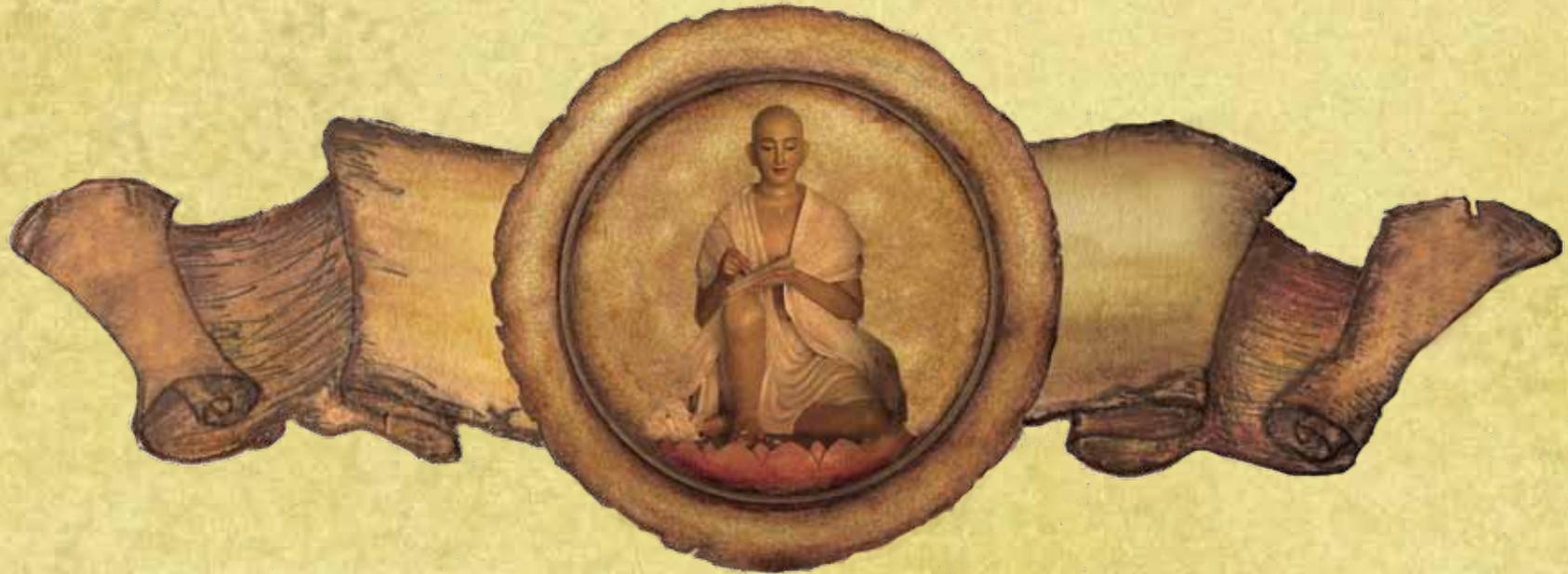


Gaura-vāṇī Pracāriṇe

Illuminations on the Praṇāma Mantra
of Śrī Śrīmad Bhaktivṛdānta Śwāmī Mahārāja

by

Śrī Śrīmad Bhaktivṛdānta Nārāyaṇa Mahārāja





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DEDICATION

I offer my thousands of humble obeisances unto the lotus feet of my transcendental Gurudeva, om viṣṇupāda Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja.

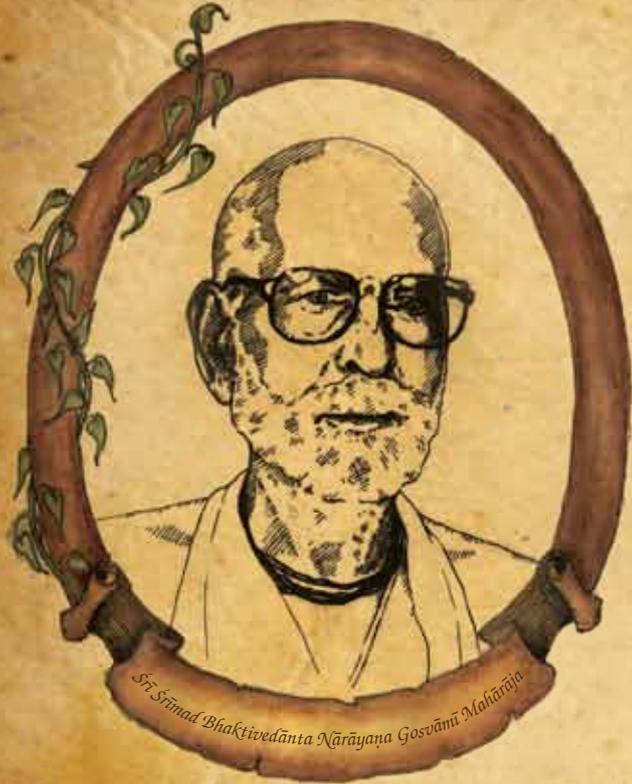
I offer the same thousands of humble obeisances unto the lotus feet of my śikṣā-guru om viṣṇupāda Śrī Śrīmad Bhaktivedānta Swāmī Mahārāja.

I have come to the West especially by the inspiration given by my śikṣā-guru, Śrī Śrīmad Bhaktivedānta Swāmī Mahārāja. I am coming here and there, to obey him. My main purpose is to glorify Śrīla Swāmī Mahārāja, my Gurudeva and also our guru-paramparā.

Tridaṇḍī Bhikṣu Svāmī B.V. Nārāyaṇa



Śrī Guru Paramparā



namaḥ om viṣṇu-pādāya rādhikāya-priyātmane
śrī-śrīmad-bhaktivedānta nārāyaṇa iti nāmine

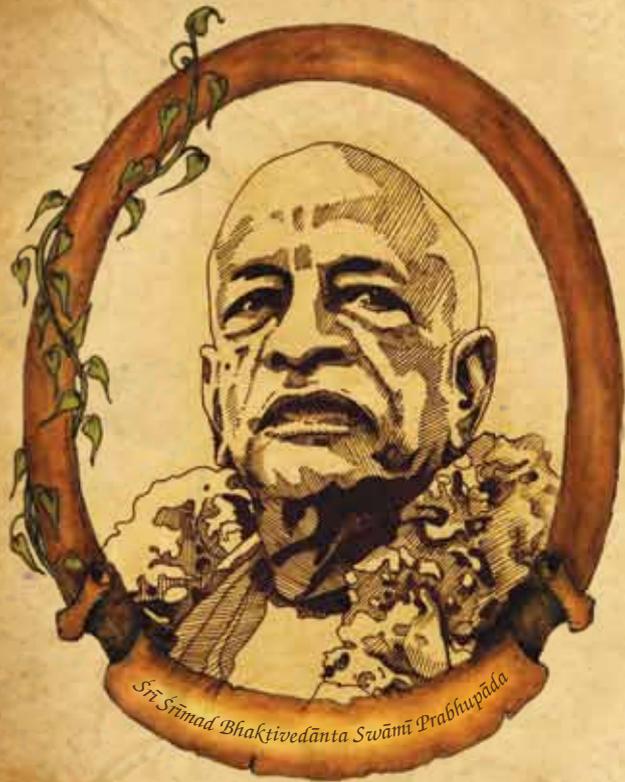
I offer praṇāma to om viṣṇupāda Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja, who is very dear to Śrīmatī Rādhikā.

śrī-kṛṣṇa-līlā-kāthane sudakṣam
audārya-mādhurya guṇais ca yuktaṁ
varam vareṇyam puruṣam mahāntam
nārāyaṇam tvam śirasā namāmi

Śrīla Nārāyaṇa Mahārāja is expert in describing kṛṣṇa-līlā. He is endowed with the qualities of magnanimity and sweetness, and he is the best of the great souls. Because he is always relishing Kṛṣṇa's sweetness, he is able to freely distribute that sweetness to others. I bow down and place my head at his lotus feet.

tridaṇḍīnām bhakṭa-śiromaṇim ca
śrī-kṛṣṇa-padābja-dhṛtaika-hṛdī
caitanya-līlāmṛta-sāra saram
nārāyaṇam tvam satatam prapadye

Tridaṇḍī sannyāsī Śrīla Nārāyaṇa Mahārāja, the crown-jewel of devotees, always keeps in his heart the lotus feet of Rādhā and Kṛṣṇa, especially when Kṛṣṇa serves Śrīmatī Rādhikā. He deeply meditates on Śrī Caitanya Mahāprabhu and the internal reasons for His descent. I bow down to the lotus feet of Śrīla Nārāyaṇa Mahārāja, who possesses innumerable transcendental qualities.

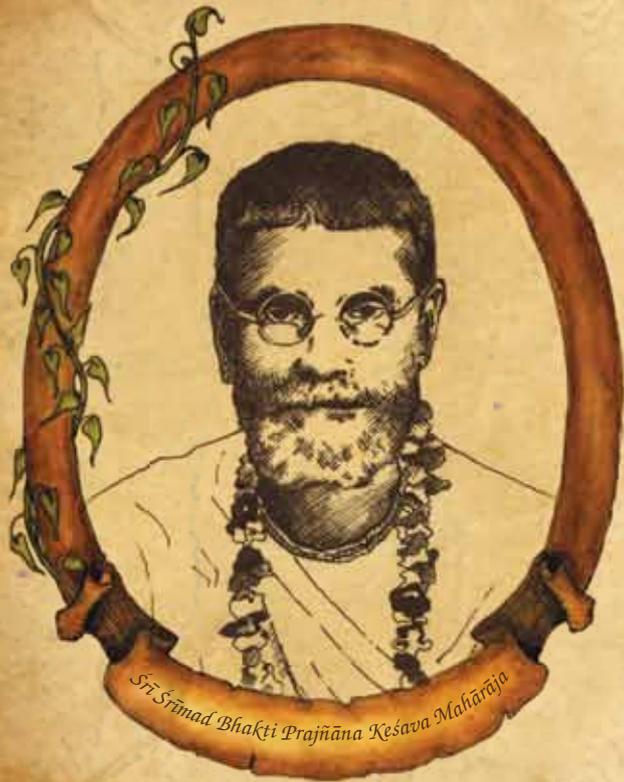


*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhūtale
śrīmate bhakti-vedānta-svāmin iti nāmine*

*I offer praṇāma unto om viṣṇupāda Śrī Śrīmad 'Bhaktivedānta Swāmī Mahārāja, who is very dear to
Kṛṣṇa, having taken shelter at His lotus feet.*

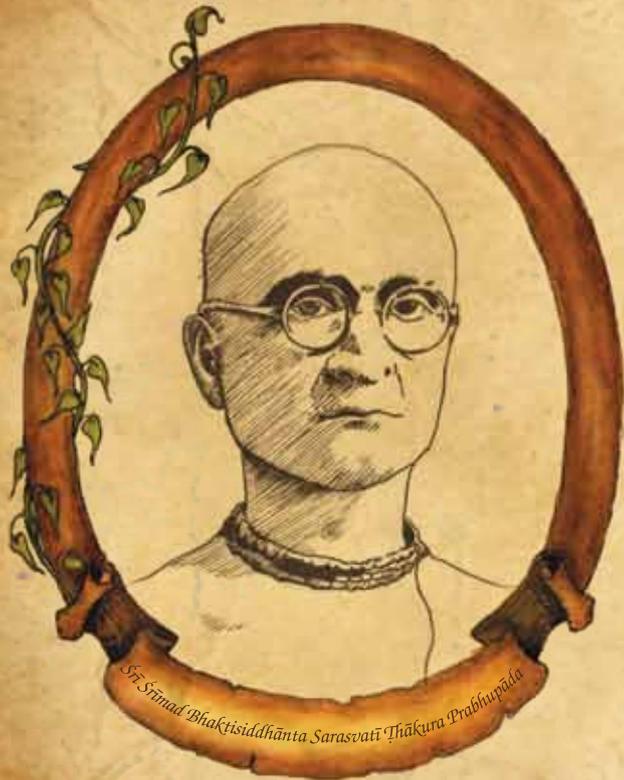
*namas te sārāsvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādī-pāścātya-deśa-tāriṇe*

*Our respectful obeisances unto you, O servant of Sarasvatī Gosvāmī. You are kindly preaching the
message of Gaurasundara, and delivering the Western countries which are filled with impersonalism and
voidism.*



namaḥ om viṣṇu-pādāya ācārya-simha-rūpiṇe
śrī-śrīmad-bhakti-prajñāna-keśava iti nāmine
atimartya-caritrāya sva-śritānāñ ca pāline
jīva-duḥkṣhe sadārttāya śrī-nāma-prema-dāyine

I offer praṇāma unto the most worshipable lion-like ācārya, jagad-guru om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja, who nurtures with extreme, divine affection as a parental guardian those who take shelter of him, who is always genuinely unhappy to see the suffering jīvas who have turned away from Kṛṣṇa, and who is bestowing upon them śrī nāma along with prema.



namaḥ om viṣṇu-padāya kṛṣṇa-presthāya bhūtale
 śrīmate bhaktisiddhānta-sarasvatīti-nāmine
 śrī-vāṛṣabhānavī-devī-dayitāya kṛpābdhaye
 kṛṣṇa-sambandha-vijñāna-dāyine prabhave namaḥ

I offer praṇāma unto om viṣṇupāda Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Thākura Prabhupāda, who is very dear to Kṛṣṇa, who is most beloved to Śrī Vāṛṣabhānavī-devī Rādhikā, who is an ocean of mercy, and who is kindly bestowing realization (sambandha-vijñāna) of our eternal relationship with Śrī Rādhā and Kṛṣṇa.

mādhyuryojjala-premādhyā-śrī-rūpānuga-bhaktida
 śrī-gaura-kaṛuṇā-śakti-vigrahāya namo'stu te

Again and again I offer obeisances unto Śrīla Sarasvatī Thākura Prabhupāda, who is the mercy incarnate of Śrī Gaurāṅga Mahāprabhu, who descended upon the Earth to bestow ujvala-mādhyura-rasa, full conjugal prema, and who is the embodiment of the line of śrī rūpānuga-bhakti.

namas te gaura-vāṇī-śrī-mūrtaye dīna-tāriṇe
 rūpānuga-viruddhāpasiddhānta-dhvānta-hāriṇe

I offer obeisances unto Śrīla Sarasvatī Thākura Prabhupāda, who is the embodiment of Śrī Gaurāṅga Mahāprabhu's teachings (gaura-vāṇī). You deliver the fallen souls and you annihilate the darkness arising from misconceptions (apasiddhānta) which are opposed (viruddha) to the precepts enunciated by Śrīla Rūpa Gosvāmī.



*namo bhaktivinodāya sac-cid-ānanda-nāmine
gaura-śakti-svarūpāya rūpānuga-varāya te*

*I offer praṇāma unto Saccidānanda Śrī Bhaktivinoda Thākura, who is the foremost of rūpānugas
and the embodiment of Śrī Gaurāṅga Mahāprabhu's śakti, Gaḍādhara Paṇḍita.*



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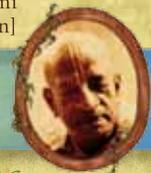
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A Note from the Publisher

In May of 2004, our most worshipful śikṣā Gurudeva, om viṣṇupāda Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja, requested that a special book be published. This book would consist of his various discourses on the deep meaning of the phrase 'gaura-vāṇī pracāriṇe,' which appears in the praṇāma-mantra of our most worshipful dīkṣā Gurudeva, nitya-līlā-praviṣṭa om viṣṇupāda Śrī Śrīmad Bhaktivedānta Svāmī Prabhupāda. These discourses were spoken on various occasions in different countries, over a period of ten years.

By the mercy of our śikṣā and dīkṣā gurus, we have delighted in taking responsibility for its publication, and we pray that you will be happy to read its contents.

For a greater appreciation and understanding of Śrīla Nārāyaṇa Mahārāja's main points, we have included excerpts from Śrīla Prabhupāda's books and classes; the design of the book was customized to highlight those excerpts. We have included Śrīla Prabhupāda's translations wherever Śrīla Nārāyaṇa Mahārāja quotes Bengali and Sanskrit verses from Śrī Caitanya-caritāmṛta and Śrīmad-Bhāgavatam. We have also presented various quotes and songs by Śrīla Prabhupāda and other Gauḍīya ācāryas in double-page spreads before each chapter.

Where pertinent, we have introduced Śrīla Nārāyaṇa Mahārāja's discourses with additional historical information, and these appear in italics and/or brackets. There are two special sections consisting of excerpts from other

discourses, illuminating their respective chapters. At the back of the book, you will find an excerpt from one of the many letters Śrīla Nārāyaṇa Mahārāja received from Śrīla Prabhupāda.

In September of 1959, Śrīla Prabhupāda accepted the sannyāsa order from Sri Gauḍīya Vedānta Samīti's divine spiritual preceptor, nitya-līlā praviṣṭa om viṣṇupāda Ācārya Keśarī Śrī Śrīmad 'Bhakti Prajñāna Kesava Gosvāmī Mahārāja, and received from him the sannyāsa name "Bhaktivedānta Swāmī Mahārāja." Shortly after this, he became founder-ācārya of the International Society for Kṛṣṇa Consciousness, and became famous throughout the world as Śrīla A.C. Bhaktivedānta Swāmī Prabhupāda or Śrīla Prabhupāda.

In our Gauḍīya Vaiṣṇava tradition, all ācāryas and sannyāsīs refer to one another by their given sannyāsa names. Because Śrīla Prabhupāda's sannyāsa name is "Bhaktivedānta Swāmī," Śrīla Nārāyaṇa Mahārāja respectfully refers to him as Śrīla Bhaktivedānta Swāmī Mahārāja or Śrīla Swami Mahārāja.

Śrīla Nārāyaṇa Mahārāja has used many Sanskrit terms in his illuminations of Śrīla Prabhupāda's praṇāma mantra; these terms are all explained in English. Where you find the explanation in the text insufficient, you are invited to turn to the glossary.

We humbly beg you to forgive any mistakes made by us in compiling Śrīla Nārāyaṇa Mahārāja's presentations.

This book is an offering by our humble self in the service of Śrī Śrī Guru and Gauraṅga, offered to them on Śrī Gauraṅga's most auspicious appearance day – March 15, 2006.

Īśa Dāsa Adhikāri



Śrīla Bhaktivedānta Swāmī Mahārāja and I have so many relationships with each other. First of all he is my *śikṣā-guru*, my instructing spiritual master. He is also the god-brother of my *dīkṣā-guru*, Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja. He took *sannyāsa*, the renounced order, from my Gurudeva, as I did; so in this regard we are god-brothers. We are also very intimate friends. I have known him since 1946, and have served and obeyed him since then.

He is Bhaktivedānta Swāmī Mahārāja and I am Bhaktivedānta Nārāyaṇa Mahārāja.

I accepted *sannyāsa* in 1954, and he did so in 1959. Because I was already in the *sannyāsa* order, I had the good fortune to perform the procedures for his *sannyāsa* ceremony. By his mercy, at that time he also allowed me to show him how to make a *daṇḍa* (*sannyāsa* staff) and how to wear the *sannyāsa* cloth. He was very pleased with me, and he shared with me many truths about Kṛṣṇa consciousness.

He first met his Gurudeva, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda, over eighty years ago, and at that meeting, he received the order to go to Western countries to preach in English. He was delayed, however, and he came after about forty years. At that time he wanted to take me with him, especially to New

York where he first began his preaching. He ordered me to send him all the books required for his translation work, and I did that. I also sent him Rādhā-Kṛṣṇa deities, musical instruments like *mṛdaṅgas* (double-headed clay drums) and *karatālas* (small brass hand cymbals), many kinds of sweets and other paraphernalia. He wrote me over 400 letters, and in one letter he confided that we have a transcendental relationship that can never be destroyed.

How did he travel to America? He traveled by Scindia Steam Navigation Company's freighter – by sea, not by air. He only carried with him some books, like *Bhagavad-gītā* and his translation of the First Canto of *Śrīmad-Bhāgavatam*. At that time, he was penniless.

He first went to Boston and then to New York. In New York, at Tompkins Square Park, he used to sing with his eyes closed as he played his *karatālas*. Tears flowed from his eyes and his heart melted as he sang:

*śrī kṛṣṇa caitanya
prabhu nityānanda
śrī-advaita gadādhara
śrīvāsādi-gaura-bhakta-vṛnda*

*hare kṛṣṇa hare kṛṣṇa
kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma
rāma rāma hare hare*

Tompkins Square Park was frequented by many hippies who were

drinking alcohol and engaging in other illicit activities. They came and surrounded him. When he sang, they danced and sang along, and sometimes they offered him their bottles of wine. After some time, he turned all those hippies into “happies” and their lives changed.

Eventually, thousands of people began to follow him. They began to worship and meditate on the Supreme Lord, and thus they became very happy. He used to write me from all the places of his preaching activities.

In just a few years he translated and wrote commentaries on many Vedic scriptures, and his books have been translated into all the prominent languages of the world.

Most of the major cities of this Earth were blessed by his presence, where he established Śrī Caitanya Mahāprabhu’s mission. He preached in the mountains, on islands like Hawaii, in forests like New Vṛndāvana, in the desert and in so many other remote places throughout the world. He established numerous temples, preaching centers, schools and farms for cow protection. His voice has extended to practically every part of the globe, and his books have helped so many to realize the truths of Kṛṣṇa consciousness. 



No one called Śrīla Bhaktivedānta Swāmī Mahārāja to the West; his Gurudeva sent him. He mercifully came to this land, where only wine, wealth, and immoral association with the opposite sex are prominent, where no one knows his own identity, why he has come to this world, what is his duty, and what is his aim of life. Everyone here was sinking in darkness. Śrīla Swāmī Mahārāja mercifully came to this land, and in a very short time thousands became his followers. Those who were hippies became “happies”

– all who were touched by his words became happy.

Śrīla Swāmī Mahārāja gave everything in his books, yet he knew that a child (new devotee) of one year, two years, or even five years could not comprehend all his teachings. A father and mother save money for their child, keeping it in a locked box. When the child is mature, he will be qualified to properly utilize the treasures inside. Before maturity, however, the child would waste that treasure. Similarly, Śrīla Swāmī Mahārāja kept all his treasures in his books. If you want to open them, you must know that the key is in the hands of the *bhakta-bhāgavata*.

There are two *bhāgavatas*: the *grantha-bhāgavata* (Vedic scriptures) and

the *bhakta-bhāgavata* (pure devotee). The *bhakta-bhāgavata* is superior in the sense that the key to the treasury of the Vedic scriptures is with that bonafide self-realized devotee who has *prema*, pure love for Śrī Kṛṣṇa. He can open the lock.

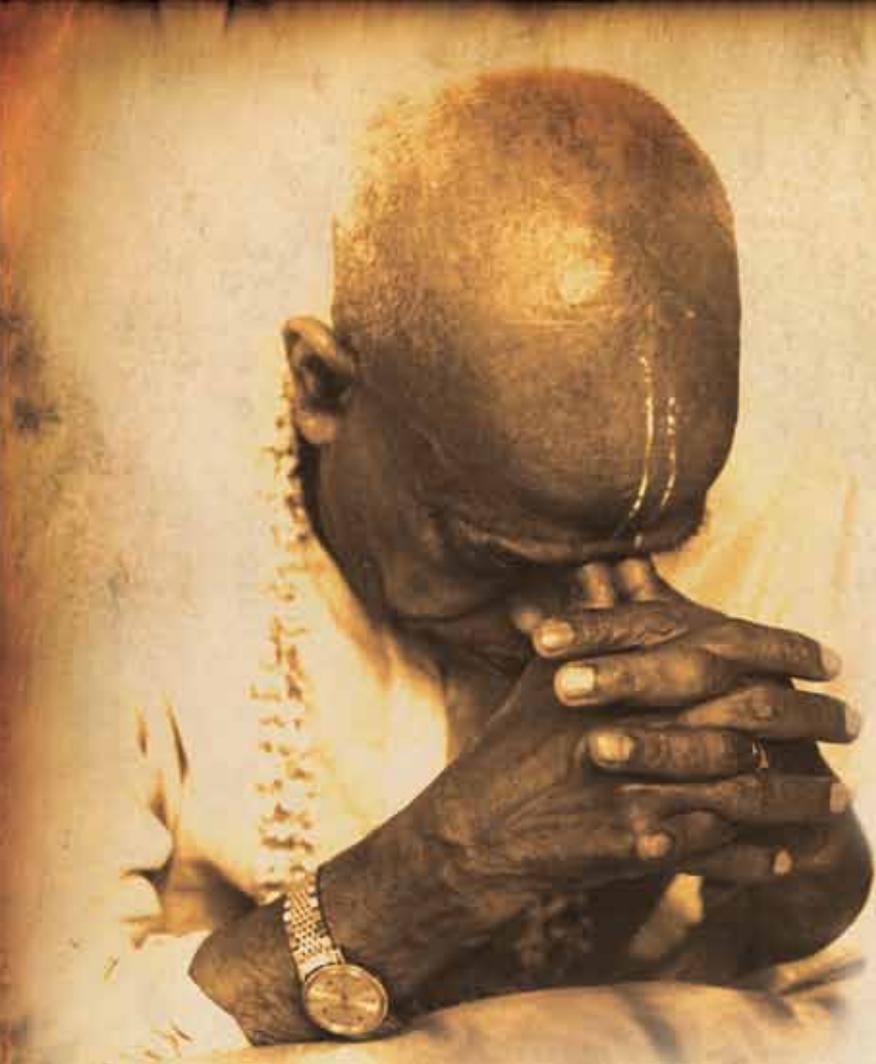
Within all of his books Śrīla Swāmī Mahārāja has preserved the treasure left by Śrīla Rūpa Gosvāmī. In his purports we see all the teachings of Śrīla Rūpa Gosvāmī. In The Nectar of Instruction, for example, he gives the process by which we can follow Śrīla Rūpa Gosvāmī and thus enter Vṛndāvana, the abode of Śrī Kṛṣṇa.

