of cowherd boys. Paurṇamāsī told everyone that that year was auspicious for everyone's marriages, and the *gopīs* were thus married to those *gopas* who were actually Kṛṣṇa. But those *gopīs* who had no association of *nitya-siddha gopīs*, or even of *sādhana-siddha gopīs* who were senior, could not freely meet Śrī Kṛṣṇa. Actually, because they had some tendency to desire Kṛṣṇa as their husband, they should not have been allowed to enter Vraja at all. Usually those who have this mood have to go to Dvārakā, but because Śrī Rāma was unconditionally merciful, He gave them this opportunity.

 A LESSON

Therefore, don't perform materially pious or impious activities. Try to engage all your activities in Kṛṣṇa's service. Don't perform activities with the aim of receiving good *karma*. If you perform activities for yourself, or for the pleasure of others to do good for them, these will be called 'pious activities.' This will create problems in your spiritual development. If you make a temple to show the world that you are performing such great work, and if you think, "I am the creator of this *mandira*. I will receive so much name and fame," it will be an obstacle for your *bhakti*. Act only to please Kṛṣṇa, *gurudeva*, and pure devotees. Only on rare occasions should you go out of your way to please others. Otherwise it becomes a problem, an impediment to your advancement.

As far as the *sādhana-siddha gopīs* were concerned, their only problem was that they wanted Śrī Kṛṣṇa as their husband. But Kṛṣṇa and the *nitya-siddha gopīs* were so merciful that all obstacles were removed. If in *sādhana-avasthā* you engage in activities other than pleasing Kṛṣṇa, your *sādhana* is hampered and you will not go to Vraja. At best, you will go to Vaikuṅṭha or Dvārakā.

WE DO NOT KNOW SĀDHANA

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī explains *sādhana*. Unfortunately, we are not really acquainted with what it is. Sometimes we chant *harināma* with our hearts full of worldly desires and *anarthas*.⁴² We don't know what is *sādhana-bhajana* or what is love and affection for Śrī

⁴² *Anarthas* are of four kinds: (1) *svaiṅpa-bhrama* (illusions about spiritual identity), (2) *asat-tāññē* (thirst for that which is unreal—that is, material enjoyment), (3) *aparādha* (offenses), and (4) *hādaya-daurbalya* (weakness of heart). (*Bhakti-rasāmāta-sindhu-bindu*)

Kṛṣṇa. We only chant because our *guru* has told us that by chanting *harināma* everything will be achieved. This is correct, but *harināma* should be pure and with some realization of our relationship with Kṛṣṇa. We should give up all worldly desires, *anarthas* and *aparādhas*; even the desire for Kṛṣṇa to be our husband should be given up. Then there will be real *sādhana*.

*anyābhilāṣitā-sūnyam jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-sīlanam bhaktir-uttamā.*

One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service. [*Bhakti-rasāmṛta-sindhu* 1.1.1]

All kinds of worldly desires or desires to achieve Vaikuṅṭha or Dvārakā should be given up. Don't cover your *bhakti* by taking the help of *karma* and *jñāna*. Have no *abhilāṣitā* (desire) other than to please Kṛṣṇa and His pure *bhaktas*, and to attain pure *bhakti*. Engage your body, mind and words (*tanū, mana, vacah*) in Kṛṣṇa's service. And serve Him by your moods—*nirvṛtyātmikā* and *pravṛtyātmikā*. What is *pravṛtyātmikā*? Performing devotional activities by body, mind and words. Never act against *bhakti*. This is *nirvṛtyātmikā*. Don't do anything that will create an obstacle for your *bhakti*. Then there will be *sādhana*.

Śrīla Kṛṣṇadāsa Kavirāja explains in *Caitanya-caritāmṛta*:

*kṛti-sādhya bhavet sādhyā-
bhāvā sā sādhanābhidhā
nitya-siddhasya bhāvāsya
prākāṣyam hr̥di sādhyatā*

When transcendental devotional service by which love for Kṛṣṇa is attained is executed by the senses, it is called *sādhana-bhakti*, or the regulative discharge of devotional service. Such devotion eternally exists within the

heart of every living entity. The awakening of this eternal devotion is the potentiality of devotional service in practice. [Cc. *Madhya* 22.105]

Try to remember this *siddhānta*, keeping it in your heart. Pray to be qualified to understand it, and if you do not, you can inquire from senior Vaiṣṇavas who do. If you are still not satisfied, come to me with your questions and I will try to answer them. These meetings are very good and rare opportunities to discuss these highest of topics. If you lose this opportunity, it may be lost forever. It is very rare to have this association, so try to make it successful. Do not miss even a word. Then you'll see that you will develop so much good *bhakti*.

SUPREME CHASTITY

When we first enter devotional service, we are not aware of our specific relationship with Śrī Kṛṣṇa. We only know that “Kṛṣṇa is my *prabhu* (master) and I am His servant.” Later, *gurudeva* helps us develop that particular relationship which is inherent in our heart.

GOAL OF CHANTING

Unless one has a proper relationship with a bona fide *guru* and realization of his relationship with Kṛṣṇa, *kṛṣṇa-prema* will not be attained for hundreds and millions of births. *Koṭi janma kare yadi śravaṇam kīrtana tabu tanu pāya kṛṣṇa pade prema dāna*. One pure holy name chanted by a devotee who has taken initiation in a proper way, and has at least somewhat realized his relationship with Kṛṣṇa and His associates, is superior to three *lākhās* of holy names chanted by someone who has not.

Śrīla Haridāsa Ṭhākura was a pure devotee and he chanted three *lākhās* of holy names daily. Śrī Caitanya Mahāprabhu gave him the title ‘*nāmācārya* Haridāsa Ṭhākura’ and greatly honored him. He daily gave him His *darśana* at Siddha-bākula (Haridāsa Ṭhākura’s *āśrama*) and daily sent him His remnants with Govinda, His servant. Another devotee, a boy named Rūpa, was very junior to Haridāsa Ṭhākura. He was not an *ācārya*, nor did he chant three *lākhās* daily. This was because whenever he began to chant he became so absorbed in Kṛṣṇa’s pastimes that sometimes he lost external consciousness and would simply weep in ecstasy. He was also writing books that explained the inner moods

of Śrī Caitanya Mahāprabhu that the Lord had given him in Prayāga.⁴³ By his preaching and writing he taught and established *caitanya mano 'bhīṣṭam* (the inner desire of Śrī Caitanya Mahāprabhu) in this world.

Therefore, who is superior? Ordinary persons consider Śrīla Haridāsa Ṭhākura superior to Śrīla Rūpa Gosvāmī, but those who know all *tattvas* (philosophical truths) understand that Rūpa Gosvāmī is Rūpa mañjarī, and Haridāsa Ṭhākura is both Brahmā and Prahlāda Mahārāja. Therefore Rūpa Gosvāmī is far superior. But these *tattvas* are unimaginable to people in general, and only those who do *bhajana* seriously can realize them.

We should try to enter deeply into *kṛṣṇa-bhakti*, taking initiation (*dīkṣā*) in a real way,⁴⁴ so that we can have a permanent connection with Śrī Kṛṣṇa. We should also honor a person who has not yet received *dīkṣā* but is chanting Kṛṣṇa's name, for he is trying to be part of Kṛṣṇa's family. Even if he rebukes us, we should still honor him. We should only criticize our undeveloped, unconscious mind. The mind is so wicked. Each morning we should take a broom and beat the mind by saying, "O mind. Be pure and try to serve Kṛṣṇa."

My humble request to everyone is to honor all senior Vaiṣṇavas—senior in years spent with *gurudeva*, as well as senior in *bhakti*. We cannot realize who is senior or junior in *bhakti* unless we ourselves are advanced. Sometimes we may be able to, but generally we are only qualified to consider who is senior or junior in years

⁴³ Çré Caitanya Mahāprabhu taught Çréla Rūpa Gosvāmé the ultimate limit of the truth about Lord Kāñëa, the truth about devotional service and the truth about transcendental mellows, consummating in conjugal love between Çré Çré Rādhā and Kāñëa. (Cc. *Madhya* 19.115)

⁴⁴ That religious undertaking which bestows *divya-jñāna*, or transcendental knowledge, and destroys *pāpa* (sins), *papa-béja* (the seed of sin), and *avidyā* (ignorance) to the root is called *dékñā* by learned authorities in the absolute truth. (*Hari-bhakti-vilāsa*)

Divya-jñāna is transcendental knowledge contained within a *mantra* which reveals the form and identity of the Supreme Lord (*bhagavat-svarūpa*) as well as the knowledge of the *sādhaka-jéva's* particular relationship with the Lord. (*Bhakti-sandarbha*, *Anuccheda* 283)

with *gurudeva*. This is good, but the consideration on the basis of *bhakti* is superior.

*jena vaiṣṇava ciniyā laiya ādara karibe jabe
vaiṣṇavera kṛpā tāhera sarva siddhi avaśya pāyibe tabe*

When one will be able to recognize a Vaiṣṇava and offer respect to him, then one will undoubtedly attain all perfection by his mercy. [Śrīla Bhaktivinoda Ṭhākura's *Vaiṣṇava Vijñapti*]

Those who are qualified to realize who is *kaniṣṭhā-adhikārī*, who is *madhyama-adhikārī*, and who is *uttama-adhikārī* are themselves surely above *madhyama-madhyama-adhikārī*. Similarly, it is to our benefit to also try and give respect according to this standard—considering the stages of one's real advancement in devotion. It is not correct to honor everyone in the exact same way. Rather, we should consider whether one is *kaniṣṭhā*, *madhyama* or *uttama-adhikārī*, and tender honor accordingly.⁴⁵ Our *bhakti* will then greatly develop, and our lives will be successful.

CAITANYA MAHĀPRABHU TASTING UNNATOJJVALA-RASA

*anarpita-carīm cirāt karuṇayāvatīrnah kalau
samarpayitum unnatojjvala-rāsām sva-bhakti-śriyam
harīḥ purata-sundara-dyuti-kadamba-sandipitāḥ
sadā hṛdayā-kandare sphuratu vaḥ śacī-nandanāḥ*

May that Lord, who is known as the son of Śrīmatī Śacī-devī, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in the age of Kali by His

⁴⁵ One should mentally honor the devotee who chants the holy name of Lord Kāñḍā, one should offer humble obeisances to the devotee who has undergone spiritual initiation (*dēkṣā*) and is engaged in worshipping the Deity, and one should associate with and faithfully serve that pure devotee who is advanced in undeviated devotional service and whose heart is completely devoid of the propensity to criticize others. (*Çré Upadeśāmāta*, text 5)

causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service. [Cc. Ādi 1.4]

I have discussed the *unnatojjvala-rasa* that Śrī Caitanya Mahāprabhu wanted to taste—the mood of Śrīmatī Rādhikā—as well as the *unnatojjvala-rasa* that He wanted to distribute among all qualified souls. There is some difference. The three moods of Śrīmatī Rādhikā which Śrī Caitanya Mahāprabhu wanted to taste are actually *unnatojjvala-rasa*, and what He distributed by *nāma*, through *nāma-prema*, is a part of that.

I want to give a very vivid explanation so that you will know the difference between these two. Until now I have explained that the mood of *dāsya*, *sakhya*, and even *vātsalya* is not *unnatojjvala-rasa*. Even the *svakīya* mood of Rukmiṇī and Satyabhāmā towards Śrī Kṛṣṇa, as well as that of Sītā-devī towards Śrī Rāmacandra, is not *unnatojjvala-rasa*. Though I will give many explanations, most persons will not be able to understand. But those whose hearts are pure, who have served an elevated Vaiṣṇava and are associating with him, may understand.

Even Śrī Caitanya Mahāprabhu and Śrī Kṛṣṇa could not give this understanding to all, and so I also cannot give it to all. But I think that those who have come to hear surely have past impressions (impressions made on the heart from previous lives of devotional activities) of Śrī Caitanya Mahāprabhu's philosophy. That is why they have come to join us from different parts of the world like England, America, Australia, Holland, Canada, etc., and are traveling with me to various countries. They must have some impression of Śrī Caitanya Mahāprabhu's family of devotees.⁴⁶ If they continue associating, then by hearing all these truths they can gradually understand and realize them.

⁴⁶ There are millions of universes. When the fortunate soul wandering through these universes in his various births gets association with Lord Caitanya's followers, then by their mercy, in this birth, one gets the association of very high-class devotees.

Certainly a very strong impression will be made in their hearts. Those who have no interest in this, on the other hand, will not understand it, and so they will not come to hear.

SPIRITUAL CHASTITY

I have explained that the mood of Satyabhāmā is *svakīya-mādhurya-rasa*—not *unnatojjvala-rasa*. In Vedic culture there was a shadow of that *unnatojjvala-rasa* in the lives of married couples. When a qualified man and a chaste girl married, they recited Vedic *mantras* and had the *sākṣi* (witness) of fire, air, water (especially Gaṅgā water), *tulasī*, *śālagrāma*, *brāhmaṇas* and devotees. After this they were generally not allowed to reject each other except in some extraordinary situation where the spouse lost faith in Śrī Kṛṣṇa and His associates, or in chanting *harināma*. In that case he or she could be rejected—otherwise not.

This is similarly true with *gurudeva*. He also cannot be rejected in any way; but if he is like the above-mentioned spouse, he can be given up. But if he is not very beautiful, if he is ugly, if he rebukes, if he sometimes gives a slap, or if he controls us for our benefit—not for his own benefit—he should not be given up.

The above-mentioned personalities are witnesses during the marriage ceremony. After this the wife is considered half of the husband's body (*ardhāṅgiṇī*). She becomes *saha-dharminī*, which means she always helps her husband in *dharma* (religion), in *bhakti*, and all other activities. In Indian culture we do not take the wife as a maidservant; she is *saha-dharmini*. Nowadays, things have changed. The married couples follow Western culture and give up religious activities, such as respecting *guru*, *brāhmaṇas*, elders, neighbors, etc. But if marriage is followed in the Vedic way—with Vedic

mantras, under the guidance of *guru* and Vaiṣṇavas, and witnessed by fire, *śālagrāma*, water, air, etc.—then the married couple becomes *svakīya*, which is itself a shadow of *parakīya-unnatojjoala-rasa*.

Those who from the beginning of their marriage have no affection for their husband but who love another person are called *parakīya*. In the material world this is very bad. But Uddhava says in *Śrīmad-Bhāgavatam*, and Śrīla Vyāsadeva and Śrīla Śukadeva Gosvāmī also say: *kvemāḥ striyo vana-carīr vyabhicāra-duṣṭāḥ* [Bhāg. 10.47.59]. Those who have no connection with Kṛṣṇa, even if they are chaste in their marriage relationship, are like prostitutes (*vyabhicāra*). Whether one is married or not, if she is serving Kṛṣṇa, chanting Kṛṣṇa's names, remembering Kṛṣṇa, and thinking Kṛṣṇa to be her beloved, her chastity is considered superior to all goddesses and other chaste ladies.

MOST CHASTE LADIES

You have heard the names of Arundhatī, Sāvitrī and Damayantī; there were so many chaste ladies like them in Indian culture. But you also have heard the names of Draupadī, the wife of the five Pāṇḍavas; Kuntī, the mother of the Pāṇḍavas; Mandodarī, the wife of Rāvaṇa; Ahalyā, the wife of Gautama iṣi;⁴⁷ and Tārā, the wife of both Sugrīva and Vali.

At first Tārā was married to Vali, but when he was shot and killed, she became the wife of Sugrīva. Mandodarī was the wife of Rāvaṇa, but after he was killed by Lord Rāmacandra, she lived with Vibhīṣaṇa. Kuntī had five husbands—the sun-god, Pāṇḍu, Yamarāja (Dharmarāja), Vāyu and Indra—but still she is considered superior to all other chaste ladies. Draupadī also had five husbands, but still she is celebrated as

⁴⁷ Ahalyā, though the wife of Gautama Rīi, also had some connection with Indra. But she loved only Lord Rāmacandra and was delivered by Him.

kanyā, a sacred unmarried girl. Although these five ladies were apparently married to someone else, and although they even had more than one husband, they always thought, “Kṛṣṇa is my beloved, my heart and soul.” Their marriages were therefore not obstacles to their *bhakti*. These ladies are glorified and honored as *kanyā* because they loved Kṛṣṇa or Rāma more than their husbands.

Among all chaste ladies the *gopīs* are the most superior. Ordinary ladies have the mood that someone other than Kṛṣṇa—someone in this body made of earth, water, fire, air, stool, urine and so many other abominable things—is their *pati* (husband). *Pati* means he who saves one from all sufferings, sorrows and death, and who supports with *prema* and knowledge. Such a person is actually *pati*. Our husbands cannot do this. They cannot save us from becoming old and they cannot save us from our hair turning white.

So, actually, our beloved, our husband, our all-in-all is Śrī Kṛṣṇa. There is no impediment for those who think like this, even if they are married.

As I explained yesterday, these *gopīs* of Vṛndāvana were married by the trick of Yogamāyā. They are nondifferent from Śrī Kṛṣṇa and Śrīmatī Rādhikā. Śrīmatī Rādhikā is *hlādinī-śakti*, *svarūpa-śakti* of Kṛṣṇa. Rādhā and Kṛṣṇa are like the sun and its heat or water and its liquidity—They cannot be separated. The *gopīs* who easily took part in *rāsa-līlā* and served Śrī Kṛṣṇa are *kāya-vyūha*, manifestations of Śrīmatī Rādhikā. Though externally they are married to other *gopas* (cowherd men), those marriages are false and are only meant to create a mood in the *gopīs* that “we are wives of other *gopas*.” Because they love Kṛṣṇa, they have no connection with their husbands—nothing. This is called *parakīya*. *Parakīya-rasa* means that the *gopīs* are married to other persons, but their affection and love is only for Kṛṣṇa. Whether they are actually married to anyone else

or not,⁴⁸ they are all *parakīya* and are far superior to any other chaste lady.

UDDHAVA'S LESSON IN VṚNDĀVANA

Uddhava, Kṛṣṇa's friend and prime minister in Dvārakā, was not married. From boyhood he was *brahmacārī* (*bāla-brahmacārī*), as were Nārada Muni and Śukadeva Gosvāmī. But these elevated devotees all wanted to take the foot-dust of the *gopīs*. Why? Uddhava prayed:

*āsām aho caraṇa-reṇu-jusām ahaṁ syām
vṛndāvane kim api gulma-latausadhīnām
yā dustyajam svajanam ārya-patham ca hitvā
bhejur mukunda-padaṅgīm śrutibhir vimṛgyām*

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. [Bhāg. 10.47.61]

*vande nanda-vraja-strīnām
pāda-renum abhīkṣṇaśah
yāsām hari-kathodgītām
punāti bhuvana-trayam*

I repeatedly offer my respects to the dust from the feet of the women of Nanda Mahārāja's cowherd village. When the *gopīs* loudly chant the glories of Śrī Kṛṣṇa, the vibration purifies the three worlds. (Bhāg. 10.47.63)

⁴⁸ According to the *Çrémad-Bhāgavatam* commentaries of Viçvanātha Cakravartī Ohākura, even the *gopīs* who were not yet married, although knowing they would eventually marry other *gopas*, considered Kāñēa their beloved and they also joined in Kāñēa's *rāsa-lēlā*.

Uddhava went to Vṛndāvana, where he realized the glories of the *gopīs*. He had previously thought, “I am superior to all other devotees.” But when he came to Vṛndāvana he understood that “Kṛṣṇa has sent me to learn something in this *prema* school, the devotional school of the *gopīs*. Now I see that I am not even qualified to take admission. Why has Kṛṣṇa sent me here? I am not even qualified to submit my name to that school. The standard of the *gopīs*’ devotion is so very far from me. I cannot give to Kṛṣṇa as the *gopīs* have given.

“Because they have given up everything to serve Kṛṣṇa, I want to glorify them by taking their foot-dust. They have given up their shame, their fame, and their service to their husbands. They have forgotten to take meals and to decorate themselves, and they have even forgotten their own bodies. If I am not qualified to even enter their school, then how will I get the chance to obtain their foot-dust?”

Uddhava therefore felt hopeless—quite hopeless. He continued to think, “I am not qualified to touch their lotus foot-dust, not even one dust particle. So I will simply offer *praṇāmas* in their direction.”

There were millions of *gopīs* and Uddhava could neither count them, nor could he understand their moods. How could he pray then for the dust of all of their feet? There would be no end to his praying. Finally he resolved, “I should take only one dust particle from one of the *gopīs*. Then by attaining the mercy of that one prominent *gopī*, I will automatically achieve the mercy of all.”

Śrī Kṛṣṇa encouraged him in his heart, “O Uddhava, if you like you can surely select one *gopī* from whose feet you want to take one dust particle.”

Who did he select? Śrīmatī Rādhikā. He wanted just one of the *lākhās* and *lākhās* of dust particles at Her lotus feet. He thought, “If I can pray even from far away, for

one dust particle, my life will be successful.”⁴⁹

In a garden near the border of Nandagāoṇ, Uddhava realized the glories of the *gopīs*. He saw the *gopīs* feeling so much separation that sometimes there was no activity of their outer senses. He thought, “My life has become successful simply by coming to the school of the *gopīs*, even though I was not admitted. Just by breathing the air that comes from that school my life is successful.”

It is this love of the *gopīs*, which was glorified by Uddhava, that is called *unnatojjvala-rasa*.

⁴⁹ Uddhava appreciated the exalted position of the *gopés* and wished to fall down and take the dust of their feet on his head. Yet he dared not ask the *gopés* to offer the dust from their feet; perhaps they would not be agreeable. Therefore, to have his head smeared with the dust of the *gopés*' feet without their knowledge, he desired to become only an insignificant clump of grass or herbs in the land of Vāndāvana. (*Kāñēa, The Supreme Personality of Godhead* ch. 46)

The *gopés* control Çré Kāñēa by their exalted love. Dust from the lotus feet has many meanings, and one meaning is follower of the *gopés*. Uddhava wanted the blessing to become the follower of the followers of the *gopés*, so that he could learn how to love Çré Kāñēa like the *gopés*—so much so that his love could also control Çré Kāñēa.

 LORD ŚIVA BECOMES GOPĪŚVARA

Śrī Nārada Muni, Lord Brahmā and Śaṅkara prayed in the same way as Uddhava. Śaṅkara even wanted to become a *gopī*. He performed austerities, and when Paurṇamāsī Yogamāyā became pleased and appeared before him, he prayed to join *rāsa-līlā*. Paurṇamāsī mercifully dipped him in Brahma-kuṇḍa and he immediately assumed the form of a teenage *gopī*. He thus went to the *rāsa-līlā* and hid in a grove. The *gopīs* and Kṛṣṇa sensed that someone of a different mood (*vijātīya*) had come. They asked each other, “Why are you not so happy today? What is the matter?”

After searching they discovered the new *gopī* and asked ‘her’, “Who are you? What is your name? Who are your parents? What is your husband’s name? Where is your in-laws’ house?”

When Śiva could not reply, they began to slap ‘her’ so much that ‘her’ cheeks became swollen and ‘she’ began to cry, “Yogamāyā, Yogamāyā. Save me. I will never again come to Vṛndāvana, and I will never dare take part in *rāsa-līlā*.”

Paurṇamāsī came and requested the *gopīs* to show Lord Śiva mercy. “She’s my *krpa-pūtra*, the object of my mercy,” she told them.

The *gopīs* therefore accepted ‘her’ as a *gopī* and Kṛṣṇa named ‘her’ Gopīśvara (she whose *īśvaras*, controllers, are the *gopīs*) and blessed ‘her’ to become the guard of the *rāsa-līlā*. “Without ‘her’ sanction, no one would be able to enter.”

DEFINITION OF UNNATOJJVALA

This love of the *gopīs* is called *unnatojjvala*. *Unnata* means 'highest', and *ujjvala* means 'more shining than the sun', charming Kṛṣṇa with one’s heart, and pleasing Him in every respect. The sun shines only outside. It

cannot shine in the heart. But this *rasa* shines in the heart. The affection of Śrīmatī Rādhikā exhibits the highest mood of this *unnatojjvala-rasa*. In *Bhakti-rasāmṛta-sindhu* [1.1.1] there is a *śloka* explaining this *uttama-bhakti*:

*anyābhilāṣitā-śūnyam jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-śīlanam bhaktir-uttamā*

Bhaktir-uttama denotes this highest affection of the *gopīs'* *parakīya-bhāva unnatojjvala-rasa*.