Some persons say, “We are not qualified, and we will never be qualified to hear about Goloka.” I think this is not correct, because Śrīla Swāmī Mahārāja



Golden Gate Park, San Francisco in 1967 – one year after his arrival in America

has written about it all in his books. When we become mature and qualified, we will be able to actually taste that nectar. Then we can go to the place that Śrīla Rūpa Gosvāmī, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, Śrīla Vyāsadeva and Śrīla Bhaktivedānta Swāmī Mahārāja have written about. 



Prayer to the Lotus Feet of Kṛṣṇa

[an excerpt from the prayer written by Śrīla Bhaktivedānta Swāmī Prabhupāda
on board the ship Jaladuta, September 13, 1965]



Śrīla Bhaktivedānta Swāmī Mahārāja showed the world, by his example, that even a street beggar who has strong faith in the value of serving his spiritual master, Śrī Śrī Rādhā-Kṛṣṇa, Śrī Caitanya Mahāprabhu and Śrī Nityānanda Prabhu, can go anywhere – Śrī Kṛṣṇa will make all arrangements for him. The pure devotee can jump in fire, and he can jump over the Alps, the Himalayas and the ocean. He can go anywhere, for Kṛṣṇa will help him.

Although penniless, Śrīla Swāmī Mahārāja jumped over the ocean.

Somehow he traveled by ship, and simply chanted the holy names. As he chanted, he never took note of whether or not anyone was watching him.

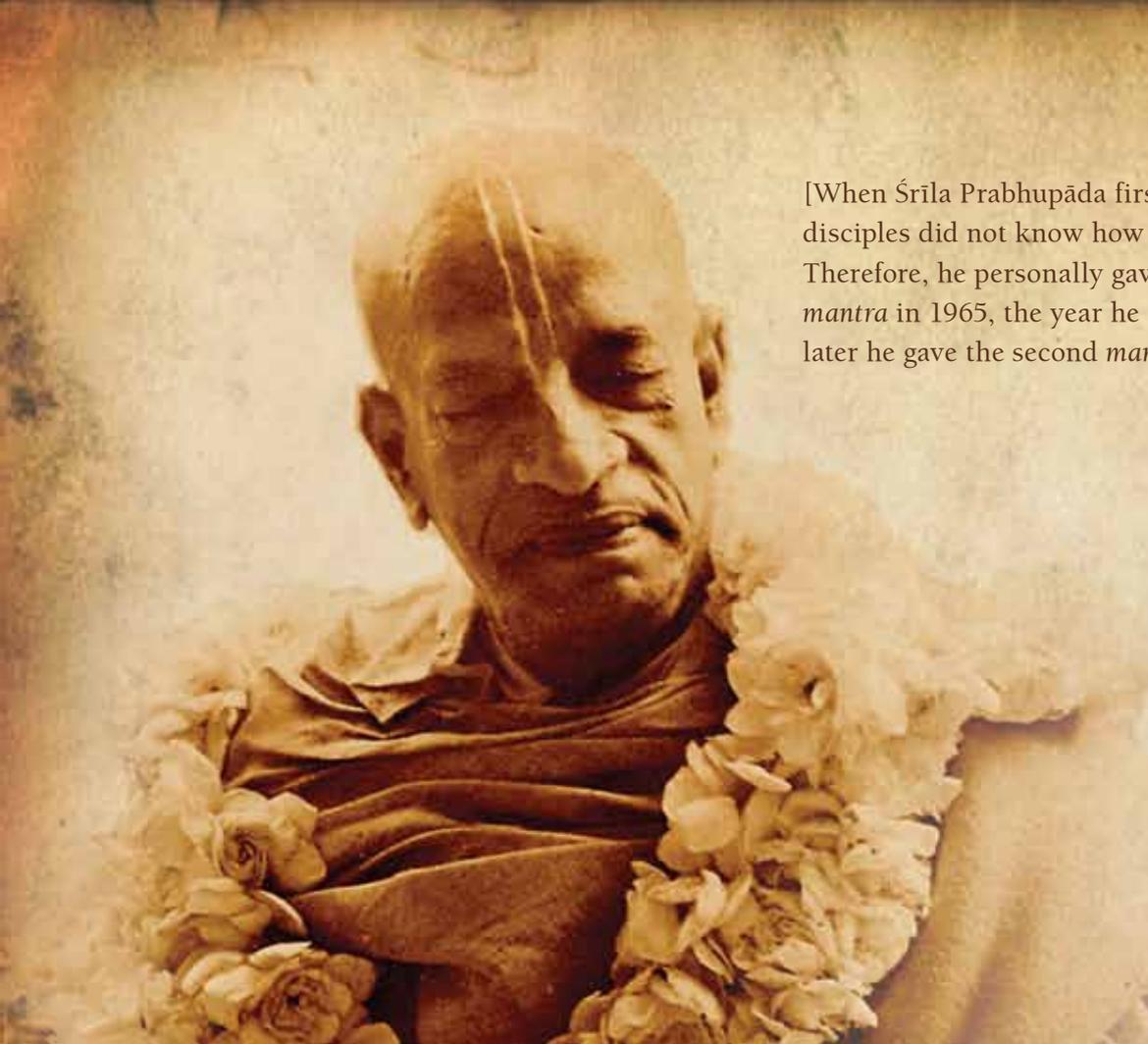
He used to say that if a blind person and a lame person travel together, they can go anywhere they like. He explained that the blind person will take the lame person on his shoulders. The blind person will walk and the lame person will direct. The lame person has eyes, and he will say, “You should go this way and that way.” The Western world is blind and India is lame. India has no source of wealth to preach this mission throughout the world; it has eyes but no legs. America and all other Western countries are very wealthy, but they have no eyes. If both

combine and cooperate, we can preach this mission to the entire world.

Śrīla Swāmī Mahārāja preached throughout the world, and in a few years he accomplished a miracle that has not been seen anywhere else. He was a ‘long arm’ of Śrīla Prabhupāda Bhaktisiddhānta Sarasvatī Ṭhākura and Śrīla Bhaktivinoda Ṭhākura. In other words, they reached out to the entire world through him, and they predicted his coming. Śrīla Bhaktivinoda Ṭhākura has written, “I think that within a very few years, thousands of Western devotees, wearing *śikhās* and *tulasī-mālās* and chanting Hare Kṛṣṇa, will join Indian devotees. They will all chant and dance together.” Now we see this everywhere.

Śrīla Swāmī Mahārāja used to say, “Bombay is my office, Māyāpura is my place of *sādhana-bhajana* (spiritual practice) and my home is Vṛndāvana.” That is why he came to Vṛndāvana in his final days. He took *samādhi* there in his home, Goloka Vṛndāvana. 🌿





[When Śrīla Prabhupāda first arrived in America, his young, Western disciples did not know how to formulate his *praṇāma-mantra*. Therefore, he personally gave them *mantras* to chant. He gave the first *mantra* in 1965, the year he arrived in America, and about four years later he gave the second *mantra*:]



*namas te sārasvate deve
gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnya-vādi-
pāścātya-deśa-tāriṇe*

Our respectful obeisances are unto you, O spiritual master, servant of Bhāktisiddhānta Sarasvatī Gosvāmī. You are kindly preaching the message of Lord Caitanyadeva and delivering the Western countries, which are filled with impersonalism and voidism.



“As members of the Kṛṣṇa consciousness movement we belong to the family, or disciplic succession, of Sarasvatī Gosvāmī, and thus we are known as Sārasvatas. Obeisances are therefore offered to the spiritual master as sārasvata-deva, or a member of the Sārasvata family (namas te sārasvate deve), whose mission is to broadcast the cult of Śrī Caitanya Mahāprabhu (gaura-vāṇī-pracāriṇe) and to fight with impersonalists and voidists (nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe). This was also the occupational duty of Sanātana Gosvāmī, Rūpa Gosvāmī and Anupama Gosvāmī.”

-Śrī Caitanya-caritāmṛta, Ādi-līlā 10.84, purport



What is the second verse in the *praṇāma-mantra* of Śrīla Bhaktivedānta Swāmī Mahārāja?

[Devotee:] *Namas te sārasvate deve gaura-vāṇī-pracāriṇe, nirviśeṣa-sūnyavādi-pāścātya-deśa-tāriṇe.*

[Śrīla Nārāyaṇa Mahārāja:] This verse refers to *gaura-vāṇī*. What is the meaning of that *gaura-vāṇī* he preached?

[Devotee:] Lord Caitanya came to this world for four reasons. One was to establish the *yuga-dharma*, the principle religious duty

of the present age, which is the chanting of the holy name. Another was because Advaita Ācārya had called Him to come...

[Śrīla Nārāyaṇa Mahārāja:] I want to hear the explanation of that *gaura-vāṇī* he preached throughout the world.

[Devotee:] In simple words, it was to chant Hare Kṛṣṇa.

[Śrīla Nārāyaṇa Mahārāja:] Śrī Advaita Ācārya could have given this. So many *ācāryas* have given this. Even Mahā-Viṣṇu can give the chanting of the holy name, but he cannot give that *gaura-vāṇī*.

Gaura-vāṇī is explained in the words of Śrīla Viśvanātha Cakravartī Ṭhākura:

*ārādhyo bhagavān vrajeśa-tanayas
tad-dhāma vṛndāvanam
ramyā kācid upāsana
vraja-vadhū-vargenā yā kalpitā
śrīmad-bhāgavataṁ pramāṇam-amalam
premā pumartho mahān
śrī-caitanya mahāprabhor-matam-idam
tatrādaro naḥ paraḥ*

Bhagavān Vrajendra-nandana Śrī Kṛṣṇa and His transcendental abode Śrī Vṛndāvanadhāma are my worshipable objects. The most excellent method of worshipping Kṛṣṇa is that adopted by the *gopīs*, the young wives of Vraja. *Śrīmad-Bhāgavatam* is evidence of this. It is the flawless and most authoritative scripture, and *kṛṣṇa-prema* is the fifth and highest achievement of

human life – beyond mundane religiosity, economic development, sense gratification and impersonal liberation. This is the opinion of Śrī Caitanya Mahāprabhu. We have supreme regard for this conclusion. We have no inclination or respect for any other, cheating opinions.

This is the speciality of *gaura-vāṇī*: Śrī Kṛṣṇa is our most worshipful deity. However, there are so many manifestations of Kṛṣṇa. Dvārakādhīśa Kṛṣṇa is the son of Vasudeva and Devakī. Is He our worshipable Deity? He may be for so many others, and there is no harm in that. We offer our obeisance to Him, but we worship Vrajendra-nandana Kṛṣṇa, the son of Nanda Mahārāja, who took birth from the womb of Mother Yaśodā.

At the time of His birth, Śrī Nanda-nandana Kṛṣṇa did not have long hair, and He wore no decorations or ornaments. He appeared as a simple baby, weeping, “*Kyā, kyā, kyā!*” All the residents of Vṛndāvana understood that He was born from the womb of Mother Yaśodā. We worship that very Nanda-nandana.

He is *nava-kiśora naṭavara*, the eternally youthful cowherd boy, the best of dancers. Mother Yaśodā thinks, “Kṛṣṇa is my son.” We worship that Kṛṣṇa who was bound by the ropes of His mother in Vṛndāvana. She out-ran Him, caught hold of Him and bound Him, and for this reason He is also known as Dāmodara-Kṛṣṇa [*dāma* means ropes, and *udara* means the abdomen]. He killed the witch Pūtanā, who tried to take

His life by poisoning Him, and He gave her a motherly position in Goloka. We worship that Kṛṣṇa who was playing in the courtyard of Nanda Bābā and Mother Yaśodā, and who was controlled by their love and affection.

We worship that Kṛṣṇa who was always surrounded by cowherd friends like Dāmā, Śrīdāmā, Sudāmā, Vasudāmā, Stoka-kṛṣṇa, Lavaṅga, Arjuna, Ujjvala, Subala, Madhumaṅgala and so on. They used to defeat Him in various playful games, and He was very pleased to be defeated. That Kṛṣṇa always performed pastimes with the *gopīs*, the cowherd maidens of Vṛndāvana.

Ārādhyo bhagavān: Although He is the Supreme Personality of Godhead, for the purpose of His pastimes His *bhagavatā*

(Godhood) is covered. All His opulences are covered by Yogamāyā, His spiritual potency, and thus He has no idea that He is God. That very Kṛṣṇa is our *ārādhya*, the object of our worship.

Another manifestation of Kṛṣṇa is the husband of Rukmiṇī and son of Vasudeva and Devakī. He is the worshipful Deity of the residents of Mathurā and other places. They may worship Him in that way, but as far as Śrī Caitanya Mahāprabhu is concerned: *ārādhya bhagavān vrajeṣa-tanayas tad-dhāma vṛndāvanam* – Lord Kṛṣṇa, My worshipful Deity, lives always in Vṛndāvana. He never gives up Vṛndāvana; He never goes elsewhere. His manifestations may go to Kurukṣetra, Dvārakā or Mathurā, but that Kṛṣṇa whom I worship never leaves Vṛndāvana.

Ramyā kācid upāsanaṁ vraja-vadhū:
All the *gopīs*, and especially Śrī Rādhā and Her group, have adopted the highest process of serving Lord Kṛṣṇa for His pleasure. In His service they can even place their lotus feet on His head. To please Him they can chastise Him and order Him to do so many things. He will very happily carry out their orders and think, “Oh, this is very good; very good.” He does not take such pleasure in hearing the prayers of even great demigods like Lord Brahmā and Lord Śiva. He prefers to hear the *gopīs* chastise and call out to Him, “Rascal! thief!” No one can serve Śrī Kṛṣṇa like the *gopīs*.

Śrīmad-bhāgavatam pramāṇam amalam: We must look to *Śrīmad-Bhāgavatam*, the highest evidence among

all scriptures, to understand this. Only in *Śrīmad-Bhāgavatam* can we see these truths about the *gopīs*’ love for Lord Kṛṣṇa. Śrī Caitanya Mahāprabhu offers obeisance to the *Upaṇiṣads* and all other scriptures because they are the breath and words of Śrī Kṛṣṇa, but He particularly glorifies *Śrīmad-Bhāgavatam*.

In *Śrīmad-Bhāgavatam*, Kṛṣṇa personally told the *gopīs*, “*Na pārāye ’ham niravadya-samyujām* – My dear *gopīs*, I will not be able to repay you in thousands upon thousands of births, so be pleased by your own devotion to Me. Be merciful to Me.”

Śrīmad-Bhāgavatam reveals this truth; but it can only be understood by reading the commentaries of Śrīla Sanātana Gosvāmī, Śrīla Jīva Gosvāmī, and



Pure love for Lord Śrī Kṛṣṇa is the ultimate goal, and the prema in the heart of Śrīmatī Rādhikā is super-most.

Śrīla Viśvanātha Cakravartī Ṭhākura, and by reading Śrīla Bhaktivinoda Ṭhākura's collected verses of the *Bhāgavatam* called *Bhagavatārka-marīci-mālā*.

Premā pumartho mahān: Pure love for Lord Śrī Kṛṣṇa (*prema*) is the ultimate goal, and the *prema* in the heart of Śrīmatī Rādhikā is super-most. Hanumān has *prema*, Dhruva Mahārāja has *prema* and Pahlāda Mahārāja also has *prema*. The Pāṇḍavas and Uddhava have *prema*, and all the queens of Dvārakā have so much *prema*. In Vṛndāvana, the *sakhās* (cowherd friends), *sakhīs* (beloveds), Mother Yaśodā and Nanda Mahārāja all have *prema*. But no one has the *prema* of Śrīmatī Rādhikā. Hers is the highest love and affection towards Kṛṣṇa. Her love is in the heart of Śrī Caitanya Mahāprabhu, and He is



Through nāma-saṅkīrtana, Śrī Caitanya Mahāprabhu preached the love and affection of the gopīs.

telling us about it. This is *gaura-vāṇī*. This is the *vāṇī*, or teaching, of Śrī Caitanya Mahāprabhu.

Before Mahāprabhu, no one ever preached this. In previous Kali-yugas, only the performance of *nāma-saṅkīrtana* (chanting the Lord's holy names) was preached.

Millions of years ago, in the Age called Satya-yuga, the great sage Nārada Ṛṣi taught Vālmīki Ṛṣi to chant the holy name. So the holy names have been given from ancient times. Many *ācāryas* (spiritual preceptors) in Kali-yuga have also told us to perform *kīrtana*, but no one gave the love and affection that was given by Śrī Caitanya Mahāprabhu. Through *nāma-saṅkīrtana*, He preached the love and affection of the *gopīs*.

This is Gaura-vāṇī

Gaura-vāṇī is contained within Mahāprabhu's eight verses of Śrī Śikṣāṣṭaka:

*ceto-darpaṇa-mārjanam
bhāva-mahā-dāvāgni-nirvāpaṇam
śreyaḥ-kairava-candrikā-vitarāṇam
vidyā-vadhū-jīvanam
ānandāmbudhi-varḍhanam
prati-padam pūrṇāmṛtāsvādanam
sarvātma-snapanam
param vijayate śrī-kṛṣṇa-saṅkīrtanam*

Let there be supreme victory for the chanting of the holy name of Śrī Kṛṣṇa, which cleanses the mirror of the heart and completely extinguishes the blazing forest fire of material existence. Śrī-kṛṣṇa-saṅkīrtana diffuses the soothing moon rays of bhāva,

which cause the white lotus of good fortune to bloom for the living entities. The holy name is the life and soul of transcendental knowledge, since Vidya (spiritual knowledge personified) is Śrī Nāma Prabhu's consort. It continuously increases the ocean of transcendental bliss, enabling one to taste complete nectar at every step. The holy name thoroughly bathes and cools the body, mind and soul. (Śrī Śikṣāṣṭaka, verse 1)

This is gaura-vāṇī.

*nāmnām akāri bahudhā nija-sarva-śaktis
tatrārpitā niyamitaḥ smarāṇe na kālāḥ
etādṛśī tava kṛpā bhagavan mamāpi
durdaivam īdṛśam ihājani nānurāgaḥ*

O Lord! Your holy name bestows all auspiciousness upon the living entities. Therefore, for the benefit of the jīvas,

You eternally manifest Your innumerable names, such as Rāma, Nārāyaṇa, Kṛṣṇa, Mukunda, Mādhava, Govinda, Dāmodara, and so on. You have invested those names with all the potencies of Your respective personal forms. By Your causeless mercy, You have not even imposed any restrictions on the chanting and remembrance of such names as is the case with gāyatrī mantras, which must be chanted only at specified times of the day. In other words, the holy name can be chanted and remembered at any time of the day or night. This is the provision You have made. O Lord! This is Your causeless mercy upon the living entities. Nonetheless, I am so unfortunate due to committing offenses that I have not awoken any attachment for Your holy name, which is so easily accessible and bestows all good fortune. (Śrī Śikṣāṣṭaka, verse 2)

No one had ever explained this before. The holy names of the Supreme Lord are invested with all the power of their respective forms and pastimes. Through the chanting of those holy names Mahāprabhu not only gave love (general *prema*), but more than this. He gave all the progressive stages of *prema*, namely *sneha*,¹ *māna*,² *praṇaya*,³ *rāga*,⁴ *anurāga*,⁵ *bhāva* and even *mahābhāva*. In fact He gave even more than this; He gave *unnatojjvala-rasām sva-bhakti śriyam*, the love of the *gopīs* who are engaged in the direct service of Śrīmatī Rādhikā. The highest love, *mādanākhyā-mahābhāva*, is the monopoly of Śrīmatī Rādhikā, but Mahāprabhu enabled the fortunate *jīvas* (living entities) to have a slight touch of that *bhāva* so that they may serve Her.

Mahāprabhu taught how to chant in such a way that the powers of the holy names are experienced to the highest extent. In the different Ages (Satya-yuga, Tretā-yuga and Dvāpara-yuga) the holy names of the Lord were chanted, but in those former Ages no one could attain the highest *prema*.

No incarnation before Mahāprabhu could give such power in the holy names. Neither Lord Rāmacandra nor Lord Nṛsiṃhadeva could give it. Even Kṛṣṇa cannot give this result in chanting, because He is the enjoyer of *prema*, not its reservoir. He only knows what it is like to be the object of love, not its container. This is *gaura-vāṇī*.

*trṇād api sunīcena taror api sahiṣṇunā
amāninā mānadena kīrtaniyaḥ sadā hariḥ*

Thinking oneself to be even lower and more worthless than the insignificant grass which is trampled beneath the feet of all, being more tolerant than a tree, accepting no honor but offering respect to all others according to their respective positions, one should continuously chant the holy name of Śrī Hari. (*Śrī Śikṣāṣṭaka*, verse 3)

No one had ever explained this principle in such a way before, in all its depth. Although humility is a characteristic of all pure devotees, before Śrī Caitanya Mahāprabhu's advent no one taught its profound limits. Moreover, no one else could give the exalted result of *kīrtana*: the manifestation of such humble devotional sentiments.



1

“That aspect of prema in which the melting of the heart for the lover is concentrated is called sneha, or affection. The symptom of such affection is that the lover cannot for a moment remain without the association of the beloved.” (Śrī Caitanya-caritāmṛta, Madhya-līlā 19.178, purport)

2

“Śrīla Rūpa Gosvāmī, in his Ujjvala-nīlamaṇi, explains the word māna thus: When the lover feels novel sweetness by exchanging hearty loving words but wishes to hide his feelings by crooked means, māna is experienced.” (Śrī Caitanya-caritāmṛta, Madhya-līlā 2.66, purport)

3

“When there is a possibility of receiving direct honor but it is avoided, that love is called praṇaya.” (Śrī Caitanya-caritāmṛta, Madhya-līlā 2.66, purport)

4

“That stage at which affection for the beloved converts unhappiness into happiness is called rāga, or attachment. When one has such attachment for Kṛṣṇa, he can give up his own life to satisfy his beloved Kṛṣṇa.” (Śrī Caitanya-caritāmṛta, Madhya-līlā 19.178, purport)

5

“Śrīla Bhaktisiddhānta Sarasvatī Thākura quotes Rūpa Gosvāmī as follows: ‘The loving propensity of the āśraya (devotee) toward the viṣaya (Lord) becomes so ecstatic that even after enjoying the company of the beloved the devotee feels that his enjoyment is insufficient. At such a time, the lover sees the beloved in different ways. Such a development of ecstasy is called anurāga. When anurāga reaches its highest limit and becomes perceivable in the body, it is called bhāva. When the bodily symptoms are not very distinct, however, the emotional state is still called anurāga, not bhāva. When bhāva ecstasy is intensified, it is called mahā-bhāva. The symptoms of mahābhāva are visible only in the bodies of eternal associates like the gopīs.’” (Śrī Caitanya-caritāmṛta, Madhya-līlā 6.13, purport)

Mahāprabhu told Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya, “Hear from Me the process by which one can easily attain *kṛṣṇa-prema*,” and then He uttered the verse beginning *trṇād api sunīcena*.

Mahāprabhu became very pleased when, by His order and inspiration, Śrī Rūpa Gosvāmī explained the glory of the name:

*tuṇḍe tāṇḍavinī ratim vitanute
tuṇḍāvalī-labdhave
karṇa-kroḍa-kaḍambinī ghaṭayate
karṇārbudebhyah sprhām
cetaḥ-prāṅgaṇa-saṅginī vijayate
sarvendriyāṅām kṛtim
no jāne janitā kiyadbhir amṛtaiḥ
kṛṣṇeti varṇa-dvayī*

I do not know how much nectar the two syllables ‘Kṛṣ-ṇa’ have produced. When the holy name of Kṛṣṇa is chanted, it appears

to dance within the mouth. We then desire many, many mouths. When that name enters the holes of the ears, we desire many millions of ears. And when the holy name dances in the courtyard of the heart, it conquers the activities of the mind, and therefore all the senses become inert. (Śrī Caitanya-caritāmṛta, Antya-lilā 1.99)

Hearing this verse from Śrīla Rūpa Gosvāmī, Śrīla Haridāsa Ṭhākura began to jump, laugh and chant, “*Hari bol! Hari bol!*” This is also *gaura-vāṇī*.

*na dhanam na janam na sundarīm
kavitām vā jagad-īśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi*

O Jagadīśa, I do not desire wealth, followers such as wife, sons, friends and relatives, nor mundane knowledge expressed in

poetic language. My only desire O Lord of my life, is that birth after birth I may have unmotivated devotional service unto Your lotus feet. (Śrī Śikṣāṣṭaka, verse 4)

Give up all worldly sense gratification. Don’t pray for a good wife, a good family, salvation or anything else; only pray for causeless *bhakti* – service to the love that is in the heart of Śrīmatī Rādhikā. Such *bhakti* or devotional service is established when the spiritual potencies *hlādinī* (Kṛṣṇa’s pleasure potency) and *saṁvit* (Kṛṣṇa’s knowledge potency), manifest in one’s heart on the platform of *sandhinī* (Kṛṣṇa’s existence potency).

Śrī Caitanya Mahāprabhu tells us who we are, in the next *Śikṣāṣṭaka* verse:

*ayi nanda-tanuja kiṅkaram
patitam mām viṣame bhavāmbudhau*

*kṛpayā tava pāda-paṅkaja-
sthita-dhūlī-sadrśam vicintaya*

O Nanda-nandana, please be merciful upon me, Your eternal servant, fallen in the turbulent ocean of material existence as a result of my fruitive actions. Please consider me as a particle of dust affixed to Your lotus feet and accept me forever as Your bound servant. (Śrī Śikṣāṣṭaka, verse 5)

No one had ever used this language before. No one had ever told us that we should desire to be a particle of dust at the lotus feet of the son of Nanda Mahārāja. [This fifth verse is elaborately explained in “Chapter 2 Special Section” on page 42–47.] In particular, no one had ever told us:

*nayanam galad-aśru-dhārayā
vadanam gadvada-ruddhayā girā*

*pulakair nicitam vapuḥ kadā,
tava nāma-grahaṇe bhaviṣyati*

O Lord! When will my eyes be filled with a stream of tears? When will my voice choke up? And when will the hairs of my body stand erect in ecstasy as I chant Your holy name? (Śrī Śikṣāṣṭaka, verse 6)

All varieties of *aṣṭa-sāttvika-bhāva* ⁶ (eight ecstatic symptoms) were present in Mahāprabhu’s body. With a choked voice and bodily hairs standing on end, He prayed, “When will a day come that I can chant while weeping, my bodily hairs standing on end and My heart melting?”