Śrī Kṛṣṇa came in the form of Caitanya Mahāprabhu to taste this topmost mood of Śrīmatī Rādhikā. He could not distribute this mood because it is the wealth of Śrīmatī Rādhikā alone. Even Śrīmatī Lalitā and Śrīmatī Viśākhā do not have Her mood of *mādana*, the highest platform of *unnatojjvala-rasa*. They can have up to *mohana* or *modana*, which is a little less.⁵⁰

In these moods Śrīmatī Rādhikā became so absorbed in Kṛṣṇa that when Uddhava came She did not see him at all. Instead She thought that a bee, flying around Her feet, was Kṛṣṇa's messenger. Sometimes angry, sometimes favorable—in so many moods—Śrīmatī Rādhikā spoke with that bee. Perhaps Kṛṣṇa had actually come in the form of that bee to taste all Her sentiments. She told the bee, “You are a madman and very impure. Go away from here. Do not try to touch My feet. Why have you come in this shape? I think you

⁵⁰ Highly advanced ecstasy is divided into two categories—*mādana* and *mohana*. Meeting together is called *mādana*, and separation is called *mohana*. (Cc. *Madhya* 23.58)

On the *mādana* platform there are kissing and many other symptoms, which are unlimited. In the *mohana* stage, there are two divisions—*udghūrē* (unsteadiness) and *citra-jalpa* (varieties of mad emotional talks). (Cc. *Madhya* 23.59)

In the highest transcendental ecstasy there is a feeling of being enchanted in the presence of the enchanter. When the enchanter and the enchanted become separated, *mohana*, or bewilderment, occurs. When so bewildered due to separation, one becomes stunned, and at that time all the bodily symptoms of transcendental ecstasy are manifested. When they are manifest, one appears inconceivably crazy. This is called transcendental madness. In this state there is imaginative discourse, and one experiences emotions like those of a madman. (Cc. *Madhya* 1.87 pp)

have done so to make us more angry. You are so foolish that you cannot think properly how to come to pacify the anger of the *gopīs*. You don't know how to pacify us?"

By seeing the *gopīs* Uddhava thought, "Oh, this is the real mood of devotion. I do not know anything about this." He heard all Her talks from very far away, and somewhat realized *unnatojjvala-rasa*. In fact he was not able to experience even a spark, a sprinkle, of this *rasa*. He could not become any entity of Vṛndāvana—not even a cow or a calf. The cows loved Kṛṣṇa much more than Uddhava did. Kṛṣṇa would approach the cows like their son, He came to the calves as their friend, and stroked and hugged them just as one friend is affectionate with another. Sometimes He massaged their legs and put very soft, sweet grass in their mouths, saying, "My friend, take it."

Uddhava could not love like this, and that is why he was not qualified to remain in Vṛndāvana and had to return to Mathurā.

Unnatojjvala-rasa is especially the mood of Śrīmatī Rādhikā, and Śrī Kṛṣṇa was very anxious to taste it. If one does not have such love and affection, he cannot realize Kṛṣṇa, how sweet He is, how beautiful He is, and how He sings so beautifully. Śrī Caitanya Mahāprabhu came to give some sprinkles, some very little particles, of this to the *jīva*. The *jīva* would not be able to withstand the *unnatojjvala-rasa* He tasted. They have no capacity, no qualification, to have such a high class of affection. Only Śrīmatī Rādhikā and Her *kāyavyūha* can experience this. Śrī Caitanya Mahāprabhu has not come to give this type of *unnatojjvala-rasa*.

 CAITANYA MAHĀPRABHU'S GIFT

Then what has He come to give? *Unnatojjvala-rasāṁ sva-bhakti-śriyam*. In this connection there is more emphasis on the final words, *sva-bhakti-śriyam*. *Sva* means 'own'—own *bhakti*. Whose own? Śrīmatī Rādhikā's own. Kṛṣṇa's *bhakti* means Rādhikā's *bhakti*, because Rādhikā is Herself the personification of Kṛṣṇa's *bhakti*. Śrī Kṛṣṇa wanted to taste the essence of supreme devotion to Himself, which is Rādhikā's love, and He wanted to distribute to the qualified *jīva* His *bhakti-śriyam*. *Sva* means Rādhikā. *Bhakti* means Rādhikā's *bhakti*, and *Śrī* means *śobhā*, or beauty. Śrī Caitanya Mahāprabhu wanted to give the beauty of Śrīmatī Rādhikā's *unnatojjvala-rasa*.

The following example will help us to understand. Imagine a tree. If that tree has no leaves, no fruits and no flowers, then it has no beauty. There are so many very green leaves, and so many flowers here and there on each branch; there are also *mañjarīs*, and some very sweet and delicious reddish or golden mangos. Cuckoos always eat these mangos and sing very sweetly. If the air touches and plays with that tree, all the leaves become happy and begin to dance, and at this time the *mañjarīs* also dance with happiness. This is the beauty of that tree.

But if the tree has no leaves, no *mañjarīs* and no fruits, then the air will not play with its branches. It will have no taste to play. If we see a tree playing with the air, its leaves going here and there and always dancing, that is the beauty of that tree. Similarly, Śrī Caitanya Mahāprabhu wanted to give the beauty of Śrīmatī Rādhikā's *unnatojjvala-rasa*.

The tree represents Śrīmatī Rādhikā Herself. And what is the beauty? Her *sakhīs*. If there are no *sakhīs*, then there is no beauty at all. Therefore Śrīmatī Rādhikā is always surrounded by *gopīs*, four kinds of *sakhīs*—*svapakṣa*, *vipakṣa*, *taṭastha* and *suhṛda*. The *svapakṣa gopīs*

are those who are on the side of Śrīmatī Rādhikā, and they are Her intimate *sakhīs*. The *sakhī* Candrāvalī and all her *sakhīs* are *vipakṣa*, opposed to Rādhikā. Of course the ‘opposition’ in Vṛndāvana is not like that of the material world. In Vṛndāvana the feelings of ‘opposition,’ as well as all other sentiments, are varieties of *prema*, transcendental love.

Other *sakhīs* are in the middle. They are neutral and are called *taṭastha*. Still others are called *suhṛda*, friends. They are not *svapakṣa*, not *vipakṣa*, and not *taṭastha*. With Rādhikā they are friends, and with Candrāvalī and other *vipakṣa-sakhīs* they are *taṭastha*. The *taṭastha* of Śrīmatī Rādhikā’s *sakhīs* are *suhṛda* of Candrāvalī.

What is the meaning of *śrīya*, or beauty? Among the *svapakṣa-sakhīs* of Rādhikā there are five divisions—*sakhī*, *nitya-sakhī*, *prāṇa-sakhī*, *priya-sakhī* and *parama-preṣṭha-sakhī*. Although the *sakhīs* are associates of Rādhikā, they sometimes have an inclination towards Kṛṣṇa—but at the same time they always have the tendency to serve *yugala* (both). They are neither *taṭastha*, nor *suhṛda*, nor *vipakṣa*. They are *svapakṣa*, but they have an inclination towards Śrī Kṛṣṇa. Those *svapakṣa gopīs* who are inclined towards Śrīmatī Rādhikā, and are very near and dear to Rādhikā, are called *priya-sakhīs* and *parama-preṣṭha-sakhīs*—like Lalitā, Viśākhā, Citrā, etc. The *parama-preṣṭha-sakhīs* are also known as *priya-narma-sakhīs*. Those whose sole inclination is towards Rādhikā—who think that without Rādhikā they cannot live, who think that Rādhikā is their life and soul—are called *nitya-sakhīs* and *prāṇa-sakhīs*.

Among the *nitya-sakhīs*, the *prāṇa-sakhīs*, like Rūpa mañjarī and Rati mañjarī, are prominent. They always serve Śrīmatī Rādhikā. If Kṛṣṇa is defeated by Śrīmatī Rādhikā (at various sports and games), they are very glad and clap. If Śrī Kṛṣṇa defeats Rādhikā, then they themselves feel defeated and they make a sad or sour face. (Those like Lalitā may laugh and enjoy, but they will also be somewhat sorrowful.) These *nitya* and *prāṇa-*

sakhīs are always with Rādhikā. Lalitā, Viśākhā and other similar *sakhīs* will not always enter the *kuñja* when Rādhā and Kṛṣṇa are performing certain confidential pastimes, but these *sakhīs* have the freedom to enter at any time. They have a 'free pass' to serve there. Lalitā, Viśākhā, and *sakhīs* will hesitate, but those like Rūpa mañjarī and other *prāṇa-sakhīs* and *nitya-sakhīs* will not. They can do any service at any time.

When Kṛṣṇa meets with Śrīmatī Rādhikā, these *sakhīs* taste whatever Rādhā and Kṛṣṇa taste together, even when they are far away from Them. They taste everything, and they have no need at all to meet Kṛṣṇa separately. These *nitya-sakhīs* and *prāṇa-sakhīs* are called *mañjarīs*, and they are the beauty of Śrīmatī Rādhikā.⁵¹

Śrī Caitanya Mahāprabhu has come to give the mood of these *gopīs*, and the *jīva* can never expect more than this. They cannot be like Lalitā, Viśākhā and others like them. But do not think this a small thing. It is *unnatojjovala-rasa, tat-tad-bhāvecchātmikā*. Such *gopīs* don't want to directly meet Śrī Kṛṣṇa themselves or serve Him directly, but instead they become happy seeing the

⁵¹ "Although manifest, happy, expanded and unlimited, the emotional exchanges between Rādhā and Kāñēa can only be understood by the damsels of Vraja or by their followers." (*Govinda-lilāmāta*: 10.17) The personal associates of Rādhārāēē are called *sakhēs*, and Her near assistants are called *mañjarēs*. It is very difficult to express their dealings with Kāñēa because they have no desire to mix with Kāñēa or to enjoy Him personally. Rather, they are always ready to help Rādhārāēē associate with Kāñēa. Their affection for Kāñēa and Rādhārāēē is so pure that they are simply satisfied when Rādhā and Kāñēa are together. Indeed, their transcendental pleasure is in seeing Rādhā and Kāñēa united. The actual form of Rādhārāēē is just like a creeper embracing the tree of Kāñēa, and the damsels of Vraja, the associates of Rādhārāēē, are just like the leaves and flowers of that creeper. When a creeper embraces a tree, the leaves and flowers of the creeper automatically embrace it. *Govinda-lilāmāta* (10.16) confirms that Rādhārāēē is the expansion of the pleasure potency of Kāñēa and is compared with a creeper, and Her associates, the damsels of Vraja, are compared to the flowers and leaves of that creeper. When Rādhārāēē and Kāñēa enjoy Themselves, the damsels of Vraja relish the pleasure more than Rādhārāēē Herself. Although the associates of Rādhārāēē do not expect any personal attention from Kāñēa, Rādhārāēē is so pleased with them that She arranges individual meetings between Kāñēa and the damsels of Vraja. Indeed, Rādhārāēē tries to combine or unite Her associates with Kāñēa by many transcendental maneuvers, and She takes more pleasure in these meetings than in Her own meetings with Him. When Kāñēa sees that both Rādhārāēē and Her associates are pleased by His association, He becomes more satisfied. (TLC ch. 31)

ānanda of Rādhā and Kṛṣṇa.

Śrī Caitanya Mahāprabhu has given this mood of service to Śrīmatī Rādhikā through *harināma-saṅkīrtana*, and He Himself has tasted *unnatojjvala-rasa*—the three moods of Śrīmatī Rādhikā. One with the mood of a *mañjarī* can taste the beauty and sweetness of Śrī Kṛṣṇa's flute song, and every other feature of Kṛṣṇa. If he has no such *prema*, he cannot.

So Śrī Caitanya Mahāprabhu has mercifully come to give this *unnatojjvala-rasa-sva-bhakti-śrīyam*. Before this, *sakhya-rasa*, *dāsyā-rasa* and *vātsalya-rasa* had been somewhat given by Madhvācārya, Īmānuja, and all other *ācāryas*. But the *śrī* of *sva-bhakti-śrīyam unnatojjvala-rasa* had not been given for a long time, since Caitanya Mahāprabhu came previously—in the previous day of Brahmā.

This is the highest benediction. If anyone has some greed, even a little taste by reading *Caitanya-caritāmṛta* and by hearing these subjects, then he will give up everything at the lotus feet of his *gurudeva*, his *śikṣā-guru*, or any pure devotee, and try to collect this nectar.

*kṛṣṇa-bhakti-rasa-bhāvitā matih
kṛiyatām yadi kuto'pi labhyate
tatra laulyam api mūlyam ekalaṁ
janma-koṭi-sukṛtair na labhyate*

Pure devotional service in Kṛṣṇa consciousness cannot be had even by pious activity in hundreds and thousands of lives. It can be attained only by paying one price—that is, intense greed to obtain it. If it is available somewhere, one must purchase it without delay. [Cc. *Madhya* 8.70]

ADVAITA ĀCĀRYA AND THE LORD'S DESCENT

PREPARATION FOR THE LORD'S ADVENT

Today is the Appearance Day of Advaita Ācārya, who is Mahā-Viṣṇu. Some manifestations of Mahā-Viṣṇu are present in all *yugas*. Why then did Advaita Ācārya call for Kṛṣṇa Himself to descend? As *sarvajñā*, one who is aware of past, present and future, He knew that His Prabhu wanted to taste *vraja-prema*. He knew Caitanya Mahāprabhu would advent Himself, but He did not know exactly when. He wondered why He had not yet appeared. He worshipped Śrī Kṛṣṇa by offering *tulasī* and Gaṅgā *jala* to His lotus feet, and by crying with His heart, "O Kṛṣṇa, come at once."

Śrī Kṛṣṇa will not hear our prayers by worship alone but by our heartfelt crying out like Advaita Ācārya. This is real *kīrtana*. The *kīrtana* of Advaita Ācārya shook the whole world, and therefore Śrī Kṛṣṇa decided to come immediately.

When Caitanya Mahāprabhu took birth in Śrī Māyāpura, Advaita Ācārya Prabhu was more than sixty years old—possibly seventy-five years old. Before the Lord's birth, Advaita Ācārya passed many years touring the holy *tīrthas* in North, South, East and West India, including the pastime places of Kṛṣṇa in Śrī Vṛndāvana.

 MEETING VIDYĀPATI

From Vṛndāvana, Advaita Ācārya went to Mithila, the birthplace of Sītā-devī in Janakapura. When He reached the outskirts of the city, He saw a very effulgent old man lying down, resting his head on the root of a tree. The man was absorbed in an internal mood and not influenced by his external senses. Tears streamed from his eyes and in a very heartfelt way he sang a *kīrtana*:

*tātala saikate bāri-bindu-sama
suta-mitra-ramaṇī-samāje
tohe visari mana tāhe samarpala
ab majhu habo kon kāje*

O Lord, completely forgetting You, I have offered my mind unto the society of women, children and friends—but this experience has been just like offering a drop of water unto the burning hot sands of the beach. How can I possibly be relieved of this great misery?
[Śrīla Vidyāpati]

He is saying here that his heart feels like a desert. We can see the example of deserts, such as those in Australia, Africa and the Arab countries. The summer sun makes the sand so hot that if you plant a seed it pops immediately, like *muri* (puffed rice). In that condition, animals such as deer cannot survive. They die at once. And when a drop of rain falls on the desert, it vaporizes and burns like steam, just as a sprinkle of water will sizzle, splash and burn us when it falls on boiling oil. Similarly, our heart is like a desert. Any drop of happiness coming from our spouse or children may seem pleasant at first, but like boiling steam or water, it burns us.

So, this effulgent person was weeping, “O Kṛṣṇa, having forgotten You, I am under the illusion that these poisonous attachments are natural for me. Throughout the day I am absorbed in my wife and children. I waste all my time in useless, silly, nonsensical and destructive

activities. Now I have become old and I do not know how to do *bhajana*. O Kṛṣṇa, save me, save me!"

From a distance Advaita Ācārya stood silently, taking that man's *darśana*. He could see that the man was a *mahāpuruṣa*, a fully self-realized soul, otherwise he could not have expressed such spiritual emotions. Advaita Ācārya walked over and offered him *praṇāma*. "Who are you?" He asked.

"I am a bogus person. I have wasted my life, my whole life. Now I am a hundred years old. What will I do?"

Previously, this great person had been a special *kavi* (poet) in the king's council—as Sārvabhauma Bhaṭṭācārya was—and had received great respect even from kings. He also had enjoyed a beautiful wife and many children. But in his last days he lamented that he had wasted his life. At that time, he wrote many songs describing Kṛṣṇa's pastimes, and Śrī Caitanya Mahāprabhu used to hear these songs when He lived in the Gambhīrā. There, He was particularly inspired by the songs of Caṇḍīdāsa and Vidyāpati; and this person was Vidyāpati.

I think that Advaita Ācārya would also have met with Caṇḍīdāsa and other great devotees. He was so powerful. We therefore pray at His lotus feet to kindly bestow His mercy. By His mercy we can know Caitanya Mahāprabhu, His teachings, and the purpose of His descent. In this way our hearts may melt.

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MAHĀPRABHU'S GIFT OF BHAKTI

I am again discussing *Ādi-līlā*, Chapter One, Verse Four. Śrī Caitanya Mahāprabhu mercifully came to distribute *unnatojjoala-rasa*, the same *prema* He gave when He last advented on earth long, long ago in the previous day of Brahmā.

By increasing the quality of our chanting we will develop pure affection for Śrī Kṛṣṇa and *bhakti* will enter into our heart. Then we will have realization of this *unnatojjoala-rasa*—otherwise not. All of our *ācāryas* have warned us not to depend on our worldly intelligence, because it will not help us attain our goal of life. We must try to increase our love and affection by chanting, remembering and performing devotional activities. Thus *śuddha-sattva* will descend from Goloka Vṛndāvana and enter our heart, and we will then understand everything clearly.

Try to hear, but also try to have realization of what you are hearing—by your practice of *bhakti*. Sometimes we trust our mental calculations and speculations, but these will not help us attain our goal. Śaṅkarācārya has taught:

*bhaja govindam bhaja govindam
bhaja govindam mūḍha-mate
samprāpte sannihite khalu maraṇe
nahī nahī rakṣati ḍukṛṇ-karaṇe*

You intellectual fools, just worship Govinda,
just worship Govinda, just worship Govinda.
Your grammatical knowledge and word
jugglery will not save you at the time of
death.⁵²

One of Śaṅkarācārya's many disciples was about one hundred years old. One day he was repeating the *dhātu* grammar rules—*saḥ, tau, te* (prefixes of *vyākaraṇa*, grammar). Śaṅkarācārya told him, "Your hair has become white, your teeth have fallen out, your eyesight has gone, and now you are foolishly reciting all these rules of *vyākaraṇa*, *anusvāra* and *visargaḥ*. But this will not save you. You should chant '*bhaja govindam bhaja govindam bhaja govindam*.'" "

There is no value in depending on our intellectual

⁵² At the end of his life, Çréla Çaṅkarācārya composed many poems glorifying Vāndāvana-lélā and the worship of Çré Kāñēa. This was his last composition of poetry.

capacity or any other material facility. Our success is in associating with bona fide Vaiṣṇavas, bona fide *gurus*. And if we see that our *guru* is not qualified, then we may take any *mahā-bhāgavata* devotee as a *śikṣā-guru*. If we have faith in that pure Vaiṣṇava, we should give our heart to him at once and take *dīkṣā* and *śikṣā*.

Śrī Caitanya Mahāprabhu went to Gaya and gave His heart at the lotus feet of Śrī Īśvara Purī, saying, "Having taken initiation from you, and having received your association, I am satisfied. My whole life has become successful."

There will be many problems in our life, but solving them will not help us fulfill our goal. Our primary problem is how to achieve pure *bhakti*. If this is not solved, then we will become absorbed in party spirit, money-making, and acquiring name and fame. This will also not help or protect us—even if we are in a big party. So try to do as Caitanya Mahāprabhu and Advaita Ācārya have done. Follow all the teachings of Śrī Caitanya, Śrīla Rūpa, Śrīla Sanātana and the other Gosvāmīs.

THE MEANING OF HARI

From this same *śloka* I am now going to explain the last two lines:

*hariḥ purāṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphūratu vaḥ śacī-nandanāḥ*
(Cc. Ādi 1.4)

Śacīnandana is Hari Himself. Hari means Supreme Personality of Godhead, Śrī Kṛṣṇa. Here, Śrīla Rūpa Gosvāmī refers to Him not as Hari, but as Śacīnandana. Śacī Mā was very merciful to everyone, so it must be concluded that her son, Śrī Caitanya Mahāprabhu, also has that quality. He may have sometimes appeared to be

very hard-hearted—as in His pastimes with Choṭa Haridāsa, Kālā Kṛṣṇadāsa and Pratāparudra Mahārāja, to whom He would not give His *darśana*. At that time He was not interested in taking the advice of Advaita Ācārya, Nityānanda Prabhu, Rāya Rāmānanda, Svarūpa Dāmodara, or even Paramānanda Purī, who was on the level of his *guru*. He told them, “I am living in Purī in the renounced order of life. If you desire wealth and reputation, *you* can associate with Pratāparudra Mahārāja, but I have no interest in these things.”

Unless we are like Śrī Caitanya Mahāprabhu, we cannot achieve pure *bhakti*. Still, Śrīla Rūpa Gosvāmī prays, “O Prabhu, if you evaluate my qualification, my situation is forever hopeless. But I know that as the son of Śacī Mā You are by nature kind-hearted, and because You cannot give up this quality, You will therefore not consider whether or not I am qualified for Your mercy.”

Amongst all qualities, *vātsalya-bhāva* (the parental mood) is a most superior quality of Śrī Kṛṣṇa and Śrī Caitanya Mahāprabhu, in the sense that They are always kind. Śrīla Rūpa Gosvāmī is therefore praying, “O Śacī-nandana, You are Hari Himself, with the beauty and mood of Śrīmatī Rādhikā. You are so merciful. You want to give Your mercy to all living entities, even if they are like Jagāi and Mādhāi, fallen souls who have no qualification at all.

Hari puraṭa sundara. Hari has so many meanings. Hari means Kṛṣṇa Himself, who takes the heart and mind of everyone. Hari means monkey. Here, it means a very powerful lion.

Śrīla Rūpa Gosvāmī therefore prays, “O Śacī-nandana, Caitanya Mahāprabhu, as mad elephants flee when a lion roars, so when You roar with Your *harināma-saṅkīrtana*, the mad elephants of the results of past sinful activities and offenses committed to Vaiṣṇavas, which can immediately uproot the creeper of *bhakti* and dry it up forever, also flee”. Our offenses are like mad elephants. *Śrīmad-Bhāgavatam* explains that if

one offends any pure devotee, by criticizing him, abusing him, beating him, not being very happy to see him, or by not welcoming or showing respect to him by standing as he enters or leaves a place—such a person is committing an offense. Like a mad elephant, this offense will destroy all his power, piety, beauty, knowledge, intelligence, wealth, etc. Such an offender is not even qualified to go to hell. A bigger and more miserable hell will have to be created—just for him. We should try to understand this.

Hari, the lion-like Caitanya Mahāprabhu, lives in a very dark cage—our heart. If we remember, glorify and perform *kīrtana* for Him, His roar will destroy all mad elephants (elephantine offenses). Without His mercy it is not possible to become free from sinful reactions. Not even Śrī Kṛṣṇa can make this possible. But this same Kṛṣṇa, as Śrī Caitanya Mahāprabhu, can do it. Śrī Kṛṣṇa has taken mercy from Śrīmatī Rādhikā, who is the most merciful. Her mercy combined with Kṛṣṇa's mercy can destroy all offenses.

Śrīla Rūpa Gosvāmī is therefore praying that this Śacīnananda will come into our heart. The mercy of Gaurāṅga, who is Kṛṣṇa Himself, covered by the beauty and golden color of Śrīmatī Rādhikā, is incomparable. No one can compare to His heart's affection and love for all. He is only comparable to Himself.

Rūpa Gosvāmī has given the meaning of the entire Fourth Chapter in this *śloka*, describing the purpose of Śrī Caitanya Mahāprabhu's advent. Now I want to hear the explanation and meaning given by Śrīla Bhaktivedānta Swāmī Mahārāja:

Devotee reads:

Text: May that Lord, who is known as the son of Śrīmatī Śacī-devī, be transcendently situated in the innermost core of your heart. Resplendent with the radiance of molten gold, He has descended in the age of Kali by His

causeless mercy to bestow what no incarnation has ever offered before: the most elevated mellow of devotional service, the mellow of conjugal love.

Purport: This is a quotation from the *Vidagdha-mādhava*, a drama compiled and edited by Śrīla Rūpa Gosvāmī. [*Ādi-līlā*: 3.4]

Text: I have given the essential meaning of the fourth verse: this incarnation descends to propagate the chanting of the holy name and spread love of God.

Text: Although this is true, this is but the external reason for the Lord's incarnation. Please hear one other reason—the confidential reason—for the Lord's appearance.

Purport: In the Third Chapter, fourth verse, it has been clearly said that Lord Caitanya appeared to distribute love of Kṛṣṇa and the chanting of His transcendental holy name, Hare Kṛṣṇa. That was the secondary purpose of Lord Caitanya's appearance. The real reason is different, as we shall see in this chapter. (*Cc. Ādi 4.5-6*)

Śrīla Nārāyaṇa Mahārāja: Try to hear this. This is Swāmījī's glory—that he is an intimate associate and follower of Śrīla Rūpa Gosvāmī.

Devotee reads:

Although this is true, this is but the external reason for the Lord's incarnation. Please hear one other reason—the confidential reason—for the Lord's appearance. (*Cc. Ādi 4.6*)

Śrīla Nārāyaṇa Mahārāja: It is important for us to try to read *Caitanya-caritāmṛta* again, and become more familiar with this information. It is not that devotees should not understand all these explanations. All respectable and serious Vaiṣṇavas must know them. They are not meant to simply collect money and make plans. Everyone must do some service according to his tendency, but all dignified devotees should also carefully understand Swāmījī's purpose for coming to this world.