No one had ever seen all these symptoms before Śrī Caitanya Mahāprabhu exhibited them. Vālmīki Ṛṣi, Dhruva Mahārāja and Prahlāda Mahārāja

6

“The eight ecstatic symptoms are: the state of being stunned, perspiration, standing of the hairs on end, faltering of the voice, trembling, fading of the body’s color, tears and devastation.”

(Śrī Caitanya-caritāmṛta, Antya-līlā 14.99, purport)

experienced some ecstatic symptoms, but not to this extent. Mahāprabhu taught this wonderful phenomenon. He also taught us:

*yugāyitaṁ nimeṣeṇa
cakṣuṣā prāvṛṣāyitam
sūnyāyitaṁ jagat sarvaṁ
govinda-virahaṇa me*

O *sakhī*, in separation from Govinda, even a moment seems like a millennium. Tears begin to shower from my eyes like rain from the clouds, and this entire world seems void. (*Śrī Śikṣāṣṭaka*, verse 7) 7

There are hardly any qualified persons to realize all the truths in this verse. That rare person who realizes this verse will give up his body, because the material body cannot tolerate the ecstatic emotions of pure *prema*.

Śrīmān Mahāprabhu also taught:
*āśliṣya vā pāda-ratām pinaṣtu mām
adarśanān marma-hatām karotu vā
yathā tathā vā vidadhātu lampāto
mat-prāṇa-nāthas tu sa eva nāparaḥ*

Let Kṛṣṇa tightly embrace this maidservant who is attached to the service of His lotus feet, and thus make me His very own. Or let Him break my heart by not being present before Me. He is a debauchee and can do whatever He likes. Even if He sports with other lovers directly in front of Me, He is still my *Prāṇanātha* [the Lord of my life]. There is no one other than Him. (*Śrī Śikṣāṣṭaka*, verse 8) 8

The transcendental emotions revealed in this verse cannot be found in this world; they are only found in Goloka

Vṛndāvana-dhāma. We should pray that a day will come when we can become a maidservant of Śrīmatī Rādhikā under the guidance of the *gopīs*, especially Śrīmatī Lalitā devī, Śrīmatī Viśākhā devī and Śrī Rūpa-maṅjarī. This is *gaura-vāṇī*.

Kept in His Books

This is the teaching of Parama-pūjyapada Śrīla Bhaktivedānta Swāmī Mahārāja, although, in the beginning he had to cut so many jungles of *māyāvāda* (impersonalism), *nirviśeṣa* (voidism) and *sahajiyā* 9 philosophies. He saw that it would take a long time to make the land fertile for understanding, and he therefore kept all these elevated truths in his transcendental literatures. If any

7

"In My agitation, a day never ends, for every moment seems like a millennium. Pouring incessant tears, My eyes are like clouds in the rainy season. The three worlds have become void because of separation from Govinda. I feel as if I were burning alive in a slow fire. Lord Kṛṣṇa has become indifferent to Me just to test My love, and My friends say, 'Better to disregard Him.' While Śrīmatī Rādhārāṇī was thinking in this way, the characteristics of natural love became manifest because of Her pure heart. The ecstatic symptoms of envy, great eagerness, humility, zeal and supplication all became manifest at once. In that mood, the mind of Śrīmatī Rādhārāṇī was agitated, and therefore She spoke a verse of advanced devotion to Her gopī friends. In the same spirit of ecstasy, Śrī Caitanya Mahāprabhu recited that verse, and as soon as He did so, He felt like Śrīmatī Rādhārāṇī." (Śrī Caitanya-caritāmṛta, Antya-līlā 20.40-46)

8

"My dear friend, just hear the decision of My mind. Kṛṣṇa is the Lord of My life in all conditions, whether He shows Me affection or kills Me by giving Me unhappiness. Sometimes Kṛṣṇa gives up the company of other gopīs and becomes controlled, mind and body, by Me. Thus He manifests My good fortune and gives others distress by performing His loving affairs with Me. Or, since after all He is a very cunning, obstinate debauchee with a propensity to cheat, He takes to the company of other women. He then indulges in loving affairs with them in front of Me, to give distress to My mind. Nevertheless, He is still the Lord of My life. I do not mind My personal distress. I only wish for the happiness of Kṛṣṇa, for His happiness is the goal of My life. However, if He feels great happiness in giving Me distress, that distress is the best of My happiness. If Kṛṣṇa, attracted by the beauty of some other woman, wants to enjoy with her but is unhappy because He cannot get her, I fall down at her feet, catch her hand and bring her to Kṛṣṇa to engage her for His happiness. If a gopī envious of Me satisfies Kṛṣṇa and Kṛṣṇa desires her, I shall not hesitate to go to her house and become her maidservant, for then My happiness will be awakened." (Śrī Caitanya-caritāmṛta, Antya-līlā 20.49-53, 56)

“Without serving Kṛṣṇa according to the vidhi-mārga regulative principles of the pāñcarātriḱa-vidhi, unscrupulous persons want to jump immediately to the rāga-mārga principles. Such persons are called sahajiyā.” (Śrīmad-Bhāgavatam 4.24.45, purport)

“According to their philosophy, through sexual indulgence one can elevate oneself to the spiritual platform.” (Śrīmad-Bhāgavatam 4.29.14, purport)

“Some materialistic sahajiyās, who cannot actually understand the pastimes of Rādhā and Kṛṣṇa, manufacture their own life-styles without referring to authority. Such sahajiyās are called sakḥī-bhekī, and sometimes they are called gaura-nāgarī. They believe that the material body, which is fit to be eaten by jackals and dogs, is enjoyable for Kṛṣṇa. Consequently they artificially decorate the material body to attract Kṛṣṇa, thinking themselves sakḥīs. But Kṛṣṇa is never attracted by the artificial grooming of the material body. As far as Śrīmatī Rādhārāṇī and Her gopīs are concerned, their bodies, homes, dresses, ornaments, endeavors and activities are all spiritual. All of these are meant to satisfy the spiritual senses of Kṛṣṇa. Indeed, they are so pleasing and endearing to Kṛṣṇa that He is subjugated by the influence of Śrīmatī Rādhārāṇī and Her friends.” (Śrī Caitanya-caritāmṛta, Madhya-līlā 8.204-205, purport)

of his disciples would become qualified to go deeply into those truths, all this vāṇī would be found there. He wanted to more openly preach gaura-vāṇī, but it was rare to find a student who could go so deep. Most of his students could not understand and properly follow him.

Gaura-vāṇī-pracāriṇe – Lord Śrī Kṛṣṇa sent him for this. You must know all this vāṇī, and be very strong in preaching and glorifying him.

Śrī Caitanya Mahāprabhu inspired gaura-vāṇī in the hearts of our Gosvāmīs, like Śrīla Rūpa Gosvāmī, Śrīla Raghunātha dāsa Gosvāmī and Śrīla Jīva Gosvāmī, who instructed Śrīla Narottama dāsa Ṭhākura and Śrīla Śyāmānanda Prabhu. These teachings were then transmitted to Śrīla Viśvanātha Cakravartī Ṭhākura,

Śrīla Baladeva Vidyābhūṣaṇa, Śrīla Jagannātha dāsa Bābājī Mahārāja, Śrīla Bhaktivinoda Ṭhākura, Śrīla Prabhupāda Bhaktisiddhānta Sarasvatī Ṭhākura, my Gurudeva Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja, and so many other associates of Śrīla Prabhupāda Sarasvatī Ṭhākura. One of Śrīla Sarasvatī Ṭhākura's hands was Śrīla Bhaktivedānta Swāmī Mahārāja, who travelled to Western and Eastern countries and preached everywhere in just a few years. We should try to know his glories.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura is described in his *praṇāma-mantra* as *gaura-vāṇī mūrti*. *Mūrti* means embodiment; he is the embodiment of *gaura-vāṇī*, and Śrīla Swāmī Mahārāja is in the same line. He is not different from

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. The term 'Prabhupādanuga' is a wrong idea. Śrīla Prabhupāda Bhaktivedānta Swāmī Mahārāja and Śrīla Prabhupāda Bhaktisiddhānta Sarasvatī Ṭhākura are both followers of Śrīla Rūpa Gosvāmī, and therefore they are *rūpānuga*. Following them, we are all *rūpānuga*.¹⁰

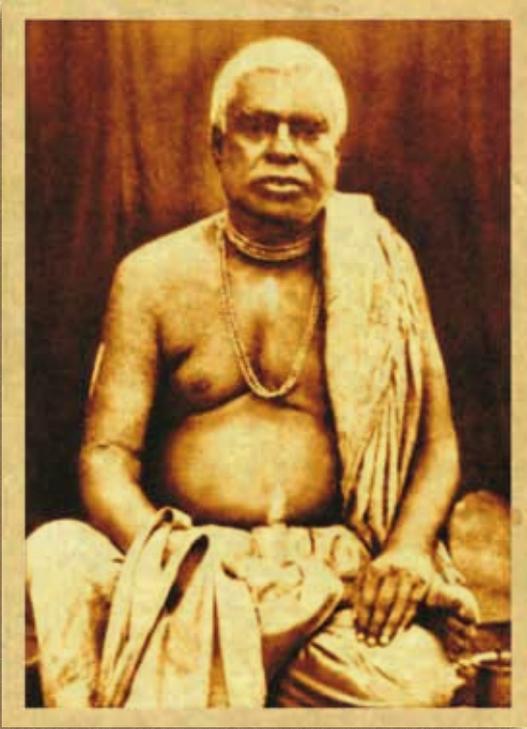
The Platform of Bhakti

Śrīla Bhaktivinoda Ṭhākura has also collected *gaura-vāṇī* in his *Daśa-mūla Śikṣā*, and you should very carefully note its meaning in your heart. He wrote that *vāṇī* in *Jaiva-dharma*, his final and greatest book. *Jaiva-dharma* is an authentic literature, and it is the essence of all the *Vedas*, *Upaniṣads*, *Śrīmad-Bhāgavatam*, *Śrī*

10

"We Gauḍīya Vaiṣṇavas, we are known as Rūpānuga. Rūpānuga means the followers of Rūpa Gosvāmī. So why we should become followers of Rūpa Gosvāmī? Because Śrī-caitanya-mano 'bhīṣṭam sthāpitam yena bhū-tale. He wanted to establish the mission of Śrī Caitanya Mahāprabhu." (Śrīmad-Bhāgavatam 5.5.2, Hyderabad, April 13, 1975)

"Rūpa Gosvāmī and Sanātana Gosvāmī are the most exalted servitors of Śrīmatī Rādhārāṇī and Lord Śrī Caitanya Mahāprabhu. Those who adhere to their service are known as rūpānuga devotees." (Śrī Caitanya-caritāmṛta, Madhya-līlā 8.246, purport)



Saccidānanda Śrīla Bhaktivinoda Ṭhākura

Caitanya-caritāmṛta and all the books of our Gosvāmīs. Śrīla Bhaktivinoda Ṭhākura wrote there:

āmnāyaḥ prāha tattvaṁ harim iha
paramaṁ sarva-śaktim rasābdhim
tad-bhinnāmsāmś ca jīvān prakṛti-kavalitān
tad-vimuktāms ca bhāvād
bhedābheda-prakāśaṁ sakalam api hareḥ
sādhanam śuddha-bhaktim
sādhyam tat-prītim evety upadiśati janān
gaura-candraḥ svayam saḥ

1) *Pramāṇa* (evidence): The teachings of the *Vedas* received through *guru-paramparā* (disciplic succession) are known as *āmnāya* (meaning that which is committed to memory). The infallible evidence of the *Vedas*, of the *smṛti-śāstras* headed by the *Śrīmad-Bhāgavatam*, as well as evidence such as direct sense

perception that concurs with the guidance of the *Vedas*, are all accepted as *pramāṇa*. This *pramāṇa* establishes the following *prameyas* (fundamental truths):

- 2) *Parama-tattva*: Śrī Hari (Śrī Nanda-nandana) alone is the Supreme Absolute Truth.
- 3) *Sarva-śaktimān*: Śrī Kṛṣṇa is the possessor of unlimited, multifarious potencies.
- 4) *Akhila-rasāmṛta-sindhu*: He is the ocean of nectarean mellows.
- 5) *Vibhinnāmśa-tattva*: Both the *mukta* (liberated) and *baddha* (conditioned) *jīvas* are His eternally separated parts and parcels.
- 6) *Baddha-jīvas*: Conditioned souls are covered by *māyā*.
- 7) *Mukta-jīvas*: Liberated souls are free from *māyā*.
- 8) *Acintya-bhedābheda-tattva*: The entire universe, consisting of conscious, sentient

jīvas and non-sentient matter, is Śrī Hari's *acintya-bhedābheda-tattva*. That is to say, it is His manifestation which is inconceivably both one with and different from Him.

9) *Śuddha-bhakti*: Pure devotional service is the only practice (*sādhana*) to attain perfection.

10) *Kṛṣṇa-prīti*: Transcendental love and affection for Kṛṣṇa is the one and only final object of attainment (*sādhya-vastu*).

The Supreme Personality of Godhead Śrī Gaurāṅgadeva has herein instructed ten distinct *tattvas* (fundamental truths) to the faithful *jīvas*. (*Sri Dāsa Mūla Tattva, Sloka 1*)

One day you will have to know all these truths, and then you will be able to enter the realm of *bhakti*, pure devotional service. By the fruit of chanting the holy

name in elevated association, you must come to this point. This is the platform of *bhakti*. If there is no platform, there will be no *bhakti*. In that case, even if you are chanting, after some time you will fall down – even from *sannyāsa*. 🍃

[The following is an excerpt from a lecture in Badger, California, on June 4, 2002. It contains an explanation of the fifth verse of Śikṣāṣṭaka, as referenced in chapter 2 page 35.]

I have explained about Śrīla Swāmī Mahārāja's glory in other classes. What is *gaura-vāṇī*? It is the glories of the *gopīs*.

* * *

I want to give the real objective of Śrīla Swāmī Mahārāja's preaching. Some persons without devotion are preaching and dancing in *nagar-saṅkīrtana* and simul-taneously making money and situating themselves in good positions. A new boy, just coming to Kṛṣṇa consciousness, can dance vigorously for twenty-four hours, but this does not indicate spiritual advancement. This is not such a high thing. It is the mood that is important.

Śrīla Swāmī Mahārāja was not dancing by his own will. His dancing was fully controlled by the mood of the *gopīs*, and he wanted to give that highest love and affection. This is the main principle to understand.

This was his mission, and I also want to give this. Your *bhakti* should be like a stream of the Ganges River, always flowing. It should not stop at any place in this world, otherwise it will become contaminated and polluted.

Oh Son of King Nanda

In the seventh stage of *sadhana*, called *kṛṣṇa-āsakti*, the devotee's heart melts and he weeps bitterly:

ayi nanda-tanuja kiṅkaram
patitaṁ mām viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūli-sadṛśaṁ vicintaya

O Nanda-nandana, please be merciful upon me, Your eternal servant, fallen in the turbulent ocean of material existence as a result of my fruitive actions. Please consider me as a particle of dust affixed to Your lotus feet and accept me forever as Your bound servant. (Śrī Śikṣāṣṭaka, verse 5)

Here Śrī Caitanya Mahāprabhu is praying, “Oh Master of My life! Oh son of Nanda! Oh son of Yaśodā-devi! Don't forget Me. Don't take Me from Your lotus feet. I want to remain there and serve You.”



II

"So Bhagavān says, the Supreme Personality of Godhead, the supreme authority, says that 'You require to transfer your āsakṭi, attachment, to Me.' Everyone has got āsakṭi. Āsakṭi means attachment, this material attachment. Someone has got attachment for his family, some to society, some to nation, some in business and so many things. Āsakṭi is there. But to make your life perfect, you have to transfer the āsakṭi to Kṛṣṇa. In the Western countries, I have seen, most of them, they have got no family, no āsakṭi in family, but because the āsakṭi is there, every one of them keeps a dog. So they are accustomed to place their āsakṭi to cats and dogs. That means āsakṭi cannot be finished. That is not possible. So you haven't got to learn what is āsakṭi. Āsakṭi is there. Everyone has got experience. Simply that āsakṭi, that tendency of attachment, should be transferred to Kṛṣṇa.

That is Vṛndāvana life. In Vṛndāvana the center of āsakṭi is Kṛṣṇa. There is Nanda Mahārāja, Yaśodā – they have āsakṭi to Kṛṣṇa. The young girls, they have got āsakṭi to Kṛṣṇa. The cowherd boys, they have got āsakṭi to Kṛṣṇa. The trees, they have got āsakṭi to Kṛṣṇa. The fruits, flowers, they have got āsakṭi to Kṛṣṇa. The water, Yamunā River, they have āsakṭi to Kṛṣṇa. So if we make our central point of āsakṭi, then you can create Vṛndāvana everywhere. So this is the success of life. We have to change the āsakṭi to Kṛṣṇa. That is the highest form of mystic yoga." (General Lecture. December 27, 1975)

The gopīs have prayed like this, for they also desire to serve Śrī Kṛṣṇa:

*tan naḥ prasīda vṛjinārdana te 'nghri-mūlam
prāptā viṣṛjya vasatīḥ tvad-upāsanāśāḥ
tvat-sundara-smita-nirīkṣaṇa-tīvra-kāma
taptātmanām puruṣa-bhūṣaṇa dehi dāsyam*

Therefore, O vanquisher of all distress, please show us mercy. To approach Your lotus feet we abandoned our families and homes, and we have no desire other than to serve You. Our hearts are burning with intense desires generated by Your beautiful smiling glances. O jewel among men, please make us Your maidservants. (Śrīmad-Bhāgavatam 10.29.38)

Baladeva Prabhu also prays for service, and Nanda Bābā prays for service



when he is in a mood of separation. *Kṛṣṇa-dāsyam*, service to Śrī Kṛṣṇa, is very beautiful.

Service to Kṛṣṇa has two sides: the right side and the left side. Kṛṣṇa's service is on the right side, and service to Śrīmatī Rādhikā is on the left. The left side gives a greater relish in transcendental mellows.

Ayi nanda-tanuja kiṅkaram kṛpayā.
In this stage of *sādhana*, a semblance of *siddha-deha* sometimes manifests. What is *siddha-deha*? Each *jīva* is part and parcel of the Supreme Lord. Lord Kṛṣṇa's body is beautiful, His sidelong glances are beautiful, His relationships are beautiful, and everything else about Him is complete and beautiful. In the same way, even *jīvas* who are in

a conditioned state have very beautiful forms latent in their constitutional positions; their spiritual bodies are so beautiful that they can attract even Kṛṣṇa. Very high-class moods are also present within each *jīva*, in a latent, seed-like position, although they are now covered by *māyā*.

Oh Daughter of King Vṛṣabhānu

Upon the manifestation of *āsakti*, the devotee thinks in the ways expressed by Śrīla Prabodhānanda Sarasvatī Ṭhākura, an intimate associate of Śrī Caitanya Mahāprabhu. I will discuss one of Śrīla Prabodhānanda Sarasvatī Ṭhākura's verses, which has a very elevated mood within it:

*veṇuṁ karān nipatitam skhalitam śikhaṇḍam
bhraṣṭaṅca pīta-vasanam vraja-rāja-sunoḥ
yasyāḥ kaṭākṣa-śara-ghāta-vimūrcchitasya
tām rādhikām paricarāmi kadā rasena*

When will I delight in the service of Śrīmatī Rādhārāṇī? When Kṛṣṇa is struck by the arrow of Her side-long glance, He faints, His flute falls from His hands, the peacock feathers on His head become loosened, and His yellow scarf slips from His neck. (*Rādhā-rasa-sudhā-nidhi*, verse 39)

Veṇuṁ karān nipatitam: Śrīla Bhaktivinoda Ṭhākura has quoted this verse to explain the stage of *prema* called *anurāga*. [See footnote 5.] Śrī Kṛṣṇa is ever fresh and new (*nitya-navīna*), and in this stage He is experienced as newer and newer at every moment. Once Śrīmatī

Rādhikā told Her *sakhīs*, “I’ve never seen this black person before. Never in My whole life have I seen Him.”

Lalitā replied, “I saw you sitting in His lap just today.”

Rādhikā then said, “Oh, I have never seen Him before. That was another person. I’ve never seen this one.”

Service to Śrī Rādhā

This is an example of the stage of love and affection called *anurāga*. In Sanskrit there are many words for the various stages of *prema*, whereas in English there are only the words “love” and “affection”. The English language uses the same words for both transcendental *prema* and worldly *prema*.

Sanskrit is not like this. Worldly *prema* is actually lust, not love. Transcendental *prema* begins with *śraddhā*, and gradually develops to *niṣṭhā*, *ruci* and *āsakti*, and then to *rati*, *prema*, *sneha*, *māna*, *rāga*, *anurāga*, *bhāva*, and *mahābhāva*. These are different gradations of love, and they are distinct from each other.

Śrī Kṛṣṇa Himself desires the *prema* of Śrīmatī Rādhikā

*aparikalita-pūrvah kaś
camatkāra-kārī
sphurati mama garīyān
eṣa mādhyaya-pūraḥ
ayam aham api hanta prekṣya
yam lubdha-cetāḥ
sarabhasam upabhoktum
kāmaye rādhikeva*

Who manifests an abundance of sweetness greater than Mine, which has never been experienced before and which causes wonder to all? Alas, I Myself, My mind bewildered upon seeing this beauty, impetuously desire to enjoy it like Rādhikā. (Śrī Caitanya-caritāmṛta Ādi-līlā 4.146)

The verse of Śrīla Prabodhānanda Sarasvatī Ṭhākura, beginning “*veṇuṁ karān nipatitam*” explains Śrīmatī Rādhikā’s *mahābhāva*. A devotee in the stage of *āsakti* can think about this after he has heard about such topics from great souls like Mādhavendra Purīpada, Īśvara Purīpada, Svarūpa Dāmodara, Rāya Rāmānanda, Rūpa Gosvāmī, Raghunātha dāsa Gosvāmī, Kṛṣṇadasa Kavirāja, Viśvanātha Cakravartī Ṭhākura and also Bhaktivinoda Ṭhākura, the seventh

Gosvāmī. One who is in the association of these exalted personalities can think about this when he has attained *āsakti*. He cannot do so before then.

Śrīla Prabodhānanda Sarasvatī Ṭhākura prays, “When will the time come that I can continuously serve Śrīmatī Kīśorīji (Rādhikā) with *rasa*, the natural emotion of my spiritual form?” Here, Prabodhānanda Sarasvatī is glorifying the highest, topmost love – the *mādanākhyā-bhāva* of Śrīmatī Rādhikā. *Mādanākhyā-bhāva* is only in Śrīmatī Rādhikā. It is not even in Lalitā or Viśākhā, nor is it in Kṛṣṇa. Kṛṣṇa appeared in the form of Śrī Caitanya Mahāprabhu to taste Rādhikā’s love – to realize *mādanākhyā-bhāva*.

Once Padma, the best *sakhī* of Candrāvalī, tried to induce Kṛṣṇa to meet

with Candrāvalī. She told Him, “Candrāvalī is nearby. She will die if You do not meet her. If You delay, she will surely die. Come with me at once.” Speaking like this, she took Kṛṣṇa to Candrāvalī’s secluded forest grove.

In the meantime, Rādhikā was waiting for Kṛṣṇa – and waiting for death. Feeling she would very soon die without Him, She was lamenting and crying grievously, “Where is Kṛṣṇa? Where is Kṛṣṇa?”

Her highly intelligent and expert maidservant Rūpa-maṅjarī told Her, “Don’t lament. I will bring that cheater immediately. He is a good person by nature, but Padma is very tricky and crooked. She has somehow allured Him, but I will bring Him very soon. Please don’t lament.”

After some time, Rūpa-maṅjarī arrived at Candrāvalī’s *kuṅja* and told Kṛṣṇa, “Oh, You are here with Candrāvalī?! A huge demon named Keśī has come, preparing to kill Your father and mother, all the Vrajavāsīs and all the cows and calves – and You are here?!”

Kṛṣṇa exclaimed, “What shall I do? Oh Candrāvalī, Oh Padma, please wait here. I will return very soon, immediately after I have killed that demon. If I don’t go, he will kill everyone. So wait a little; I will return right away.” Thus, He left to meet Rādhikā.

Rādhikā had been piteously lamenting, but somehow, by a trick, Rūpa-maṅjarī brought Śrī Kṛṣṇa to Her. She had been lamenting until then, crying out, “When will Kṛṣṇa come? When will Kṛṣṇa come?”

As soon as He arrived, however, She became contrary and demanded, “Where have You been? I don’t want to talk to You!” and She turned Her face away from Him.

This is the nature of the highest love and affection. Rādhikā may be lamenting and weeping for Kṛṣṇa, but when He approaches Her, She will be contrary. Then, when He leaves, She will again lament and weep, crying out, “Where has He gone?” This is the nature of *prema*.

Kṛṣṇa is also tricky. If Rādhikā and the *gopīs* pray to Him in a submissive mood, He becomes contrary, and when they are in a contrary mood He will become submissive. This is a symptom of *mahābhāva*.