Devotee reads:

Summary: In this chapter of the epic *Caitanya-caritāmṛta*, Kṛṣṇadāsa Kavirāja Gosvāmī has stressed that Lord Caitanya appeared for three principal purposes of His own. The first purpose was to relish the position of Śrīmatī Rādhārāṇī, who is the prime reciprocator of transcendental love of Śrī Kṛṣṇa. Lord Kṛṣṇa is the reservoir of transcendental loving transactions with Śrīmatī Rādhārāṇī. The subject of those loving transactions is the Lord Himself, and Rādhārāṇī is the object. Thus the subject, the Lord, wanted to relish the loving mellow in the position of the object, Rādhārāṇī.

The second reason for His appearance was to understand the transcendental mellow of Himself. Lord Kṛṣṇa is all sweetness. Rādhārāṇī's attraction for Kṛṣṇa is sublime, and to experience that attraction and understand the transcendental sweetness of Himself, He accepted the mentality of Rādhārāṇī.

The third reason that Lord Caitanya appeared was to enjoy the bliss tasted by Rādhārāṇī. The Lord thought that undoubtedly Rādhārāṇī enjoyed His company and He enjoyed the company of Rādhārāṇī, but the exchange of transcendental mellow between the spiritual couple was more pleasing to Śrīmatī Rādhārāṇī than to Śrī Kṛṣṇa. Rādhārāṇī felt more transcendental pleasure in the company of Kṛṣṇa than He could understand without taking Her position, but for Śrī Kṛṣṇa to enjoy in the position of Śrīmatī Rādhārāṇī was impossible because that position was completely foreign to Him. Kṛṣṇa is the transcendental male, and Rādhārāṇī is the transcendental female. Therefore, to know the transcendental pleasure of loving Kṛṣṇa, Lord Kṛṣṇa Himself appeared as Lord Caitanya, accepting the emotions and bodily luster of Śrīmatī Rādhārāṇī.

Lord Caitanya appeared to fulfill these confidential desires and also to preach the special significance of chanting Hare Kṛṣṇa,

Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, and to answer the call of Advaita Prabhu. These were secondary reasons.

Śrī Svarūpa Dāmodara Gosvāmī was the principal figure among Lord Caitanya's confidential devotees. The records of his diary have revealed these confidential purposes of the Lord. These revelations have been confirmed by the statements of Śrīla Rūpa Gosvāmī in his various prayers and poems. This chapter (Chapter 4, which is a commentary on *Ādi-līlā*: 1.4) also specifically describes the difference between lust and love. The transactions of Kṛṣṇa and Rādhā are completely different from material lust. Therefore the author has very clearly distinguished between them. (Cc. *Ādi* 4)

Śrīla Nārāyaṇa Mahārāja: For whom has Śrīla Swāmī Mahārāja written this? He wanted his books distributed so that anyone desiring to understand them will approach a superior Vaiṣṇava by whose association he will try to become qualified. If Swāmījī had thought that no one was qualified, nor would there ever be anyone qualified to read and understand, then why did he write like this? Some say that no one in the world is qualified to realize these truths about Lord Caitanya. They say that one who tries to understand is a *sahajiyā*. By using this logic, Śrīla Rūpa Gosvāmī and Śrīla Kṛṣṇadāsa Kavirāja must also be *sahajiyā* because these words of *Caitanya-caritāmṛta* are theirs. Don't accept such logic.

Actually, any person reading *Śrī Caitanya-caritāmṛta* and *Śrīmad-Bhāgavatam* in the association of Vaiṣṇavas, and chanting Gaura-Nityānanda Prabhu's holy names, certainly becomes qualified. We are all recipients of Mahāprabhu's mercy because we have given up all other lines to take shelter in His disciplic succession.

The number of interested devotees in the world is so small that they can be counted on one's fingers. I think those who have taken shelter at the lotus feet of

Caitanya Mahāprabhu or His associates will certainly one day be qualified. Don't feel hopeless. I see rays of hope everywhere. Śrī Caitanya Mahāprabhu's mercy will be among you.

WITHOUT THIS THE WORLD IS USELESS

*vāñchā kalpa tarubhyaś ca
kṛpā sindhubhya eva ca
patitānām pāvanebhyo
vaiṣṇavebhyo namo namaḥ*

Vaiṣṇavas are like desire trees who can give anything, even *kṛṣṇa-prema*. They can also give the service of Śrīmatī Rādhikā, which is very rare. Never criticize any Vaiṣṇavas; always try to honor all of them.

PRAYING THE ĀCĀRYAS' PRAYERS

*anarpita-carīm cirāt karuṇayāvotirnaḥ kalau
samarpayitum unnatojjovala-rāsām sva-bhakti-śriyam
hariḥ purāṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanāḥ*

May that Lord, who is known as the son of Śrīmatī Śacī-devī, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in the age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service. [Cc. Ādi 1.4]

I have explained the general meanings, and we are now going to discuss something special which Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī has given. We have also heard a very wonderful explanation in the line of Rūpa Gosvāmī, Bhaktivinoda Ṭhākura, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, and Śrīla Bhaktivedānta Swāmī Mahārāja. He has clearly explained the deep meanings of Kṛṣṇadāsa Kavirāja Gosvāmī's *śloka*s.

Śrīla Kṛṣṇadāsa Kavirāja gives the meaning of this *śloka* in his other Bengali *payāras* (verses or *ślokas*), and we will take the help of Swāmījī's explanation of *Caitanya-caritāmṛta* to explain his mood.

*pūrṇa bhagavān kṛṣṇa vrajendra-kumāra
goloke vrajera saha nitya vihāra*

What is Swāmījī's explanation?

Devotee reads:

Text: Lord Kṛṣṇa, the son of the King of Vraja, is the Supreme Lord. He eternally enjoys transcendental pastimes in His eternal abode, Goloka, which includes Vraja-dhāma.

Purport: In the previous chapter it has been established that Kṛṣṇa, the son of Vrajendra (the King of Vrajā), is the Supreme Personality of Godhead with six opulences. He eternally enjoys transcendently variegated opulences on His planet, which is known as Goloka. The eternal pastimes of the Lord in the spiritual planet Kṛṣṇa-loka are called *aprakāṣa*, or unmanifested pastimes, because they are beyond the purview of the conditioned souls. Lord Kṛṣṇa is always present everywhere, but when He is not present before our eyes, He is said to be *aprakāṣa*, or unmanifested. (Cc. Ādi 3.5)

Śrīla Nārāyaṇa Mahārāja: Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī is elucidating on the purport of this *śloka*, *anarpita-carīm cirāt*, written by Śrīla Rūpa Gosvāmī. Why did he quote this *śloka* here? He thought, "Śrī Kṛṣṇa may not hear *my* prayer, and Śrīmatī Rādhikā also may not hear, but They cannot avoid hearing the prayer of Śrīla Rūpa Gosvāmī."

Our mood must be always *ānugatya*, under the guidance of Vaiṣṇavas. Don't try to be the supreme, thinking, "I am the controller, I am controlling all." Instead think, "I am a servant. I am the servant of your servants. I am the last servant's foot-dust." This is humility. We are making so many prayers to Śrī Kṛṣṇa and Śrī Caitanya Mahāprabhu, but They

may overlook them. They may not take them seriously.

*sad-aṅga śaraṇāgati hoibe jāhāra
tāhāra prārthanā śūne śrī-nanda-kumāra*

The youthful son of Nanda Bābā, Śrī Kṛṣṇa, hears the prayers of anyone who takes refuge in Him by this six-fold practice known as *śaraṇāgati*. (*Śaraṇāgati* by Śrīla Bhaktivinoda Thākura.)

Śrī Kṛṣṇa hears the prayers of those who have the six kinds of *śaraṇāgati* (surrender) at His lotus feet. *Śaraṇāgati* is the door, or entrance, to *bhakti*. If we don't have these six qualities, we cannot enter. They must be there in our heart.

*ānukūlyasya saṅkalpaḥ prātikūlya vivarjanam
rakṣiṣyatīti viśvāso gopṭṛtve varanam tathā
ātma-nikṣepa kārpaṇye śad-vidhā śaraṇāgatih*

There are six symptoms of self-surrender an unalloyed devotee possesses: (1) *ānukūlyasya saṅkalpaḥ* (accepting only what is favorable for *prema-bhakti*); (2) *prātikūlya vivarjana* (rejecting everything unfavorable for *prema-bhakti*); (3) *rakṣiṣyatīti viśvāsa* (firm faith that Kṛṣṇa is the only protector, knowing that no other activity can provide protection); (4) *gopṭṛtve varana* (no doubt that Kṛṣṇa is the only guardian and maintainer); (5) *ātma-nikṣepa* (offering one's whole self to the Lord, feeling incapable of doing anything independently from Kṛṣṇa's desire); and (6) *kārpaṇya* (humility, feeling insignificant and very fallen). Possessing all these attitudes is called *śaraṇāpatti*. [*Bhakti-rasāmṛta-sindhu-bindu*]

If we want to serve Śrī Kṛṣṇa, first we should fully offer ourselves at Kṛṣṇa's lotus feet. There will be some symptoms that we have done this; simply speaking about it will not do. What are the symptoms?

Ānukūlyasya saṅkalpaḥ: We will only adopt that service which is favorable to Kṛṣṇa, and we will forever avoid anything unfavorable.

Prātikūlya vivarjana: We should immediately give up

all that which is unfavorable—association, food, society, and bad activities.

Rakṣiṣyatīti viśvāsa: We will have very strong faith that Śrī Kṛṣṇa is always protecting us and that He is the only protector. We are not the protectors, nor can money protect us. In this whole world no scientist, no doctor, no one—nothing—can help us. Only Kṛṣṇa can. If we are trying to do *bhajana* and at the same time hankering, “O Kṛṣṇa, save me. I am penniless, help me, help me,” or “I am helpless and suffering so much,” then we do not actually have much faith in Kṛṣṇa and we cannot really do *bhajana*. There are many kinds of problems we cannot solve, so we should have strong faith that Kṛṣṇa is our only protector and He will surely save us.

Why worry? We should simply serve Śrī Kṛṣṇa. Problems will come and Kṛṣṇa will solve them—and if He does not, no harm. Then it will be said that He is not very merciful. All will defame Him, saying, “Now He has given up His merciful nature and has become so cruel-hearted.” He cannot give up His qualification of protecting the Vaiṣṇavas.

Kṛṣṇa protected Ambarīṣa and Prahlāda Mahārāja. He protects everyone. So be fearless. There is actually no problem at all. If a problem comes in *bhakti*, Kṛṣṇa will at once manage everything. Why fear? “If I am alone and the whole world is against me, I do not care.” Be solid like this; otherwise how can you progress in your Kṛṣṇa consciousness? Never think, “If I simply do *bhakti*, so many problems may come. Perhaps my big society will reject me and because everyone will be upset and opposed to me, I will have to move from my house. What will I do?” If we want to do *bhakti*, we must be like Prahlāda Mahārāja and Haridāsa Ṭhākura.

The Mohammedan king prohibited Haridāsa Ṭhākura from chanting Hare Kṛṣṇa and ordered him to chant “Allah, Allah, Allah. Hudā, Hudā, Hudā.” But Śrīla Haridāsa Ṭhākura refused. He told them, “If Kṛṣṇa, Rāma, Allah, and Hudā are the same then why are you troubling people? Why are you trying to make them Mohammedan by force? Why chant only Hudā and

Allah? If Kṛṣṇa and Rāma are Allah and Hudā, then what is the harm in chanting Kṛṣṇa?"

They replied, "We will cut you into *lākhās* and *lākhās* of pieces and give your body to the dogs."

"I have no fear," Haridāsa said, and he began to chant very loudly on the main road. The Mohammedans tried to kill him but could not. Haridāsa said, "Even if someone cuts me into pieces, I will not give up my chanting of Kṛṣṇa's name."

If, like this, you become bold and strong in your Kṛṣṇa consciousness, Śrī Kṛṣṇa will at once come or He will send His Sudarśana-cakra. Or He can send Garuḍa, Hanumān, or come Himself in a form like Nṛsiṃha Bhagavān to protect you. Why fear? Do not fear at all.

Śreyāṁsi bahu bighnāni: In the first stage of *bhakti* so many problems come. Try to jump over them just as Hanumān did when he crossed over the sea. He chanted, "Jaya Śrī Rāma," jumped over the sea and went to Lāṅkā. Be like this. Right now, at this moment, give up thinking about problems and be faithful knowing that Kṛṣṇa is always our protector.

Gopṭṛtve varaṇam tathā: Kṛṣṇa is always protecting. We should surrender our whole self—body, mind, soul and everything—and think, "I will not do anything which Kṛṣṇa does not like. I am surrendering everything at His lotus feet." This is *śaraṇāgati*. If we do *śaraṇāgati* like this, then the door to *kṛṣṇa-bhakti-līlā* will be opened and we will easily enter. This is of primary importance.

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī explained:

*pūrṇa bhagavān kṛṣṇa vrajendra-kumāra
goloke vrajera sāha nitya vihāra*

Lord Kṛṣṇa, the son of the King of Vraja, is the Supreme Lord. He eternally enjoys transcendental pastimes in His eternal abode, Goloka, which includes Vraja-dhāma. (Cc. Ādi 3.5)

The Supreme Personality of Godhead is Śrī Kṛṣṇa. He is always playing in Vṛndāvana with the *go* (cows),

gopas (cowherd boys), *gopīs*, and all the beings of Vṛndāvana, Vraja. He especially feels pleasure in the society of *gopīs* there.

The upper part of the Vaikuṅṭha region is called Kṛṣṇa-loka, and the lower part is called Vaikuṅṭha *paravyoma*. In *paravyoma* Vaikuṅṭha are all the incarnations and manifestations of Kṛṣṇa, like Rāma, Nṛsīṃha and Nārāyaṇa.

There are separate divisions in Vaikuṅṭha, and they are all endless in every way. Kṛṣṇa's mouth is very little, like a baby's, but in it Yaśodāmaiyā saw all the worlds, including Goloka Vṛndāvana. Even a dust particle of Vṛndāvana is endless. By the wish of Kṛṣṇa it may appear very little, or very big. Because in Vṛndāvana, each grain of dust is Baladeva Prabhu Himself, every grain of dust of Vṛndāvana has this power.

Kṛṣṇa-loka, or Goloka, is divided into three sections, and the combination of all three is called Goloka. The boundary line is also called Goloka. The first part, the lower part, is called Dvārakā; the middle part is called Mathurā; and the upper part is called Vraja, Vṛndāvana and Gokula. They are all the same, but there is also some speciality in each.

In Vṛndāvana there are twelve forests and twelve sub-forests. The first is Gokula, where Kṛṣṇa's *vātsalya-līlā* pastimes are performed; in Vṛndāvana Kṛṣṇa's *pauganḍa* and *kiśora-līlā* are performed. It is spread over sixteen *crores*, or thirty-two miles. Actually, from Yamunā to Govardhana Hill, Nandagāoṅ and Varṣāna—all are in the greater Vṛndāvana, and this is superior to Gokula. In Vṛndāvana, Govardhana is topmost; at Govardhana, Rādhā-kunḍa and Śyāma-kunḍa are the most superior.

Why has Kṛṣṇa-loka been divided into three? It is divided according to the stages of *prema* of the devotees. In Dvārakā there is some knowledge of Kṛṣṇa's opulence as Bhagavān. In Mathurā there is less opulence, awe and reverence, and there is still less in Vṛndāvana. On the other hand, *prema* is more developed in Vṛndāvana, less in Mathurā, and less again in Dvārakā. So in a large part

of Goloka, devotees have knowledge of Kṛṣṇa's *bhagavattā* (opulence) and see Him as Bhagavān. In the Goloka border area there is even a planet where Śrī Śrī Rādhā and Kṛṣṇa live in the mood of *svakiya-bhāva*. Śrī Kṛṣṇa is always present as God Himself, even more opulent than Nārāyaṇa. In Goloka He is neither the son of Nanda Bābā and Yaśodāmayī, nor Vasudeva and Devakī. He is like a husband, but there is no marriage ceremony. Śrīmatī Rādhikā is there, but She is always doing *praṇāma* at His lotus feet, like Lakṣmī.

In Dvārakā this *aiśvarya* mood is somewhat covered, and Kṛṣṇa becomes a friend of the Dvārakā-vāsīs, and the husband of all the queens. There His marriage arrangements take place. Sometimes Satyabhāmā may be in *māna* (transcendental anger), and Kṛṣṇa, although the Supreme Personality of Godhead, will try to pacify her anger. He may tell her, "I have made a mistake." In Goloka this display of human subservience by Śrī Kṛṣṇa would never happen.

In Mathurā this *aiśvarya-bhāva* is more covered. Still, Kṛṣṇa became four-handed at the time of His appearance, and Vasudeva and Devakī prayed to Him, "You are God Himself. We remember that we pleased You in our past births and so received the benediction that You will become our son. This is why You have now come here." They saw Him holding *śaṅkha* (conch), *cakra* (disk), *gadā* (club), and *padma* (lotus flower). He was in the prime of youth, with wavy hair and many golden ornaments like the *kaustubha* jewel. Then, when He became a two-handed baby, they became very worried about how to protect Him. If Vasudeva knew that Śrī Kṛṣṇa was Bhagavān Himself—that He could protect all—and that He could kill Kaṁsa in a moment—why would he have taken Him to Gokula? It is because at that time he forgot Kṛṣṇa's Godhood. On one hand, opulence, *bhagavattā*, is there, but, on the other hand, *madhura* is there. In Dvārakā there is more opulence than *madhura*.

In Vraja no one knows that Kṛṣṇa is God Himself. The elderly *gopīs* tell Him, "Can You bring your father's

shoes?" Kṛṣṇa, who is two-years-old and quite naked, very gladly goes, as if dancing. He puts His father's shoes on His head and, still dancing, comes to the *gopīs*. Eager to see Kṛṣṇa's greed to taste *laḍḍus*, the *gopīs* tell Him that they will give Him one if He sings and dances. Then, looking at them with very greedy eyes and outstretching His arms as if dancing, Śrī Kṛṣṇa sings sweetly. The *gopīs* say, "Very good," and give Him a *laḍḍu*.

So, in Vṛndāvana, any and all *bhagavattā* is covered by *madhura-bhāva*. What is *madhura-bhāva*? They think Kṛṣṇa is their worldly brother, worldly friend, or worldly beloved—whether opulence is manifest or not.

Kṛṣṇa held Govardhana Hill at the age of only seven years old. He was neither a giant nor four-handed. He was smiling, playing His flute and telling jokes with all the *gopas* and *gopīs* there. The *gopas* and elderly persons who are like Kṛṣṇa's fathers and mothers say that Nanda Bābā has certainly performed austerities for Nārāyaṇa, and for that reason Nārāyaṇa has now entered the body of Kṛṣṇa and is holding Govardhana Hill.

And what about the *gopīs*? They are staring at Govardhana. "O Govardhana, stay where you are. Don't be heavy for Kṛṣṇa, otherwise we will curse you." They think that Govardhana stays up because of their strong words. As for Śrīmatī Rādhikā, She is always on Kṛṣṇa's left side. *Ācāryas* in our line have concluded that because Kṛṣṇa is holding Govardhana with the tip of the little finger of His left hand, Śrīmatī Rādhikā, as the complete potency or power of Kṛṣṇa, actually lifted Govardhana.

The supreme manifestation of opulence is in Vṛndāvana, but it is covered with so much *madhura-bhāva* it is not noticed at all.

Śrīla Kṛṣṇadāsa Kavirāja explains that Kṛṣṇa is always playing in Goloka, but not in Dvārakā, Mathurā, or the outer part of Goloka. He is in Goloka Vṛndāvana, Gokula, Rādhā-kuṇḍa, etc. with His many associates. All moods are there in Vṛndāvana:

pūrṇa bhagavān kṛṣṇa vrajendra-kumāra

goloke vrajera saha nitya vihāra

Lord Kṛṣṇa, the son of the King of Vraja, is the Supreme Lord. He eternally enjoys transcendental pastimes in His eternal abode, Goloka, which includes Vraja-dhāma. [Cc. Ādi 3.5]

In India, a *sahajiyā* named Rādhānātha has written a lengthy commentary on *Caitanya-caritāmṛta*, saying that there is no mood of *parakīya-bhāva* in Vraja. But his argument is not valid. If a mood has no seed in the original abode, then how can it be manifest in this world?⁵³

Everything is there, in Vraja Vṛndāvana, so Śrīla Kṛṣṇadāsa Kavirāja is saying: *pūrṇa bhagavān kṛṣṇa vrajendra-kumāra goloke vrajera saha nitya vihāra*.

Parakīya-bhāva and all other moods are present in Vṛndāvana. Śrī Kṛṣṇa and His *parikaras*, associates, descend with these moods to Bhauma Vṛndāvana in each and every universe. Bhauma Vṛndāvana and Goloka Vṛndāvana are practically the same, and yet there is some difference. No ordinary person can see and realize that Kṛṣṇa is always playing in Bhauma Vṛndāvana, but if anyone develops such perfect *prema*, he can go to Goloka Vṛndāvana where he will always see Kṛṣṇa playing.

Those who say that in Goloka Vṛndāvana there is no *parakīya-bhāva*, no birth of Kṛṣṇa, and that Kṛṣṇa is always of *kiśora* age are wrong. Śrīla Bhaktivinoda Thākura has given the correct commentary on this *śloka* (Cc. Ādi 3.5). He explains that Kṛṣṇa is eternally playing in that sixteen *crore prakoṣṭha* (division) called Gokula Vṛndāvana, and He descends from there once in a day of Brahmā.

Śrī Kṛṣṇa has five kinds of associates in Goloka Vṛndāvana—*śanta, dāsya, sakhya, vātsalya*, and *mādhurya*.

⁵³ *Janmādy asya yato 'nvayād itarataḥ cārtheṅv abhijñāu svarāo*. I meditate upon Lord Çré Kāñēa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. (*Bhāg.* 1.1.1)

When He comes to this world, He brings all the residents of Vraja-bhūmi, including the ever-liberated *mayūras* (peacocks) and all other birds, cows, associates (like friends, parents, and beloveds), the Yamunā River, Govardhana Hill—everything. He lives in Vraja until nine or ten years of age, then He goes to Mathurā, and then Dvārakā; and still, to this day He is performing pastimes with all of His associates there.

If we have no *bhakti*, we cannot see; and *sādhāraṇa-bhakti* (ordinary *bhakti*) will not be sufficient to help us see. When we come to the stage of *bhāva*, then from time to time we will experience this—otherwise not. Śrī Kṛṣṇa comes to this world to sprinkle His mercy on all *jīvas*—to those who are doing *sādhana*, and to those who are not, to those who have already matured up to *bhāva*, and to those who have reached *prema*. He descends to elevate them all.

Śrī Kṛṣṇa comes once in each day of Brahmā—only once. And when His pastimes are over, He disappears with all of His associates and the pastime places of Vraja. After His disappearance, when He is in Goloka Vṛndāvana, He thinks:

*cira-kāla nāhi kari prema-bhakti dāna
bhakti vinā jagatera nāhi avasthāna*

What is the purport of Swāmījī?

Devotee reads:

Text: For a long time I have not bestowed unalloyed loving service to Me upon the inhabitants of the world. Without such loving attachment, the existence of the material world is useless.

Purport: The Lord seldom awards pure transcendental love, but without such pure love of God, freed from fruitive activities and empiric speculation, one cannot attain perfection in life. (Cc. Ādi 3.14)

Śrīla Nārāyaṇa Mahārāja: Many devotees have *Caitanya-caritāmṛta*, and throughout *Caitanya-caritāmṛta* we have Swāmījī's purports. But still we rarely have the

opportunity to hear clear explanations of his words. If we ourselves cannot properly explain this, it means we have no real interest. To develop interest in this beautiful and powerful mission that Śrī Caitanya Mahāprabhu has come to give, we must try to associate with Vaiṣṇavas who have a great interest in these topics—not in worldly topics.

We have not come to this world with worldly possessions, and when we leave this body we will have to give up whatever we have accumulated. So why should we worry for material comforts and prosperity?

Śrīla Bhaktivedānta Swāmī has come for the same purpose as Caitanya Mahāprabhu—to give that *prema* which the Lord Himself came to give—but I think that only very rare persons realize this. Swāmījī was cutting jungles of *māyāvāda* and other false philosophies, and devotees joined him in this; but we should not think, “Jungle cutting is the highest service in this world.” We cut jungles in a particular place in order to construct a building or reside there. That construction is the construction of *bhakti*. We should not simply continue to cut jungles for *lākhās* and *lākhās* of births. There are certainly jungles everywhere, but it is useless to spend our lives cutting them. Here, Swāmījī is teaching the world: *bhakti vinā jagatera nāhi avasthāna*. What has he written in the purport?

Devotee reads:

Purport: Without such loving attachment, the existence of the material world is useless.

Śrīla Nārāyaṇa Mahārāja: Useless. So the cutting of jungles is also useless if one’s mood is not to construct *bhakti* in the hearts of devotees. This is the main thing. We have not come to this world to make so many material constructions for our comfort. Our Gosvāmīs and *ācāryas* are very powerful and have also cut jungles. But we are not so powerful. If we concentrate on trying to cut the jungles of *sahajiyās*, *māyāvādīs* and *viṣayīs* (sense enjoyers)—even in the name of ‘making

devotees’—we will be affected by those same contaminations.