Kṛṣṇa is extremely beautiful, and charming, and He stealthily engages his

enchanting sidelong glances in attracting the *gopīs*. He can attract all the *gopīs*, but when Rādhikā looks towards Him with Her sidelong glances, He Himself is attracted. He is struck by the arrow of Her glance.

In this verse, Śrīla Prabodhānanda Sarasvatī Ṭhākura is expressing the supreme position of Śrīmatī Rādhikā. Kṛṣṇa has been standing, but now He can no longer stand. His flute falls from His hand, and His peacock feather crown falls from His head and lands at Śrīmatī Rādhikā’s lotus feet. His yellow cloth becomes loose and begins to slip, and He faints.

That very Kṛṣṇa, the Supreme Lord whose side-long glances attract all the *gopīs* and force them to faint, now drops His flute,

His peacock feather and His *chadar*, and He becomes unconscious. Śrīla Prabodhānanda Sarasvatī Ṭhākura therefore prays, “When will I be fortunate enough to serve Rādhikā’s lotus feet with *rasa*?”

A *sādhaka* in the stage of *āsakti* can remember and realize these pastimes to some extent, whereas even those who are at the stage of *ruci* cannot do so. When this stage of *āsakti* develops a little further, the *sādhaka* attains the stage of *rati* (*bhāva*), and then his full spiritual form manifests. At that stage the devotee will always serve Śrī Śrī Rādhā and Kṛṣṇa in Their *aṣṭa-kālīya-līlā* (eight-fold daily pastimes), which appears in his heart. After that he will go to Kṛṣṇa’s *prakaṣa-līlā* (manifest pastimes) in Vraja, and he will very soon become fully perfect. 



“lalita-lavaṅga-latā”
pada gāoyāñā
nṛtya kari’ bulena prabhu
nija-gaṇa lañā

prati-vṛkṣa-vallī aiche
bhramite bhramite
aśokera tale kṛṣṇe
dekhena ācambite

kṛṣṇa dekhi’ mahāprabhu
dhāñā calilā
āge dekhi’ hāsi’ kṛṣṇa
antardhāna ha-ilā

āge pāilā kṛṣṇe,
tāñre punaḥ hārāñā
bhūmete paḍilā prabhu
mūrechita hañā



In this atmosphere, Śrī Caitanya Mahāprabhu had His associates sing a verse from the Gīta-govinda, beginning with the words “Lalitā-lavaṅga-latā,” as He danced and wandered about with them. As He thus wandered around every tree and creeper, He came beneath an aśoka tree and suddenly saw Lord Kṛṣṇa. He began running very swiftly, but Kṛṣṇa smiled and disappeared. Having first gotten Kṛṣṇa and then having lost Him again, He fell to the ground unconscious.

*-Caitanya-caritāmṛta,
Antya-līlā 19.84-87*

lalita-lavaṅga-latā-pariśilana
 komala-malaya-samīre
 madhukara-nikara-karambita
 kokila-kūjita-kuñja-kuṭīre
 viharati harir iha sarasa-vasante
 nṛtyati yuvati-janena samam
 sakhi virahi-janasya durante

My dear friend Rādhā, alas! Springtime is excruciating for the forlorn and lonely-hearted. Look! The Malaya breeze is enchanting as it arrives and impetuously embraces the tender, charming creepers again and again. The forest bower is permeated with the sweet kuhu sound of the cuckoos and the drone of bees as they meander to and fro. Moreover, Kṛṣṇa is dancing in this forest bower. He is enjoying romantic pastimes with some fortunate

young lady while immersed in a festival of love. (*Gīta-govinda*, Act 1 verse 28)



You just heard the *kīrtana* of Śrī Jayadeva Gosvāmī's *Gīta-govinda*, and now I will explain it.

Śrīmatī Rādhikā had determined, “I will have no further relation with Kṛṣṇa. I will not go to meet Him.”

Śrī Kṛṣṇa was upset to hear about Her resolve, and He therefore sent a *gopī* to change Her mind. That *gopī* told Her: “New leaves have sprouted on all the trees. Cuckoos are singing in the fifth note and peacocks are dancing beautifully. All have become maddened and all are attracted to come to Kṛṣṇa. Please come.

Do you know what will happen if You do not come at this time? So many other *gopīs* want to meet with Him and please Him. He may accept them and betray You, so don't delay. Come, follow me.”

Now Śrīmatī Rādhikā wondered, “What should I do? What should I do?”

Lalitā came and instructed Her, “Don't go. Don't care about Him.”

Śrīmatī Rādhikā said, “Oh Lalitā, I cannot obey you because I am dying in separation. Whatever will happen will happen, but I must go.”

Although She spoke like this, She did not go to meet with Him, but continued to lament and weep. This is the purport.

The aim of all our efforts in *sādhana* (devotional practices) and *bhajana*

(meditations) is absorption in and service to this lamentation and weeping of Śrīmatī Rādhikā. The goal of our lives is to attain the exalted position as Her maidservant, but such attainment is very rare in this world.

This is why I am teaching the very gradual progression on the path of *bhakti*, beginning from *śraddhā* (initial faith), and then coming to *sādhu-saṅga* (association with pure devotees), *bhajana-kriyā* (engagement in devotional practices), *anartha-nivṛtti* (freedom from obstacles), *niṣṭhā* (steadiness), *ruci* (taste), *āśakti* (deep attachment to Kṛṣṇa) and then *bhāva* (spiritual ecstasy). In the stage of *bhāva*, the transcendental mood of *bhakti* – the essence of *saṁvit* and *hlādinī* mixing on the platform of *sandhinī* – will come into your heart. When it comes, if you are not

distracted by Candrāvalī or others' service, you may approach the lotus feet of Śrīmatī Rādhikā and serve Her.

Those who have no taste in hearing topics of the sweet pastimes of Śrīmatī Rādhikā and Śrī Kṛṣṇa are bound to fall down. They will never be able to control their senses. Śrīla Bhaktivedanta Swāmī Mahārāja wanted all his disciples to develop a transcendental greed for hearing these pastimes, otherwise they would be bound to fall down. Since his departure, thousands have fallen. So try to develop your Kṛṣṇa consciousness.

His Real Mission

Perhaps you know the glories of Śrīla Swāmī Mahārāja, my *śikṣā-guru*.

Just like other *ācāryas* in our *guru-paramparā*, he was ordered by his spiritual master to preach the mission of Śrī Caitanya Mahāprabhu in the line of Śrīla Rūpa Gosvāmī. That is why the words *gaura-vāṇī-pracāriṇe* are in his *praṇāma-mantra*.

Nirviśeṣa-śūnyavādi also appears in it, because he cut the jungles of Māyāvāda (impersonalism) and *śūnyavāda* (Buddhism, voidism). Māyāvāda and Buddhist philosophies are prevalent throughout the world, whereas true devotees are very rare.

In the guise of devotees, the Māyāvādīs, *śūnyavādīs* and *sakhībhekī* (materialistic devotees who think they can enjoy spiritual conjugal love with this gross body) are everywhere.



Gaura-vāṇī especially refers to that which Śrī Caitanya Mahāprabhu spoke with His lotus mouth. For example, He taught all spiritual truths to Śrīla Rūpa Gosvāmī in Prayāga. There he told him, “*Bhakti-rasa*, the transcendental mellow of pure devotional service, is endless and boundless; it is deeper than an ocean. I am giving you only one drop, but this drop is so powerful that it will drown the entire world.” Mahāprabhu taught Śrīla Rūpa Gosvāmī about the five primary relationships (neutrality, servitude, friendship, parental affection and conjugal love), as well as all other topics in relation to *bhakti-rasa*.

He also inspired *gaura-vāṇī* in the heart of Śrī Rāya Rāmānanda. He asked questions to Rāya Rāmānanda, and He also

inspired the answers in Rāya Rāmānanda’s heart. ¹² Both these examples are *gaura-vāṇī*, the highest love and affection of Vraja, Vṛndāvana, and ultimately Śrīmatī Rādhikā’s love. This is the pinnacle of His teaching.

Śrīla Swāmī Mahārāja came to preach this mission everywhere, but it was rare to find a real follower. At the end of his manifest stay in this world he told me, “I have collected so many disciples. By the movement of *nāma-saṅkīrtana* there was a revolution, but all in all I’m not seeing the fruit of what I wanted to give. Can you help?”

I told him, “I don’t know all the truths of pure *bhakti*, but if you, my Gurudeva, Śrī Caitanya Mahāprabhu and Śrīla Rūpa Gosvāmī inspire those truths in me, then I can preach as you desire.”



❧ 12 ❧

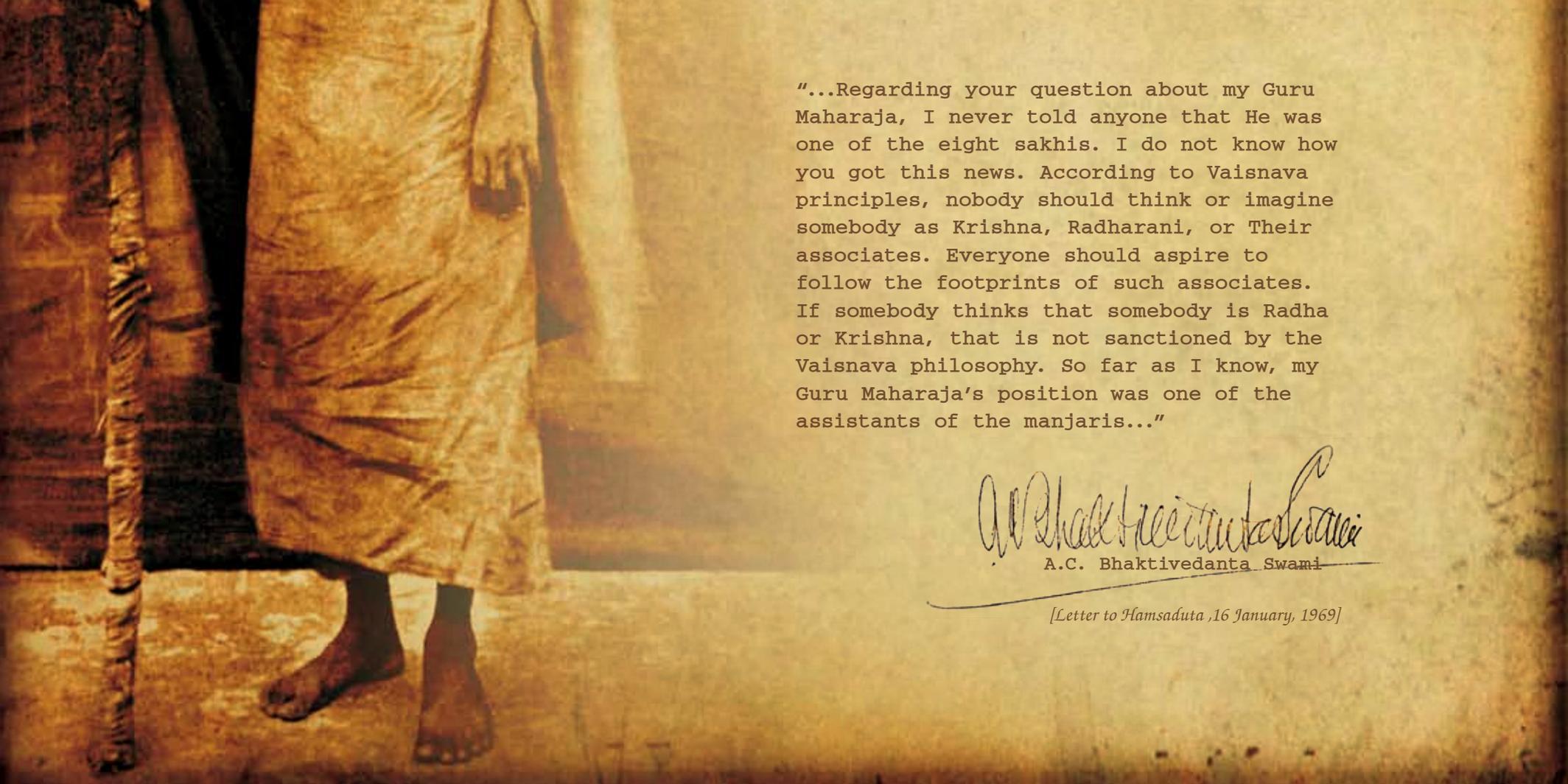
“Śrī Caitanya Mahāprabhu, who is known as Gaurāṅga, is the ocean of all conclusive knowledge in devotional service. He empowered Śrī Rāmānanda Rāya, who may be likened to a cloud of devotional service. This cloud was filled with the water of all the conclusive purports of devotional service and was empowered by the ocean to spread this water over the ocean of Śrī Caitanya Mahāprabhu Himself. Thus the ocean of Caitanya Mahāprabhu became filled with the jewels of the knowledge of pure devotional service.” (Śrī Caitanya Caritāmṛta, Madhya-līlā 8.1)

I have thus come here to remind you of his real mission. As a bosom friend, I want to tell you that service to Śrīmatī Rādhikā is the aim and object of our lives. Try to understand this. If you have a very small particle of eagerness for this ultimate devotion, you will never deviate and your life will be successful. Try to remove all your unwanted desires, and understand *gaura-vāṇī*. 🍃



Walking in Red Square, Moscow





"...Regarding your question about my Guru Maharaja, I never told anyone that He was one of the eight sakhis. I do not know how you got this news. According to Vaisnava principles, nobody should think or imagine somebody as Krishna, Radharani, or Their associates. Everyone should aspire to follow the footprints of such associates. If somebody thinks that somebody is Radha or Krishna, that is not sanctioned by the Vaisnava philosophy. So far as I know, my Guru Maharaja's position was one of the assistants of the manjaris..."

A.C. Bhaktivedanta Swami
A.C. Bhaktivedanta Swami

[Letter to Hamsaduta ,16 January, 1969]



Śrīla Bhaktivinoda Ṭhākura gave us two jewels. First, he identified the sacred birthplace of Śrī Caitanya Mahāprabhu and thus manifested Gaura-dhāma. Before him, no one knew where Śrī Caitanya Mahāprabhu had taken birth, or where Śrīdhāma Māyāpura was actually located. Second, he gave the jewel of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, who preached throughout the world the glories of Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu, the *rūpānuga* disciplic line and Śrī Śrī Rādhā-Kṛṣṇa.

After the disappearance of Śrīla Baladeva Vidyābhūṣaṇa, pure *bhakti* was

somewhat covered until the appearance of Śrīla Bhaktivinoda Ṭhākura and Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī. The *sahajiyās*' ideas were spread throughout Śrī Vraja-dhāma and Śrī Navadvīpa-dhāma, and because of their influence there were very few real Vaiṣṇavas (devotees).

The *sahajiyās* were degraded in character, and they committed the most sinful acts in the name of Śrī Caitanya Mahāprabhu and His philosophy. Their conception of *parakīya* (transcendental paramour love) and *vaiṣṇava-dharma* (Vaiṣṇava religion) was living with another man's widow, singing, dancing, smoking cigarettes and drinking wine. As a result of their influence, none of the learned and aristocratic people wanted to hear the words "Gauḍīya Vaiṣṇavas,"

what to speak of follow them. They hated Gauḍīya Vaiṣṇavas.

My Gurudeva counted eleven *sahajiyā* groups, like *gaura-nāgarī*, *sakhī-bekhī*, *aul* and *bāula*. Their main function was widow *bhajana*, and they maintained their lives by performing professional *kīrtanas* during funeral processions. After following a dead body and singing, they would receive a donation from the relatives of the deceased. True *vaiṣṇava-dharma* is completely pure, but all aristocratic persons began to hate it because of the behavior of the *sahajiyās*.

At that time, Śrīla Prabhupāda Bhaktisiddhānta Sarasvatī Ṭhākura appeared in Śrī Jagannātha Purī-dhāma as the son of Śrīla Bhaktivinoda Ṭhākura. He was born with many symptoms of a great spiritual personality, such as

natural *tilaka* marks on his body and the impression on his neck of *kānti-mālā* (neck beads made from the sacred *tulasī* plant).

When he was five years old, Śrīla Bhaktivinoda Ṭhākura personally gave him *harināma* initiation and the *mantras* to worship Lord Kūrma-deva, and he began to learn many things. He was always with Śrīla Bhaktivinoda Ṭhākura, carrying his *Bhakti-rasāmṛta-sindhu*, *Ujjvala-nīlamanī*, *Śrī Caitanya-caritāmṛta* and other books on his head as he accompanied him to various places to preach or give class. From the beginning of his life, he had very good *samskāras* (impressions on the heart).

These were his human-like pastimes, because actually he is eternally situated in



Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura in his childhood

service to Śrīmatī Rādhikā and is very near and dear to Her. In his *praṇāma-mantra*, he is referred to as *śrī vārṣabhānavī-devī dayitāya*. *Vārṣabhānavī-devī* is one of the names for Śrīmatī Rādhikā, and *dayitāya* means near and dear. He is also addressed as *kṛṣṇa-preṣṭhāya*. Kṛṣṇa has so much love and affection for the *mañjarīs*, the maidservants of Śrīmatī Rādhikā, so Śrīla Sarasvatī Ṭhākura Prabhupāda is also near and dear to Him.

His *praṇāma-mantra* addresses him as *gaura-vāṇī śrī-mūrtaye*, the embodiment or personification of *gaura-vāṇī*, just as Śrīla Bhaktivedanta Swāmī Mahārāja is *gaura-vāṇī pracāriṇe*. We must contemplate deeply to uncover the inner meaning of this. *Gaura-vāṇī* refers to that which Lord Gaura (Śacīnandana Gaurahari) preached,



and what He inspired in the heart of Śrīla Rūpa Gosvāmī – the glorification of the mood of the *gopīs* and Śrīmatī Rādhikā.

Śrī Gauracandra told His associates, “Oh Nityānanda, Oh Haridāsa Prabhu! Go from door to door and preach: *bolo kṛṣṇa, bhaja kṛṣṇa, karo kṛṣṇa*. Chant the names of Kṛṣṇa, worship Kṛṣṇa and serve Kṛṣṇa.” This is *gaura-vāṇī*.

Gaura-vāṇī is also what Śrī Caitanya Mahāprabhu discussed with Śrī Rāya Rāmānanda and Śrī Svarūpa Dāmodara in the Gambhīrā, especially His hidden revelation of the meaning of the first and last two verses of Śrī Śikṣāṣṭaka. *Gaura-vāṇī* is also the love and affection explained by Śrīla Rūpa Gosvāmī in Śrī Bhakti-rasāmṛta-sindhu, Śrī Ujjvala-nīlamaṇi, Śrī Vidagdha-mādhava ¹³ and Śrī Lalita-mādhava. ¹⁴



13

“The *Vidagdha-mādhava* is a drama of Lord Kṛṣṇa’s pastimes in *Vṛndāvana*. Śrīla Rūpa Gosvāmī finished this book in the year 1454 Śakābda (A.D. 1532).” (Śrī Caitanya-caritāmṛta, *Madhya-līlā* 1.41, purport)

“This work named *Vidagdha-mādhava* depicts the characteristic pastimes of Lord Kṛṣṇa with decorations of poetic ornaments. And the inner grounds of the forest of *Vṛndāvana* provide a suitable platform for the dancing of Kṛṣṇa with the *gopīs*.” (Śrī Caitanya-caritāmṛta, *Antya-līlā* 1.138)

14

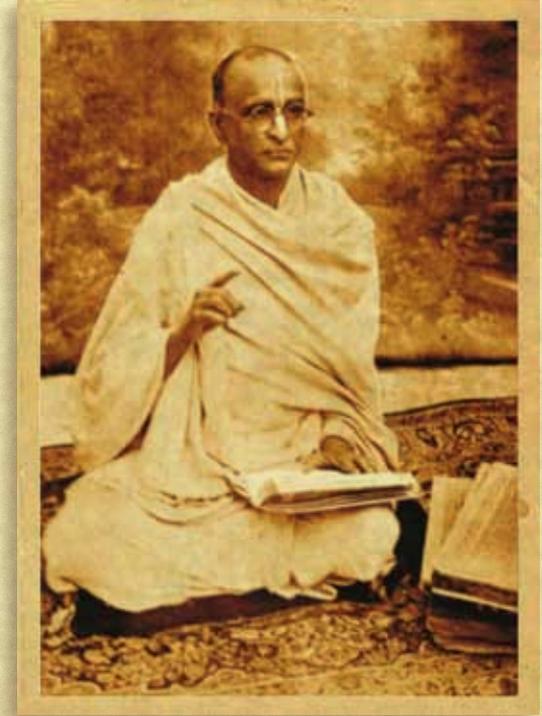
“Similarly, *Lalitā-mādhava* is a description of Kṛṣṇa’s pastimes in *Dvārakā*. These pastimes were made into a drama, and the work was finished in the year 1459 Śakābda. The first part deals with festivities in the evening, the second with the killing of the Śaṅkha-cūḍa, the third with maddened Śrīmatī Rādhārāṇī, the fourth with Rādhārāṇī’s proceeding toward Kṛṣṇa, the fifth with the achievement of Candrāvalī, the sixth with the achievement of Lalitā, the seventh with the meeting in *Nava-vṛndāvana*, the eighth with the enjoyment in *Nava-vṛndāvana*, the ninth with looking over pictures, and the tenth with complete satisfaction of the mind. Thus, the entire drama is divided into ten parts.” (Śrī Caitanya-caritāmṛta, *Madhya-līlā* 1.41, purport)

If He Had Not Come

Our entire disciplic succession descended to this world from Goloka Vṛndāvana, and Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura is one of the most prominent *ācāryas*. If he had not come, Caitanya Mahāprabhu’s mission would have turned into *sahajiyāism*, wherein all philosophy is *asat-sampradāya* (outside any bona fide disciplic succession).

If one is not serving his Gurudeva, if he does not have strong belief in him and is not following his line of thought, such a person is a *sahajiyā*. This is taking place nowadays. Because the actual message of our *paramparā* is being preached, such persons are somewhat stopped. But I do not know what will happen after I leave this world. A very dangerous stage is coming.

Many devotees left their Guru, Śrīla Bhaktivedānta Swāmī Mahārāja, and went to Rādhā-kuṇḍa. They wanted to remember *aṣṭa-kāliya-līlā*, the pastimes which Lord Kṛṣṇa performs with His associates in the eight periods of the day and night – not as *gopīs*, but “*goopīs*” – and for this offense they have gone to hell. They became “*bābājīs*,” keeping two, three or four widows, and they began to relish their so-called “*parakīya-bhajana*.” They wanted to jump over the authorized process; they did not want to practice *bhakti-yoga*, the path of spiritual realization through devotional service. They wanted to be *gopīs* by paying two pennies to any bogus person who would ‘give’ them *siddha-deha* (one’s perfected spiritual identity) and tell them, “You are such and such *gopī*.” Such cheaters give a name and



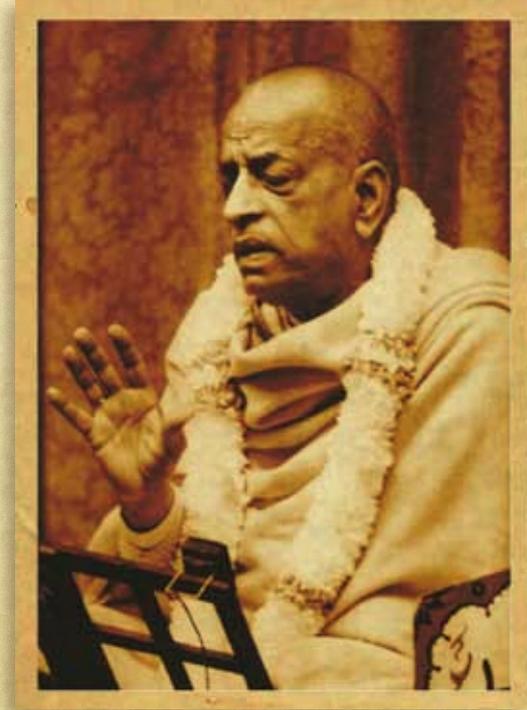
Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda

other information about that so-called *gopī*, and after some time their disciples imagine themselves absorbed in Śrī Śrī Rādhā-Kṛṣṇa's most confidential pastimes in the *kuñjas* (secluded forest groves). Do not go in that direction.

Some persons of ill-character, who were rejected from the Gauḍīya Maṭha, also go to Rādhā-kuṇḍa to become *bābājīs* in that *asat-sampradāya*. Such unqualified persons of loose-character imagine themselves absorbed in meditating on the *aṣṭa-kāliya-līlā* of Rādhā and Kṛṣṇa in Their midnight and end-of-the-night pastimes. At those times Rādhā and Kṛṣṇa meet alone in a *kuñja*, half naked and kissing each other. What will that 'meditator' think? Material ideas will come to him. He is bound to see such pastimes as

material, and this is wrong. The pastimes of Śrī Śrī Rādhā-Kṛṣṇa are transcendental. Only saintly persons like Śrī Śukadeva Gosvāmī who was a *brahmacārī* (a celibate, unmarried student) from his birth, Nārada Muni who is a liberated soul, or Lord Śaṅkara who is an ideal personality, can properly think of *aṣṭa-kāliya-līlā*.

Offer obeisance to such pastimes and try to practice *bhakti-yoga* as our predecessor *ācāryas* have taught us. Begin from the root of the tree, become qualified to climb, and then gradually reach the top. At that time you can relish the fruits of the tree. Otherwise, you will have nothing but false ideas. Try to follow Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, our Gurudeva Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja, and Śrīla Bhaktivedānta Swāmī Mahārāja. 🍃



Lecturing in Hawaii



Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda (seated in the center) with the Vraja-maṇḍala parikramā party





prema-rasa-niryāsa karite āsvādana
rāga-mārga bhakti loke karite pracāraṇa
rasika-śekhara kṛṣṇa parama-karuṇa
ei dui hetu haite 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.