Here is one example. Someone saw a person drowning in the current of a very big river, and although he himself did not know how to swim, he at once jumped into the river to save the drowning man. The drowning man then caught hold of him, and both drowned. So, first we should know how to swim; we should know the art of saving ourselves, and then we can save others. We should throw a rope from the shore. The drowning man will then catch hold of the rope and we can save him. Only if we can swim can we jump in, otherwise we will also die.

We must know all these *bhakti-siddhāntas*, and develop the *bhakti* in our heart by practicing *śravaṇam*, *kīrtanam*, etc., then we can save others.

Śrī Kṛṣṇa is thinking, “For a very long time I have not distributed to the *jīvas* the affection of the residents of Vraja, with *sakhya*, *vātsalya* and *mādhurya-bhāva*. When I previously came in the form of Gaurāṅga, Śrī Caitanya Mahāprabhu, Śacīnandana, I gave this affection. Now a very long, long period has passed, and so I should give it again. Without *prema-bhakti*, the world will be destroyed.” Śrī Kṛṣṇa continues:

*sakala jagate more kare vidhi-bhakti
vidhi-bhaktye vraja-bhāva pāite nāhi śakti*

What is the meaning?

Devotee reads:

Text: Everywhere in the world people worship Me according to scriptural injunctions. But simply by following such regulative principles one cannot attain the loving sentiments of the devotees in Vraja-bhūmi. [Cc. Ādi 3.15]

Śrīla Nārāyaṇa Mahārāja: What is the purport? You can say it in your own words.

Devotee: In the discussion with Śrīla Rāmānanda Rāya and Śrī Caitanya Mahāprabhu in *Madhya-līlā*,

Rāmānanda Rāya explains that even if one follows the principles of *vaidhī-bhakti*, the rules and regulations of devotional service, one cannot get *vraja-bhakti*.

Śrīla Nārāyaṇa Mahārāja: But you should also know that pure *vaidhī-bhakti* and impure *vaidhī-bhakti* are different. What we are doing, is not *vaidhī-bhakti*. *Śravaṇam* and *kīrtanam*, etc., performed only to please Kṛṣṇa, is actually *vaidhī-bhakti*. If we are concentrating simply on money-making, we are not practicing *bhakti*. A pure practitioner of *vaidhī-bhakti* is very rare. If we look in our heart, we may see that we are performing activities for our own gain and reputation. This is not pure *bhakti*. It is not even pure *vaidhī-bhakti*. We should try to follow *vaidhī-bhakti*.

But Kṛṣṇa says here, “I am not even satisfied by real *vaidhī-bhakti*.” He is rejecting even that.

What is that pure *bhakti*? To serve Kṛṣṇa in *sakhya*, *vātsalya* and *mādhurya-bhāva* as the Vraja-vāsīs do. To associate with someone who can teach us Kṛṣṇa’s real moods is very rare—even in Bhauma Vṛndāvana. There are so many *paṇḍitas* there who will cheat you, and there are many tortoises and monkeys who will harass you.

Try to realize all these *ślokas* in very beautiful and powerful association. I think that Śrī Caitanya Mahāprabhu, Kṛṣṇa and Swāmījī are themselves looking upon us. They are very happy. Swāmījī himself is now saying that I wanted to give you this, so I am inspiring Nārāyaṇa Mahārāja to give it.

LORD CAITANYA AS THE PERFECT BHAKTA

OFFERING OBEISANCES

*vande 'ham śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavānś
ca
śrī-rūpam sāgrajātaṁ saha-gaṇa-raghunāthānvitānś taṁ sa-jīvaṁ
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa lalitā-śrī-ṛiśākhānvitānś ca*

This one *śloka* offers *praṇāma*, obeisances, to *gurudeva*, to *śikṣā-guru*, to Śrī Caitanya Mahāprabhu and His associates, and to Śrī Śrī Rādhā-Kṛṣṇa and Their associates. When we are in a hurry and do not have time to recite the *praṇāma-mantra* for each personality, we can say this prayer because it includes everyone.

There is another very short *praṇāma*, shorter than this one, which is also important to recite daily—especially when we do not have much time:

*gurave gauracandrāya
rādhikāyaya tad-ālayaya
kṛṣṇāya kṛṣṇa bhaktāya
tad-bhaktāya namo namaḥ*

I offer *praṇāma* unto Śrī Gurudeva, Śrī Gauracandra, Śrīmatī Rādhikā and Her associates, to Śrī Kṛṣṇa and His devotees, and to all Vaiṣṇavas. [*Nectar of Govinda-līlā*]

 KṚṢṆA PROTECTS HIS DEVOTEES

To teach us how to attain pure *bhakti* to the Lord and His associates, *Śrīmad-Bhāgavatam* relates the story of Prahāda Mahārāja and his demoniac father Hiranyaśipu. Hiranyaśipu told his commanders, “Search everywhere, and if you notice a person who is in any way favorable to Kṛṣṇa, Viṣṇu or Hari, rob him at once and burn his home, and then either murder him or banish him from my kingdom. And because cows give milk, butter and ghee which are used in sacrifices for Kṛṣṇa’s pleasure, kill them also. Mango, banana and other fruits are used in Viṣṇu’s service, so cut down all fruit trees. In fact, if you see anyone or anything that has any relation to Hari, Viṣṇu, Kṛṣṇa or Rāma, you should destroy it at once.”

Hiranyaśipu thought he could kill Kṛṣṇa and His devotees, but instead he and his evil associates were killed. Kaṁsa gave similar orders, and for this reason Aghāsura, Bakāsura, Pūtanā, and other demons went to Vraja. The result however was the opposite, and they were all destroyed.

When one aspires to love and serve Kṛṣṇa, so many troubles come. There is nothing to worry about, however, because historically we see that Kṛṣṇa always protects His devotees, and to date He has not changed His mood. He is causelessly merciful. If we are sincere in our Kṛṣṇa consciousness, He will surely save us. Troubles may come, but they are temporary. So do not be worried by them. By *śaraṇāgati*, surrender, we can remain strict and strong. If we surrender like Prahāda, Dhruva, Haridāsa Ṭhākura and Sītā-devī, Kṛṣṇa will certainly protect us. We can also be clever, like Ākrūra, who tricked Kaṁsa by pretending to be one of his servants. That is also good. However, by concealing His identity (as one of Kṛṣṇa’s party), he was not as surrendered as those who fearlessly and directly served Śrī Kṛṣṇa—and depended on Him for the results.

If you surrender, Śrī Kṛṣṇa will say, “Oh, for Me he is in distress and is suffering so much.” His heart will melt and He will at once give *kṛṣṇa-prema*. If you see a sincere devotee experiencing some suffering, try to help him both internally and externally. Do not miss the occasion to help such a devotee with any kind of problem.

NOT SIMPLY BY REGULATIVE PRINCIPLES

· Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī explains the verse *anarpita-carīm cirāt* in Bengali *ślokas* called *payāras*. One such *payāra* is:

*sakala jagate more kare vidhi-bhakti
vidhi-bhaktye vraja-bhāva pāite nāhi śakti*

Everywhere in the world people worship Me according to scriptural injunctions. But simply by following such regulative principles one cannot attain the loving sentiments of the devotees in Vraja-bhūmi.
[Cc. Ādi 3.15]

After disappearing from His Bhauma Vṛndāvana pastimes, Śrī Kṛṣṇa considered that people in this world generally have no connection with Him and do not believe in Him. *Dharmeṇa hīna paśubhiḥ samānāḥ*. They are like the lowest of animals such as hogs, dogs, and asses who, although experiencing so much suffering, are attached to the cause of their suffering. Although the male donkey is repeatedly kicked by the hind legs of the female donkey, he continues to follow her. In the rainy season a moth wants to taste fire, and he therefore flies into it and is burnt at once. We are also like this.

Atheists do not know of God or Kṛṣṇa, and they have no relationship with Him. Their policy is, “Eat, drink and be merry.” After drinking large quantities of alcohol, such a person may fall down in an alleyway by the sewer. Dogs come and lick his mouth, but he is so

intoxicated that he thinks, “Oh, I am king of the entire world.” He does not realize his wretched condition. Although he is mad, he thinks everyone else is mad.

Out of all these atheists, a person who worships demigods like Durgā, Kālī, Gaṇeśa and so forth, is rare. More rare is a Nārāyaṇa *bhakta*, and among *lākhās* and *lākhās* of Nārāyaṇa *bhaktas* it is rare to find a Kṛṣṇa *bhakta*. Among Kṛṣṇa *bhaktas*, those who are properly doing *vaidhī-bhakti* are rare, and among them it is very rare to find those who have an interest in the mood of *rāgānuga*, with some greed to serve Kṛṣṇa in Vraja. So Kṛṣṇa says here: *vidhī-bhaktiā vraja-bhāva pāite nāhi śakti*.

What is *vaidhī-bhakti*? *Śravaṇam, kīrtanam, viṣṇu-smaraṇam, pāda-sevanam, arcanam, vandanam, dāsyam, sakyam, ātma-nivedanam*. Even if this is properly performed, and even if we have a very bona fide *guru* like Nārada, the *guru* of Dhruva and Prahlāda, this *vaidhī-bhakti* will never lead us to *vraja-bhāva*.

*aiśvarya-jñānete saba jagat miśrita
aiśvarya-śithila-preme nāhi mora prīta
[Cc. Ādi 3.16]*

If the whole world performs *vaidhī-bhakti* in the real sense, with a bona fide *guru*, they will still achieve only *maryādā-mayī-bhakti*, service mixed with awe and reverence and with knowledge that Nārāyaṇa is *sarvaiśvaryaśālī*, the controller of everything, Bhagavān Himself. They will never achieve service in Vṛndāvana.

Aiśvarya-jñānete saba jagat miśrita. Among those who are practicing *vaidhī-bhakti*, only one percent, half a percent or one-hundredth of a percent will develop some greed for *vraja-bhāva*. It is that rare.

Aiśvarya-jñānete saba jagat miśrita/ aiśvarya-śithila-preme nāhi mora prīta. Śrī Kṛṣṇa says, “What do I give to those practicing *vaidhī-bhakti*? I only give them *mukti*, or service to Vaikuṅṭhanātha. Even if they are chanting three *lākhās* of names daily like Haridāsa Ṭhākura, even if they are always hearing the *Purāṇas*, the *Upaniṣads*,

and the *Vedānta-sūtra*, and even if they are practicing *bhakti* like Prahlāda Mahārāja, I only give them entrance into Vaikuṅṭha.

*aiśvarya-jñāne vidhi-bhajana kariyā
vaikuṅṭhake jāya catur-vidha mukti pāñā
sārṣṭi, sārūpya, āra sāmīpya, sālokyā
sāyujya nā laya bhakta jāte brahma-aikya*

By performing such regulated devotional service in awe and veneration, one may go to Vaikuṅṭha and attain the four kinds of liberation—*sārṣṭi* [achieving opulences equal to those of the Lord], *sārūpya* [having a form the same as the Lord's], *sāmīpya* [living as a personal associate of the Lord] and *sālokyā* [living on a Vaikuṅṭha planet]. Devotees never accept *sāyujya*, however, since that is oneness with *brahman*. [Cc. Ādi 3.17-18]

They attain one of the four kinds of *mukti* in Vaikuṅṭha—*sārṣṭi* (having the same opulence as the Lord), *sārūpya* (having the same bodily features as the Lord), *sāmīpya* (being a personal associate of the Lord), and *sālokyā* (living on the same planet as the Lord). They reject the fifth type of liberation which is *sāyujya* (annihilation of the soul by merging with Kṛṣṇa's effulgence).

After Ajāmila associated with the Viṣṇudūtas, he practiced *vaidhī-bhakti*: hearing and chanting the name of Nārāyaṇa and meditating on His form. Those *bhaktas* who practice like Ajāmila can go to Vaikuṅṭha, but they will not be able to serve Kṛṣṇa in Vraja.

You can read the meaning and purport.

Devotee reads:

Text: Knowing My opulences, the whole world looks upon Me with awe and veneration. But devotion made feeble by such reverence does not attract Me. [Cc. Ādi 3.16]

Śrīla Nārāyaṇa Mahārāja: What is the meaning of 'the whole world?' It does not mean demons, animals,

demigod-worshippers, and all others. It refers only to those practicing *vaidhī-bhakti*.

Devotee reads:

Text: Knowing My opulences, the whole world looks upon Me with awe and veneration. But devotion made feeble by such reverence does not attract Me.

Purport: After His appearance, Lord Kṛṣṇa thought that He had not distributed the transcendental personal dealings with His devotees in *dāsya*, *sakhya*, *vātsalya* and *mādhurya*. One may understand the science of the Supreme Personality of Godhead from the Vedic literature and thus become a devotee of the Lord and worship Him within the regulative principles described in the scriptures, but one will not know in this way how Kṛṣṇa is served by the residents of Vraja-bhūmi. One cannot understand the dealings of the Lord in Vṛndāvana simply by executing the ritualistic regulative principles mentioned in the scriptures. By following scriptural injunctions one may enhance his appreciation for the glories of the Lord, but there is no chance for one to enter personal dealings with Him. Giving too much attention to understanding the exalted glories of the Lord reduces the chance of one's entering personal loving affairs with the Lord. To teach the principles of such loving dealings, the Lord decided to appear as Lord Caitanya.

Text: By performing such regulated devotional service in awe and veneration, one may go to Vaikuṅṭha and attain the four kinds of liberation. [Cc. Ādi 3.16-17]

Śrīla Nārāyaṇa Mahārāja: Yes. There is no difference between *nāma* (the name) and *nāmī* (the possessor of the name, Kṛṣṇa Himself). Kṛṣṇa mercifully comes as *śabda-brahma*, or His holy names such as Madana-mohana and Govinda.

There are two kinds of holy names—prominent and secondary. Jagannātha, Brahma, Īśvara, Paramātmā and Allah are secondary names; whereas the prominent names are Kṛṣṇa, Nṛsimha, Rāma and Nārāyaṇa. Of

these, the most superior prominent names are Rādhānātha, Rādhā-kāntā, Madana-mohana, Govinda, Rāsa-bihārī and Rāsa-dhārī, and so on.

If someone still has *anarthas* as a result of offenses, even if he chants three *lākhās* of names daily and performs the nine limbs of *bhakti* such as *śravaṇam*, *kīrtanam* etc., he will not get *vraja-prema*. He will not even attain *vaikuṅṭha-prema* or *mukti*. He will only get some worldly opulence like name, fame and money. If his chanting is *nāmābhāsa*, it can give him *mukti*. And if a little *prema* comes by performance of *vaidhī-bhakti*, that *prema* will lead him to Vaikuṅṭha—but not Vraja.

Śrī Kṛṣṇa is not controlled by *vaidhī-bhakti*, even if it is performed perfectly. He is only controlled by the *sakhyā-bhāva*, *vātsalya-bhāva* and *mādhurya-bhāva* of Vraja. Without one of these *bhāvas* we will not reach Vraja in *lākhās* and *lākhās* of births of Brahmā, what to speak of hundreds of millions of our births. After *lākhās* and *lākhās* of births of Brahmā, we will still have no connection with Kṛṣṇa. Our greatest fortune in this birth is our opportunity for a connection with *vraja-bhakti*. If we lose this, we are losing everything.

*yuga-dharma pravartāimu nāma-saṅkīrtana
cāri bhāva-bhakti diyā nācāmu bhuvana*

I shall personally inaugurate the religion of the age—*nāma-saṅkīrtana*, the congregational chanting of the holy name. I shall make the world dance in ecstasy, realizing the four mellows of loving devotional service. [Cc. Ādi 3.19]

I will inaugurate *yuga-dharma*. And *cāri bhāva-bhakti diyā nācāmu bhuvana*; I will give the four kinds of *bhakti* in *vraja-bhāva*—*dāsya*, *sakhyā*, *vātsalya* and *mādhurya*, and I will make the whole world dance. ‘The whole world’ means where Vaiṣṇavas are relating to Śrī Kṛṣṇa, and where Kṛṣṇa, in the form of Śrī Caitanya Mahāprabhu, will appear even to wild animals. ‘The whole world’ means those who come to Śrī Caitanya Mahāprabhu.

KIṢṢṢA PRACTICES WHAT HE PREACHES

Here, Śrī Kṛṣṇa says, “I will have to first practice that rare *bhakti* Myself.”

*āpani karimu bhakta-bhāva aṅgikāre
āpani ācari' bhakti śikhāimu sabāre*

I shall accept the role of a devotee, and I shall teach devotional service by practicing it Myself. [Cc. Ādi 3.20]

When Śrī Kṛṣṇa says, “I will take the mood of a *bhakta*,” He refers to Śrīmatī Rādhikā. Then He says, “I will teach others by following the code of Vaiṣṇava behavior and I will manifest all the Vaiṣṇava qualities. Otherwise, no one will receive *vraja-prema*”.

The following story illustrates an important principle. A father was very worried about his son who had developed the habit of eating an Indian sweet called *guḍa*, which made sores and boils break out on the boy's body. His father told him that the boils were due to the number of sweets he ate, but the boy did not listen. Finally, the father went to his *gurudeva* and requested his help. “When I tell my son to stop eating sweets, he pays no attention; but if you tell him, he may listen to you.”

His *gurudeva* said, “Bring your boy back in three days.”

In three days the father returned with his son, and his *gurudeva* instructed the boy, “O my darling boy, you should not take these sweets; they are so harmful for you. Do you understand?”

“Yes,” the boy replied.

“You please obey me.”

“Yes. I will obey you,” the boy said, and he gave up his bad habit.

Later the boy's father went to his *gurudeva* and asked, “Why couldn't you tell him to stop on the first

day? Why did you wait for three?"

He replied, "At that time I myself was taking sweets, so if I had told him to stop, my words would have had no potency and he would not have obeyed me."

So, practice *bhakti-yoga* yourselves, be bona fide and then try to preach; otherwise your words will have no potency and your preaching will be ineffective. You may speak about Kṛṣṇa the same way I do, or the same way Śrīla Bhaktivedānta Swāmī did, but whereas people listened to him, and they listen somewhat to me, they will not listen to one who is not practicing pure *bhakti*. If Nārada says to someone, "Control your mind at once; give up all your worldly desires"—he could do it at once. I am saying the same thing and slowly you are giving them up, but if the instruction were to come from Nārada, you would immediately have the strength and energy to follow.

Śrī Caitanya Mahāprabhu stressed the importance of practicing oneself in order to successfully preach. "I am the Supreme Personality of Godhead," He said. "The *viṣaya* (enjoyer) of *bhakti-yoga*, but to preach I must become the *āśraya*⁵⁴ and follow the process of *bhakti-yoga*."

This is why Śrī Caitanya Mahāprabhu used to worship Śrī Kṛṣṇa, chant Hare Kṛṣṇa, and perform all nine kinds of *bhakti*. Here, Kṛṣṇa is saying:

*āpane nā kaile dharma śikhāna nā yāya
ei ta' siddhānta gītā-bhāgavate gāya
(Cc. Ādi 3.21)*

⁵⁴ *Viñaya* and *āçraya* are two very significant words relating to the reciprocation between Kāñēa and His devotee. The devotee is called the *āçraya*, and his beloved, Kāñēa, is the *viñaya*. Different ingredients are involved in the exchange of roles between the *āçraya* and *viñaya*, which are known as *vibhāva*, *anubhāva*, *sāttvika* and *vyabhicāre*. *Vibhāva* is divided into the two categories *ālambana* and *uddēpana*. *Ālambana* may be further divided into *āçraya* and *viñaya*. In the loving affairs of Rādhā and Kāñēa, Rādhārāēē is the *āçraya* feature and Kāñēa the *viñaya*. The transcendental consciousness of the Lord tells Him, "I am Kāñēa, and I experience pleasure as the *viñaya*. The pleasure enjoyed by Rādhārāēē, the *āçraya*, is many times greater than the pleasure I feel." Therefore, to feel the pleasure of the *āçraya* category, Lord Kāñēa appeared as Çré Caitanya Mahāprabhu. (Cc. Ādi 4.135)

If we are not following, we are not qualified to preach to another person. This has been explained clearly in the *Gītā* and *Bhāgavatam*. What does Swāmiji say?

Devotee reads:

Text: Unless one practices devotional service himself, he cannot teach it to others. This conclusion is indeed confirmed throughout the *Gītā* and *Bhāgavatam*. (Cc. Ādi 3.21)

Śrīla Nārāyaṇa Mahārāja: Yes. Nowadays people think preaching is easy, and distributing is more important than practicing. But if one does not know the *śāstra*, or the ABC's of preaching, then what is he doing? One may collect money by distributing books, keep seventy-five percent for himself and give twenty-five percent to the Maṭha (temple). Although he thinks, "I am a very good preacher," or "We are preaching to the whole world"—all he is really doing is taking *mahā-prasādam* and living in the Maṭha. His 'preaching' is so-called only. If one is not actually practicing, then after a few days, months or years, he again takes to bad habits; and when found guilty of this, he is driven from the temple, or he himself leaves *bhakti* altogether.

Preaching successfully is not cheap. If you are following the process and are having some realization, then try to give it to others. The soul becomes very blissful by practicing *bhakti-yoga* and Śrī Kṛṣṇa manifests in your heart. So, first you should be satisfied yourself by chanting and remembering, and when your faith is strong you can properly preach. *Yenātmā samprasīdati*. Otherwise you are cheating, and we see in this world that persons who cheat others are themselves cheated by Kṛṣṇa. Śrī Caitanya Mahāprabhu says:

*yāre dekha, tāre kaha `kṛṣṇa'-upadeśa
āmāra ājñāya guru hañā tāra' ei deśa*

Instruct everyone to follow the orders of Lord Kṛṣṇa as they are given in *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. In this way become a spiritual master and try to liberate everyone in this land. (*Cc. Madhya* 7.128)

He was so powerful. He gave this instruction and then empowered others. You should realize that you can only have an effect on others if you sincerely obey the order of *guru*. Then you will be like a postman, and the message you carry will be heard.

So, as previously explained, Śrī Kṛṣṇa is thinking:

*yuga-dharma-pravartana haya aṁśa haite
āmā vinā anye nāre vraja-prema dite*

My plenary portions can establish the principles of religion for each age. No one but Me, however, can bestow the kind of loving service performed by the residents of Vraja. (*Cc. Ādi* 3.26)

The *yuga-dharma* (the religious system) for the age of Satya-yuga is meditation, the *yuga-dharma* for Tretā-yuga is *yajña*, for Dvāpara-yuga it is Deity worship, and in Kali-yuga it is *nāma-saṅkīrtana*.

In all these *yugas* the *yuga-dharma* can be preached by an *aṁśa-avatāra* (partial *avatāra*) like Mahā-Viṣṇu, but He cannot give *vraja-prema*. Nārāyaṇa cannot give it. Rāma cannot give it. By general consideration all the incarnations are the same as Kṛṣṇa in *tattva*, but in a deeper consideration there is some difference. Some incarnations, for example, are plenary (full) parts of Kṛṣṇa and some are partial parts. In *rasa-vicāra*, as well, their functions are also divided. Therefore, Śrī Kṛṣṇa alone can give this *vraja-prema*.

NO ONE BUT KṚṢṆA

*yuga-dharma-pravartana haya aṁśa haite
āmā vinā anye nāre vraja-prema dite*

My plenary portions can establish the principles of religion for each age. No one but Me, however, can bestow the kind of loving service performed by the residents of Vraja. (Cc. Ādi 3.26)

Within His heart, Śrī Kṛṣṇa is considering coming again to this world to distribute a sprinkle of *unnatojjoala-rasa*. "This *unnatojjoala-rasa* has not been given since the last day of Brahmā, when I previously came as Caitanya Mahāprabhu." *Āmā vinā anye nāre vraja-prema dite*. The *yuga-dharma* can be established by My plenary portions, the *yuga-avatāras*. All *yuga-avatāras* come from Śrī Advaita Ācārya, or Mahā-Viṣṇu. The Supreme Personality of Godhead is Śrī Kṛṣṇa, and His *dvitīya*, second body, is Baladeva Prabhu. The only difference between Them is in Their bodily color. Baladeva Prabhu expands further as Mūla Saṅkarṣaṇa in Dvārakā, and He expands as Mahā Saṅkarṣaṇa in Vaikuṅṭha. From Mahā Saṅkarṣaṇa comes Kāraṇodakaśāyī Viṣṇu, and from Kāraṇodakaśāyī Viṣṇu comes Mahā-Viṣṇu Advaita Ācārya. From one *aṁśa* (limb) comes another, then another, then another and so on.

Mahā-Viṣṇu (Advaita Ācārya) is in charge of establishing the *yuga-dharma*, which, in Kali-yuga, is *nāma-saṅkīrtana*. Although Advaita Ācārya is the head of this department, Śrī Kṛṣṇa is thinking that, besides Himself, no one can establish *vraja-prema*.

*caturtha ślokerā artha ei kaila sāra
prema-nāma pracārite ei avatāra
satya ei hetu, kintu eho bahiraṅga*

āra eka hetu, śuna, āche antaraṅga

I have given the essential meaning of the fourth verse: this incarnation descends to propagate the chanting of the holy name and spread love of God. Although this is true, this is the external reason for the Lord's incarnation. Please hear one other reason—the confidential reason—for the Supreme Lord's appearance. (Cc. Ādi 4.5-6)

HOW TO CHOOSE A GURU

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī is requesting us to listen very carefully so that we can establish the aim of our chanting and meditation. First, we have to determine the main objective of our *sādhana* and *bhajana*, and then we can fix our minds on that goal. Why did we decide to take shelter of the lotus feet of Śrī Caitanya Mahāprabhu and our *gurudeva*? If we have determined that our goal is *vraja-bhāva*, serving Śrī Kṛṣṇa like the *gopīs* and others in Vraja, we will seek the *āśraya* (shelter) of the highest *guru*. If our goal is not clear, and if we also want money, name and fame and material fortune, we will seek a *guru* with the same conception of spiritual life—and we will be cheated. Such a *guru* may say, “If you take initiation from me, your worldly desires will all be fulfilled very easily, and by the potency of the *mantra* I give you, you will make money and have name and fame.” In this way he will cheat us, as he has himself been cheated, and together both will go to hell.

Those who want *vraja-prema*, *kṛṣṇa-prema*, and who have impressions from previous lives of association or initiation by a Vaiṣṇava, will be able to consider and properly decide where to take shelter. Śrī Caitanya Mahāprabhu went to Gayā and associated with Śrī Īśvara Purī. Having surrendered everything—His mind, heart and body—at His Gurudeva's lotus feet, He declared that His life was now successful. He received

the *gopāla-mantra* from Śrī Īśvara Purī, and by chanting it He saw a very beautiful boy playing on a *vaṁśī* (flute). This boy had a three-fold bending form, a peacock feather in His hair, three lines on His abdomen and neck, and He spoke in a very sweet voice. Maddened with love, Śrī Caitanya Mahāprabhu ran after that naughty boy who went into a *kuñja* (grove) and disappeared. In deep separation Caitanya Mahāprabhu fell to the ground, rolling about and crying, “O Kṛṣṇa, where are You? Where are You?”

By His own actions Śrīman Caitanya Mahāprabhu established what should be the objective of our life. With this elevated goal in mind we should consider who will be most helpful in our attainment of that goal. Kṛṣṇadāsa Kavirāja Gosvāmī has explained that one who is ignorant of his goal will be deprived of the highest association.

In the fourth *śloka* of *Ādi-līlā—anarpita-carīm cirāt—*Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī established that Śrī Caitanya Mahāprabhu came to bestow upon the conditioned souls *unnatojjvala-rasa*, the beauty of the *gopīs'* full love and affection for Śrī Śrī Rādhā-Kṛṣṇa. How can this *prema*, which is extremely rare in *lākhās* and *lākhās* of universes, be attained by us? When, by chanting Kṛṣṇa's names, will we fall down on the earth and roll about, tears streaming from our eyes and our hair standing on end? How will it ever happen?

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī is explaining: *prema-nāma pracārite ei avatāra*. In the fourth *śloka*, he established the goal for all *jīvas*. Śrī Caitanya Mahāprabhu came to fulfill three desires by which He could taste Śrīmatī Rādhikā's love for Kṛṣṇa, but we have nothing to do with that. Later on we should learn what He tasted and how He tasted it, but now we should concentrate on choosing our objective. Then we can proceed in fulfilling it. How can we do this? By chanting one or two rounds of Kṛṣṇa's *nāma* each day, or by performing *arcana* of Rādhā-Kṛṣṇa, Gaura

Nityānanda Prabhu, Jagannātha, Baladeva, Subhadra, śālagrāma-śilā, Nṛsiṃhadeva Bhagavān, Rāmacandra, Lakṣmaṇa, Sītā, and others at the same time on the one altar?

In the beginning, when our *śraddhā* is like a very small sprout, we may think like this. We think according to our association. Although in the beginning we are not able to properly follow a *mahā-bhāgavata*, or even a *madhyama-adhikāri*, gradually, by his association, we will be able to completely follow him. Many of you have traveled thousands of miles from America, Canada, England and other places to hear how to become clear about the objective and how to attain it. I think, therefore, that your hearts must have had some impressions from past lives and this life. These discussions are not for new devotees, that is, those who have no such impressions (*saṁskāras*).

LOVING KṢṢṢA LIKE THE VRAJA-VĀSĪS

Now I shall give the essence of what Swāmījī wanted to give. Later, when we have more time, I will try to further explain how to attain our highest goal: what rules and regulations to follow, and what our practices should be. I will then explain Śrīla Rūpa Gosvāmī's *Śrī Upadeśāmṛta*, *Manah-śikṣā* of Śrīla Raghunātha dāsa Gosvāmī, and *Śikṣāṣṭakam* of Caitanya Mahāprabhu, among others. I will begin with A,B,C,D: from *śraddhā*, *niṣṭhā*, *ruci*, *āsakti*, *bhāva*, *prema* and then higher. If we do not have greed (a spontaneous desire to serve Kṛṣṇa in the mood of the Vraja-vāsīs), we should at least know from *śāstrā* that Kṛṣṇa's three-fold bending form is so beautiful. Although He is Yaśodāmayī's small son, He is the God of gods, the Supreme Personality of Godhead: *īśvara parama kṛṣṇa sac-cid-ānanda vigraha*. Even Brahmā and Śaṅkara cannot fully understand who He is.

Brahmā has four heads, Śaṅkara has five heads,

Saṅkarṣaṇa and Sahasraśirṣā Viṣṇu have unlimited mouths and heads. But even they cannot fully glorify baby Kṛṣṇa, who is on the breast of Yaśodā. When Śrī Kṛṣṇa lies down, He is so weak and helpless that He cannot roll over; yet at the same time He is so powerful that He supports the entire *cit* and *acit*, conscious and unconscious, universe.

Loving Śrī Kṛṣṇa as do the *gopīs* and *Vraja-vāsīs* is our ultimate goal. With this in mind we will see in the books of Śrīla Rūpa Gosvāmī (such as *Bhakti-rasāmṛta-sindhu*), Śrīla Raghunātha dāsa Gosvāmī, and Swāmījī how it can be easily attained.

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī states that Caitanya Mahāprabhu came to distribute the name with *prema*. This is the explanation of the fourth *śloka*: *anarpita carīm cirāt. Nāma-saṅkīrtana* alone can be established by Maha-Viṣṇu, but He cannot give *vraja-prema*. When Śrī Caitanya Mahāprabhu came, He not only preached the *yuga-dharma* but gave this very rare *prema* that no one else can give. He gave both *nāma* and *prema*.

Prema comes through the *yuga-dharma*, which in this age is chanting the Lord's name. If the *yuga-dharma* was *arcana*, then He would have given *prema* through *arcana*; and if it was meditation, then He would have given it through meditation. In this way Śrī Caitanya Mahāprabhu established the *yuga-dharma*, and He said that there is no need at this time for a separate *yuga-avatāra* to come and establish it. "I Myself will establish it, and at the same time I will give that special *prema* that no *yuga-avatāra* can give." He called Nārāyaṇa, Mahā-Viṣṇu, Mula-Saṅkarṣaṇa, Mahā-Saṅkarṣaṇa, Kāraṇodakaśāyī Viṣṇu, and all His *aṁśa* (expansions), and They combined in His body.

It was not Śrī Kṛṣṇa who killed Kaṁsa and Pūtanā, but Mahā-Viṣṇu who was within Kṛṣṇa's body. Although we usually hear that it was Kṛṣṇa, this is not His duty to establish religion. It is the duty of Mahā-Viṣṇu. Because Kṛṣṇa's expansions are combined in His

body, Their separate duties may appear to be performed by Him. Kṛṣṇa's actual pastimes are in Vṛndāvana—tasting *dāsya*, *sakhyā*, *vātsalya*, and *mādhurya-rasa*. In the form of Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself covered by the beauty and mood of Śrīmatī Rādhikā, Kṛṣṇa tastes the bliss She receives from serving Him. Śrī Kṛṣṇa says, "I am so beautiful, but when I see the beauty of Rādhikā I become controlled by Her. I am so lovely, but Śrīmatī Rādhikā is more lovely. I have so much *prema*, but Rādhikā's *prema* is greater. She is therefore My *prema-guru*. When I consider deeply, I see that My form has a special quality that drives Śrīmatī Rādhikā mad. What is that quality?"

Kṛṣṇa cannot fully understand and taste His own quality without experiencing Śrīmatī Rādhikā's sentiments. Therefore He must come as Śrī Caitanya Mahāprabhu to appreciate and give a sprinkle of that appreciation to others. As Caitanya Mahāprabhu He can preach about *nāma* and give this special *prema*.

*svayaṁ-bhagavānera karma nahe bhāra-haraṇa
sthiti-kartā viṣṇu karena jagat-pālana*

To take away this burden, however, is not the work of the Supreme Personality of Godhead. The maintainer, Lord Viṣṇu, is the one who protects the universe. (Cc. Ādi 4.8)

Svayaṁ Bhagavān is Kṛṣṇa. Nārāyaṇa, Rāma, Dvārakādhiśa, Golokapati, Nṛsimha and all of the incarnations of Kṛṣṇa are Bhagavān, but only Kṛṣṇa is Svayaṁ Bhagavān. *Bhāra-haraṇa* means to take away the burden of Pṛthivī-devī (the Earth), and this is not the duty of Kṛṣṇa. *Sthiti-kartā viṣṇu karena jagat-pālana*. It is the duty of Mahā-Viṣṇu, or Advaita Ācārya.

So what is Kṛṣṇa's duty? What is His own speciality?

*prema-rasa-niryāsa karite āsvādana
rāga-mārga bhakti loke karite pracāraṇa
rasika-śekhara kṛṣṇa parama-karuṇa
ei dui hetu haitē icchāra udgama*

The Lord's desire to appear was born from two reasons: He wanted to taste the sweet essence of the mellows of love of God, and He wanted to propagate devotional service in the world on the platform of spontaneous attraction. Thus He is known as supremely jubilant and as the most merciful of all. (Cc. *Ādi* 4.15-16)

Rāga-mārga bhakti loka karite pracāraṇa is a very important line, and it is the essence of *Caitanya-caritāmṛta*. This is explained in *Rāyā Rāmānanda saṁvāda*, Svarūpa Dāmodara explains it at the Ratha-yātrā festival, and some aspects are also explained in the dialogues Śrī Caitanya Mahāprabhu had separately with Rūpa Gosvāmī and Sanātana Gosvāmī. This was the main objective of their discussions.

Rāga-mārga-bhakti is separate from *vaidhī-bhakti*. When we read *Śrīmad-Bhāgavatam*, especially the *upākyāna* (stories) of Ajāmila, Vṛtrāsura, Kapila and Devahūti, we become fearful that we will go to hell if we do not serve Bhagavān.

We may be faithful servants of our father, mother, husband and children, and we may perform pious activities. Nowadays, to serve the motherland is given high regard, and there are examples of this in every country. In India Bhagat Singh, Gandhi, and others gave their lives for this purpose. If we serve our country's people, but not Kṛṣṇa, our original father, we will go to hell. Knowing this, we serve Kṛṣṇa. But if a *pravṛtti* (tendency) to serve Kṛṣṇa, Viṣṇu, Rāma, and so forth, comes from a fear of suffering, it is *vaidhī-bhakti*. On the other hand, if by hearing pastimes of Śrī Caitanya Mahāprabhu and Śrī Śrī Rādhā-Kṛṣṇa from a pure devotee, or by reading in *Śrīmad-Bhāgavatam* and *Śrī Caitanya-caritāmṛta* about the service of the *gopīs* and *Vraja-vāsīs* a tendency or greed comes to serve Kṛṣṇa as they do, this is *rāgānuga-bhakti*.

While Śrī Kṛṣṇa is sucking the breast of

Yaśodāmayā, she puts Him on the ground. Kṛṣṇa then rolls around on the earth crying, “Mother, Mother! I want to be in your lap!” But Yaśodāmayā threatens Him, “Naughty boy. At this very little age You steal *mākhana* (butter) and roll on the earth making Your body and cloth dirty. I will never take You in my lap.”

While Nārada Muni was visiting Vraja, he saw this pastime. He thought, “Oh, Yaśodāmayā is such a high-class Vaiṣṇavī. What pious activities and rigorous austerities did she perform in her previous lives to have Kṛṣṇa Himself, the God of gods, as her son? Did she bathe in many pure *tīrthas* (holy places) and give great quantities of wealth in charity? Kṛṣṇa as a baby has now come into her lap and she is chastising Him. I could never be as elevated as her.”

Yaśodāmayā noticed Nārada Muni standing nearby, so she took her son and put Him at Nārada Muni’s lotus feet. Nārada was astonished and wondered what to do. “If I don’t give my foot-dust to Him, it will be clear that He is the Supreme Personality of Godhead. This will put an end to His human-like pastimes and this will make Him very angry with me.” Yaśodā took Nārada Muni’s foot-dust, first sprinkling it over her own body, and then on Kṛṣṇa’s head and body. Nārada Muni was silent. He could not stop her because he did not want to make Kṛṣṇa angry.

Yaśodā, however, does not mind if Kṛṣṇa is angry and cries. She gives Kṛṣṇa a slap, and if He continues to cry bitterly, she says, “Oh, You are not becoming quiet? I will give You another slap.” She then slaps Him again and says, “Oh, be quiet.” Who else could do this?

When one hears pastimes such as this, and a desire arises in one’s heart to serve Kṛṣṇa as a mother, this is *rāgānuga-bhakti* in *vātsalya-bhāva*.

Another devotee may hear the pastimes describing how Śrī Kṛṣṇa obeys the *gopīs* and places His head at their lotus feet, especially those of Śrīmatī Rādhikā, and says, “Excuse Me, but I cannot repay you in *lākhās* and

lākhās of births.” That devotee will then wonder about the glories of the *gopīs* and desire to become their foot-dust. This is *rāgānuga-bhakti* in *mādhurya-bhāva*. Uddhava said:

*āṣām aho caraṇa-reṇu-juṣām ahaṁ syāṁ
vṛndāvane kim api gulmā-latauśadhinām
yā dustyajāṁ svajanam ārya-pathaṁ ca hitvā
bhejur mukunda-padavīṁ śrutibhir vimṛgyām*

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. (*Bhāg.* 10. 47. 61)

In Vṛndāvana Uddhava went to a ‘school’ where he learned about the highest love and affection for Śrī Kṛṣṇa—the school of the *gopīs*. Sometimes they chastised Kṛṣṇa, calling Him *dhūrta* (cunning, or cheater), and other times they declared, “We should not mention His name. He is ungrateful and we want to forget Him. How could He forget His mother Yaśodā, His father Nanda and His friends Subala and Śrīdāma? How could He forget Girirāja Govardhana and Yamunā-devī, where He played for several years during His boyhood, and how could He forget us—especially Śrīmatī Rādhikā?”

Hearing the *gopīs*’ words, Uddhava became dumb-founded like a wooden stick and prayed, “I want to become the dust at the *gopīs*’ lotus feet. I pray to be even one particle of that dust, that I may stay in Vṛndāvana and for a long time perform so many austerities that I will be qualified to pray for that.” This is why, for the fulfillment of this prayer, Uddhava is presently at Uddhava-kuṇḍa near Kusuma-sarovara in Vṛndāvana, waiting for that mercy.

How glorious is the *gopīs'* service to Kṛṣṇa! This should be our ultimate goal, and we should consider how to attain it. If we are prepared to do anything to get it, that greed is called *rāgānuga-bhakti*.

Persons practicing *rāgānuga* are very rare. If we are only able to do *vaidhī-bhakti*, we should continue to do so. If by some *subhāga* (good fortune) we get the association of a *rasika* Vaiṣṇava, a self-realized devotee who is experiencing his relationship with Kṛṣṇa (like Śukadeva Gosvāmī, Nārada Muni, Rūpa Gosvāmī, Raghunātha dāsa Gosvāmī, or Bhaktivinoda Ṭhākura and his line of disciplic descendants), then a very little greed for this will awaken within our hearts and we may become qualified.

CONCLUDING WORDS

On February 18, Śrīla B.V. Nārāyaṇa Mahārāja concluded his final Caitanya-caritāmṛta class in Vraja-vallabha's home in Ūki, N.S.W. with the following affectionate words.

Tomorrow we will leave here for Brisbane. Then, after two or three days, we will go to Bali, and then Singapore. After that our group will return to India. The devotees who live here have served all the visiting devotees so well. There was no problem at all. You have all helped in my preaching, and so I am very indebted to you. I am especially obliged to the devotees who have come from such a great distance, like America and Canada, to help me.

I have come here to serve my Gurudeva, Śrīla Bhaktiprajñāna Keśava Gosvāmī Mahārāja, as well as my śikṣā-guru Śrīla Bhaktivedānta Swāmī Maharājā. I am happy that to some extent I am successful in my mission. So many sincere devotees, who were feeling themselves so far from Kṛṣṇa consciousness, have come in my association; and I have tried to help them all.

For some reason, however, some people are opposed to my preaching activities. In that regard there is nothing I can do; I am helpless. I can only beg forgiveness from them. I had no intention to do anything wrong to them. I came only to preach this real philosophy of life, which Śrī Caitanya Mahāprabhu wanted to give, and which Swāmījī wanted to give. But even in these auspicious activities of preaching, some may be upset. They are thinking that they are serving their Guru Mahārāja, Śrīla Swāmī Mahārāja, by such opposition; but actually they are ignorant, not

understanding that my mission is the same as that of Śrīla Swāmī Mahārāja. I want to give them an opportunity to understand properly. And I pray that Śrī Nityānanda Prabhu will help them. I had no intention to disturb anyone, but as they are feeling some pinching in their heart, some suffering by my coming here, then I beg their pardon. I pray that by approaching them, they will be very kind to me and forgive me. I want to gather all devotees, wherever they may be in the world, and without consideration of caste and creed, I want to help them all. This is actually the duty of all devotees.

So I am very much obliged to you all, that you are enduring so many discomforts here. Although you are all rich and have so many material facilities in your own homes, you gave up all these things and are meeting with me in these forests and hills. These three weeks have passed as a moment's dream, and I am indebted to you all.

KIṢṢṆA TEACHES THROUGH HIS PASTIMES

THE STORY OF VITRĀSURA

In *Śrīmad-Bhāgavatam*, Sixth Canto, Śrīla Śukadeva Gosvāmī explained to Parīkṣit Mahārāja the history of Vṛtrāsura. He described how Vṛtrāsura, although in the body of a demon, was able to offer such elevated prayers to Kṛṣṇa that even Indra was astonished.

*ajāta-pakṣā iva mātaram khaḡāḥ
stanyam yathā vatsatarāḥ kṣudhārtāḥ
priyam priyeva vyuṣitam viṣaṇṇā
mano 'ravindākṣa didrṁṣate toām*

O lotus-eyed Lord, as baby birds that have not yet developed their wings always look for their mother to return and feed them, as small calves tied with ropes await anxiously the time of milking when they will be allowed to drink the milk of their mothers, or as a morose wife whose husband is away from home always longs for him to return and satisfy her in all respects, I always yearn for the opportunity to render direct service unto You. (*Bhāg.* 6.11.26)

Vṛtrāsura, engaged in battle with Indra, asked him, “Why have you not yet killed me? You should take your *vajra* (thunderbolt) and use it. Hurry up, hurry up!” Indra hesitated, thinking, “How can I kill him? Vṛtrāsura is such an elevated devotee.” But Vṛtrāsura persistently requested, “In this body of a demon I cannot serve my Lord Kṛṣṇa, so better you kill me.” Indra had previously

attacked him, but Vṛtrāsura was so powerful that he caught Indra's *gadā* (club) and used it to strike the head of Indra's elephant Airāvata. Airāvata then fell with Indra on his back and soon after that, being again attacked by Vṛtrāsura, Indra's thunderbolt fell from his hands. Then Vṛtrāsura said:

*paśya mām nirjitaṁ śatru
vṛknāyudha-bhujam mṛdhe
ghaṭamānaṁ yathā-śakti
tava prāṇa-jihirṣayā*

O my enemy, just look at me. I have already been defeated, for my weapon and arm have been cut to pieces. You have already overwhelmed me, but nonetheless, with a desire to kill you, I am trying my best to fight. I am not at all morose, even under such adverse conditions. Therefore you should give up your moroseness and continue fighting. (*Bhāg.* 6.12.16)

“Why are you not killing me?” Vṛtrāsura asked. “Again pick up your thunderbolt, take your seat on Airāvata and try to kill me!”

Detached from his body, even during the battle Vṛtrāsura prayed to Kṛṣṇa: “O Kṛṣṇa! I want to ask You for something.”

Kṛṣṇa appeared in Vṛtrāsura's heart and said, “Yes, I want to offer you a benediction.”

Vṛtrāsura said, “I am not praying that You fulfill my material desires. I only want that my tongue always be engaged in chanting Your names, my mind always absorbed in meditation on You, and my body always engaged in Your service.”

*ahaṁ hare tava pādaika-mūla-
dāsānudāso bhavitāsmi bhūyaḥ
manaḥ smaretāsu-pater gunāṁś te
grṇīta vāk karma karotu kāyaḥ*

O my Lord, O Supreme Personality of Godhead, will I again be able to be a servant of Your eternal servants who find shelter only

at Your lotus feet? O Lord of my life, may I again become their servant so that my mind may always think of Your transcendental attributes, my words always glorify those attributes, and my body always engage in the loving service of Your Lordship? (*Bhāg.* 6.11.24)

This is a very high class of prayer.

We only have three possessions—our body, mind and tongue. It is only by the body, mind and tongue that we can perform activities. Like Vṛtrāsura, our only desire should be to use the tongue to sing about Kṛṣṇa's name, fame, glories and pastimes. This tongue has no backbone. But although it is spineless, it is so powerful that it can perform greatly destructive activities. The battle of Mahābhārata was fought only because Draupadī did not control her tongue. She had told Duryodhana, "Your father, Dhṛtarāṣṭra, is blind, and you are also like a blind man." Because she insulted him in the assembly of great kings, Duryodhana wanted to take revenge by taking off her *sārī* in public. As a result of this evil deed by Duryodhana, the battle was fought.

Do you know why the battle was fought between the armies of Rāma and Rāvaṇa? It was because Sītā had not controlled her tongue and had abused Lakṣmaṇa. When the demon Mārīca came in the form of a golden deer, Sītā begged Rāma, "O beloved Rāma, please bring me this deer, either dead or alive." As Rāma was leaving to fulfill her request, He told Lakṣmaṇa to protect her in every possible way. Then, after Rāma pursued and shot the deer, Mārīca, in the same voice as Rāma's, cried out, "Lakṣmaṇa! Lakṣmaṇa! Come and help Me."

Sītā told Lakṣmaṇa, "Rāma must be in danger. Why are You not going?"

Lakṣmaṇa replied, "I know it is impossible for Rāma to be in danger. He is the Lord of lords. Do not be worried about Him."

But Sītā repeatedly insisted, "Go! Go at once!"

Lakṣmaṇa warned her, "If I leave, demons will come

and steal you away.”

Sītā replied, “Oh, I know why You are not going. You are an agent of Bharata. Concealing Your real purpose, You have come with Us, hoping to somehow or other kill Rāma and become my husband. But it will never happen! I will die before I accept anyone other than Rāma as my husband. You are behaving like a demon.”

Lakṣmaṇa began to weep. “I accept you as my mother. Do not speak such harsh words. I will go, but I will not be responsible for whatever happens to you.” He took his bow, drew a circle on the ground, and told her, “Do not cross the line of this circle.”

If Lakṣmaṇa had remained with Sītā, she would never have been kidnapped, and thus no battle would have been fought. The battle was fought only because of her sharp words.

So, always try to control your tongue. In the beginning of devotional life we often do not control our tongues, and this results in so many nonsense activities. We may disobey our *gurus*, or even abuse them and other Vaiṣṇavas. So many kinds of offenses are committed due to an uncontrolled tongue. To control the tongue therefore is a devotee’s first duty. How can we control it? Only by constantly chanting the holy name. Then the tongue will have no time for chattering. We should try not to laugh frivolously or make jokes about anyone, for by such joking we may commit offenses. We should try to be grave—by always chanting and remembering Kṛṣṇa. Unfortunately, we do not follow this and thus suffer the consequences.

How can we make our mind strong and controlled? If we always remember Kṛṣṇa and Kṛṣṇa’s pastimes, and Caitanya Mahāprabhu and Nityānanda Prabhu and Their pastimes, then there will be no time for the mind to wander. It will become so strong that the tongue and other senses will automatically be controlled, and we will not commit offenses. The mind is only controlled by

always remembering Kṛṣṇa and Kṛṣṇa's pastimes, and always praying to Svarūpa Dāmodara, Rūpa Gosvāmī, Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Nityānanda Prabhu and Caitanya Mahāprabhu.

To control the body, always engage it in the service of Śrī Kṛṣṇa, Śrī Guru and the Vaiṣṇavas; otherwise, we will quarrel with them. I once heard of a disciple in India who took an axe and threw it at his *guru* as he slept. That particular night the *guru* was sleeping in the opposite direction—with his feet where he usually placed his head. The axe thus landed between his legs, and he was saved. Because the *guru* was a pure devotee, Nityānanda Prabhu and Lord Nṛsiṃhadeva saved him.