*-Caitanya-caritāmṛta,
Ādi-līlā 4 15-16*

anarpita-carīm cirāt
 karuṇayāvātīrṇaḥ kalau
 samarpayitum unnatojjvala-rasām
 sva-bhakti-śriyam
 hariḥ puraṭa-sundara-dyuti
 kadamba-sandīpitaḥ
 sadā hrdaya-kandare
 sphuratu vaḥ śacī-nandanaḥ

May that Lord who is known as the son of Śrīmatī Śacīdevī 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. (Śrī Caitanya-caritāmṛta, Ādi-līlā 1.4)



Śrī Caitanya Mahāprabhu has come to give *unnatojjvala-rasām sva-bhakti-śriyam*. There is a special emphasis on the final words, *sva-bhakti-śriyam*. *Sva* means own. Whose own? Śrīmatī Rādhikā's own. Rādhikā is the personification of *bhakti*.

Śrī Kṛṣṇa wanted to taste the essence of supreme devotion to Himself, which is Rādhikā's *bhakti*, and *śriyam* means beauty. As Caitanya Mahāprabhu, Kṛṣṇa wanted to give to the fortunate living entities the beauty of Śrīmatī Rādhikā's

unnatojjvala-rasa. That “beauty” is called *mañjarī-bhāva*, the mood of Her dear maidservants.

Imagine a creeper surrounding a tree on which there are delicious golden-reddish mangos, and cuckoos eating these mangos and singing sweetly. On that creeper there are so many green leaves, flowers here and there, and *mañjarīs*. If the air touches and plays with the creeper, all the leaves become happy and begin to dance, and the *mañjarīs* also dance with happiness. ¹⁵

This is the beauty of the creeper. If that creeper has no leaves, no flowers and no *mañjarīs*, it has no beauty. The air will not play with its branches, for it will have no taste to play. The splendor of the creeper manifests when it plays with the

air, its leaves going here and there and always dancing.

Śrī Caitanya Mahāprabhu wanted to give the beauty of Śrīmatī Rādhikā's unnatojjvala-rasa. The creeper represents Śrīmatī Rādhikā and the beauty of Her love is Her sakhīs. ¹⁶ With the assistance of these sakhīs, She can manifest more attractiveness and express more varieties of bhāva.

The Beauty of Rādhā's Love

In this connection there are four kinds of sakhīs: svapakṣa, vipakṣa, taṭasthā and suhṛdā. The svapakṣa gopīs are those who are on the side of Śrīmatī Rādhikā, and they are Her intimate sakhīs. Candrāvalī and all of her sakhīs are vipakṣa, opposed

15



"In his Amṛta-pravāha-bhāṣya, Śrīla Bhaktīvinoda Thākura states, 'Śrīmatī Rādhārāṇī is the creeper of love of Godhead, and the gopīs are exactly like twigs, flowers and leaves. When water is sprinkled on the creeper, the twigs, flowers and leaves indirectly receive all the benefits of the creeper itself. But water sprinkled directly on the twigs, leaves and flowers is not as effective as water sprinkled on the creeper's root. The gopīs are not as pleased when they directly mix with Kṛṣṇa as when they serve to unite Śrīmatī Rādhārāṇī with Kṛṣṇa. Their transcendental pleasure lies in uniting Them.'" (Śrī Caitanya-caritāmṛta, Madhya-līlā 8.210, purport)

16

"In the Ujjvala-nīlamanī, Śrīla Rūpa Gosvāmī advises: 'One who expands the conjugal love of Kṛṣṇa and His enjoyment among the gopīs is called a sakhī. Such a person is a confidential gopī in the conjugal affairs. Such assistants are like jewels in the form of Kṛṣṇa's confidantes.' The actual business of the sakhīs is described thus in Ujjvala-nīlamanī: 'In the conjugal pastimes of Kṛṣṇa, Kṛṣṇa is the hero (nāyaka), and Rādhikā is the heroine (nāyikā). The first business of the gopīs is to chant the glories of both the hero and the heroine. Their second business is to gradually create a situation in which the hero may be attracted to the heroine and vice versa. Their third business is to induce both of Them to approach each other. Their fourth business is to surrender unto Kṛṣṇa, the fifth is to create a jovial atmosphere, the sixth to give Them assurance to enjoy Their pastimes, the seventh to dress and decorate both hero and heroine, the eighth to show expertise in expressing Their desires, the ninth to conceal the faults of the heroine, the tenth to cheat their respective husbands and relatives, the eleventh to educate, the twelfth to enable both the hero and heroine to meet at the proper time, the thirteenth to fan the hero and heroine, the fourteenth to sometimes reproach the hero and heroine, the fifteenth to set conversations in motion, and the sixteenth to protect the heroine by various means.'" (Śrī Caitanya-caritāmṛta, Madhya-līlā 8.204-205, purport)

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 transcendental love. Other *sakhīs* are in the middle; they are neutral to Rādhikā and are thus called *taṭasthā*.

Sakhīs who are friendly to Śrīmatī Rādhikā are called *suhṛdā*. They are neither *svapakṣa* (on Śrī Rādhā's side), *vipakṣa* (opposed) nor *taṭasthā* (neutral). They are friendly with Rādhikā and neutral towards Candrāvalī and other *vipakṣa-sakhīs*.

Conversely, the *sakhīs* who are neutral to Śrīmatī Rādhikā are friendly to Candrāvalī.

Among the *svapakṣa-sakhīs* of Rādhikā there are five divisions: *sakhī*, *nitya-sakhī*, *prāṇa-sakhī*, *priya-sakhī* and *priya-narmā-sakhī*. The first division (the

sakhīs) although always serving both Rādhā and Kṛṣṇa, have some inclination towards Kṛṣṇa. Although this inclination is present, they are not *taṭasthā*, *suhṛdā* nor *vipakṣa*. They are *svapakṣa*, Śrīmatī Rādhikā's intimate *sakhīs*.

Those *svapakṣa gopīs* who are inclined towards Śrīmatī Rādhikā, like Lalitā, Viśākhā and Citrā, are very near and dear to Her. They are called *priya-sakhīs* and *priya-narmā-sakhīs* (also called *parama-preṣṭha-sakhīs*).

The *nitya-sakhīs* and *prāṇa-sakhīs* are the *mañjarīs*. The sole inclination of these *sakhīs* is towards Rādhikā. Their conception is that without Rādhikā they cannot live; Rādhikā is their life and soul. Among them the *prāṇa-sakhīs*, like Rūpa-mañjarī and Rati-mañjarī, are

prominent. The *mañjarīs* always serve Śrīmatī Rādhikā. If Śrī Kṛṣṇa is defeated by Śrīmatī Rādhikā at various sports and games, they are very glad and begin clapping. However, if Śrī Kṛṣṇa defeats Śrīmatī Rādhikā, they feel defeated and make a sad face. Lalitā may laugh and enjoy, but they will be sad.

These *nitya-* and *prāṇa-sakhīs* are always with Rādhikā. Lalitā, Viśākhā and other similar *sakhīs* will not enter the *kuñja* where Rādhā and Kṛṣṇa are performing certain confidential pastimes, but the *mañjarīs* have the freedom to enter at any time. They have a free pass to serve there. *Sakhīs* such as Lalitā and Viśākhā will hesitate, but those like Rūpa-mañjarī will not; they can render any service at any time.



The mañjarīs can render any service at any time.

When Kṛṣṇa meets with Śrīmatī Rādhikā, the *mañjarīs* taste whatever Rādhikā tastes, even if they are far away. Thus, they have no need at all to meet Śrī Kṛṣṇa separately. These *mañjarīs* are the beauty of Śrīmatī Rādhikā's love.

Power of Saṅkīrtana

Śrī Caitanya Mahāprabhu came especially to give the mood of the *mañjarīs*, and living beings can never expect more than this. They cannot be like Lalitā, Viśākhā and others like them. But do not think this is a small thing.

This is called *unnatojjvala-rasa tat-tad-bhāvecchātmikā*. This means that such *gopīs* do not want to directly meet or serve Śrī Kṛṣṇa; rather, they become

happy seeing the bliss of Rādhā and Kṛṣṇa.

Through *harināma-saṅkīrtana*, Śrī Caitanya Mahāprabhu personally tasted the *unnatojjvala-rasa* of Śrīmatī Rādhikā and He distributed the mood of service to Śrīmatī Rādhika. One who possesses the mood of a *mañjarī* can taste the beauty and sweetness of Śrī Kṛṣṇa's flute song and every one of His other features. If a person does not have this kind of *prema*, he cannot do so.

Before Śrī Caitanya Mahāprabhu came to this world, *sakhya-rasa* (the mood of friendship), *dāsya-rasa* (the servitor mood) and *vātsalya-rasa* (the parental mood) had been somewhat given by Madhvācārya, Rāmānuja and other *ācāryas*. However, the *śriyam* (beauty) referred to in

unnatojjvala-rasām sva-bhakti-śriyam had not been given for a long time – not since the previous day of Brahmā, when Caitanya Mahāprabhu had previously come. This is the highest benediction.

If anyone has some spiritual greed or even a little taste for this, by reading Śrī Caitanya-caritāmṛta and by hearing these subjects from the pure devotee, he will surrender everything at the lotus feet of his pure dīkṣā-guru and śikṣā-guru and try to collect this nectar.

*kṛṣṇa-bhakti-rasa-bhāvitā matiḥ
kṛīyatām yadi kuto 'pi labhyate
tatra laulyam api mūlyam ekalaṁ
janma-kotī-sukṛtair na labhyate* 17

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. (Śrī Caitanya-caritāmṛta, Madhya-līlā 8.70) 

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“In another verse, Rūpa Gosvāmī says, kṛṣṇa-bhakti-rasa-bhāvitā matiḥ kṛīyatām yadi kuto 'pi labhyate. I have translated the words Kṛṣṇa consciousness from kṛṣṇa-bhakti-rasa-bhāvita. So here Rūpa Gosvāmī advises, 'If Kṛṣṇa consciousness is available, please purchase it immediately. Don't delay.' It is a very nice thing.” (Journey of Self-Discovery, Chapter 2)

“Kṛṣṇa-bhakti-rasa-bhāvitā matiḥ. Matiḥ means intelligence or status of mind, that 'I'll serve Kṛṣṇa.'” (General lecture. Seattle, Washington, October 4, 1968)

Through harināma-saṅkīrtana, Śrī Caitanya Mahāprabhu personally tasted the unnatojjvala-rasa of Śrīmatī Rādhikā, and He distributed the mood of service to Śrīmatī Rādhikā.





“The Kṛṣṇa consciousness movement is conducted under the supervision of Śrīla Rūpa Gosvāmī. The Gauḍīya Vaiṣṇavas, or Bengali Vaiṣṇavas, are mostly followers of Śrī Caitanya Mahāprabhu, of whom the Six Gosvāmīs of Vṛndāvana are direct disciples. Therefore, Śrīla Nārottama dāsa Ṭhākura has sung:



*rūpa-raghunātha-pade haibe ākuti
kaḥe hāma bujhaba se yugala-pirīti*

“When I am eager to understand the literature given by the Gosvāmīs, then I shall be able to understand the transcendental loving affairs of Rādhā and Kṛṣṇa.” Śrī Caitanya Mahāprabhu appeared in order to bestow upon human society the benediction of the science of Kṛṣṇa. The most exalted of all the activities of Lord Kṛṣṇa are His pastimes of conjugal love with the gopīs. Śrī Caitanya Mahāprabhu appeared in the mood of Śrīmatī Rādhārāṇī, the best of the gopīs. Therefore, to understand the mission of Lord Śrī Caitanya Mahāprabhu and follow in His footsteps, one must very seriously follow in the footsteps of the Six Gosvāmīs – Śrī Rūpa, Sanātana, Bhaṭṭa Raghunātha, Śrī Jīva, Gopāla Bhaṭṭa and Dāsa Raghunātha.”

—The Nectar of Instruction, Preface



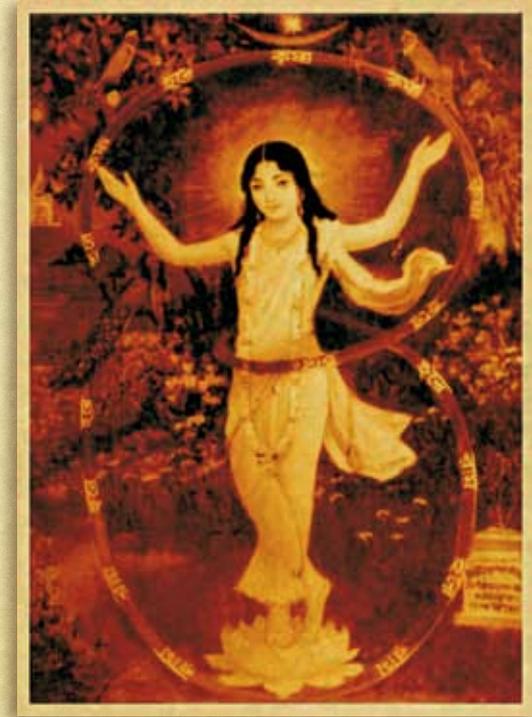
Caitanya Mahāprabhu is Lord Kṛṣṇa Himself. He can therefore distribute *vraja-prema* (the love and affection that lives in the hearts of the residents of Vraja) and especially transcendental *parakīya-rasa* (paramour love). As previously mentioned, the love He distributed is called *unnatojjvala-rasa*. *Unnata* means highest, *ujjvala* means brilliantly shining, and *rasa* means the mellow taste of a specific relationship with Kṛṣṇa. Thus, Mahāprabhu distributed service in the most sublime and radiant mellow of conjugal love.

The brilliance of *unnatojjvala-rasa* is unparalleled, and all of our *ācāryas* in the

Gauḍīya *samprādaya* (the disciplic succession that follows the teachings of Śrī Caitanya Mahāprabhu) have come to this world to teach it. They did not come to taste the three things that Śrī Caitanya Mahāprabhu came to taste, ¹⁸ but to distribute this same *rasa* He came to distribute.

The distribution of *unnatojjvala-rasa* is one of the main reasons for His advent, but not the foremost reason. The first internal reason was to taste Śrī Rādhā's mood, and to distribute the mood of Śrī Rādhā's maidservant was the second. He wanted to distribute to the living beings that *prema* which is rare even for even Lord Brahmā, Lord Śaṅkara and Śrī Nārada Muni.

This mission could only be executed by the power of Lord Kṛṣṇa in the form of Caitanya Mahāprabhu, and all our *ācāryas*



Śrī Gaurahari



“Desiring to understand the glory of Rādhārāṇī’s love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realizes the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appeared from the womb of Śrīmatī Śacīdevī, as the moon appeared from the ocean.” (Śrī Caitanya-caritāmṛta, Ādi-līlā 1.6)

“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 Prabhū. These were secondary reasons.” (Śrī Caitanya-caritāmṛta, Ādi-līlā 4, Introduction)



have come to spread this mission. They have not come only to preach the chanting of the holy name, for this can also be done by the associates of Mahā-Viṣṇu. Try to understand this point. The expansions or manifestations of Mahā-Viṣṇu, such as Advaita Ācārya, can preach and distribute the holy name, but they cannot preach *vraja-prema* through *nāma-saṅkīrtana* without the association of Caitanya Mahāprabhu. There is a vast difference between the *nāma-saṅkīrtana* of this Kali-yuga and that of other Kali-yugas. This is a speciality of Śrī Caitanya Mahāprabhu, His followers and His associates.

Incarnations of Mahā-Viṣṇu and His associates, such as the four Kumāras, Viṣvaksena and others, can perform and establish *nāma-saṅkīrtana* and *yuga-dharma*.

But that *nāma-saṅkīrtana* will not give *vraja-prema*. The *nāma-saṅkīrtana* of Śrī Caitanya Mahāprabhu and His associates has a special power to give this, and therefore the expansions of Mahā-Viṣṇu descend with Mahāprabhu as His associates.

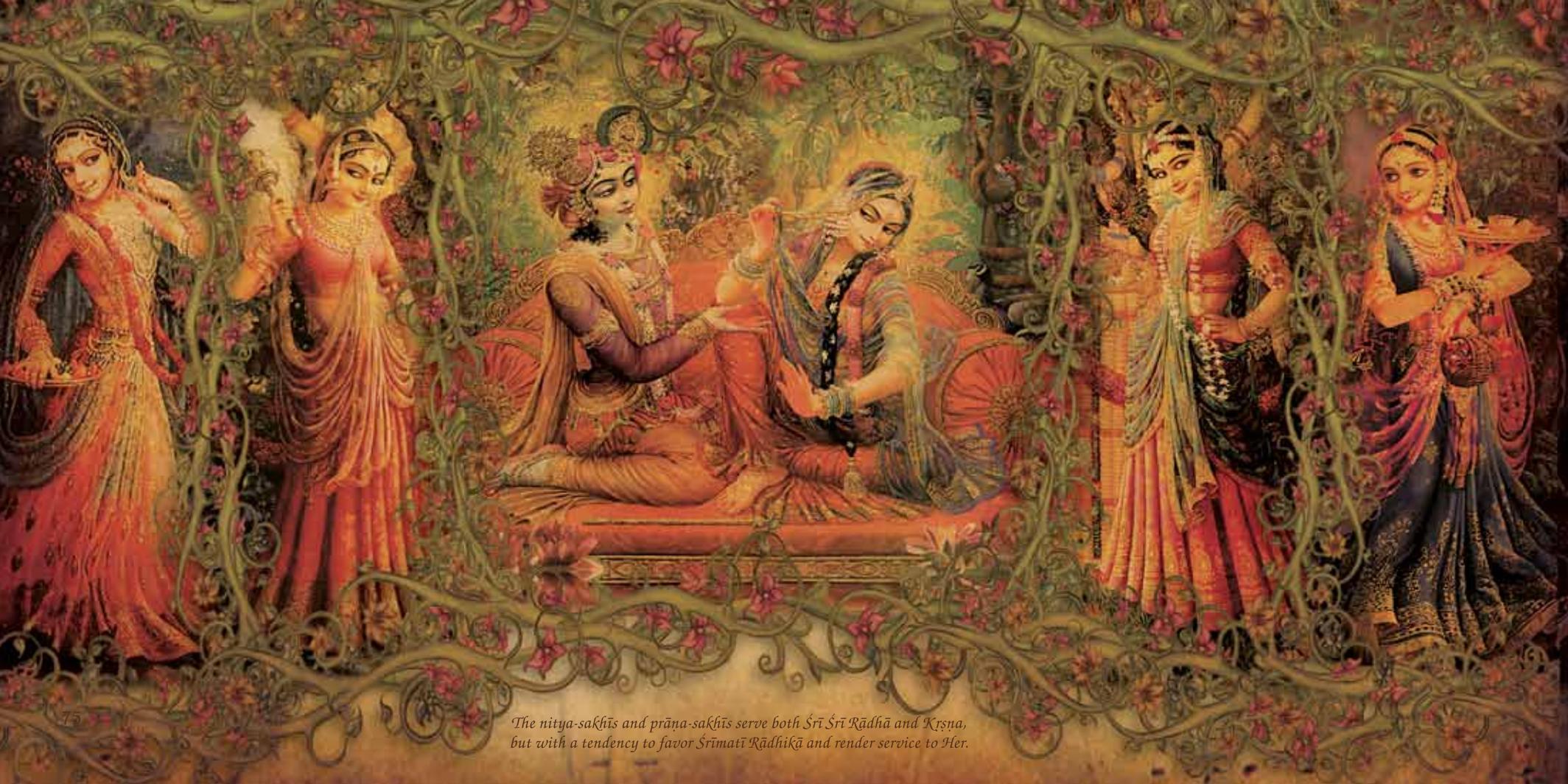
Tasting and Distributing

Unnatojjvala-rasa is of two kinds. The first is called *sambhogātmikā*, which means direct enjoyment with Śrī Kṛṣṇa in an amorous relationship. This is the love Mahāprabhu tasted; it cannot be given. *Sambhogātmikā* is the mood of Śrīmatī Rādhikā, Lalitā, Viśākhā, the other principal *gopīs* and all *gopīs* like them. *Tat-tad-bhāvecchātmikā*, enjoyment with Lord Kṛṣṇa that is experienced vicariously by

assisting Śrī Rādhā, is the other kind. This is the love He distributed.

Śrīmatī Rādhikā has five kinds of *sakhīs*: *sakhī*, *nitya-sakhī*, *prāṇa-sakhī*, *priya-sakhī* and *priya-narmā-sakhī*. The first group is known simply as *sakhīs*. *Gopīs* in this group love and serve Śrīmatī Rādhikā and Śrī Kṛṣṇa, but they are slightly more inclined to please Kṛṣṇa. Dhaniṣṭhā is an example of a *sakhī*.

The *nitya-sakhīs* and *prāṇa-sakhīs* are *mañjarīs*. Only these two categories of *sakhīs* are *tat-tad-bhāvecchātmikā*. They serve both Śrī Śrī Rādhā and Kṛṣṇa, but with a tendency to favor Śrīmatī Rādhikā and render service to Her. They remain with Her, do everything to please Her and obey only Her. If Śrī Kṛṣṇa calls them, they will not obey. The *prāṇa-sakhīs* are the



The nitya-sakhīs and prāṇa-sakhīs serve both Śrī Śrī Rādhīā and Kṛṣṇa, but with a tendency to favor Srimatī Rādhikā and render service to Her.



natural leaders of the *nitya-sakhīs*, because they are more intimately connected with Śrīmatī Rādhikā. Śrī Rūpa-maṅjarī and Śrī Rati-maṅjarī are examples of *prāṇa-sakhīs*.

Among the *gopīs*, the *priya-sakhīs* and the *priya-narmā-sakhīs* are most dear to Śrī Śrī Rādhā-Kṛṣṇa. Both types serve Yugāla-kiśora, the divine youthful couple, but with a slight tendency to favor Śrīmatī Rādhikā. They do not lean solely towards Rādhikā as the *maṅjarīs* do. Lalitā and Viśākhā are examples of *priya-narmā-sakhīs*. These *sakhīs* have so much power that they can sometimes chastise Rādhikā and at other times Kṛṣṇa.

The difference between the *nitya*- and *prāṇa-sakhīs* (*maṅjarīs*) and the *priya*- and *priya-narmā-sakhīs* is that the *maṅjarīs* do everything for Śrīmatī Rādhikā and

do nothing for their personal relationship with Lord Kṛṣṇa. They have no desire to taste any personal pleasure.

This is the type of *unnatojjvala-rasa* that Śrī Caitanya Mahāprabhu came to distribute. This is a very elevated topic, and I am speaking about it for only a few rare persons.

Goal and Practice

Why am I speaking about this subject and this verse? The reason is that in order to perform *sādhana*, we must first be clear about our objective. For example, if you want money, you may have to serve the government, get a job or do business. If you don't do business, you might beg or steal; if you are not expert in stealing, you

might join a gang and forcefully attack with weapons.

An example of attacking by force in order to achieve one's desired object is found in the pastimes of Śrī Kṛṣṇa Himself. He forcefully attacked Bhīṣmaka's kingdom, where hundreds of thousands of kings and their soldiers waited to protect Princess Rukmiṇī from Him. Like a lion entering a group of jackals, He took Rukmiṇī on His chariot and swiftly rode to Dvārakā, where He married her.

If someone has a goal, he will achieve it by hook or by crook. We can take the example of a dog who stands outside a sweet shop. He drools with greed as he watches people eating sweets like *rasagullā* and *rasamalai*. He knows his goal and is single-pointed in his efforts to achieve that.

He will not enter the shop, which the owner guards with a stick, but he will run to lick the leaf cups that have been thrown away. While he is licking the cups, he will try to guard them from any other dog.

Similarly, our objective in spiritual life should first be fixed, and then we can decide how to achieve it. The practice is called *sādhana*, and the goal is called *sādhya*. Without the *sādhya*, one cannot determine the *sādhana*. It is for this reason that Śrīla Kṛṣṇadāsa Kavirāja presents the *sādhya* in the first verse after the *maṅgalācaraṇa* (auspicious invocation) of Śrī Caitanya-caritāmṛta:

*anarpita-carīm cirāt
karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala
rasām sva-bhakti-śriyam*

*hariḥ purata-sundara-dyuti
kadamba-sandīpitaḥ
sadā hṛdaya-kandare
sphuratu vaḥ śacī-nandanah*

May that Lord who is known as the son of Śrīmatī Śacīdevī 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. (Śrī Caitanya-caritāmṛta, Ādi-līlā 1.4)

If your objective is to attain what Caitanya Mahāprabhu came to give – *vraja-prema* and *unnatojjvala-bhāva* – then come with me to the school of Śrīla Rūpa Gosvāmī.  Read all the Gosvāmī's

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“Living entities who are eager to return home to the transcendental kingdom of God, Goloka Vṛndāvana, by means of attaining their spiritual bodies (siddha-deha) should live at Rādhā-Kuṇḍa, take shelter of the confidential serving maids of Śrī Rādhā, and under their direction engage constantly in Her service. One should bathe there regularly and give up all material conceptions, taking shelter of Śrī Rādhā and Her assistant gopīs. If one is thus constantly engaged during his lifetime, after giving up the body he will return back to Godhead to serve Śrī Rādhā in the same way as he contemplated during his life on the banks of Rādhā-Kuṇḍa.” (Śrīla Rūpa Gosvāmī’s Nectar of Instruction, verse 11, purport)



literature and learn how to develop transcendental greed for this. There are no rules and regulations regarding the attainment of this spiritual greed. It can come by associating with and hearing from a bona fide Vaiṣṇava; it will not come by śāstric (scriptural) arguments alone.

A very ugly, deformed, poor person may see a beautiful princess. He may have some intense desire to make her his wife, although this would be impossible. For that greed or yearning, no wealth or other qualification is required. It cannot be regulated.