We should try to engage this body in such a way that it always serves the Vaiṣṇavas: by cooking, going to holy *tīrthas*, cleaning the temple or the abode or *bhajana-kuṭīra* of *gurudeva* and Vaiṣṇavas, and by offering *praṇāmas* with eight parts of the body (*aṣṭāṅga-praṇāma*). By always engaging the body in this way, it will be automatically controlled.

Vṛtrāsura therefore prayed to Śrī Kṛṣṇa:

*ajāta-pakṣā iva mātaram khagāḥ
stanyam yathā vatsatarāḥ kṣudhārtāḥ
priyam priyeva vyusitam viṣaṇṇā
mano 'ravindākṣa didṛkṣate toām*

Ajāta-pakṣā iva mātaram khagāḥ means like a baby bird who cannot yet fly. “O lotus-eyed Lord, as baby birds that have not yet developed their wings always look for their mother to return and feed them. . .” The baby bird's father and mother have gone to collect food, and he chirps as he waits and wonders, “When will my mother come? When will my mother come?” But why does he want his mother? First, the mother will bring him something to eat and, second, he is afraid that crows and owls may seize him and eat him. When the mother comes, his fear disappears and he also gets something to eat.

Initially Vṛtrāsura prayed like this, but being unsatisfied he corrected himself. In the next part of his prayer he said, ‘like a calf’: *stanyam yathā vatsatarāḥ kṣudhārtāḥ*. “As small calves tied with ropes await anxiously the time of milking when they will be allowed to drink the milk of their mothers. . .” In the morning a mother cow goes to the pastures to graze. Upon her return, because the calf is tied up, he cannot go to her to take her milk. So he is mooing, and although bound, he is jumping about as calves do. Then the master of the cow comes and unties the calf, who jumps up and runs to his mother, taking her udder in his mouth and drinking. The reason he had mooed so loudly was that he wanted his mother to come and give him milk.

What is the difference between the prayer of the bird and the prayer of the calf? The bird wants an insect or worm, which is outside the body of the mother, and he also wants his fear to go away. In the second example the calf is calling, “Mother, mother,” and the cow comes and gives her own milk. But the calf only wants the milk. The defect here is that the calf gives up his mother when his stomach is full. He then playfully wanders here and there, and when he is again hungry he returns to his mother.

Vṛtrāsura felt that something was still lacking in his prayer. The hungry calf wept only for milk, and when satisfied had no further need for his mother. Vṛtrāsura knew this and did not want to be like that. He therefore offered a third prayer: *priyam priyeva vyuṣitam viṣaṅṅā*—“As a morose wife whose husband is away from home always longs for him to return and satisfy her in all respects. . .” In the absence of her beloved husband, a wife is always thinking of him and talking to her sons about him. She glorifies her husband’s qualities to them, expresses her concern for his welfare, and how she will serve him upon his return—by cooking for him and offering him fresh sweet water. There are three aspects to her service to her husband: uttering his name, always

meditating on him, and serving him with her body. This third prayer is complete in devotion. In it the word 'husband' has not been used but, rather, 'beloved.' Their relationship is even more than that of husband and wife—it is not one of duty but, rather, of love.

Although Vṛtrāsura played the role of a demon, he expressed his great desire to have love for Kṛṣṇa. Just as a chaste lady who chants and remembers her husband's glories, without any reason or desire for personal gain, so the pure devotee serves Kṛṣṇa. This is a very important teaching of *Śrīmad-Bhāgavatam* and we should try to learn it. If we do not, we are not actually reading *Śrīmad-Bhāgavatam* which itself states that this story of Vṛtrāsura, as well as that of Prahlāda Mahārāja, are two very significant histories. Hearing about them, we should try to imbibe their qualities.

KṚṢṆA'S BIRTH

After reading the first nine Cantos of *Śrīmad-Bhāgavatam*, we come to the Tenth Canto descriptions of Kṛṣṇa's pastimes. This Tenth Canto begins by explaining how, in Goloka Vṛndāvana, Śrī Kṛṣṇa entered the wombs of both Yaśodā-devī and Devakī.

*yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānam sṛjāmy aham*

Whenever and wherever there is a decline in religious practice, O descendant of Bhārata, and a predominant rise of irreligion—at that time I descend Myself. (Bg. 4.7)

When demoniac people are engaged simply in fulfilling worldly desires—'eat, drink and be merry'—then Kṛṣṇa Himself or His incarnations come to establish *ātma-dharma*, devotion to Kṛṣṇa. At the end of Dvāpara-yuga, Duryodhana, Kāṁsa, Jarāsandha and

Dantavakra were present on the earth. Although they dressed as *kṣatriyas*, they were actually demons, always engaged in stealing others' wives, murdering and fighting battles. To protect the world from such demons, Śrī Kṛṣṇa advented.

Second, Kaśyapa Muni and Aditi performed great austerities to have Kṛṣṇa as their son, and Droṇa and Dharā also performed austerities to have God as their beautiful and special son, so they could love and serve Him. Kaśyapa and Aditi wanted God as their son, but not with a specific desire to serve Him with love and affection. For this reason, although Kaśyapa and Aditi became Vasudeva and Devakī, and although Kṛṣṇa came as Devakī's son, she and Vasudeva could not serve Him. On the very day Śrī Kṛṣṇa appeared to Vasudeva, Vasudeva had to take Him from the prison of Kaṁsa to Gokula. In Gokula Kṛṣṇa had taken birth from the womb of Yaśodā, so when Vasudeva reached Yaśodā's bedside and put Kṛṣṇa on her bed, Vasudeva Kṛṣṇa merged into Yaśodā's Kṛṣṇa.

Years later, on the order of Kaṁsa, Kṛṣṇa and Baladeva traveled with Akrūra from Nandagōṇ to Mathurā. When They arrived at the Vṛndāvana-Mathurā border near the Yamunā at Brahma-hrada, Kṛṣṇa and Baladeva sat on the chariot while Akrūra went to take bath in the river. At that time Kṛṣṇa, the son of Yaśodā, and Balarāma, the son of Rohiṇī, got down from the chariot and returned to Vraja, and Kṛṣṇa and Balarāma who were the sons of Vasudeva got up on the chariot. Akrūra then returned to the chariot and all three journeyed to Mathurā. Vrajendra-nandana Śyāmasundara, the son of Yaśodā, and Baladeva, the son of Rohiṇī, do not go an inch out of Vṛndāvana. Kṛṣṇa is always fully the son of Yaśodā, and He is only in part the son of Vasudeva. This is because when He was in the womb of Devakī, He was in His manifestation of Nārāyaṇa, and Nārāyaṇa is only a part of Kṛṣṇa.

jayati jana-nivāso devakī-janma-vādo

All glories to Śrī Kṛṣṇa who resides in the heart of all living entities and who is referred to as the son of Devakī (although He is factually the son of Yaśodā). (*Bhāg.* 10.90.48)

In *Śrīmad-Bhāgavatam* it is proclaimed not only to the Mathurā-vāsīs, the residents of Mathurā, that Śrī Kṛṣṇa is the son of Yaśodāmaiyā and Nanda Bābā, but also to Akrūra, Uddhava, Nārada, and the whole world. Although they may see Kṛṣṇa as the son of Devakī and Vasudeva, what will Yaśodāmaiyā say? “He is my son.” All *gopīs*, all cowherd boys and all Vraja-vāsīs will say that Kṛṣṇa is the son of Yaśodāmaiyā.

Which source is most authoritative—the Mathurā-vāsīs or the *gopīs*? The *gopīs*, headed by Śrīmatī Rādhikā, are superior to Uddhava, Nārada, Akrūra, and the Mathurā-vāsīs. The words of Śrīmatī Rādhikā and the Vraja-vāsīs are true to the highest extent. Those who say that Kṛṣṇa is the son of Vasudeva and Devakī are only telling a partial truth—not the full truth.

When Śrī Kṛṣṇa took birth at midnight in Gokula, He simultaneously appeared from the womb of Devakī. It is not stated in *Śrīmad-Bhāgavatam* that he ‘took birth’ from the womb of Devakī. He appeared, not as a baby, but as a sixteen-year-old, full grown youth—with long hair, a Kaustubha-maṇi necklace, golden ornaments and a crown. But in Gokula He had no long hair, no crown, no ornaments—nothing. He was like a normal little baby, crying, “Waa-waa-waa.”

Kṛṣṇa’s birth pastime therefore took place in Gokula—not in the prison in Mathurā. Fifteen minutes after the birth of Kṛṣṇa, a baby girl was also born from the womb of Yaśodā. Two babies were born from Yaśodā—Kṛṣṇa and His younger sister, Yogamāyā. Vasudeva put Kṛṣṇa down on Yaśodāmaiyā’s bed and took that baby girl back to Mathurā. *Śrīmad-Bhāgavatam* describes Kāṁsa grabbing the feet of Yogamāyā, in the form of a newborn baby, in order to dash her on a stone

and kill her. She immediately took her own form, flew into the sky, and kicked Kāmsa on the head. Kāmsa was astonished to see that this was his *ārādhyā-devī*, worshipable deity, Durgā-devī. Durgā told him, “He who will kill you has already taken birth in another place.”

Śukadeva Gosvāmī explains here that the younger sister of Kṛṣṇa, Yogamāyā, then departed from Kāmsa’s palace.⁵⁵ Therefore, it is Gokula Kṛṣṇa who is the elder brother of this Yogamāyā.

When Śrī Kṛṣṇa appeared from Devakī’s womb, Vasudeva wanted to give some donation in charity to the *brāhmaṇas*, but because he was in prison he could not. Only in his mind, therefore, could he give away his ten thousand very beautiful cows and calves decorated with gold and silver. (Later, when he came out of prison, he was able to do this practically.)

On the same day, everyone in Vraja saw that Yaśodā had given birth to a very beautiful son, who was the color of a fresh monsoon cloud—and they became very happy. News of His birth traveled like wild fire, and all Vraja-vāsīs, well decorated and carrying *ghee, rabrī*, curd, milk and butter, went to visit Yaśodā and her new-born child. All the *gopīs*, the wives of the *gopas*, gathered in the courtyard of Nanda Bābā and Yaśodāmaiyā and sang this *kīrtana*—*nanda ke ānanda bhayo jaya kanhaiyā-lāla*. “When Kṛṣṇa was born, Nanda Bābā became very blissful.”

Nanda Bābā held a very big *utsava*, festival, and gave many chariots and horses and *lākhās* and *lākhās* of cows

⁵⁵ *Sā tad-dhastāt samutpatya/ sadyo devy ambaraṇ gatā/ adācyatānujā viñēou/ sāyudhāñña-mahābhujā*. The child, Yogamāyā-devé, the younger sister of Lord Viñēu, slipped upward from Kāsa’s hands and appeared in the sky as Devé, the goddess Durgā, with eight arms, completely equipped with weapons. (*Bhāg.* 10. 4. 9 text)

Kāsa tried to dash the child downward against a piece of stone, but since she was Yogamāyā, the younger sister of Lord Viñēu, she slipped upward and assumed the form of the goddess Durgā. The word *anujā*, meaning ‘the younger sister,’ is significant. When Viñēu, or Kāñēa, took birth from Devaké, He must have simultaneously taken birth from Yaśodā also. Otherwise how could Yogamāyā have been *anujā*, the Lord’s younger sister? (*Bhāg.* 10. 4. 9 pp)

decorated with gold and silver, as well as other valuables in charity. He gave away everything in his house, and everything he gave was replenished.

Mixing yogurt and tumeric, the Vraja-vāsīs made a paste and put it on the cows, calves and other people—so much so that the house of Yaśodā became like mud. Everyone was happy because Nanda Bābā and Yaśodā, although more mature, had become the parents of such a beautiful son.

Every day there were different kinds of festivals at Nanda Bābā's house. On the third day Nanda Bābā went to Mathurā to pay taxes to Kaṁsa. Before Kṛṣṇa's birth, having no son, he was like one in the renounced order, absorbed in thought of Bhagavān Nārāyaṇa. But as soon as he had a child, Kṛṣṇa Himself, Nanda Bābā gave up his absorption in Bhagavān and became worried about how he would support his boy. He thought, "Now I need wealth, many cows, and a palatial building."

If Kṛṣṇa is our son, we can rightfully possess wealth, opulence, chariots, many calves and cows, gardens, etc. Otherwise, like one in the renounced order, we should always be engaged in serving and remembering Śrī Kṛṣṇa and performing *kīrtana*.

Before Kṛṣṇa's birth, when Nanda Bābā was detached, he sometimes went to pay taxes, and sometimes did not. He felt he had nothing to lose or gain by paying or not paying. But now he was worried that if he did not pay taxes, Kaṁsa would retaliate and some harm might come to his son.

On this same day, however, Kaṁsa called his demoniac associates and told them, "My *ārādhyā-devī*, Durgā-devī, told me that Viṣṇu has taken birth somewhere else. I want all of you to find that boy and kill Him." The demons thus traveled here and there to fulfill Kaṁsa's order.

Pūtanā, one of the strongest demons, was like a sister to Kaṁsa. He personally requested her, "O sister, I am fearful because the person who is destined to kill me has

now taken birth and is present on earth as a little baby boy. Can you save me?"

"Oh, why not?" she answered, and taking the form of a very beautiful *gopī*, she flew to Gokula.

Pūtanā came to Bhauma Vṛndāvana, the Vṛndāvana of this world. Bhauma Vṛndāvana has nothing to do with *māyā*. It is *sat-cit-ānanda*, as are Yaśodā-bhavan and other places. So how is it that this demon could go there? Demons cannot go to Goloka Vṛndāvana, and similarly they should not be able to go to Kṛṣṇa's *dhāma* in this world. So how did it happen that Pūtanā went to *sat-cit-ānanda* Bhauma Vṛndāvana, to the courtyard of Yaśodāmayā?

In her past birth Pūtanā was the daughter of Bali Mahārāja. When Lord Vāmanadeva came to Bali Mahārāja, He was very beautiful. Because this daughter had no son, she began to think, "If a son like this comes into my womb, I would have so much affection for Him." Vāmanadeva knew her mind and agreed. He contemplated, "Yes, I will again come as a boy." Later, when this lady saw how Vāmanadeva was harshly treating her father, threatening him by taking big steps and binding him in a *nāgapāśa*, snake rope, she became furious. "Oh, if You were my son, I would poison You," she cried. Vāmanadeva also accepted this and within His mind He said, "Yes, you may do. You will come within My touch, and then I will purify you and engage you always in My service."

There is also another reason that Pūtanā could enter Vṛndāvana. It was Yogamāyā who actually called her there. By Yogamāyā's arrangement the pastimes of Śrī Kṛṣṇa are everfresh. Usually, if a man and his beloved are always together, their affection for each other wanes. But this is not the case in Kṛṣṇa's pastimes. Yogamāyā arranged for Pūtanā to take Śrī Kṛṣṇa in her arms and put poison in His mouth. Kṛṣṇa then sucked out not only the poison but also her soul, and she was thus liberated. She tried, with all her strength, which was

equal to that of ten thousand elephants, to push Śrī Kṛṣṇa off her breast, but she could not. Flying into the sky, she cried, “Oh, save me! My brother Kaṁsa save me! Save me!” However, because Kṛṣṇa has declared in the scriptures that He will never give up those who come to Him, He would not let her go and He would not allow her to leave Vraja. Her body fell down in Kṛṣṇa’s garden and smashed it, and she could not go to Mathurā and tell this fact to Kaṁsa. Kaṁsa was worried that his sister had not yet returned—and she never did.

KṚṢṆA’S BABY PASTIMES

After this incident Śrī Kṛṣṇa performed many other pastimes and killed many demons, such as Trṇāvarta and Śakaṭāsura. As a baby he simply played with His feet as babies do, sometimes sucking His thumb, sometimes sucking His toes, and sometimes playing in a bed. Śakaṭāsura, the cart demon, came, and Kṛṣṇa playfully upturned the cart in which he was hiding and killed him.

Sometimes Kṛṣṇa would put His hands in the mouths of dogs, and sometimes He would wrestle with the horns of large bulls and climb on the bulls’ backs.

DĀMODARA-LĪLĀ

Then there was Dāmodara-līlā. At two and one-half years old, Śrī Kṛṣṇa was very beautiful and would go everywhere naked. While the Vraja-vāsīs were going about their daily activities and while at social functions, Kṛṣṇa would steal butter from various homes with other little boys. The Vraja-vāsīs would therefore complain to Yaśodāmayā that Kṛṣṇa and the others were very naughty.

Why did they complain to Yaśodā? Do you know?

The activities of Kṛṣṇa were so pleasing that all the *gopīs* wanted Him to come daily to their houses and play there. In that way they could relish His pastimes. Seeing that Yaśodā was not able to enjoy these particular boyhood sports, they wanted to give her the opportunity to see them—by ‘complaining’ to her about them. “O Yaśodā, your boy is so beautiful, how sweet are His movements, and how sweetly He plays. You should try to see all this.”

When Śrī Kṛṣṇa denied their accusations, all the *gopīs* would ask, “Oh? Why does Your mouth have yogurt and butter around it? Why?”

Śrī Kṛṣṇa would then answer, “A monkey came and he was trying to take butter from My hand, but I wouldn’t give it to him. I was actually guarding your house and so I tried to drive the monkey away. But he was naughty and he smeared My face with butter.”

“But why are Your hands full of butter?”

“Oh, you don’t know? My mother has given Me a very valuable gold and pearl bracelet, which became warm on My wrist. It became so warm that I felt a burning sensation, and so I put My hand in the butter pot to cool it down. I have not taken your butter.”

Once, a *gopī* who was hiding in her room saw Śrī Kṛṣṇa stealing her butter. While His hands were still in the pot, she caught hold of Him and said, “What are You doing? Are You stealing butter?”

“No, mother.”

“Then what are You doing?”

“Oh, My calf has fallen into this pot. I am searching for him.”

“Oh, where is Your calf? A calf cannot fall down in this little vessel.”

“I will show you.” Kṛṣṇa then pulled out His hands, which were now holding a marble calf. “My father has given this toy⁵⁶ to Me. I was playing with him, and he

⁵⁶ Çré Kāñēa often carried His toy calf when He left His home to play. He may have dropped it in the butter pot so He would not be found guilty.

fell down in the butter pot.”

Sometimes the *gopīs* complained to Yaśodāmaiyā, “Kṛṣṇa is so naughty. By His stealing butter and yogurt from our houses, and doing so many other mischievous acts, He will surely have a bad character in the future. So you should try to control Him.”

One morning while Kṛṣṇa was sleeping, Yaśodāmaiyā was churning curd. She was very beautiful, otherwise how could Kṛṣṇa have been so beautiful? When Kṛṣṇa woke up, He thought, “Where is My mother?” and He began to cry. While she churned, Yaśodāmaiyā was absorbed in chanting, “Govinda Dāmodara Mādhaveti.” Her voice was very sweet, and the sound of her rhythmic churning was like the playing of a *mṛdaṅga*— *dhik gā, dhik tān*. It was as though that sound was singing, “*Dhik, fie on those who do not serve Kṛṣṇa, fie on them, fie on them.*”

Yaśodāmaiyā was so absorbed in churning that, although Kṛṣṇa was crying, “Mother! Mother!”, she could not hear Him. He therefore climbed out of bed and cried more and more. As He rubbed His eyes the *kājala* on them ran down His cheeks, and it was as though the Gaṅgā and Yamunā Rivers were falling from His eyes. Quite naked, and with a peacock feather in His hair, He ran to Yaśodāmaiyā, but she still could not hear Him. Grabbing her churning rod with one hand and her belt with the other, He stopped her churning. “Who is this?” she thought. “O, Kanhaiyā.” And taking Him on her lap, she stroked and caressed Him with much love and affection. Tears poured from her eyes and milk flowed from her breast. Śrī Kṛṣṇa was hungry and He sucked with much intensity.

While feeding Kṛṣṇa, Yaśodāmaiyā noticed that the milk on the stove was boiling over. She thought, “This milk wants to serve Kṛṣṇa, but He is taking my milk.” We should understand that Kṣīrodakaśāyī Viṣṇu’s *samudra* (ocean) of milk has come from the breasts of Yaśodāmaiyā. Wherever there is milk, it has come from

her and her milk ocean is endless and deep. The entire universe is in Kṛṣṇa's mouth, and in His stomach lies all the worlds. Even if there were *lākhās* and *lākhās* of oceans of milk and if He were to drink them, they would all finally empty. Yet Yaśodāmayā's milk supply was so endless that hundreds of Kṛṣṇas or *lākhās* of Kṛṣṇas could never exhaust it.

In the meantime the milk on the stove was thinking that it had no chance to serve Kṛṣṇa. "What use is my life?" it considered. "I should give it up."

Śrīla Narottama Ṭhākura also says in his prayers, "Without serving Kṛṣṇa I am so unfortunate, and in this life I have not served Him. I am always absorbed in useless worldly activities to collect possessions, but I am not happy. Although my material goals are like poison, I give up the nectar of *bhakti*, *kṛṣṇa-prema*, in pursuance of them. I should die. Why do I remain alive? Why am I maintaining my life?"

Thinking like this, that milk wanted to give up its life. We should also think like this. "If I am not serving and not doing proper *sādhana-bhajana*, then what is the use of this life? The human body is endowed with a greater capacity than animals for taking to spiritual life. Although I have higher intelligence and an opportunity for good association, I neglect it and take poison. So why should I not die? Lord Brahmā has made my heart harder than stone, and for this reason I do not die."

Before going to bed each night, we should consider our spiritual development. "Has my faith increased today? Has my knowledge and service to Śrī Kṛṣṇa increased?" We do this in business, when we close our shop or office in the evening—we calculate our gains and losses. Similarly, Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda used to say that every night we should calculate if our *bhakti* has increased, if it is the same, or if it has decreased. Daily we should do this.

If our association is good, it will increase; and if not, it will decrease. If we have taken *asat-saṅga* (worldly

association) then we will have a taste for sense enjoyment. If we have taken *sat-saṅga* (good association) on the same level as ourselves and *viṣayi-saṅga* (association of sense enjoyers) as well, then our service will be external and we will also have some taste for material enjoyment.

Suppose we have taken initiation twelve years or twenty-four years ago. Now we should calculate the growth of our service to Kṛṣṇa. Is our *sādhana-bhajana* the same as when we first joined? Has it diminished, or has it developed? If we sincerely consider such points, we can progress quite easily. If we have not made much progress from the time of joining the mission, if we have a taste for *viṣaya*, and if we are simultaneously taking *asat-saṅga* along with *sat-saṅga*, this is due to some offense. We should know then that our *bhakti* is decreasing.

I think you can understand this. When you first came to your Gurudeva you were so enthusiastic. Similarly, with good association you will maintain your enthusiasm. If you do not have enthusiasm, it is due to bad association, offenses and *anarthas*. An attempt should be made to correct the situation. A boy cannot remain in the same class for twenty years. If he does so, it means that he is not really in class. He is not studying, but rather playing soccer, cricket, and so on, and taking bad association. He has not actually been in school. We should calculate our progress, otherwise we cannot improve.

While the milk was thinking in its humble way, Yaśodāmayā considered, "I should try to save this milk." She immediately started to put Kṛṣṇa down, but He tightly caught hold of her with His hands and feet, like monkeys do, and He firmly held onto her breast with His mouth. He cried, "I am still hungry! Where are you going?" Kṛṣṇa held onto her with all His strength (*sarva-śaktimān*). So Yaśodāmayā gave Him a slap and, removing Him from her lap, she sat Him down beside

her. Pūtanā had the strength of ten thousand elephants and she used all of that strength to try to remove Kṛṣṇa from her breast, but she could not do so. In a moment, however, with one push, Yaśodā made Śrī Kṛṣṇa sit down. In the presence of Yaśodā's love and affection, Śrī Kṛṣṇa became controlled. Though angry, He sat there.

Why did Yaśodā push Kṛṣṇa away? Did she love the milk more than Kṛṣṇa? Was she acting against *bhakti*? No, she did not love the milk more. And this Dāmodara-līlā actually illustrates the meaning of *bhakti*. Śrīla Rūpa Gosvāmī has said:

*anyābhilāṣitā-sūnyam jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-śīlanam bhaktir-uttamā
(Bhakti-rasāmṛta-sindhu 1.1.1)*

You should all try to remember this *śloka*. *Bhakti* means to please Śrī Kṛṣṇa. But here we see that Kṛṣṇa became angry, and He later broke the yogurt vessel. So, were Yaśodāmaiyā's actions *bhakti* or not? Yes, they were. Why? Because she is thinking, "My milk alone cannot serve Kṛṣṇa. Kṛṣṇa also likes *mākhana* (butter), yogurt, curd, and so." She acted for the well-being of Kṛṣṇa, and whether He cried or not did not affect her. Because her action was for Kṛṣṇa's welfare, it was *bhakti*.

The two wrestlers of Kāṁsa, Cāṇūra and Muṣṭika, were also giving pleasure to Śrī Kṛṣṇa in *vīra-rasa* (the mellow taste of chivalry) because Śrī Kṛṣṇa loves to wrestle. But their wrestling with Him was not *bhakti*, because they wanted to kill Him. It was *prātikūlya* (unfavorable), not *anukūlya* (favorable). Yet, even when Yaśodāmaiyā pulled Kṛṣṇa's ears to chastise Him, her action was *bhakti*. Kṛṣṇa may have cried and wept, but her action was *bhakti*—because it was done with a motive to please Him.

Sprinkling water on the milk until the boiling subsided, Yaśodāmaiyā thought, "Oh, I will give you to Kṛṣṇa. I will engage you in Kṛṣṇa's service."

Gurudeva is like Yaśodāmaiyā, giving all devotees

help and a chance to serve Kṛṣṇa. The *guru* even gives up his own service. What does this mean? The *guru* is always remembering Kṛṣṇa's pastimes and serving them. Being an *uttama-bhāgavata*, he resides in Goloka Vṛndāvana. But he gives this up and comes down to the stage of *madhyama-adhikārī* to help the devotees. Some devotees are *kaniṣṭhā* and some are *madhyama*—generally they are *kaniṣṭhā*. The *guru* 'comes down' to tell them, "You should not do this, you should do this." And he sings, '*Saṁsāra-dāvānala-līḍha-loka*,' '*emona durmati*,' and '*āmāra-jīvana*' *kīrtanas*. Because he is always giving his mercy, *gurudeva* is like a mother.

Being angry at Yaśodāmaiyā, Śrī Kṛṣṇa took a rolling pin and made a hole in the bottom of the butter pot. Why in the bottom? First, He tried to tip it over, but He could not because He was a little boy. He could take Govardhana on His finger, but He could not shake that pot. He tried to make a hole on the upper side, but the pot was too thick there. Then, aware that the bottom of the pot was thinner, He made a hole there so that all the butter would fall out.

Kṛṣṇa then gave that butter to the monkeys. Why? He wanted to teach something. "Curd and *mākhana* which are not sweet should be given to monkeys and animals. I will only take sweet love and affection." One who loves Kṛṣṇa for His own gain makes bitter offering, and Kṛṣṇa gives that offering to the monkeys. He will not taste it because He considers only devotion sweet. If you give your heart which is so sweet, Śrī Kṛṣṇa will accept and taste it—otherwise not. *Bhakti* mixed with *jñāna* and *karma*, or any worldly desires, becomes bitter. This is Kṛṣṇa's instruction here.

When Yaśodāmaiyā understood that Kṛṣṇa had stolen the butter and was distributing it to the monkeys, she tried to catch hold of Him. By the power of their mind, great *karmīs*, *jñānīs* and *yogīs* cannot touch the lotus feet of Kṛṣṇa. Jarāsandha and Kālayavana could neither follow nor catch Him. Even Sanaka, Sananda,

Sanātana and Sanat-kumāra (the four Kumāras) cannot touch Kṛṣṇa by the power of their mind. But this Yaśodā, a *gopī*, and a little fat, ran faster than Śrī Kṛṣṇa. After catching Kṛṣṇa, Yaśodāmaiṃyā said, “I will teach You a lesson.”

“No, no mother don’t do so! Don’t do so!” And Kṛṣṇa began to weep.

“Then why did You break the pot?”

“I have never broken the pot.”

“Then who broke it?”

“You yourself.”

“How?”

“You were running so fast that your ankle bells hit the bottom of the pot, and it broke. You could not see it because you were in a hurry, but I saw.”

“Oh, You are a very big liar and a very naughty thief.”

“Mother, I am not a thief. In My dynasty, the dynasty of Nanda Bābā, there were never any thieves, perhaps there are many thieves in your dynasty.”

Yaśodāmaiṃyā began to tie Kṛṣṇa’s waist with some rope, but she could not wrap the rope around Kṛṣṇa—not even once. She tied another rope to it, and another, and another, until it was more than one mile long. But still the rope was always two fingers’ length too short to go around Śrī Kṛṣṇa, even one time.

The *gopīs* began to laugh and clap. Yaśodāmaiṃyā was very embarrassed because, even though Kṛṣṇa was born from her womb, she could not bind Him. Her face reddened and tears danced in her eyes. At the same time she prayed to Lord Nārāyaṇa. “O Nārāyaṇa, please keep my shame. Why should I not be able to tie my child? Please help me.”

Aware that His mother was praying like this, Kṛṣṇa allowed her to bind Him.

Why is it that Yaśodāmaiṃyā could not bind Him at first? What is the significance of the two fingers? One finger represents Yaśodā’s own effort, and this means

that Kṛṣṇa cannot be controlled by our efforts in *sādhana-bhajana* alone. We cannot even see Him, what to speak of control Him. The second finger represents Kṛṣṇa's mercy. Kṛṣṇa's mercy is everywhere, but we may not be engaging in the correct process to receive it.

These are the two means of success: (1) Kṛṣṇa's mercy, and (2) our *sādhana-bhajana*. An example is given of the cat and the monkey. Kittens only need to weep, "Meow! Meow!" and their mothers will come, take them in their mouths, and carry them here and there. The baby monkey, on the other hand, does all the work, while the mother does nothing. If the mother wants to go somewhere, she simply looks at her child, who will come running and tightly catch hold of her. She will then jump from one tree to another, or from one house to another. She will not hold onto the baby. If her baby falls, she will give him up forever, never again taking that child with her.

Śrī Kṛṣṇa may not appear to us, despite our practice of *sādhana-bhajana*. Nor will He appear if we are not doing any *sādhana*, despite the availability of His mercy. Both are needed—our hard endeavor and Kṛṣṇa's mercy. If Kṛṣṇa's mercy is there, yet we are not doing proper *sādhana* and *bhajana*, we will not be successful. If both are there, only then can we see Kṛṣṇa. We should try to weep, and try our best to receive Kṛṣṇa's mercy, *guru's* mercy, and the *uttama-adhikārī's* mercy. If we follow these two methods properly and sincerely, Kṛṣṇa's mercy will come and we can control Him like Yaśodāmayā.

Śrī Kṛṣṇa thought, "If Yaśodāmayā binds Me, then I can't go out and play with My friends. Śrīdāma, Sudāma, Vasudāma, Stoka-Kṛṣṇa, Labaṅga and Arjuna are all waiting for Me."

All the cows were also waiting for Kṛṣṇa—"When will Kṛṣṇa come? Only He can take our milk, no one else." The calves were present, but the cows would not give them their milk. Pushing their calves away, they

waited for Kṛṣṇa to come and milk them. With their udders full of milk they cried, “Kṛṣṇa! Kṛṣṇa!”

Kṛṣṇa thought, “How can I let this happen? The cows will not give milk, and if they are not milked they will die. I must go there. All the calves will also die if I don’t go there. And the *gopīs* like Rādhikā, Lalitā and Viśākhā (then only two years old) are waiting for Me to play with them. If My mother binds Me, I won’t be able to play with them all.”

Immediately Yogamāyā came. The rope was growing longer, and although Kṛṣṇa’s waist was only twelve fingers long, He could not be bound. Śrī Kṛṣṇa is powerful, full of hundreds and thousands of various energies, *śaktis*, but of these *kṛṣṇa-kṛpā-śakti* (His mercy energy) is the most prominent. So, when He saw that His mother, who had been working so hard to bind Him, was about to weep, and when He saw her reddish face and her embarrassment before the elderly *gopīs* who were clapping their hands and laughing, His *kṛpā-śakti* came, His heart melted and Yaśodāmayā easily bound Him, simply with the soft rope used for binding her hair. After this she tied Him to the *okhalal* (grinding mortar).

Śrī Kṛṣṇa was weeping, and His tears, blackened by *kājala* (eye cosmetic), ran down His cheeks. Rubbing His eyes and taking very long breaths, He looked so beautiful. He was weeping, but so sweetly. The face of Kṛṣṇa, the body of Kṛṣṇa and the mood of Kṛṣṇa, weeping and naked and fearing His mother, was so sweet. Anyone who sees this will feel its sweetness.

*namāmīśvaraṁ sac-cid-ānanda-rūpaṁ
lasat-kundalaṁ gokule bhrājamānam
yaśodā-bhiyolūkhalād dhāvamānaṁ
parāmrṣtam atyantato drutya gopyā*

Satyavrata Muni prays, “Oh, may that very form, with His eyes full of tears and taking long, long breaths, come into my heart.” This is Dāmodara-līlā. Everything about Śrī Kṛṣṇa is so sweet. His movements are so

sweet; when He looks crookedly at someone, His eyes are so sweet; His pastimes are sweet; His mother is sweet; His *gopīs* are sweet; His Vraja is sweet. Everything about Him is so sweet.

THE PURE NAME IS KṚṢṆA

*The following is a discussion at the Devānanda
Gauḍīya Maṭha in Navadvīpa during the Gaura
Pūrṇimā festival, March 15, 1997.*

Devotee: Who is Bhakti-devī?

Śrīla Nārāyaṇa Mahārāja: She is *svarūpa-śakti*, Śrīmatī Rādhikā. *Svarūpa-śakti* has two components—*samvit* and *hlādinī*.⁵⁷ When these two are combined, the *sāra*, essence, is called *bhakti-śakti*.

Vidyā-vadhū-jīvanam.⁵⁸ Kṛṣṇa Himself, or *nāma*⁵⁹ Himself, is like the husband or the beloved. And who is loved? Śrīmatī Rādhikā is the beloved of Śrī Kṛṣṇa. *Prema-bhakti* is Śrīmatī Rādhikā Herself and one of Her expansions is Bhakti-devī. Bhakti-devī has form and attributes, and she is full of mercy. Like Śrī Kṛṣṇa, she is independent. She can make Rādhā and Kṛṣṇa dance, she can manifest Them in our heart and she can also make us dance. She can engage us in the service of Rādhā and Kṛṣṇa conjugal (the Divine Couple).

....

⁵⁷ The transcendental potency by which He (Kāñēa) knows Himself and causes others to know Him is called *samvit*. The transcendental potency by which He possesses transcendental bliss and causes His devotees to have bliss is called *hlādinī*. (Cc. Ādi 4.62 pp)

⁵⁸ *Vidyā-vadhū-jīvanam* (from Çré Caitanya Mahāprabhu's Çikṇāñōakam) means 'the life and soul of the wife in the form of transcendental knowledge.'

⁵⁹ *Nāma* means 'the holy name'.

*nāma cintāmaṇiḥ kṛṣṇas
caitanya-rasa-vigrahaḥ
pūrṇaḥ śuddho nitya-mukto
'bhinnatvān nāma-nāminoḥ*

The holy name of Kṛṣṇa is transcendently blissful. It bestows all spiritual benedictions, for it is Kṛṣṇa Himself, the reservoir of all pleasure. Kṛṣṇa's name is complete, and it is the form of all transcendental mellows. It is not a material name under any condition, and it is no less powerful than Kṛṣṇa Himself. Since Kṛṣṇa's name is not contaminated by the material qualities, there is no question of its being involved with *māyā*. Kṛṣṇa's name is always liberated and spiritual. Because the name of Kṛṣṇa and Kṛṣṇa Himself are identical His name is never conditioned by the laws of material nature. (Cc. Madhya 17.133)

Devotee: On one hand, *śāstra* states that if we chant the Hare Kṛṣṇa *mantra* in the association of non-devotees, *nāma* will not come. But this *śloka* says: *pūrṇaḥ śuddho nitya-mukto 'bhinnatvān nāma-nāminoḥ*—“The name of God and God Himself are equally *pūrṇa*, perfect, complete, uncontaminated and eternal.” So, when somebody who has *anarthas* or commits *aparādhas* chants the holy name, the name is coming but covered by clouds of *anarthas*? Or is there no name at all?

Śrīla Nārāyaṇa Mahārāja: It will be *nāmāparādha* or *nāmābhāsa*.⁶⁰ *Kabhu nāmābhāsa sadāya nāmāparādha*. By constant chanting all *anarthas* will disappear and *śuddha-nāma* (the pure name) will appear. The *sādhaka* will then have realization of Kṛṣṇa Himself. Kṛṣṇa will come to

⁶⁰ *Mukti*, freedom from all sinful reactions, is obtained even by *nāmābhāsa*, or a glimpse of the light of the holy name before its full light is perfectly visible. The *nāmābhāsa* stage is between that of *nāmāparādha*, or chanting of the holy name with offenses, and pure chanting. There are three stages in chanting the holy name of the Lord. In the first stage, one commits ten kinds of offenses while chanting. In the next stage, *nāmābhāsa*, the offenses have almost stopped, and one is coming to the platform of pure chanting. In the third stage, when one chants the Hare Kāñēa *mantra* without offenses, his dormant love for Kāñēa immediately awakens. This is the perfection. (Bhāg. 5.24.20 pp)

him at this time.

Devotee: Somebody may say that when one is chanting *nāmāparādha* or *nāmābhāsa*, *nāma* (Kṛṣṇa Himself, who is nondifferent from His name) is present, but covered.

Śrīla Nārāyaṇa Mahārāja: No.

Devotee: But it is said that *nāma* is *pūrṇaḥ-śuddho*, always pure.

Śrīla Nārāyaṇa Mahārāja: *Nāma* is always pure. This is correct. But we have no conception of the pure name. Our level of attainment depends on how and why we are chanting or calling the holy name. If you are not pure, *nāma* will not come. The result of *nāmāparādha* will be material position, reputation, wealth and other worldly desires.

Devotee: But I have heard that the shadow (*nāmābhāsa*) is only there due to the presence of the sun (*śuddha-nāma*) and it is only due to clouds (*anarthas*) that one cannot see the sun.

Śrīla Nārāyaṇa Mahārāja: With this logic one can say that the clouds are themselves the sun. Similarly, if you are a *nāmābhāsī* or a *nāmāparādhī*, you may think, "Oh, this is *nāma*." But it is not *nāma*; it is a cloud. It may even be darkness. Neither are *nāma*. *Nāmākṣara*⁶¹ *bahir haya baṭe nāma nāhi haya*. If one chants offensively, it is not *nāma* at all. It is merely worldly syllables that sound like the real name. Just as imitation gold is not gold, so what appears as the holy name chanted with offenses is

⁶¹ Čréla Bhaktivedānta Swāmé Mahārāja.... *Prema-pumartho mahan*. That is wanted. There is one word by Bhaktivinoda Ōhākura, *nāmākṣara bahir haya nāma nāhi haya*: 'Simply the alphabets are coming, but that is not *nāma*.' *Nāmākṣara*, Hare Kāñēa, the alphabets, are coming out, but it is not the holy name. (room conversation Māyāpura 25-2-7)

not actually the holy name.

Devotee: If one is careful not to commit offenses, can he achieve *śuddha-nāma* simply by hearing the sound vibration of the holy name. Is that not sufficient?

Śrīla Nārāyaṇa Mahārāja: Only if one receives the unconditional mercy of *guru*, or any realized devotee, or Gaurāṅga, or Śrī Śrī Rādhā and Kṛṣṇa. With such mercy *śuddha-nāma* is easily realized. Otherwise, attaining it is very difficult.

Devotee: So it can be attained only by the mercy of Śrī Guru and Gaurāṅga?

Śrīla Nārāyaṇa Mahārāja: Yes. There are two kinds of mercy, the mercy of a *bhakta* and the mercy of Bhagavān. For us to receive the mercy to chant *śuddha-nāma*, the *bhakta* must be fully-realized, like Nārada, Śukadeva Gosvāmī, or Śrīla Rūpa and Sanātana Gosvāmīs. Otherwise, by our practice alone it is not possible to attain *śuddha-nāma*. The only way to attain it is to always weep for Their mercy, and to take shelter in the real sense. Having come to Gaura-dhāma, Navadvīpa, there is hope for us, but we will have to always hanker that Kṛṣṇa will arrange for us to have the association of a pure Vaiṣṇava. Then, very easily, the pure name will come.

....

Śrīla Nārāyaṇa Mahārāja: There are many austerities in doing *navadvīpa-maṇḍala-parikramā*. The hot sun shines on our head, and the earth and dust are also very hot. Many devotees who usually remain in their home, who are not accustomed to these kinds of austerities, do this *parikramā*—walking not just one mile, but up to forty miles in the blazing heat. They perspire,

their faces turn red, their feet burn, their heads burn, and there is insufficient water. Sometimes the road is so hot that their feet blister. When Śrī Caitanya Mahāprabhu sees that even in this stage they are performing such austerities, His heart melts and He is bound to bestow His mercy. Śrī Caitanya Mahāprabhu and Śrī Nityānanda Prabhu will say, “Oh, you have so much attachment for this *dhāma*.” Surely They will give Their mercy. I have seen with my own eyes that devotees are so hot and tired that they cannot even smile. But still they continue their *parikramā*, chanting *harināma-kīrtana* with the Deity of Śrī Caitanya Mahāprabhu on a palanquin, and a party of thousands of devotees. Śrī Caitanya Mahāprabhu is bound to give His mercy by bestowing upon them *kṛṣṇa-prema*—either in this life or in a future life.

If there is *śraddhā*, advancement will come despite the presence of *anarthas*. There may be *lākhās* and *lākhās* of *anarthas*, as well as many offenses committed unknowingly, but if we have *śraddhā*, they will gradually disappear.

Śraddhā is of two kinds—*śuddha-śraddhā* and *laukikī-śraddhā* (faith which is based on custom or tradition). Everything depends on *śraddhā*. There is *śuddha-śraddhā* (pure), or *parāmārthika-śraddhā* (spiritual), and *abhāsa* (semblance). *Abhāsa* is of two kinds—*pratibimbābhāsa* (reflection) and *chāyābhāsa* (shadow). *Pratibimbābhāsa* is not good, but *chāyābhāsa* is somewhat better.

What is *śuddha-śraddhā*? It is the full faith that by serving Śrī Kṛṣṇa, doing *parikramā*, chanting the holy name, and serving *gurudeva* and the Vaiṣṇavas, one’s life will surely be successful.

The progress of one with deep *śraddhā* will not be hindered by *anarthas*. But that *śraddhā* must be pure. If we do *parikramā* to fulfill a worldly desire, it indicates that *śraddhā* is not pure.

What is the symptom of *pāramārthikī-śraddhā*? One will think, “I may be cut to pieces, but I will never give

up chanting the holy name or performing devotional activities. Never.”

Devotee: On one hand, I have heard it said that *nāmābhāsa* and *nāmāparādha* are *nāmākṣara* (syllables), and this is supported by the verse:

*ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ*

No one can understand the transcendental nature of the name, form, quality and pastimes of Śrī Kṛṣṇa through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him. (*Bhakti-rasāmṛta-sindhu* 1.2.234)

This *śloka* says that the material tongue and senses cannot touch the name. But, on the other hand, there is the verse:

*nāma cintāmaṇiḥ kṛṣṇas
cāitanya-rasa-vigrahaḥ
pūrṇaḥ śuddho nitya-mukto
'bhinnatvān nāma-nāminoḥ
(Cc. Madhya 17.133)*

The name is *pūrṇa-śuddha*; it is always pure. Some people say that when persons perform *harināma*, the *nāma* is present even if the chanters are *māyāvādīs* who chant *nāmāparādha*. They say a cloud of *anarthas* or *aparādhas* obscures pure *nama* and therefore respect should be given to *nāma*, but one should not stay in that *māyāvādī* association and receive its poisonous effects.

The name is present wherever someone is chanting. So, *sevonmukhe hi jihvādau svayam eva sphuraty adhaḥ* means that if one has the desire to chant, *nāma* will appear on his tongue, even though there is some

aparādha or *anartha*.

Śrīla Nārāyaṇa Mahārāja: *Śuddha-nāma* is Kṛṣṇa Himself. *Abhinnatvān nāma-nāminoḥ*. “Kṛṣṇa’s name and Kṛṣṇa Himself are not separate.” But when it comes, when *śuddha-sattva* comes, it descends from Goloka Vraja into our hearts—when our hearts are free from *anarthas* and *aparādhas*. More specifically, *śuddha-sattva* always resides in the hearts of the associates of Kṛṣṇa. From their hearts it comes into our hearts. *Śuddha-sattva* is the essence of *hlādinī* and *samvit* combined, and *śuddha-nāma* appears with the descent of *śuddha-sattva* into our hearts. Then it will be *abhinnatvān nāma-nāminoḥ*. *Nāma* (the holy name) and *nāmī* (the possessor of the name) will then be perceived as one and the same.

There are two stages prior to *śuddha-nāma*—*nāmābhāsa* and *nāmāparādha*. We should try to understand *nāmābhāsa*. It is not *nama*, but *nāmākṣara*. It occurs or appears when the chanter has some *śraddhā*, but his heart is still full of *anarthas*. There are two types of *nāmābhāsa* as described in *Jaiva-dharma* by Śrīla Bhaktivinoda Ṭhākura and in *Harināma-cintāmaṇi* by Śrīla Haridāsa Ṭhākura. These two types are *pratibimba-nāmābhāsa* and *chāyā-nāmābhāsa*.

First try to understand *pratibimba-nāmābhāsa*. The sun is there in the sky. It is *lākhās* and *lākhās* of miles from the Earth, but its reflection is seen in a water pot. Similarly, the real name is situated *lākhās* and *lākhās* of miles away. What we experience is only a reflection (*pratibimba*), and that reflection is not the same as the pure name.

Devotee: So, if *nāmābhāsa* is a reflection, then where is *śuddha-nāma*?

Śrīla Nārāyaṇa Mahārāja: *Nāma* is *śuddha-citta sūrya*. It is in the heart of pure devotees and also in Goloka Vṛndāvana. From there the reflection is coming.

Sometimes those who are third-class devotees (*kaniṣṭhā-adhikārīs*) mistake this *pratibimba* to be Kṛṣṇa, but it is not. The reflection of the sun is not the sun itself, and *pratibimba-nāmābhāsa* is not *śuddha-nāma*.

Māyāvādīs and others like them also chant *nāma*. They see that the *śuddha-bhaktas* are chanting and receiving so much honor, and so they think, “We should chant like this and *mukti* will be easily available.” They do not acknowledge the shape or attributes of Kṛṣṇa or any of His manifestations. Rather they think they can chant *kalpana-nāma* (an imaginary name with imaginary attributes), and ultimately they will realize the qualityless God. That *nāma* is called *pratibimba-nāmābhāsa*. The real name is not present.

The second type of *nāmābhāsa* is *chāyā-nāmābhāsa* (shadow *nāmābhāsa*). Hear the example of this very deeply. In the final hours of the night, at 4-5 a.m., some *andhakāra*, darkness in the Eastern direction, begins to decrease. Neither the sun nor its rays have risen, and there is no light—only a mild dissipation of darkness. This is the *abhāsa* of the sun which will soon rise. The sun itself will not rise immediately—that will take one hour. You are seeing something which is still not the sun. You are just about to see the sun, but you have not seen it yet. This is *chāyā-nāmābhāsa*. It is nearer to the sun than the reflection, but it is not the sun.

So, if anyone is doing *nāmābhāsa*, it is okay. *Chāyā-nāmābhāsa* can give *mukti* and wealth. It can also give *dharma*, *artha*, *kāma* and *mokṣa*. It can also give the path to *Vaikuṅṭha*, as shown in the example of *Ajāmila*;⁶² but it cannot give *kṛṣṇa-prema*.

In the lower part of the *Vaikuṅṭha* region there is *Brahma-loka*. There one gets *sāyujya-mukti* (annihilation of the self). There are also four higher kinds of *mukti* (liberation)—*sārūpya* (to have the same bodily features

⁶² After *Ajāmila* saw the *Viñeudūtas* he went to *Haridvāra*, performed *bhakti* and then attained *Vaikuṅṭha*. So *chāyā-nāmābhāsa* gives a chance for good association (like the *Viñeudūtas*).

as the Lord), *sāmīpya* (to associate with the Lord), *sālokya* (to live on same planet as the Lord) and *sārṣṭi* (to have equal opulence like the Lord). All these four are available by *chāyā-nāmābhāsa*. Those who chant *chāyā-nāmābhāsa* have faith that Kṛṣṇa has form, attributes and power. By continually chanting even *chāyā-nāmābhāsa*, and not committing *aparādha*, pure *nāma* will come quickly.

Chāyā-nāmābhāsa itself, however, is also not the real name. When not even a part of the sun is visible but one can clearly see some dim glimmer of light, this is called *abhāsa*. So, in both stages of *nāmābhāsa* (*pratibimba* and *chāyā*), the sun cannot be seen. The pure name is not there. Which of these a person [in *nāmābhāsa*] chants depends on his *śraddhā*. If one's *śraddhā* is *pratibimbha-śraddhābhāsa*, his chanting of *nāma* will be *pratibimbanāmābhāsa* and it will give him the results of his *māyāvāda* conception.

And if one's *śraddhā* is *chāyā-śraddhābhāsa*, then his chanting of *nāma* will be *chāyā-nāmābhāsa*. The name chanted in *chāyā-nāmābhāsa* by one who receives very high-class *sādhu-saṅga*, will one day turn into the pure name, just as one hour after *brahma-muhūrta*, if there are no clouds in the sky (or in other words no *nāmāparādha* or *nāmābhāsa*), the sun will automatically be seen. In *śuddha-nāma* there are no *anarthas* or *aparādhas*.