Spiritual greed is acquired by hearing about the beauty of Śrī Kṛṣṇa and the affection of the *gopīs* for Him, as described by Śrīla Rūpa Gosvāmī. *Śrīmad-Bhāgavatam* reveals how Śrī Kṛṣṇa is controlled by the *gopīs*.

Śrīla Rūpa Gosvāmī describes how Kṛṣṇa places His head at the lotus feet of Rādhikā and begs Her: “Please give Me Your mercy.” By hearing from a pure devotee about the topics contained in *Śrī Caitanya-caritāmṛta* and the books of Śrīla Rūpa Gosvāmī, spiritual greed may come – whether one is qualified for it or not.

When that spiritual greed comes, one becomes qualified to choose his means of achieving the goal, and that means is called *sādhana*. He immediately achieves *ruci* (the stage of relish) and gallops towards his goal.

The Way of Love

Those who practice *sādhana-bhajana* of Lord Kṛṣṇa out of fear of going to hell are performing what is called *vaidhī-bhakti*.²⁰ *Rāgānuga-bhakti* is spontaneous

loving devotional service.²¹ *Rāgānuga-bhakti-pravṛtti* is the stage of practicing *sādhana-bhajana* when the spiritual greed to enter *rāgānuga-bhakti* has arisen in the heart. Devotees in *rāgānuga-pravṛtti* have not reached the stage of *bhāva* (the first sprout of pure love of God) but they are developing some transcendental greed and will eventually become qualified to practice *rāgānuga-bhakti*. The word *pravṛtti* means “about to enter.” Such devotees are not practicing *rāgānuga* yet, but they are approaching it.

The practice of *rāgānuga-bhakti* enables one to become one of Śrī Kṛṣṇa’s *rāgātmikā* associates – His friends and relatives in Goloka-Vṛndāvana. Those who have *rāga* (deep attachment for the object of one’s affection) are *rāgātmikā*, associates of the Lord in His abode. Those

“The bhakti process, as performed under the regulative principles of vaidhī-bhakti, or devotional service following the prescribed rules and regulations, is defined by the revealed scriptures and confirmed by great ācāryas. This practice can help the neophyte devotee to rise to the stage of rāga-bhakti, in which the Lord responds from within as the caitya-guru, or the spiritual master as Superconsciousness.” (Śrīmad-Bhāgavatam, 3.5.4, purport)

“Those who have not attained the platform of spontaneous attachment in devotional service render devotional service under the guidance of a bona fide spiritual master according to the regulative principles mentioned in the revealed scriptures. According to the revealed scriptures, this kind of devotional service is called vaidhī bhakti.” (Śrī Caitanya-caritāmṛta, Madhya-līlā 22.109)

“One has to serve Kṛṣṇa according to these regulative principles, but if one develops spontaneous love for Kṛṣṇa as exhibited in the activities of those who live in Vrajabhūmi, one attains the platform of rāgānuga-bhakti. One who has developed this spontaneous love is eligible for elevation to the platform enjoyed by the inhabitants of Vrajabhūmi. In Vrajabhūmi, there are no regulative principles set forth for Kṛṣṇa’s service. Rather, everything is carried out in spontaneous, natural love for Kṛṣṇa.” (Śrī Caitanya-caritāmṛta, Madya-līlā 8.221, purport)

“Devotional service in spontaneous love is vividly expressed and manifested by the inhabitants of Vṛndāvana. Devotional service that accords with their devotional service is called rāgānuga-bhakti, or devotional service following in the wake of spontaneous loving service.” (Śrī Caitanya-caritāmṛta, Madhya-līlā 22.154)



who are just reaching the stage of *bhāva* are *rāgānuga*.

Śrī Caitanya Mahāprabhu especially came to give this transcendental greed. For those who already have this greed, He came to give *bhāva*; for those who have *bhāva*, He came to give *unnatojjvala prema* – not in the category of *sambhogātmikā*, Rādhā’s mood, but in the category of *tat-tad-bhāvecchātmikā*, the *mañjaris*’ mood. Try to understand this topic. After ten or twenty years, or in a future life, by being in the association of elevated Vaiṣṇavas, you will realize something of this.

Those who have spiritual greed for *rāgānuga-bhakti* will think like this: “I want the mood of *rāgānuga*. I am not a *rāgānuga-vaiṣṇava*, but I pray that in some future life, even in thousands of

lives from now, I may receive the mercy of a *rāgānuga-vaiṣṇava*. I pray that some day this will come; I want nothing other than this. I don’t mind dying. I’d rather die than drink water from any *ghāṭa* (bathing place) other than Keśi-*ghāṭa* or Mānasi-*gaṅgā-ghāṭa*. I will only go to a *ghāṭa* where the *gopīs* – the *tat-tad-bhāvecchātmikā-gopīs* – are serving Śrī Śrī Rādhā and Kṛṣṇa.”

The verse beginning “*anarpita-carīm cirāt*” is from the *maṅgalācaraṇa* of Śrīla Rūpa Gosvāmī’s book, *Vidagdha-Mādhava*. Śrī Caitanya Mahāprabhu inspired Rūpa Gosvāmī in Prayāga: “You should fulfill My wishes. You should explain why I have come. Explain what I have come to give and what I have come to practice Myself – the *unnatojjvala-parakīya-bhāva* of the *gopīs*.”

You should know that this mood is unparalleled even in Goloka Vṛndāvana, what to speak of this world. This *prema* is the *nitya-dharma* (eternal nature) of all living entities – not just those in human bodies. 🍃

Below: When Lord Kṛṣṇa began to play His flute, the gopīs all over Vṛndāvana became enchanted.





pālya-dāsī kṛi lalitā sundarī
āmare loiyā kabe
śrī rādhikā-pade kāle milāibe
ajñā-sevā samarpibe (1)

When will beautiful Śrīmatī Lalitā-devī foster me as her own novice maidservant? Hopefully, she will train and eventually offer me unto the lotus feet of Śrīmatī Rādhārāni, placing me entirely at Her disposal for rendering various services according to Her own merciful orders.

śrī rūpa manjarī saṅge jābo kabe
rasa-sevā-śikṣā-tare
tad-anugā ho'ye, rādhā-kuṇḍa taṭe
rohibo harṣitāntare (2)

When will Śrī Rūpa-manjarī take me to the banks of Śrī Rādhā-kuṇḍa, to give me lessons in the performance of service to the transcendental mellows? She will take me there and make me practice by following her instructions and movements. Thus I will pass my time feeling the greatest delight within my heart.



*śrī viśākhā-pade, saṅgīta śikṣiḥo,
kṛṣṇa-līlā rasamoy
śrī rati mañjarī, śrī rasa mañjarī,
hoibe sabe sadoy (3)*

At the lotus feet of Śrī Viśākhā I will learn to play music and sing songs which are full of the transcendental mellows of Kṛṣṇa's pastimes. All the other sakṣīs in our group, including Śrī Rati Mañjarī and Śrī Rasa Mañjarī, will also welcome me into their fold with the most kind and affectionate dealings.

*parama ānande, saḡale miliyā
rādhikā caraṇe rabo
ei parākāṣṭa, siddhi ḡabe habe,
pābo rādhā-padāsaba (4)*

All of us will thus stay together, feeling the greatest supreme bliss, and we will perpetually remain at the lotus feet of Śrī Rādhikā. When, oh when will I achieve this highest excellence of spiritual perfection, whereby I will attain the intoxicating honey flowing from the lotus feet of Śrīmatī Rādhārāṇī?

Śrīla Bhaktīvinoda Thākura's Gīta-māla, Song 4



here is a difference between *rūpānuga* and *rāgānuga*.

Those who are eternally liberated associates serving Rādhā and Kṛṣṇa in Vṛndāvana are called *rāgātmikā*. They are described by Śrīla Rūpa Gosvāmī in *Bhakti-rasāmṛta-sindhu* and *Śrī Ujjvala-nīlamanī*.²² In this world, those who want to serve like *rāgātmikās* are called *rāgānuga*, because they are following the path of *rāga*, or loving attachment. *Rāgānuga* devotees have transcendental greed for *vraja-bhakti* and are truly following the process to attain it.

Rūpānuga-bhaktas are only those who follow the same manner and mood

in which Śrī Rūpa-maṅjarī serves Rādhā and Kṛṣṇa. Although Śrī Rūpa-maṅjarī serves both Rādhā and Kṛṣṇa, she is more inclined towards Śrīmatī Rādhikā – happy in the happiness of Śrīmatī Rādhikā and suffering like Her when She suffers. Internally, in their constitutional forms, the *rūpānuga-bhaktas* serve in the same mood as Śrī Rūpa-maṅjarī, and externally they practice the same devotional activities as Rūpa Gosvāmī.²³

Not all *rāgānuga* devotees are *rūpānuga*. Śrī Jayadeva Gosvāmī is *rāgānuga* but not *rūpānuga*. Śrī Bilvamaṅgala Ṭhākura is also truly *rāgānuga*, but not *rūpānuga*. Śrī Svarūpa Dāmodara and Śrī Rāya Rāmānanda are not *rūpānuga*. Although they are intimate

associates of Śrīla Rūpa Gosvāmī, they are not his followers. In Śrī Kṛṣṇa's pastimes they are Lalitā devī and Viśākhā devī respectively. They are in a different category of Rādhā-Kṛṣṇa's eternal associates. They are in a higher rank than the *maṅjarīs*, so they are not *rūpānuga*.

Lalitā, Viśākhā and Mother Yaśodā are neither *rāgānuga* nor *rūpānuga*. They are not *anugā* at all. *Anugā* means follower. In this connection, *anugā* refers to one who practices *bhakti* by following in the footsteps of Kṛṣṇa's eternal associates. Lalitā, Viśākhā and Mother Yaśodā are already eternal associates, and therefore they are *rāgātmikā*.

Those who want to serve like *rāgātmikās* are called *sādhakas*



22

There is also a book called *Ujvala-nīlamaṇi*, a transcendental account of loving affairs that includes metaphor, analogy and higher bhakti sentiments. Devotional service in conjugal love is described briefly in the *Bhakti-rasāmṛta-sindhu*, but it is very elaborately discussed in *Ujvala-nīlamaṇi*. This book describes different types of lovers, their assistants, and those who are very dear to Kṛṣṇa. There is also a description of Śrīmatī Rādhārāṇī and other female lovers, as well as various group leaders. Messengers and the constant associates, as well as others who are very dear to Kṛṣṇa, are all described. The book also relates how love of Kṛṣṇa is awakened and describes the ecstatic situation, the devotional situation, permanent ecstasy, disturbed ecstasy, steady ecstasy, different positions of different dresses, feelings of separation, prior attraction, anger in attraction, varieties of loving affairs, separation from the beloved, meeting with the beloved, and both direct and indirect enjoyment between the lover and the beloved. All this has been very elaborately described." (Śrī Caitanya-caritāmṛta, Madhya-līlā 1.41, purport)

23

"Devotees who have been fortunate enough to rise to the spontaneous service of Godhead, rāgānuga-bhakti, and who have developed an attraction for mādhyama-prema, may follow in the footsteps of the confidential associates of Śrīmatī Rādhārāṇī and their assistants called the mañjarīs." (In *Search of the Ultimate Goal of Life*, Chapter 32)

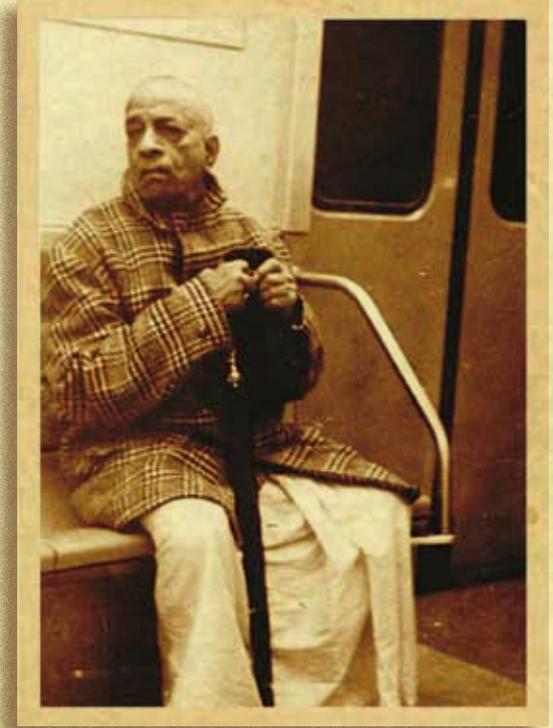
(practitioners) of *rāgānuga*. If one follows this path, inwardly meditating, “How can I serve Lord Kṛṣṇa like Mother Yaśodā or Nanda Bābā?” he is *rāgānuga*, not *rūpānuga*. Those who follow Śrīla Rūpa Gosvāmī’s *Bhakti-rasāmṛta-sindhu* under the guidance of the *sakhās*, like Subala, Śrīdāmā and all others like them, desiring to serve Lord Kṛṣṇa like them, will also not be called *rūpānuga*. They will be called *rāgānuga*.

Parama-pūjyāpada Śrīla Bhaktivedānta Swāmī Mahārāja has come especially to give this *rūpānuga-bhakti*, and what to speak of *vaidhī-bhakti*. He did not come only to give *rāgānuga-bhakti*. At that time, however, he could not give this to his general disciples because most of them were not at the stage to understand.

Even now, although I am endeavoring with great effort to make you understand this subject matter, only a few are trying to understand.

When Śrīla Swāmī Mahārāja went to America approximately twenty-five years ago, he could not openly preach this topic because there was practically no one qualified to understand it. The basic foundations of spiritual life needed to be established, and therefore he was mostly engaged in ‘cutting the jungles’ of philosophical misconceptions. But he wanted to give this.

It cannot be true that he has only come to preach *vaidhī-bhakti*, because the entire disciplic succession of our Gauḍīya mission is *rūpānuga*. Śrīla Nimbāditya Ācārya’s *sampradāya* is also *rāgānuga*, but of



1966, on the subway in New York City

Dvārakā. It is mixed with a conception of the Lord's opulence, following the moods of Satyabhāmā and Rukmiṇī, and therefore it is not pure *rāgānuga*. Nimbāditya Ācārya's followers are not like those of Śrīla Rūpa Gosvāmī. Only the *ācāryas* coming in the line of Śrī Caitanya Mahāprabhu through Śrīla Rūpa Gosvāmī are *rūpānuga*.²⁴

So how is it possible that Śrīla Swāmī Mahārāja could have come only to give *vaidhī-bhakti*? I have known Śrīla Swāmī Mahārāja since 1946, and I never saw him in that way. I know personally that he has not come only to give *vaidhī-bhakti*. He came to preach *rūpānuga-bhakti*.

The Simple Truth

One special quality I saw in him was that he was very simple, and always

smiling. Other preachers from India had gone to Western countries before him. They were very intelligent and knew all philosophical truths, but they were not so simple that they could mingle with everyone, including children. I saw how Śrīla Swāmī Mahārāja used to play with little children, and he was so jolly. He had no false ego. He always used simple words, and his method of giving Kṛṣṇa consciousness was like that of Śrī Caitanya Mahāprabhu.

When Mahāprabhu was traveling to Vṛndāvana He chanted, “Hare Kṛṣṇa, Hare Kṛṣṇa.” Or, He chanted:

kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa
kṛṣṇa kṛṣṇa kṛṣṇa he!
kṛṣṇa keśava kṛṣṇa keśava
kṛṣṇa keśava pāhi mām!

24

“The ecstasy that was felt by Śrīmatī Rādhārāṇī when She met Uddhava in Vraja in Her mournful mood of separation from Śrī Kṛṣṇa is personified in Lord Caitanya. Nobody should imitate Lord Caitanya's transcendental feelings because it is impossible for a living being to reach that stage. However, at a stage of developed consciousness one can simply follow in His footsteps. These are the hints given by experienced and self-realized devotees in the line of Śrīla Rūpa Gosvāmī.” (In Search of the Ultimate Goal of Life, Chapter 32)

rāma rāghava rāma rāghava
rāma rāghava rakṣa mām!

He continually wept, and it appeared as though the Ganges and Yamunā Rivers were flowing from His eyes. He was not thinking about where He was going. He was simply weeping and calling out, “Kṛṣṇa Kṛṣṇa, Kṛṣṇa Kṛṣṇa.” By His influence, all the elephants, tigers, lions and bears of the forest also began to chant “Hare Kṛṣṇa.” What philosophy did they know? They were without philosophy.

Śrīla Swāmī Mahārāja went to the West and began to chant:

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



Recording the Hare Kṛṣṇa mantra and other devotional prayers in Los Angeles

*hare kṛṣṇa hare kṛṣṇa
kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma
rāma rāma hare hare*

At first he did not try to explain many deep philosophical topics. He spoke very simply and told his audiences, “Chant Kṛṣṇa’s name.” He began from there. He loved everyone, whether they were qualified or not, and those who met him became his.

This is one speciality of a qualified Guru: all his disciples will think, “My Gurudeva loves me more than anyone.” Śrīla Swāmī Mahārāja was like this. I think that all his disciples used to consider, “My Gurudeva loves me most.” He would laugh and be jolly with

anyone. His disciples and even children automatically loved him. In big assemblies and meetings he very simply taught the truths of Kṛṣṇa consciousness.

When I went to the Western countries I followed in his footsteps. I did not discuss very complex Vedānta philosophy. I only gave simple *hari-kathā* (narrations of the holy names, forms, qualities and pastimes of the Lord), and by his mercy and the mercy of my Gurudeva, so many were charmed.

Previous to his coming to the West, big scholars of the Gauḍīya Mission went to England and Europe, but practically speaking they were not able to make any disciples. On the other hand, we see that by Śrīla Swāmī Mahārāja’s simplicity, by his very simple philosophical

presentations, by preaching the holy name and by loving all, he was so successful. Of course, the deepest philosophy was in that. Love is the deepest, most supreme philosophy.

Naturally Awoken

Śrīla Swāmī Mahārāja came to give what is already within each soul:

*nitya-siddha kṛṣṇa-prema
‘sādhya’ kabhu naya
śravaṇādi-śuddha-citte
karaye udaya*

Pure love for Kṛṣṇa is eternally established in the hearts of living entities. It is not something to be gained from another source. When the heart is purified by

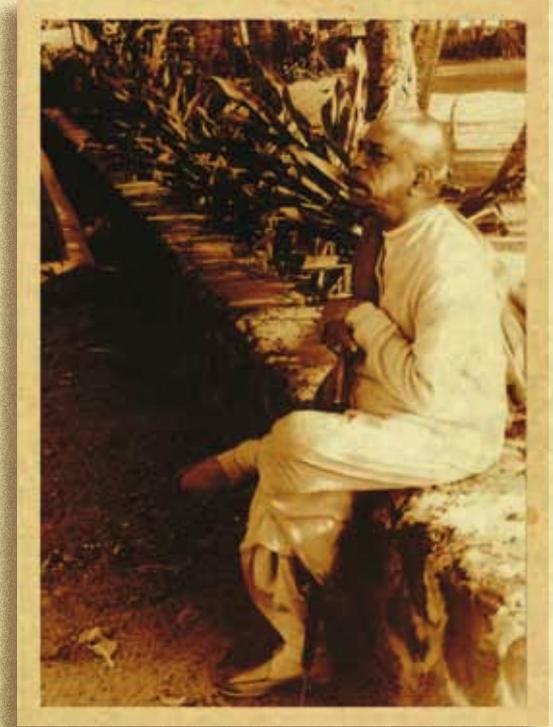
hearing and chanting, the living entity naturally awakens. (Śrī Caitanya-caritāmṛta Madhya-līlā 22.107)

We are all eternal servants of Śrī Kṛṣṇa. The soul is perfect in itself. Its relation with Kṛṣṇa, its particular name, qualities and specialities are already present within it. This perfection is not brought from outside; rather, it is within each soul in a dormant state. Unfortunately *māyā*, the Lord's deluding potency, covers the soul. Śrī Guru removes that *māyā*, and the soul's perfect, true, constitutional form, qualities, services and so on manifest automatically.

It is not that pure *prema* comes from outside and is brought by our efforts or *sādhana*. What already exists in the soul

will come out – no new thing will come. No type of association or *sādhana* can change what is already there. What is in your soul will manifest by hearing and chanting, and remembering Lord Kṛṣṇa. Whatever *rasa* is in the soul will gradually emerge as our *anarthas* (the obstacles of unwanted desires, activities and habits) disappear. If one has *mādhurya-rasa* (conjugal love) in his soul, only that will come, and this cannot be changed by any means. If one is in *dāsyā-rasa*, then *dāsyā-rasa* will manifest. If someone is in *mādhurya-rasa*, he will have only a little taste for *dāsyā-* or *sakhya-rasa*.

It is sometimes misunderstood that Śrīla Swāmī Mahārāja was only in *sakhya-rasa* and therefore could not give *mādhurya-rasa*. This is not a fact. He



March 1969 - Swanzy Beach Park in Oahu, Hawaii

came only to spread the same mission in the world that was brought by Śrīla Rūpa Gosvāmī. The fact that he taught the mission of Śrīla Rūpa Gosvāmī through his translations and purports demonstrates that he understood it and could give it. ²⁵

He did not come only to give *vaidhī-bhakti*. We will have to practice *vaidhī-bhakti* at first, and by this effort *Bhakti-devī* will facilitate and manage our further development. *Bhakti* is not an impersonal quality; she is a person.

Śrī Kṛṣṇa is controlled by *prema-bhakti*. In fact, Śrī Kṛṣṇa, Śrīmatī Rādhikā and all Their associates are controlled by her. *Bhakti* can make Rādhā dance, Kṛṣṇa dance, and the *gopīs* dance. She makes everyone in the spiritual realm dance, and she herself dances. 🌿

25

“Rāmānanda Rāya then began to relate the confidential and transcendental activities of Rādhā and Kṛṣṇa. These activities cannot be understood in the emotional relationship with the Supreme Lord as master and servant, friend and friend or parent and son. This confidential subject matter can be understood only in the association of the damsels of Vraja, for the confidential activities have arisen from the feelings and emotions of those damsels. Without the association of the damsels of Vraja, one cannot nourish or cherish such transcendental understanding. In other words, these confidential pastimes of Rādhā and Kṛṣṇa have expanded through the mercy of the damsels. Without their mercy, they cannot be understood. One has to follow in the footsteps of the damsels of Vraja in order to understand.

When one is actually situated in that understanding, he becomes eligible to enter into the confidential pastimes of Rādhā and Kṛṣṇa. There is no alternative to understand Their confidential pastimes. This is confirmed in Govinda-līlāmṛta (10.17): ‘Although manifest, happy, expanded and unlimited, the emotional exchanges between Rādhā and Kṛṣṇa can only be understood by the damsels of Vraja or by their followers.’ Just as no one can understand the expansion of the spiritual energy of the Supreme Lord without His causeless mercy, no one can understand the transcendental sex life between Rādhā and Kṛṣṇa without following in the footsteps of the damsels of Vraja.” (Teachings of Lord Caitanya, Chapter 31)

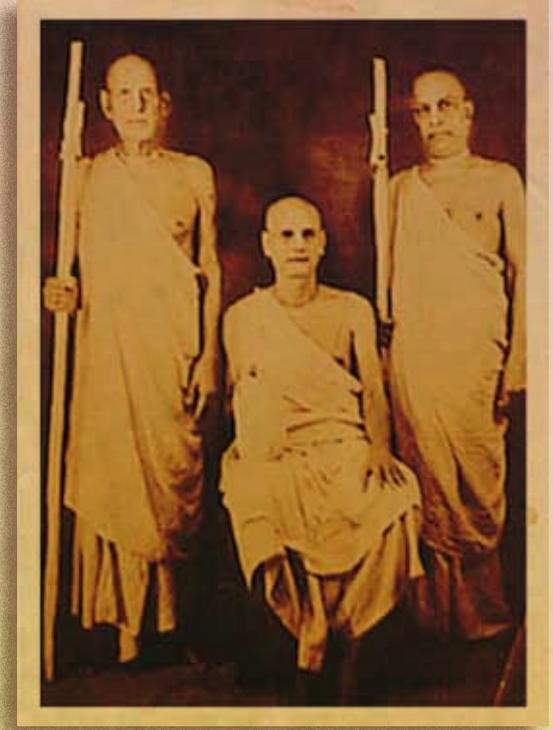
His Sannyāsa Ceremony

[The following excerpt is from a discourse given at Śrī Keśavajī Gauḍīya Maṭha in Mathurā on September 27, 1996, celebrating the anniversary of Śrīla Prabhupāda's taking sannyāsa.]

Sannyāsa is taken in order to attain the service of Śrī Mukunda. It is not an ordinary thing. The *sannyāsa mantra* is the *mantra* of the very sacred *gopī-bhāva*. By uttering this *mantra* we are able to give our entire body, mind, soul and everything we possess to Lord Kṛṣṇa – to serve Him. Śrīla Swāmī Mahārāja dedicated himself to his *sannyāsa-guru*, *nitya-līlā praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja*. They were god-brothers and very bosom friends.

[This is an excerpt from a talk at the Bhaktivedānta Manor in England on May 17, 1996.]

The day was Viśvarūpa-mahotsava [in September, 1959], and many senior Vaiṣṇavas and disciples of Śrīla Prabhupāda Bhaktisiddhānta Sarasvatī Ṭhākura were present at Śrī Keśavajī Gauḍīya Maṭha. At that time my Gurudeva gave Śrīla Swāmī Mahārāja the *sannyāsa-mantra*. Uttering this *mantra* is not merely a formality. It is chanted to attain the service of the *gopīs* – to enter into the mood of the *gopīs*. He was really a *rūpānuga-vaiṣṇava*.