Because the sun is practically unlimited, it is not possible for it to be covered by clouds. Rather the clouds and fog cover our eyes. In the same way, *anarthas* and *aparādhas* cover the soul's *śraddhā*, so much so that even if he chants for millions of births, *koṭi koṭi janme kare yādi śravaṇa kīrtana tabuta na pāya kṛṣṇa pade prema dhana*. If one commits these offenses, then he will not achieve the desired goal, which is *kṛṣṇa-prema*. That is, because of the presence of the clouds, the sun will not be seen.

When we see the *abhāsa* of light (not even the rays of the sun, but an *abhāsa* of the rays) during *brahma-muhūrta*, we know that soon the sun will rise. But

pratibimba-abhāsa is when there is neither the presence of direct sun, nor is there any ray—only the sun’s reflection. In the same way, there is no real *kṛṣṇa-nāma*.

Devotee: How does *pratibimba* come about? Why would one chant *pratibimba*?

Śrīla Nārāyaṇa Mahārāja: Because he has no *sādhusaṅga* or *guru*. Or, even if he has a bona fide *guru*, he may not have his *saṅga*. Or if he has a third-class bogus *guru* who has no real knowledge, the disciple will not be able to receive *śuddha-nāma* nor will he be able to have all the *siddhāntas* clearly explained. Therefore the chanter can only do *pratibimba-nāmābhāsa*.

Devotee: Someone may say that Kṛṣṇa is absolute, so His reflection, which is also Him, is also absolute.

Śrīla Nārāyaṇa Mahārāja: Yes, just as the sun is also sunlight. But at night we do not perceive the sun. In the morning, light is seen coming from the sun’s rays. The sun is always giving light and heat, but at night you do not see it. Similarly, Śrī Kṛṣṇa is Absolute; but our *anarthas*, *aparādhās* and *ajñāna* (ignorance), which are like clouds, fog and night, block our vision like a wall.

Devotee: But *nāma* is always *pūrṇa*, always *śuddha*, always pure.

Śrīla Nārāyaṇa Mahārāja: But our *nāma* is not *nāma*, although we may think it is. I gave two examples.

Devotee: We cannot say we chant impure *nāma*. *Nāma* is always pure. It is my heart which is not pure.

Śrīla Nārāyaṇa Mahārāja: When we take *nāmāparādha* and *nāmābhāsa* as the name, it is like pointing into the air and saying, “This light is the sun. This is the sun.” But what is it really? The sun may be

absolute, it may be there in the sky, but what we are pointing to is not the sun.

Devotee: Even if one is chanting *lākhās* and *lākhās* of holy names, is it only through the mercy of *guru* that he can have pure *nama*?

Śrīla Nārāyaṇa Mahārāja: By the mercy of Śrī Kṛṣṇa and *śuddha-bhakta*, the pure devotee. What you are telling, what you are understanding, what you are thinking is name—that *nāma* is not the holy name. This is not the sun [Śrīla Nārāyaṇa Mahārāja points to a light bulb]. Those who have no superior *sādhu-saṅga*, whose hearts are not pure, who have not received the mercy of Śrī Kṛṣṇa, and do not have the help of a *guru* will not be able to chant this pure name. It is only words from a dictionary. No *nāma* is there.⁶³ When *nāma* illuminates Himself in your heart, then Kṛṣṇa has come. Then you cannot check your tongue or your mind from chanting continuously. Automatically, day and night, as Caitanya Mahāprabhu did, you will chant spontaneously.

Devotee: Gurudeva, at that time does one see Śrī Kṛṣṇa?

Śrīla Nārāyaṇa Mahārāja: One *śuddha kṛṣṇa-nāma* will give *prema*.

Devotee: When we chant pure *nāma*, will Śrī Kṛṣṇa appear before us?

Śrīla Nārāyaṇa Mahārāja: We cannot make Śrī

⁶³ This is why our *ācāryas*—like Çréla Bhaktivinoda Öhäkura, Çréla Narottama dāsa Öhäkura and others—petition the Lord for His mercy in their prayers about begging for the holy name. For example, in the song *Jéva-jägo*, Çréla Bhaktivinoda Öhäkura writes, “Öhäkura Bhaktivinoda fell at the lotus feet of Lord Gauräiga, and after begging for the holy name he received that *mahä-mantra*.” In the song *Emona Durmati*, Bhaktivinoda Öhäkura also prays, “O Lord, I am falling at the soles of Your feet, weeping and weeping for the holy name.”

Kṛṣṇa appear by our chanting endeavor. Kṛṣṇa Himself will appear on our tongue and dance there. This is *śuddha-nāma*. Having *śraddhā*, you should try to do *nāmābhāsa*.

Those who do not read the books of our Gauḍīya Vaiṣṇava *ācāryas*, like Śrīla Bhaktivinoda Ṭhākura, will not be able to explain this vividly. If disciples are only crying, “*Guru, guru, guru,*” they will not understand this principle. If one thinks you should only know your own *guru*, and that by knowing Śrīla Bhaktivinoda Ṭhākura, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, our Gurudeva Śrīla Bhaktiprajñāna Keśava Mahārāja, Śrīla Viśvanātha Cakravartī Ṭhākura, Śrīla Rūpa Gosvāmī, or Śrīla Sanātana Gosvāmī you cannot know Kṛṣṇa, this is offensive thinking.

Devotee: One must weep for the mercy of *guru* and Vaiṣṇavas to be able to chant the pure name. But as conditioned souls, proud and full of *anarthas* and *aparādhās*, how do we develop a weeping mood for the mercy of the Lord?

Śrīla Nārāyaṇa Mahārāja: By always serving *śuddha-guru*, *śuddha-vaiṣṇavas*, *śuddha-nāma*, and engaging in devotional practices, in no time you will be a pure devotee. You should not give time for *anarthas* and *aparādhās*. In other words, you must be so engaged that you do not have time to dwell on past *anarthas* and *aparādhās*, nor do you have time to commit new ones.

With a mood of service to Śrī Guru, Śrī Kṛṣṇa, and the Vaiṣṇavas, and an understanding that this name is Kṛṣṇa Himself, one should serve them by chanting day and night. If we serve and hear from those who are chanting *śuddha-nāma*, our chanting of *nāmābhāsa* will go away and the pure name will come.

A LIFE SKETCH OF ŚRĪLA B.V. NĀRĀYAṆA MAHĀRĀJA

His Divine Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja is the disciple of Om Viṣṇupāda Śrī Śrīmad Bhaktiprajñāna Keśava Gosvāmī Mahārāja, who was one of the foremost leading disciples of Om Viṣṇupāda Śrī Śrīmad Bhaktisiddhānta Sarasvatī Prabhupāda.

Śrīla Nārāyaṇa Mahārāja was born in a village named Tewaripur, located near the bank of the sacred Ganges River, where Lord Rāmacandra and Viśvamitra Muni came and killed the Taraka demon. He was born on the Amāvasyā (new moon) day of February, 1921, in a very religious Trivedi *brāhmaṇa* family. Throughout his childhood he had many opportunities to regularly accompany his father when he would go to attend *kīrtana* and *pravacaṇa* assemblies.

In February of 1947, he had his first meeting with his Gurudeva in Śrī Navadvīpa-dhāma, West Bengal. He had traveled there from his village after meeting a disciple of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, named Śrīla Narottamānanda Brāhmacārī, who was touring and preaching the message of Śrī Caitanyadeva in the area. After initial discussions with this devotee, he was convinced of the paramount position of the philosophy given by the *ācāryas* in the line of Śrīla Rūpa Gosvāmī Prabhupāda, and within days he left home to

join the mission of his spiritual master and surrender his life.

When he arrived in Śrī Navadvīpa-dhāma, the annual *parikramā* was under way and he joined with the group. Upon its completion on Gaura-pūrṇimā, he was given both *hariṇāma* and *gāyatrī* initiations by Śrīla Bhaktiprajñāna Keśava Mahārāja, and received the name Śrī Gaura Nārāyaṇa. Very soon afterward, his Gurudeva also awarded him the title Bhaktabāndhava, which means 'friend of the devotees,' because he was always serving all of the Vaiṣṇavas in a very pleasing manner.

He traveled extensively, along with Śrīla Bhaktiprajñāna Keśava Mahārāja, on preaching tours throughout India over the next five years, and in 1952, on Gaura-pūrṇimā, his beloved Gurudeva awarded him initiation into the sacred order of *sannyāsa*. In 1954, Śrīla Bhaktiprajñāna Keśava Mahārāja posted him in charge of the newly-opened temple in Mathurā, named Śrī Keśavajī Gauḍīya Maṭha. Śrīla Nārāyaṇa Mahārāja began to spend part of the year in Mathurā, and the other part in Bengal, engaging in extensive services in both areas, and this continued for fourteen years. He was also appointed by Śrīla Bhaktiprajñāna Keśava Mahārāja as Vice-President of his institution, the Śrī Gauḍīya Vedānta Samiti, and Editor-in-Chief of its Hindi publications and the monthly magazine *Śrī Bhāgavata Patrika*. In 1968, Śrīla Bhaktiprajñāna Keśava Mahārāja passed away from this world, and Śrīla Nārāyaṇa Mahārāja performed all the necessary ceremonial rituals for his *samādhi* burial.

During this time period, as a humble servitor of the Śrī Gauḍīya Vedānta Samiti, Śrīla Nārāyaṇa Mahārāja began to organize the annual Karttika Vraja-maṇḍala *parikramā*, which he continues to carry on up to the present day.

Śrīla Nārāyaṇa Mahārāja was requested by his Gurudeva to translate the books of Śrīla Bhaktivinoda Thākura from Bengali into his native language, Hindi.

He has carried out this request by translating some of the Ṭhākura's most prominent books, such as *Jaiva-dharma*, *Caitanya-śikṣāmṛta*, *Bhakti-tattva-viveka*, *Vaiṣṇava-siddhānta-māla*, to name only a few. These books are presently being translated into English by his followers. He also continues to lecture in Hindi, Bengali and English throughout India and, now, abroad. All of his discourses are tape-recorded and are gradually being transcribed, as well as translated into English for publication.

A significant relationship in the life of Śrīla Nārāyaṇa Mahārāja was his association with His Divine Grace Śrīla A.C. Bhaktivedānta Swāmī Mahārāja Prabhupāda, the world-famous preacher of Gauḍīya Vaiṣṇavism and Founder-Ācārya of the International Society for Kṛṣṇa Consciousness. They first met in Calcutta in 1947, on the occasion of the inauguration of a new branch of the Gauḍīya Vedānta Samiti on Ghosh Para Lane, where they had both come to render their services. Their association continued a few years later when Śrīla Nārāyaṇa Mahārāja accompanied Śrīla Bhaktiprañāna Keśava Mahārāja to Jhansi, where Śrīla Bhaktivedānta Swāmī Mahārāja had been attempting to start a Vaiṣṇava society named The League of Devotees. A few years later, in the early 50s, Śrīla Bhaktivedānta Swāmī Mahārāja came to reside at Mathurā in Śrī Keśavajī Gauḍīya Maṭha, by invitation of his Godbrother, Śrīla Bhaktiprajñāna Keśava Mahārāja, where he stayed for some months. By having regular devotional exchanges with him and deep discussions on Vaiṣṇava *siddhānta*, Śrīla Nārāyaṇa Mahārāja developed a very intimate relationship with him during this time period, regarding him both as his *śikṣā-guru*, as well as his friend.

In 1959, Śrīla Bhaktiprajñāna Keśava Mahārāja initiated him into the sacred *sannyāsa* order, giving him the *sannyāsa* name and title Śrī Śrīmad Bhaktivedānta

Swāmī Mahārāja. The ceremony of Vedic fire *yajña* and all the rituals were performed by Śrīla Nārāyaṇa Mahārāja.

Śrīla Bhaktivedānta Swāmī Mahārāja was already residing in Vṛndāvana during this period, first at the Vāṁsi Gopāla Mandira and a few years later at the Śrī Śrī Rādhā-Dāmodara Mandira. Śrīla Nārāyaṇa Mahārāja would often go there to visit him. He would cook for him, honor the *prasāda* with him, and have intimate discussions on Vaiṣṇava philosophy.

When Śrīla Bhaktivedānta Swāmī Mahārāja went to preach in the West, and succeeded in starting the first Rādhā-Kṛṣṇa temple in America, Śrīla Nārāyaṇa Mahārāja sent the first *mṛdaṅga* drums and *karatālas* to him to be used for *saṅkīrtana*. He also sent Rādhā-Kṛṣṇa Deities and his Sanskrit books for translation. Śrīla Bhaktivedānta Swāmī Mahārāja maintained regular correspondence every month or two with Śrīla Bhaktiprajñāna Keśava Mahārāja and Śrīla Nārāyaṇa Mahārāja up until 1968, when Śrīla Keśava Mahārāja entered *nitya-līlā*. And after that, he continued to write Śrīla Nārāyaṇa Mahārāja until his own departure.

Toward the end of his life, he personally requested Śrīla Nārāyaṇa Mahārāja several times to kindly give his association to his Western disciples and help them to understand the deep truths of Vaiṣṇava philosophy in the line of Śrīla Rūpa Gosvāmī Prabhupāda. Śrīla Nārāyaṇa Mahārāja humbly agreed to honor his request, considering him to be his worshipable *śikṣā-guru*.

He also requested Śrīla Nārāyaṇa Mahārāja to take complete charge of performing all the rituals for his *samādhi* burial after his departure. Both of these requests by Śrīla Bhaktivedānta Swāmī Mahārāja demonstrated clearly the firm and utter confidence that he held in Śrīla Nārāyaṇa Mahārāja.

For a period spanning almost two decades since his departure in November 1977, Śrīla Nārāyaṇa Mahārāja has been providing insightful guidance and loving

shelter to all who come to him seeking such. And through the medium of his English books he is now giving his purifying association and divine realizations to sincere searchers of truth all over the globe, especially to those who are followers of Śrīla Swāmī Mahārāja.

- 1) *sucāru-vaktra-maṇḍalaṁ sukarna-ratna-kuṇḍalam
sucarcitāṅga-cāndanaṁ namāmi nanda-nandanam*
- 2) *sudirgha netra-pankajam śikhi-śikhanda-mūrdhajaṁ
anaṅga-koti-mohanam namāmi nanda-nandanam*
- 3) *sunāsikāgra-māuktikaṁ svacchanda danta-panktikam
navāmbudāṅga-cikkanam namāmi nanda-nandanam*
- 4) *karena venu-rañjitaṁ gati-karindra-gaṇjitam
dukūla-pīta śobhanam namāmi nanda-nandanam*
- 5) *tri-bhaṅga-deha-sundaram nakha-dyuti-sudhākaram
amūlya ratna-bhūsanam namāmi nanda-nandanam*
- 6) *sugandha-aṅga-saurabhāṁ-urovirāji-kaustubham
sphuracchrī-vatsalāñchanam namāmi nanda-nandanam*
- 7) *vṛndāvana-sunāgarāṁ vilāsānuga-vāsasam
surendra-garva-mocanam namāmi nanda-nandanam*
- 8) *vrajāṅganā-sunāyakam sadā sukha-pradāyakam
jagan-manah pralobhanam namāmi nanda-nandanam*
- 9) *śrī-nanda-nandanāṣṭakam pathed ya śraddhayānvitah
tared-bhavābdhiṁ dustarāṁ lābhet tadanṅhri-yuḡmakam*

TRANSLATION

- 1) I offer *praṇāma* to Nandanandana, whose face is extremely delightful, in whose beautiful ears hang jeweled earrings, and whose entire body is anointed with fragrant *candana*.
- 2) I offer *praṇāma* to Nandanandana, whose eyes are more beautiful than the fully bloomed lotus, whose head is beautifully adorned with an arrangement of peacock feathers, and who enchants millions of Cupids.
- 3) I offer *praṇāma* to Nandanandana, from whose beautiful nose hangs an elephant-pearl, whose teeth are immensely effulgent, whose bodily complexion is more beautiful and lustrous than a fresh raincloud.
- 4) I offer *praṇāma* to Nandanandana, whose lotus hands hold the flute, whose lingering gait defeats even that of an impassioned elephant, and whose dark limbs are beautified by a yellow shawl.
- 5) I offer *praṇāma* to Nandanandana, whose threefold-bending posture is exquisitely elegant, the effulgence of whose toe-nails puts to shame even the moon, and who wears invaluable jewels and ornaments.
- 6) I offer *praṇāma* to Nandanandana, whose body exudes an especially beautiful fragrance, and whose broad chest is adorned with the *kaustubha* jewel and the mark of *śrīvātsa*.
- 7) I offer *praṇāma* to Nandanandana, the expert lover of Vṛndāvana who performs immaculate pastimes and who is attired in clothes which are suitable for those pastimes, and who pulverized the pride of Indra.
- 8) I offer *praṇāma* to Nandanandana, who as the lover of the Vraja *gopīs* perpetually delights them and who enchants the minds of all living entities.
- 9) Whoever regularly recites this *Śrī Nanda-nandanāṣṭakam* will easily cross the seemingly insurmountable ocean of material existence and attain eternal residence at the lotus feet of Kṛṣṇa.

- 1) *munīndra-vrnda-vandite tri-loka-śoka-hārini
prasanna-vaktra-paṅkaje nikuñja-bhū-vilāsini
vrajendra-bhānu-nandini vrajendra-sūnu-saṅgate
kadā karisyasiha mām kṛpa-katākṣa-bhājanam?*
- 2) *aśoka-vṛkṣa-vāllari-vitāna-mandapa-sīhite
prāvāla-vāla-pallava-prabhā 'ruṅāṅghri-komale
varābhaya-sphurat-kare prabhūta-sāmpadālaye
kadā karisyasiha mām kṛpa-katākṣa-bhājanam?*
- 3) *anaṅga-raṅga-maṅgala-prasaṅga-bhaṅgura-bhruvām
savibhramam-sasambhramam drgānta-bāṇa-pātanaih
nirantaram vaśi-kṛta-pratīti-nanda-nandane
kadā karisyasiha mām kṛpa-katākṣa-bhājanam?*
- 4) *taḍit-suvarna-campaka-pradīpta-gaurā-vigrahe
mukha-prabhā-parāsta-koti-śaradendu-maṇḍale
vicitra-citra-sañcarac-cakora-śāva-locane
kadā karisyasiha mām kṛpa-katākṣa-bhājanam?*
- 5) *madonmadāti-yauvane pramoda-mānā-maṇḍite
priyānurāga-rañjite kalā-vilāsa-pandite
ananya-dhanya-kunja-rājya-kāma-keli-kovide
kadā karisyasiha mām kṛpa-katākṣa-bhājanam?*
- 6) *aśeṣa-hāva-bhāva-dhīra-hīra-hāra-bhūsite
prabhūta-śāta-kumbha-kumbha kumbhi-kumbha-sustani
praśasta-manda-hāsya-cūrṇa-pūrṇa-saukhya-sāgare
kadā karisyasiha mām kṛpa-katākṣa-bhājanam?*
- 7) *mṛṇāla-vāla-vāllari-taraṅga-raṅga-dor-late
latāgra-lāsya-lola-nīla-locanāvalokane
lalal-lulān-milān-manojña-mugdha-mohanāśrite
kadā karisyasiha mām kṛpa-katākṣa-bhājanam?*
- 8) *suvarna-mālikāñcita-tri-rekha-kambu-kanthāge
tri-sūtra-maṅgalī-guṇa tri-ratna-dīpti-dīdhite
salola-nīla-kuntalē-prasūna-guccha-gumphite
kadā karisyasiha mām kṛpa-katākṣa-bhājanam?*
- 9) *nitamba-bimbā-lambamāna-puṣpa-mekhalā-guṇe
praśasta-ratna-kiṅkinī-kalāpa-madhya-maṅjule
karindra-śunda-dandikā-varoha-saubhagoruke
kadā karisyasiha mām kṛpa-katākṣa-bhājanam?*
- 10) *aneka-mantra-nāda-maṅju-nūpurā-raṅga-skhalat
samāja-rāja-haṁsa-vaṁśa-nikvanāti-gaurave
vilola-hema-vāllari-vidāmbi-cāru-caṅkrāme
kadā karisyasiha mām kṛpa-katākṣa-bhājanam?*
- 11) *ananta-koti-viṣṇu-loka-namrā-padmañārcite
himādriyā-pulomajā-viriñcajā-vara-prade
apāra-siddhi-rddhi-digdha-sat-padāṅguli-nakhe
kadā karisyasiha mām kṛpa-katākṣa-bhājanam?*
- 12) *makheśvari! kriyeśvari! svadheśvari! sureśvari!
tri-veda-bhāratīśvari! pramāna-śāsaneśvari!
rameśvari! ksameśvari! pramoda-kānaneśvari!
vrajeśvari! vrajādhipē! śrī rādhike namo 'stu te!*
- 13) *iti mam adbhutam-stavam niśamya bhānu-nandini
karotu santatam janam kṛpā-katākṣa-bhājanam
bhavet tadāiva-sañcīta-tri-rūpa-karma-nāśanam
bhavet tadā-vrajendra-sūnu—maṇḍala-praveśanam*

1) Śrīmatī Rādhikā, Your louts feet are worshipped by the host of sages and You drive away the grief of the three spheres. Your joyful face blooms like a

lotus and You delight in pastimes in the *kuñjas* of Vraja. The daughter of Vṛṣabhanu Mahārāja and the mistress of Vraja-kumāra's heart—O, when will You bestow upon me Your merciful sidelong glance?

2) You dwell in a *mandira* composed of creepers climbing upon *aśoka* trees. Your soft lotus feet are like lustrous red coral, newly-sprouted leaves, and the rising sun. Your lotus hands, always eager to fulfill the cherished desires of Your devotees, grant the benediction of fearlessness. You possess infinite opulence—O, when will You bestow upon me Your merciful sidelong glance?

3) On the stage of loving playfulness, in an occurrence of immense auspicious-ness, Your curved eyebrows suddenly emit showers of arrow-glances which constantly overpower Nandanandana—O, when will You bestow upon me . . .

4) The glistening, fair complexion of Your limbs is like lightening, gold, and *campaka* flowers, the shining brilliance of Your face defeats even the effulgence of millions of autumnal full moons, and Your eyes, which are restless like *cakora* birds, display strange and wonderful scenes at each new moment—O, when will You bestow upon me Your merciful sidelong glance?

5) You are intoxicated in the beauty of Your own youth and are always adorned with Your preeminent ornament, Your delightful sulking mood. Dyed in Your darling one's love, You are supremely expert in the art of loving affairs. In various exalted *kuñjas* You're the most learned in the study of all love's novelties—O, when will You bestow upon me Your merciful . . .

6) Adorned simultaneously with the ornament of Your amorous flirtation & with Your gravity, which is like a necklace of diamonds, Your lovely breasts are like twin water-urns composed of pure gold, also like the cranial globes of Jaya-nandini. Displaying Your acclaimed mild smile You are an ocean of divine bliss—O, when will You bestow upon me Your merciful . . .

7) Your soft arms are like fresh stems of lotuses swaying on a body of water. Just as a creeper dances in a gust of wind, Your restless bluish eyes flash an enthralling glance. Your charm entices Mohana Himself to follow after You, & when meeting, You steal away His mind, then give Him shelter in His spell-bound condition—O, when will You bestow upon me Your merciful . . .

8) Your neck, as beautiful as a lovely conch, is decorated with golden necklaces & three lines, ornaments composed of three colors of glistening jewels swing from Your *trisūtra*, & Your black tresses, which are woven with clusters of the best flowers, slowly oscillate—O, when will You bestow upon me . . .

9) Your hips are adorned with a waistband studded with swinging golden flower-gems. The acclaimed jingling of those gems is exceedingly enchanting. Your beautiful thighs taper like the sloping trunk of the king of elephants—O, when will You bestow upon me Your merciful sidelong glance?

10) The varieties of Vedic mantras sweetly resounding from Your golden anklets resembles the chirping of a flock of noble swans. As You walk along, the beauty of Your limbs resembles undulating golden creepers—O, when . . .

11) You are worshipped by Śrī Lakṣmī, the goddess of unlimited millions of Vaikuṅṭha planets. Śrī Pārvati, Indrāṇi, and Sarasvatī all worship and attain benedictions from You. Meditation on even one of the nails of Your lotus feet grants an infinite host of perfections—O, when will You bestow upon me . . .

12) You are the Svāminī of all kinds of sacrifices & actions, of Svadhā-devī (symbolization of sacrificial offerings presented to deceased ancestors) & the host of demigods, of the words of the three Vedas, of all the scriptures including those which delineate law and logic, of Śrī Ramā-devī (fortune-devī) & Śrī Kṣamā-devī (forgiveness-devī), and especially of the delightful *kuñjas*. When will You mercifully make me Your *dāsi* and grant me the qualification to render service to Your amorous pastimes with the prince of Vraja? O Rādhikā, supreme goddess of Vraja, I offer You *praṇāma* again & again.

13) Hey Vṛṣabhanu-nandini! Upon hearing this wonderful prayer, please make me the perpetual object of Your merciful glance. Then, by the influence of Your mercy, all the reactions to my *karma* will be destroyed and, realizing my internal identity as a *mañjarī*, I will enter the circle of the *parama-preṣṭha-sakhīs* to participate in Kṛṣṇacandra's eternal pastimes.