Sannyāsa Ceremony

From left to right: Śrīla Bhaktivedānta Muni Mahārāja, Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja and Śrīla Bhaktivedānta Swāmī Mahārāja

His Rūpānuga Sannyāsa-guru

[This is an excerpt from a discourse on Śrīla Prabhupāda's Nectar of Instruction (his translation and commentary of Śrīla Rūpa Gosvāmī's Śrī Upadeśāmṛta)]

Who is rūpānuga? Those who are actually following the mood of Śrīla Rūpa Gosvāmī. All our ācāryas are rūpānuga; they are not only rāgānuga. This is a very, very important point.

Our Gurudeva, Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja, has composed Sri Rādhā-Vindodāṣṭakam. The first śloka is:

rādhā-cintā-niveśena
yasya kāntir vilopitā
śrī kṛṣṇa-caraṇam vande
rādhāliṅgita-vigraham

I worship the lotus feet of Śrī Kṛṣṇa when, due to being thoroughly immersed in separation from Śrīmatī Rādhikā (who is displaying māna, Her jealous anger), His own dark complexion vanishes and He assumes Her bright, golden luster. (Śrī Rādhā Vinoda-Bihārī Tattvāṣṭakam, verse 1)

You should hear the meaning, otherwise you will miss this rare opportunity.

Sometimes Śrīmatī Rādhikā becomes so absorbed in feelings of separation, weeping so bitterly, that She faints. Srila Rūpa Gosvāmī does not want this, and neither do our Gurudeva nor any of our ācāryas. What will they want? Rādhā-cintā-niveśena yasya kāntir vilopitā. They consider, “Kṛṣṇa should weep in separation from Śrīmatī Rādhikā. Kṛṣṇa should weep. Our Śrīmatī Rādhikā

is so soft, and Her feet are so soft. She should not walk here and there to search for Kṛṣṇa. Kṛṣṇa should search for Her, because He is a cowherd boy and His feet are very hard. He should walk far and wide in search for Her.”

When Śrīmatī Rādhikā disappeared from the rāsa dance, Śrī Kṛṣṇa searched throughout the forests for Her. He could not find Her, so He was continuously searching and weeping. At last He sat down at Imlī-tālā in Vṛndāvana, near Yamunā and Seva-kuṅja. He was bitterly weeping, and absorbed in thinking, “Oh, where can I find Śrīmatī Rādhikā? Where can I find Rādhikā? She has left Me here. Where has She gone?” Drowned in these thoughts, Kṛṣṇa lost His black complexion and at once became golden. He was still

Kṛṣṇa, but He became golden like Śrīmatī Rādhikā, and His mood was changed into Hers. At that time He began to cry bitterly, “Oh Kṛṣṇa, where are You? Oh Kṛṣṇa, where are You?”

Do you understand this? He was not calling “Oh Rādhikā, Oh Rādhikā,” in Kṛṣṇa’s mood. Rather, Rādhikā’s color and mood came in Him and He began to call, “Kṛṣṇa, Kṛṣṇa, where are You?”

In all our Gurudeva’s temples and preaching centers, he established the Deities, Śrī Rādhā Vinoda-bihārī – with this mood: *rādhā-cintā-niveśena yasya kāntir vilopitā*. Kṛṣṇa’s color and mood became covered with Rādhikā’s. That is Caitanya Mahāprabhu.

Rādhāliṅgita-vigraham. I pray to that very form of Kṛṣṇa, who has been



Śrī Śrī Rādhā-Vinoda-bihārī at Śrī Keśavaṅḡ Gaudṭya Maṭha in Mathurā, along with the Deity of Śrī Caitanya Mahāprabhu given by Śrīla Bhaktivedānta Swāmī Mahārāja prior to his taking sannyāsa

embraced by Rādhikā with all Her limbs. Śrī Kṛṣṇa's body has been completely covered by all the limbs and parts of Śrīmatī Rādhikā's body. In this way, *rādhālingita-vigraha* is Śrī Caitanya Mahāprabhu.

This is *rūpānuga*: “Kṛṣṇa should weep; Kṛṣṇa should search for Rādhikā. Why should our sweet, innocent, very simple Śrīmatī Rādhikā go here and there, in mountains, across rivers and through thorny areas? Why should She go? Kṛṣṇa should go everywhere in search of Her.”

All *rūpānuga ācāryas* think like this, and they have come only to bestow their mercy upon us so that we may enter their mood.

Śrīla Bhaktivedanta Swāmī Maharaja spent much time cutting the jungles of

atheism and impersonalism, but he did not come only for this. We can see from his Nectar of Instruction, his broadcasting of Śrīla Rūpa Gosvāmī's teachings, that he is giving all these truths.²⁶ Patiently hear about this, and then you will be able to understand the mood of this special *rūpānuga-vaiṣṇava ācārya*, Śrīla Bhaktivedanta Swāmī Maharaja. 

26



“In the mādhyura-rasa, characterized by conjugal love, one can become like Śrīmatī Rādhārāṇī, or Her lady friends such as Lalitā and Her serving maids (mañjarīs) like Rūpa and Rati. This is the essence of all instruction in the matter of devotional service.”
(Śrīla Rūpa Gosvāmī's Nectar of Instruction, verse 8, purport)



A sepia-toned photograph showing a person from the waist down, wearing white, flowing robes. They are sitting on a light-colored surface, possibly a bed or a mat. In their hands, they are holding a small, dark object, possibly a seed or a small piece of wood. In front of them, there is a large pile of similar small, dark objects, which appear to be scattered or piled up. The background is a plain, light-colored wall.

“Our only desire should be to take birth under the care of a Vaiṣṇava. Fortunately we had the opportunity to be born of a Vaiṣṇava father who took care of us very nicely. He prayed to Śrīmatī Rādhārāṇī that in the future we would become a servant of the eternal consort of Śrī Kṛṣṇa. Thus, somehow or other we are now engaged in that service.”

*- Śrī Caitanya-caritāmṛta,
Antya-līlā 1.24, purport*



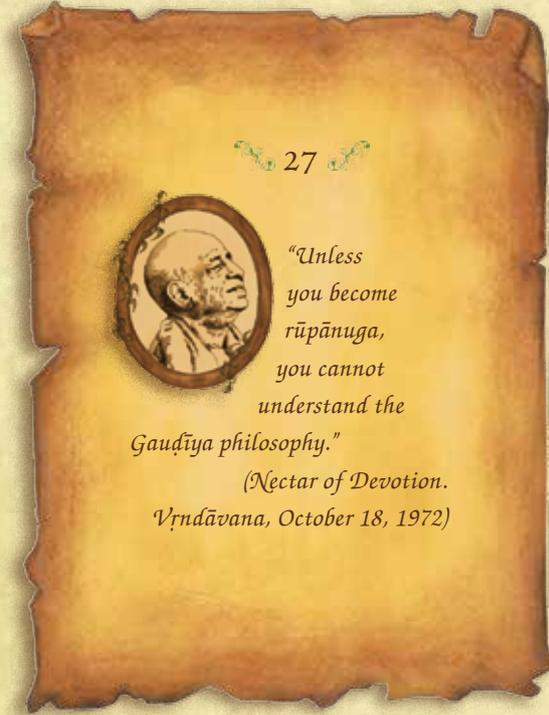
Strong faith in the self-realized Guru, and in the entire *guru-paramparā*, is the backbone of *bhakti*. If you do not have such strong faith, your life is unsuccessful.

That strong faith brings you to *akhaṇḍa-guru-tattva* (the embodiment of the complete principle of guru), Śrī Baladeva Prabhu. You will ultimately see that Gurudeva is the manifestation of Śrī Nityānanda Prabhu or Śrī Baladeva Prabhu. If you pray for something from your Guru, Nityānanda Prabhu and *akhaṇḍa-guru-tattva* Baladeva Prabhu will at once arrange everything. This is

because Gurudeva is not separate from Śrī Nityānanda Prabhu.

You should not think that Śrīla Bhaktivedānta Swāmī Prabhupāda has discovered something new, and that we are ‘Prabhupādānugas’. Some think, “Just as there are *rūpānuga-vaiṣṇavas*, so we are Prabhupādānuga.” This conception is completely ignorant. ²⁷ All our *ācāryas* have told us to follow the *rūpānuga-vaiṣṇavas*.

Śrī Caitanya Mahāprabhu inspired within the heart of Śrīla Rūpa Gosvāmī the essence of all spiritual truths: knowledge of the Vedas, Upaniṣads and all other scriptures. Then, by the Lord’s mercy, Śrīla Rūpa Gosvāmī knew Mahāprabhu’s heart:



*śrī-caitanya-mano-'bhīṣṭam
sthāpitam yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ
dadāti sva-padāntikam*

When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet? (*Śrī Prema-bhakti-candrikā* 1.38)

By the mercy of Śrī Caitanya Mahāprabhu, Śrīla Rūpa Gosvāmī manifested many books, such as *Śrī Bhakti-rasāmṛta-sindhu*, *Śrī Ujjvala-nīlamaṇi* and *Śrī Upadeśāmṛta*. He explained everything about *vraja-bhakti* in *Śrī Bhakti-rasāmṛta-sindhu* and *Śrī Ujjvala-nīlamaṇi*, and he wrote the latter especially to give *gopī-prema*.

He explained in *Bhakti-rasāmṛta-sindhu* that *bhakti* can be experienced in five moods and five kinds of services: *śānta*, *dāsya*, *sakhya*, *vātsalya* and *mādhurya*. Among them, three are prominent: *sakhya*, *vātsalya* and *mādhurya*. The mood of the Vrajavāsīs, the residents of Vraja, is *vraja-bhakti*; the mood of the *gopīs* is *mādhurya-rasa* in *vraja-bhakti*; and the mood of Śrīmatī Rādhikā is the pinnacle of *vraja-bhakti*.

Those who follow the path of *rāgānuga* in any *rasa* other than *mañjarī-bhāva* in *mādhurya-rasa* are not *rūpānuga*. Those following the path of *sakhya*- and *vātsalya-rasa* are *rāgānuga*, but they are not *rūpānuga*. Those who follow in the personal mood of Śrī Rūpa-mañjarī and Śrīla Rūpa Gosvāmī are actually *rūpānuga*.

What is the mood of Rūpa-mañjarī? She is a *dāsī*, maidservant, of Kṛṣṇa and Rādhikā, but with an inclination towards Śrīmatī Rādhikā. Actually, she is a *dāsī* of Śrīmatī Rādhikā, and in this way she serves Kṛṣṇa also. If Śrīmatī Rādhikā is happy, then Kṛṣṇa will automatically be happy. If Kṛṣṇa has been neglecting someone but that person has taken shelter of Śrīmatī Rādhikā, then Kṛṣṇa is bound to accept him.

*yasya prasādād bhagavat-prasādo
yasyāprasādān na gatiḥ kuto 'pi
dhyāyaṁ stuvāms tasya yaśas tri-sandhyam
vande guroḥ śrī-caraṇāravindam*

Only by the mercy of Śrī Gurudeva can one receive the mercy of Kṛṣṇa; without his grace the living entities cannot make any advancement, nor can they be delivered.



Meditating three times a day on the glories of Śrī Gurudeva and reciting *stava-stuti*, I offer prayers unto his lotus feet. (Śrī *Gurvaṣṭakam*, verse 8)

Suppose you have made a mistake and committed an offense at the lotus feet of Śrī Kṛṣṇa, or you have neglected Him, but at the same time you have taken shelter at the lotus feet of your qualified Guru. In that case Kṛṣṇa may forgive you. Śrī Guru will tell Kṛṣṇa, “You must forgive him. You are bound to forgive him, because I have accepted him.”

On the other hand, if Kṛṣṇa is about to accept that person, but Guru is neglecting him and is upset, then Kṛṣṇa will also neglect him.

In the same way, even if Kṛṣṇa has neglected someone, if that person takes shelter of the lotus feet of Śrīmatī Rādhikā, Kṛṣṇa is bound to give him special mercy.

*rādhikā-dāsī yadi haya abhimāna
sigrai milai taba gokula-kāna*

If you develop pride in being Śrīmatī Rādhikā’s exclusive maidservant, then very quickly you will meet Gokula Kāna. (Śrī Rādhā Bhajana Mahimā 5) 🍃



A morning walk in Los Angeles

Śrīla Rūpa Gosvāmī's Samādhi Temple

[just outside Śrīla Prabhupāda's bhajana-kutir in Śrī Rādhā-Dāmodara Mandir]







*pādābjayos tava vinā vara-dāsyam eva
nānyat kaḍāpi samaye kila devī yāce
sākṣiyāya te mama namo 'stu namo 'stu nityam
dāsyāya te mama raso 'stu raso 'stu satyam*

O most beautifully resplendant Goddess! I shall never ask you for anything other than the service of your lotus feet. Again and again I offer my obeisances, from a distance, to the desire of becoming your sakṣī. But what I truly desire is to continuously relish the sweet nectar of your service as a maidservant.

*-Śrīla Raghunātha dāsa Gosvāmī
(Vilāpa-kusumāñjali, verse 16)*



At the time of his divine departure from this world, Parama-pūjyāpada Śrīla Bhaktivedānta Swāmī Mahārāja ordered me, “You should serve me by performing my *samādhi* ceremony.” He knew the meaning and significance of entering *samādhi*, as well as the proper procedures to be performed at that time.

Samādhi is a Sanskrit word consisting of the two syllables, *sama-dhi*. *Sama* means “the same” and *dhi* means “intelligence.” When the pure devotee takes *samādhi*, it means that upon departing from this world he enters the

same level, position and spiritual mood as the personal associates of his worshipful Deity. He is serving in that realm according to his own *svarūpa* (constitutional form), with equal qualities, intelligence and beauty as those associates. Śrīla Swāmī Mahārāja’s worshipful Deity is Śrīmatī Rādhikā, and he serves Her under the guidance of Her personal associates, the *mañjarīs*.

Your Śrīla Prabhupāda has preached about Lord Jagannāthadeva, Śrī Kṛṣṇa-Balarāma and various manifestations of Śrī Śrī Rādhā-Kṛṣṇa. But from his writings, books and personal meetings and visits, I am absolutely sure that his worshipful Deity is Śrīmatī Rādhikā, and he sees Śrī Kṛṣṇa as Her Beloved.

The Complete Conception

At the time of Śrīla Swāmī Mahārāja’s entering *samādhi*, his desire was to assist Śrīmatī Rādhikā in that very place where She renders Her services to Śrī Kṛṣṇa. He was one with the mood of Her maidservants, and he requested my service at that time.

The leader of the *mañjarīs*, Śrī Rūpamañjarī, serves Śrīmatī Rādhikā when Rādhikā wants to meet with Kṛṣṇa. In the dark of night she dresses Rādhikā in black clothes, and ties Her ankle-bells in such a way that they will not make any sound. At the time of dressing Rādhikā, she may decorate Her with a necklace, with the Syamantaka jewel as its centerpiece. At that time she may say, “This jewel is the friend

of Śrī Kṛṣṇa's Kaustubha jewel." In this way, Rādhikā is reminded of Her pastimes with Lord Kṛṣṇa and bestows all Her mercy upon Śrī Rūpa-maṅjarī, who always gives so much *uddīpana* (inspiration) to Her *bhāva*.

If one has the mood to assist in his Guru's service to Śrī Rūpa-maṅjarī or Śrīmatī Rādhikā, he renders the best service. I do not know why Śrīla Swāmī Mahārāja gave me the mercy of giving him *uddīpana* as he entered *samādhi*. I performed this service by decorating him with *tilaka* and by writing certain sacred *mantras* with sandalwood paste on his chest. These decorations indicated his personal services to his worshipful Deity, Śrīmatī Rādhikā.



Installation of his divine murti in the Samādhi Temple at Śrī Kṛṣṇa-Balarāma Mandir, Vṛndāvana

Just before his departure from this world, he requested me to sing *Śrī Rūpa-maṅjarī-pada*:

*śrī rūpa-maṅjarī-pada, sei mora sampada,
sei mora bhajana-pūjana*

The lotus feet of Śrī Rūpa-maṅjarī are my dearest treasure. They are the topmost object of my worship and inner devotional practices. (*Śrī Rūpa-maṅjarī-pada* 1)

*sei mora prāṇa-dhana, sei mora ābharāṇa,
sei mora jīvanera jīvana*

Her lotus feet are my most cherished wealth, more dear than my own life. They are the exquisite ornament of my life, and indeed, the very essence of my existence. (*Śrī Rūpa-maṅjarī-pada* 2)

This is the best *saṅkīrtana* of Śrī Rūpa-maṅjarī, who can lead us to Rādhikā's

service. While I sang this *bhajana*, I saw that Śrīla Swāmī Mahārāja's face was sometimes colored with one transcendental mood and sometimes with another. I requested my *brahmacārī*, Śeṣaśāyī prabhu, to sing with me as I personally performed this *kīrtana* for him – just as I did for my Gurudeva at the time of his entering *samādhi*. There were many similarities between my *dīkṣā-guru*, Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja, and Śrīla Bhaktivedānta Swāmī Mahārāja. I did what Śrīla Swāmī Mahārāja ordered me to do for him, and I feel so fortunate that he gave me this service.

Also just before his departure, he ordered me: “You should advise and help my disciples, all GBC (Governing Body Commission) devotees, and all devotees connected with me.”

I did not think I could help them at that time, for I considered them higher in rank than myself. I thought, “They have so much *guru-niṣṭhā*, faith in the lotus feet of their Gurudeva. They are far more advanced than I am. They know the conclusive truths of the Kṛṣṇa Consciousness philosophy better than I. How can I help them?” But my *sikṣā-guru* gave some inspiration in my heart.

By Śrīla Swāmī Mahārāja's inspiration I came to know that many disciples were misunderstanding his real identity. They were guessing that his constitutional form is that of a cowherd friend of Kṛṣṇa. When I heard this, I experienced so much pain in my heart for them – they did not have accurate knowledge or feelings about him. I realized that it is my duty to give them faith in the complete conception of him, that

he is in *mādhurya-rasa*. ²⁸ *Sakhya-rasa* is included within *mādhurya-rasa*, so *sakhya-bhāva* is also within him.

How Deep is the Mountain

There are two ways to see our Gurudeva, and in this connection an analogy can be given of the Himalayan Mountains. The height of the Himalayas is one thing and its depth is another. We can somewhat see its height, but we cannot see what is hidden deep within the ground. We saw that Śrīla Swāmī Mahārāja collected a large number of disciples throughout the world in practically no time; we saw all varieties of his height. He loved everyone, and everyone felt, “He loves me so much.” We also saw this in our Guru Mahārāja.



28

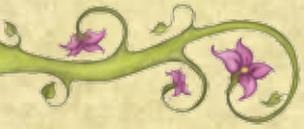
“Without the gopīs, these pastimes between Rādhā and Kṛṣṇa cannot be nourished. Only by their cooperation are such pastimes broadcast. It is their business to taste these mellows. (Śrī Caitanya-caritāmṛta, Madhya-līlā 8.203)

“Unless one practices devotional service himself, he cannot teach it to others. This conclusion is indeed confirmed throughout the Gītā and Bhāgavatam.” (Śrī Caitanya-caritāmṛta, Ādi-līlā 3.21)

However, we cannot know how deep Śrī Guru is. Śrīla Swāmī Mahārāja used to sing *Śrī Gurvaṣṭakam* with a profound mood and tears in his eyes – in *samādhi*. He did not see who was looking at him and who was not, who was taking part and who was not. He was simply absorbed in singing and playing his *karatālas*.

The first four verses of *Śrī Gurvaṣṭakam* contain very high subject matter that we can realize and see. But at present we cannot realize the next two verses:

*śrī-rādhikā-mādhavayor apāra-
mādhurya-līlā-guṇa-rūpa-nāmnām
prati-kṣaṇāsvādāna-lolupasya
vande guroḥ śrī caraṇāravindam*



At every moment Śrī Gurudeva is experiencing intense greed in his heart to taste the unlimited sweetness of the holy names, forms, qualities, and pastimes of Śrī Śrī Rādhā-Mādhava in Vṛndāvana. I offer my prayers unto the lotus feet of Śrī Gurudeva. (Śrī Gurvaṣṭakam, verse 5)

*nikuñja-yūno rati-keli-siddhyai
yā yālibhir yuktir apekṣanīyā
tatrāti-dākṣyād ati-vallabhasya
vande guroḥ śrī caraṇāravindam*

Śrī Gurudeva is always present with the *sakhīs*, planning the arrangements for the perfection of Yugala-kīṣora’s amorous pastimes (*rati-keli*) within the *kuñjas* of Vṛndāvana. Because he is so expert in making these tasteful arrangements for Their pleasure, he is very dear to Śrī Rādhā and Kṛṣṇa. I offer my prayers unto the lotus feet of Śrī Gurudeva. (Śrī Gurvaṣṭakam, verse 6)

Only one who is equal to his self-realized Guru can understand his depth. A *kaniṣṭha-adhikārī* (novice devotee) and a *madhyama-adhikārī* (intermediate devotee) cannot guess how deep his feelings are. They cannot begin to imagine the fathomless moods of *kṛṣṇa-prema* and *rādhā-prema* in their Guru’s heart. Without being an *uttama-adhikārī*, a topmost pure devotee, one cannot understand.

Kaniṣṭha- and *madhyama-adhikārī* devotees can see his height, his *aiśvarya* (opulence), the way in which he collected disciples and very quickly preached all over the world. But it is more valuable to see his depth. He has not collected disciples just so we can experience his height. Ultimately, he brought us to him with the sole aim of giving us his deep

thoughts. Of course this will take time; it could take many births to realize this.

When I look towards him and remember his orders, I become moved, knowing that he is engaged in *nikuñja-yūno rati-keli-siddhyai*. The main reason he came was to give this very same service. ²⁹ He came to obey the orders of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu ³⁰ and Śrī Śrī Rādhā and Kṛṣṇa, but he had to spend a great deal of time laying the groundwork for this.

His Gurudeva was in a similar situation. Śrīla Prabhupāda Bhaktisiddhānta Sarasvatī Ṭhākura has said, “I came to give some valuable conceptions in *rāgānuga-bhāva*, but I could not do so in the way I desired. Most of my life was spent in sweeping and cutting jungles.”

“The Vedānta says that God is ānandamaya, full of bliss and pleasure, and we are part and parcel of God, we are also of the same quality. Ānandamayo 'bhyāsāt. So our whole process is to join the supreme ānandamaya, Kṛṣṇa, in His dance party. That will make us actually happy.” (Bhagavad-gītā 6.1 Los Angeles, February 13, 1969)

“ ‘Unless you take shelter under the shade of the lotus feet of Nityānanda,’ rādhā-kṛṣṇa pāite nāi, ‘it will be very difficult to approach Rādhā-Kṛṣṇa.’ This Kṛṣṇa consciousness movement is for approaching Rādhā-Kṛṣṇa, to be associated with the Supreme Lord in His sublime pleasure dance. That is the aim of Kṛṣṇa consciousness. So Narottama dāsa Ṭhākura’s advice is ‘If you actually want to enter into the dancing party of Rādhā-Kṛṣṇa, then you must take shelter of the lotus feet of Nityānanda.’ ” (Purport to Nīṭai-Pada-Kamala, Los Angeles, December 21, 1968)

This type of preaching is essential. Without preaching *vaidhī-bhakti* the main thing cannot be given, because *vaidhī-bhakti* is a prerequisite for further advancement. Śrīla Sarasvatī Ṭhākura also used to say that when the Māyāvāda philosophy is present, there can be no preaching of *bhakti*. We will therefore have to cut the jungles of atheism, Māyāvāda, *sahajiyāism* and other non-Vedic philosophies. We will have to spend time defeating their arguments.

Now I think that by obeying Śrīla Swāmī Mahārāja’s orders, I have been fortunate to play a small role in this deeper mission. If I can inspire *rāgānuga-bhakti* in the hearts of devotees, I will see that I have fulfilled the orders he gave me. This is the best service I can render to his lotus feet.

When you are situated in *rāgānuga-bhakti*, you will be able to factually see his relationship with Śrī Śrī Rādhā and Kṛṣṇa in *gopī-bhāva*. Then you can deeply think of his services to the Divine Couple in *nikuñja-yūno rati-keli-siddhyai*.

He used to sing daily, “*Jaya rādhā-mādhava jaya kuñja-bihārī gopī-jana-vallabha jaya giri-vara-dhārī.*”

Śrīla Swāmī Mahārāja has so much transcendental greed to serve Kuñja-Bihārī. A cowherd boy does not have these sentiments and exalted conceptions. ³¹ The reference to *gopī-jana-vallabha* in this song is also in our *gopāla-mantra*, and it filled his heart. He desired to give the service of *gopī-jana-vallabha* as performed by the *gopīs*.

He saw that there were only a few in this world who were qualified for this;

31

“Without the help of the gopīs, one cannot enter into these pastimes. Only one who worships the Lord in the ecstasy of the gopīs, following in their footsteps, can engage in the service of Śrī Śrī Rādhā-Kṛṣṇa in the bushes of Vṛndāvana. Only then can one understand the conjugal love between Rādhā and Kṛṣṇa. There is no other procedure for understanding.” (Śrī Caitanya-caritāmṛta, Madhya-līlā 8.204-205)

“The means for returning home, for going back to Godhead, is devotional service, but everyone has a different taste in the Lord’s service. One may be inclined to serve the Lord in servitude (dāsya-rasa), fraternity (sakhyā-rasa) or parental love (vātsalya-rasa), but none of these can enable one to enter into the service of the Lord in conjugal love. To attain such service, one has to follow in the footsteps of the gopīs in the ecstasy of sakṣī-bhāva. Then only can one understand the transcendental mellow of conjugal love.” (Śrī Caitanya-caritāmṛta, Madhya-līlā 8.204-205, purport)

the number could be counted on one's fingers. Thus, in order to gradually bring his audiences to a level of understanding, he preached about Lord Jagannātha-deva and established Deities of Śrī Sītā-Rāma and Śrī Kṛṣṇa-Balarāma.

The *gopīs* also spoke about Rāma-Kṛṣṇa in *Śrīmad-Bhāgavatam*, but they were not referring to Balarāma. Balarāma is sometimes called Rāma, but the *gopīs* were indicating Ramanīyā-Kṛṣṇa, that is, Śrī Kṛṣṇa the enjoyer of Śrī Rādhā. The *gopīs'* Rāma is Kṛṣṇa. Qualified devotees, who have actually received the mercy of their Gurudeva, will understand this.

The best service I can render to his lotus feet is to give even an atom of the feelings of these exalted conceptions to his disciples and followers. 🍃







*(jaya) rādhā-mādhava (jaya) kuñja-bihārī
gopī-jana-vallabha (jaya) giri-vara-dhārī
yaśodā-nandana, braja-jana-rañjana
yamunā-tīra-vanacārī*

*All glories to Śrī Rādhā-Mādhava!
All glories to Kuñja-Bihārī, who is
the gopīs' dearest beloved. He lifted
Govardhana Hill and is the darling
son of Yaśodā Maiyā. He wanders
in the forests along the banks of the
Yamunā, where He enjoys with the
many different gopīs in their own
groves.*

A

- Ācārya** – spiritual preceptor; one who teaches by example.
- Acintya-bhedābheda-tattva** – the entire universe, consisting of conscious living entities and non-sentient matter, is Śrī Kṛṣṇa's *acintya-bhedābheda-tattva*. That is to say, it is His manifestation, which is inconceivably both one with and different from Him.
- Adhirūḍha-mahābhāva** – the extremely high state of *mahābhāva*, found only in the *gopīs* of Vraja.
- Aiśvarya** – opulence, splendor, majesty or supremacy. In regard to *bhakti*, this refers to devotion to Śrī Kṛṣṇa in a mood of awe and reverence rather than sweetness (*mādhurya*). In that mood intimacy of exchange between Śrī Kṛṣṇa and His devotee is restricted.
- Akhaṇḍa-guru-tattva** – Śrī Baladeva Prabhu, the complete and undivided principle of Śrī Guru.
- Akhila-rasāmṛta-sindhu** – the ocean of nectarean mellows, Śrī Kṛṣṇa.
- Anartha** – *an-artha* means 'non-value'; unwanted desires, activities or habits that impede one's advancement in *bhakti*.
- Anartha-nivṛtti** – freedom from sinful activities; the clearing of all unwanted desires from the heart. This is the fourth stage in the development of the creeper of devotion, which occurs by the influence of *sādhu-saṅga* (association of pure

devotees) and *bhajana-kriyā* (execution of the limbs of *bhakti*).

- Anubhāvas** – one of the five essential ingredients of *rasa*. The actions which display or reveal the spiritual emotions situated within the heart.
- Anugā** – follower.
- Anurāga** – (1) attachment, affection or love; (2) an intensified stage of *prema* which comes just prior to *mahābhāva*.
- Aparādha** – *apa* means 'against' or 'taking away'; *rādha* means 'flow of affection'; an offence committed against the holy name, Vaiṣṇavas, the spiritual master, the scriptures, holy places or the deity.
- Ārādhya** – the object of worship.
- Āsakti** – Deep attachment for the Lord and His associates. *Āsakti* occurs when one's liking for *bhajana* leads to a direct attachment for the person who is the object of that *bhajana*. This is the seventh stage in the development of the creeper of devotion, and it is awakened upon the maturing of one's taste for *bhajana*.
- Asat-sampradāya** – a group professing a philosophy that is outside any bona fide disciplic succession.
- Aṣṭa-kāliya-līlā** – the pastimes which Lord Kṛṣṇa performs with His associates during the eight periods of the day and night.
- Aṣṭa-sāttvika-bhāvas** – eight ecstatic symptoms: (1) becoming stunned, (2) perspiring, (3) hairs standing on end, (4) faltering of the voice,

(5) trembling, (6) loss of color, (7) tears, and (8) loss of consciousness or fainting; see also *Sāttvika-bhāvas*.

B

- Baddha-jīvas** – conditioned souls.
- Bābājī** – a term of respect with is given to *sādhus* (highly advanced devotees) and Vaiṣṇavas, particularly those who have given up all connection with household life. The title is also sometimes given to those who are not truly *sādhus*.
- Bhagavān** – the Supreme Personality of Godhead.
- Bhāgavata** – anything related to Bhagavān, the Supreme Lord, but especially the pure devotees of the Lord (*bhakta-bhāgavata*) and the Vedic scriptures (*grantha-bhāgavata*).
- Bhajana** – spiritual practices: especially hearing, chanting, and meditating upon the holy name, form, qualities, and pastimes of Śrī Kṛṣṇa.
- Bhajana-kriyā** – engagement in devotional practices such as hearing and chanting. This is the third stage in the development of the creeper of devotion, and it occurs by the influence of *sādhu-saṅga*.
- Bhakta** – a devotee.
- Bhakta-bhāgavata** – the pure devotee.
- Bhakti** – the performance of activities which are meant to satisfy or please the Supreme Lord

Śrī Kṛṣṇa, which are done in a favorable spirit saturated with love, which is devoid of all desires other than the desire for the Lord's benefit and pleasure, and which is not covered by *karma* and *jñāna*.

Bhakti-rasa – the transcendental mellows of pure devotional service.

Bhakti-yoga – the path of spiritual realization through devotional service to Lord Kṛṣṇa.

Bhāva – spiritual emotions or sentiments.

Brahmacārī – a celibate, unmarried student.

D

Darśana – seeing, meeting, visiting or beholding (especially in regard to a deity, a sacred place or an exalted Vaiṣṇava).

Daśa-mūla – Ten ontological principles. The first principle is known as *pramāṇa*, the evidence which establishes the existence of the fundamental truths. The other nine are known as *prameya*, the truths which are to be established.

Dāsī – a maidservant.

Dāsyā – servitorship.

Dāsyā-rasa – love or attachment for Śrī Kṛṣṇa that is expressed in the mood of a servant; one of the five primary relationships with Kṛṣṇa.

Dhāma – a holy place of pilgrimage; the abode of God, wherein He appears and enacts His transcendental pastimes.

Dīkṣā – initiation from a spiritual master; in the *Bhakti-sandarbhā* (Anuccheda 283) Śrīla Jīva Gosvāmī has defined *dīkṣā* as follows: “Learned exponents of the Absolute Truth declare that the process by which the spiritual master imparts divine knowledge (*divya-jñāna*) to the disciple and eradicates all sins is known as *dīkṣā*.” *Dīkṣā-guru* – initiating spiritual master; one who gives a *mantra* in accordance with the regulations of *sāstra* to a qualified candidate for the purpose of worshiping the Lord and realizing Him through that *mantra* is known as a *dīkṣā-* or *mantra-guru*.

Divya-jñāna – transcendental knowledge of the Lord's form and one's specific relationship with Him.

Dvāpara-yuga – the age preceding Kali-yuga. In Dvāpara-yuga people attained perfection by performing excellent worship of the deity of the Lord. Also see *yuga* and *yuga-dharma*.

Dvārakā – after leaving Mathurā, Lord Kṛṣṇa established Dvārakā as his capital city. There He performed His householder pastimes and His pastimes as a *kṣatriya* (warrior). Modern-day Dvārakā is a small city located at the western tip of the Gujarat peninsula on the Arabian Sea.

G

Ghāṭa – bathing place.

Gambhīrā – the room in which Śrī Caitanya Mahāprabhu stayed in Jagannātha-Purī.

Gauḍīya – in the line of Śrī Caitanya Mahāprabhu.

Gauḍīya-sampradāya – the school of Vaiṣṇavism that follows in the line of Śrī Caitanya Mahāprabhu.

Gauḍīya Vaiṣṇavas – (1) any Vaiṣṇava who follows the teachings of Śrī Caitanya Mahāprabhu; (2) a Vaiṣṇava born in Bengal.

Gaura-dhāma – see Navadvīpa-dhāma.

Gaura-vāṇī – the teachings of Śrī Caitanya Mahāprabhu.

Gāyatrī-mantra – a sacred verse, repeated by *brāhmaṇas* at the three junctions of the day. The *gāyatrī-mantra* is personified as a goddess, the wife of Brahmā and mother of the four Vedas.

GBC – Governing Body Commission. The main function of the GBC, appointed by Śrīla Prabhupāda Bhaktivedānta Swamī Mahārāja, was to oversee the management of ISKCON and to encourage and assist in the insurance that the regulative principles were practiced in the temples.

Goloka-Vṛndāvana – the highest realm in the spiritual world; the abode of Śrī Kṛṣṇa, wherein He is manifest in His original and topmost feature as a cowherd boy.

Gopa – (1) a cowherd boy who serves Kṛṣṇa in a mood of intimate friendship; (2) and elderly associate of Nanda Mahārāja who serves Kṛṣṇa in a mood of parental affection.

Gopāla-mantra – a sacred verse, repeated by Gauḍīya Vaiṣṇava *brāhmaṇas* at the three junctions of the day.

Gopī – (1) one of the young cowherd maidens of Vraja, headed by Śrīmatī Rādhikā, who serve Kṛṣṇa in a mood of amorous love;

(2) an elderly associate of Mother Yaśodā, who serves Kṛṣṇa in a mood of parental affection.

Grantha-bhāgavata – the Vedic scriptures.

Guru-paramparā – the disciplic succession of bonafide Gurus or spiritual masters, through which spiritual knowledge is transmitted.

Guru-niṣṭhā – strong faith in the self-realized Guru.

H

Hari-kathā – narrations of the holy names, form, qualities and pastimes of Śrī Hari (Kṛṣṇa) and His associates.

Harināma – the chanting of Śrī Kṛṣṇa's holy names.

Hlādinī – Śrī Kṛṣṇa's pleasure potency; the potency which relates to the bliss aspect (*ānanda*) of the Supreme Lord. Although the Supreme Lord is the embodiment of all pleasure, *hlādinī* is that potency by which He relishes transcendental bliss and causes others to taste bliss.

J

Jagannātha Purī – the place where Lord Jagannātha, the Lord of the Universe, eternally resides. Jagannātha Purī is located on the coast of the Bay of Bengal. Śrī Caitanya Mahāprabhu resided there for 24 years. Many pastimes with His most

intimate associates took place at different sites in the Jagannātha Purī area.

Jiva – the eternal living entity who, in the conditioned stage of material existence, assumes a material body in any of the 8,400,000 species of life.

Jñāna – (1) knowledge in general; (2) knowledge which leads to impersonal liberation; (3) transcendental knowledge of one's relationship with Śrī Kṛṣṇa.

K

Kali-yuga – the present age of quarrel and hypocrisy that began five thousand years ago. In Kali-yuga people attain perfection by chanting the holy names of the Lord; also see *yuga* and *yuga-dharma*.

Kaniṣṭha-adhikārī – a neophyte practitioner of *bhakti*.

Kānti-mālā – neck beads.

Karatālas – small brass hand cymbals used in the performance of devotional songs.

Karma – (1) any activity performed in the course of material existence; (2) reward-seeking activities; pious activities leading to material gain in this world or in the heavenly planets after death; (3) fate; previous actions which yield inevitable reactions.

Kīrtana – one of the nine most important limbs of *bhakti*; consisting of either:

(1) congregational singing of Śrī Kṛṣṇa's holy names, usually accompanied by music;

(2) loud individual chanting of the holy name; or
(3) oral descriptions of the glories of Śrī Kṛṣṇa's names, forms, qualities, associates and pastimes.

Kṛṣṇa-dāyaṇī – service to Kṛṣṇa; the *dharma*, or spiritual function of the living entity.

Kṛṣṇa-prema – pure love for Kṛṣṇa; also see *prema*.

Kuñja – secluded forest grove; a natural, shady retreat with a roof and walls formed by trees, vines, creepers and other climbing plants.

Kurukṣetra – a holy place, due to the penances of King Kuru. It was here that Lord Kṛṣṇa spoke the *Bhagavad-gītā* to his friend Arjuna, just before the beginning of the great Mahābhārata war.

M

Mādanākhyā-mahābhāva – the highest type of *adhirūḍha-mahābhāva*, found only in Śrīmatī Rādhikā.

Mādhurya – (1) sweetness or beauty; (2) conjugal love; (3) in regard to *bhakti* this refers to devotion which is inspired by attraction to Kṛṣṇa's sweet and intimate features as a beautiful cowherd boy. This type of devotion allows for the greatest exchange of love between Him and His associates.

Mādhurya-rasa – also known as *śṛṅgāra-rasa*; love or attachment for Śrī Kṛṣṇa that is expressed in the mood of a conjugal lover; one of the five primary relationships with Kṛṣṇa.

Madhyama-adhikārī – a practitioner of *bhakti* who has reached the intermediate stage of spiritual development.

Mahābhāva – the highest stage of *prema*. The symptoms of *mahābhāva* are visible only in the bodies of eternal associates like the *gopīs*.

Māna – the sentiment that prevents the lover and beloved from meeting freely, although they are together and are attracted to each other. *Māna* gives rise to transient emotions like anger, despondency, doubt, restlessness, pride and jealousy.

Maṅgalācaraṇa – auspicious invocation.

Mañjarī – (1) bud of a flower; (2) a maidservant of Śrīmatī Rādhikā.

Maṭha – preaching center; monastery; temple.

Mathurā – the place where Śrī Kṛṣṇa appeared as the son of Vasudeva and Devakī in the prison of His maternal uncle, Kaṁsa. Mathurā is situated 150km south of Delhi and 14km north of Vrndāvana.

Māyā – the Lord's deluding potency; illusion; that which is not; the Lord's external potency, which influences the living entities to accept the false egoism of being independent enjoyers of this material world. Also called *Mahāmāyā* or *māyā-sakti*.

Māyāpura – the appearance place of Śrī Caitanya Mahāprabhu, situated on the island of Antardvīpa within the greater region of Navadvīpa.

Māyāvāda – a theory of the impersonalist followers of Śaṅkarācārya, stating that the Lord's form, this material world, and the individual existence of the living entities are *māyā* or false.

Māyāvādī – an advocate of the doctrine of impersonalism.

Mṛdaṅga – a double-headed clay drum, which is used in the performance of devotional songs.

Mukta-jīvas – liberated souls.

N

Nāma-saṅkīrtana – the practice of chanting the holy name of Kṛṣṇa; especially congregational chanting.

Nagar-saṅkīrtana – the act of singing religious songs in procession through a city or village.

Navadvīpa-dhāma – the sacred nine-island region about 130km north of Calcutta, where Śrī Caitanya Mahāprabhu enacted His early pastimes; also called Gaura-dhama.

Nirviśeṣa – devoid of variety; the featureless, impersonal aspect of the Absolute.

Niṣṭhā – firm faith; steadiness in one's devotional practices. The fifth stage in the development of the creeper of devotion.

Nitya-dharma – eternal nature; eternal characteristic or function; that which relates to the eternal constitutional function of an object or thing.

Nitya-navīna – ever fresh and new.

Nitya-sakhī – see *svapakṣa-sakhī*.

P

Parakīya-rasa – transcendental paramour love; an amorous relationship outside of marriage.

Parama-tattva – the Supreme Absolute Truth, Śrī Kṛṣṇa.

Paramparā – disciplic succession.

Prabhu – title, meaning 'master', 'lord' or 'ruler'.

Prabhupādanuga – *Anugā* means follower - this is the false conception that Śrīla Prabhupāda Bhaktivedānta Swāmī Mahārāja is the first and/or final spiritual master of the Kṛṣṇa Consciousness movement, and that his followers are his alone.

Prakaṣa-līlā – Lord Kṛṣṇa's manifest pastimes.

Pramāṇa – evidence.

Prameya – fundamental truths.

Praṇāma-mantra – a sacred *mantra* for offering obeisances; 'The Guru's internal, spiritual mood of service to Śrī Rādhikā and Kṛṣṇa is conveyed to the disciple through the medium of a *mantra*. Everything is given in seed form within the *mantra*.'

Prāṇa-sakhī – see *svapakṣa-sakhī*.

Praṇaya – an intensified stage of *prema*; a stage in the development of *prema* up to *mahābhāva*. It is described in *Ujjvala-nīlamanī* (14.108): "When *māna* assumes a feature of unrestrained intimacy, known as *viśrambha*, learned authorities refer to it as *praṇaya*." The word *viśrambha* used in this verse means complete confidence, devoid of any



restraint or formality. This confidence causes one to consider one's life, mind, intelligence, body and possessions to be one in all respects with the life, mind, intelligence, and body of the beloved.

Prāṇanātha, Prāṇeśvara – literally means 'the lord of one's life', but it carries the sense of one who is infinitely more dear to one than one's own life.

Prayāga – the place where Śrīla Rūpa Gosvāmī first met Śrī Caitanya Mahāprabhu, on the bank of the Dasāśvamedha-ghāṭa. There, Mahāprabhu instructed Rūpa Gosvāmī continually for ten days on the science of devotional service to the Lord. Presently known as Allahabad.

Prema – 'Love for Kṛṣṇa which is extremely concentrated, which completely melts the heart, and which gives rise to a deep sense of possessiveness in relation to the Lord.' (*Bhakti-rasāmṛta-sindhu* 1.4.1)

Pṛiti – love for Kṛṣṇa, which is also known as *prema* or *bhakti*. The symptom of this *pṛiti* is an uninterrupted desire to please the object of *pṛiti*, Śrī Kṛṣṇa

Priya-sakhī – see *svapakṣa-sakhī*.

Priya-narmā-sakhī – see *svapakṣa-sakhī*.

Ṛ

Rādhā-kuṇḍa – the sacred place in Vṛndāvana wherein Śrī Śrī Rādhā and Kṛṣṇa perform their bathing and other mid-day sports.

Rāga – deep attachment for the object of one's affection; "That stage at which affection for the beloved converts unhappiness into happiness is called *rāga*, or attachment. When one has such attachment for Kṛṣṇa, he can give up his own life to satisfy his beloved Kṛṣṇa." (*Śrī Caitanya-caritāmṛta, Madhya-līlā* 19.178, purport)

Rāgānuga-bhakti – *bhakti* that follows in the wake of Śrī Kṛṣṇa's eternal associates in Vraja, the *rāgātmikā-janas*, whose hearts are permeated with *rāgā*, an unquenchable loving thirst for Kṛṣṇa which gives rise to spontaneous and intense absorption.

Rāgātmikā – one in whose heart there naturally and eternally exists a deep spontaneous desire to love and serve Śrī Kṛṣṇa. This specifically refers to the eternal residents of Vraja.

Rasa – (1) the spiritual transformation of the heart which takes place when the perfectional state of love for Śrī Kṛṣṇa, known as *rati*, is converted into 'liquid' emotions by combining with various types of transcendental ecstasies; (2) taste, favor.

Rati – (1) attachment, fondness for; (2) a stage in the development of *bhakti* which is synonymous with *bhāva*; also see *bhāva*.

Rṣi – a great sage, learned in the Vedas.

Ruci – taste; this is the sixth stage in the development of the creeper of devotion. At this stage, with the awakening of actual taste, one's attraction to

spiritual practices, exceeds one's attraction to any material activity.

Rūpānuga – followers of Śrīla Rūpa Gosvāmī; Rūpa Gosvāmī is the most exalted servitor of Śrīmatī Rādhārāṇī and Lord Śrī Caitanya Mahāprabhu. Those who adhere to his service are known as *rūpānuga* devotees.

S

Sādhaka – practitioner; one who follows a spiritual discipline to achieve *bhāva-bhakti*.

Sādhana – the process of devotional service, performed in order to obtain one's specific goal (*sādhya*).

Sādhana-bhajana – the practicing stage of devotion; the various spiritual disciplines performed for the satisfaction of Śrī Kṛṣṇa are undertaken through the medium of the senses, for the purpose of bringing about the manifestation of *bhāva-bhakti*.

Sādhu-saṅga – the association of highly advanced devotees; it is the second stage in the development of the creeper of devotion and the most important factor for advancement in *bhakti*.

Sādhya – goal.

Sahajiyā – a class of so-called devotees, who want to jump immediately to the *rāga-mārga*. They ignore the regulative principles and scriptural injunctions and try to imitate the Lord's amorous pastimes.

Sakhā – a male friend, companion, or attendant; a *gopa* friend.

Sakhī – a female friend, companion, or attendant; a *gopī* friend.

Sakhībhekī – materialistic devotees who think they can enjoy spiritual conjugal love with this gross body.

Sakhya – friendship.

Sakhya-rasa – the love or attachment for Śrī Kṛṣṇa that is expressed in the mood of a friend; one of the five primary relationships with Kṛṣṇa.

Samādhi – concentration of the mind; meditation or deep trance, either on Paramātmā or upon Kṛṣṇa's *līlā*. *Sama* means "the same" and *dhi* means "intelligence".

Sambhogātmikā – direct enjoyment with Śrī Kṛṣṇa in an amorous relationship; also see *unnatojjvala-rasa*.

Sampradāya – a particular system of religious teaching; an established doctrine, transmitted from one teacher to another; a line of disciplic succession.

Samśkāra – impressions on the heart from previous activities.

Samvit – Śrī Kṛṣṇa's knowledge potency; the cognisant aspect of the Lord's spiritual potency. Although the Lord is the embodiment of knowledge, *samvit* is the potency by which He knows Himself and causes others to know Him.

Sandhinī – Śrī Kṛṣṇa's existence potency; the potency that maintains the spiritual existence of the Supreme Lord and His associates; embodied by Lord Baladeva.

Sannyāsa – the renounced order; the fourth *āśrama* or stage of life in the Vedic social system, called *varṇāśrama-dharma*, which organizes society into four occupational divisions (*varṇas*) and four stages of life (*āśramas*); renounced, ascetic life.

Sannyāsī – a member of the renounced order.

Śānta – neutral love.

Sarva-śaktimān – Śrī Kṛṣṇa, the possessor of unlimited, multifarious potencies.

Śāstra – scriptures, especially Vedic scriptures.

Sāttvika-bhāvas – one of the five essential ingredients of *rasa*; eight symptoms of spiritual ecstasy arising exclusively when the heart is overwhelmed by emotions in connection with the five primary moods of affection for Kṛṣṇa or the seven secondary emotions.

Satya-yuga – the first of the four Ages. In Satya-yuga people attained perfection by performing *aṣṭāṅga-yoga*; also see *yuga* and *yuga-dharma*.

Siddha-deha – one's perfected spiritual identity or spiritual body, which is fit to serve Rādhā and Kṛṣṇa.

Śikhā – lock of hair on the top of the head.

Śikṣā – instructions received from a teacher; as one of the limbs of *bhakti*, this specifically refers to instructions received from a Guru about *bhakti*.

Śikṣā-guru – the person from whom one receives instructions on how to progress on the path of *bhajana* is known as *śikṣā-guru*, or instructing spiritual master.

Smṛti-sāstras – literally 'that which is remembered: supplementary scriptures to the original Vedic scriptures (*śruti*). *Smṛti* includes the six Vedāṅgas, the *dharma-sāstras* such as *Manu-samhitā*, the *Purāṇas* and the *itihās* (histories).

Sneha – affection. That aspect of *prema* in which the melting of the heart for the lover is concentrated. The symptom of such affection is that the lover cannot remain for a moment without the association of the beloved. (*Śrī Caitanya-caritāmṛta*, *Madhya-līlā* 19.178, purport)

Śraddhā – initial faith; faith in the statements of Guru, *sādhu*, and scriptures. *Śraddhā* is awakened when one has accumulated devotional pious activities over many births, or by the association and mercy of a transcendental person who has dedicated his life to the service of Lord Kṛṣṇa. It is the first stage in the development of the creeper of devotion.

Śṛṅgāra-rasa – the mellow of amorous love, also known as *mādhurya-rasa*.

Suddha-bhakti – pure devotional service.

Suhrda-sakhī – She is neither *svapakṣa* (on Śrī Rādhā's side), nor *vipakṣa* (opposed to Rādhā's side), nor *taṭasthā* (neutral to Rādhā's side). She is friendly with Rādhikā and neutral towards Candrāvalī

and other *vipakṣa-sakhīs*. Conversely, the *sakhī* who is neutral to Śrīmatī Rādhikā is friendly to Candrāvalī.

Śūnyavāda – Buddhism; the doctrine of nihilism and voidism, which has as its goal complete annihilation of the Self.

Śūnyavādī – one who advocates the doctrine of nihilism and voidism.

Sva-bhakti-śriyam – *sva* means own, *bhakti* refers to Rādhikā's *bhakti*, and *śriya* means beauty; the beauty of Śrīmatī Rādhikā's *unnatojjvala-rasa*. That “beauty” is called *mañjarī-bhāva*, the mood of Her dear maidservants.

Svapakṣa-sakhī – a *gopī* who is on the side of Śrīmatī Rādhikā and is Her intimate *sakhī*. Among the *svapakṣa-sakhīs* of Rādhikā there are five divisions: *sakhī*, *nitya-sakhī*, *prāna-sakhī*, *priya-sakhī* and *priya-narmā-sakhī*.

G

Tatasthā-sakhī – a *gopī* who is neutral to Rādhikā's side, and friendly to the side of Candrāvalī.

Tat-tad-bhāvecchātmikā – enjoyment with Lord Kṛṣṇa that is experienced vicariously by assisting Śrī Rādhā; also see *unnatojjvala-rasa*.

Tilaka – clay markings worn on the forehead and other parts of the body by Vaiṣṇavas, signifying their devotion to Śrī Kṛṣṇa or Viṣṇu, and consecrating the body as the Lord's temple.

Tretā-yuga – literally ‘the third’, but in this present cycle, due to astrological reasons, the second of the four *yugas*. In that Age, people attain spiritual perfection through the performance of fire sacrifices.

Tulasī – a sacred plant whose leaves and blossom are used by Vaiṣṇavas in the worship of Śrī Kṛṣṇa; the wood is also used to make chanting beads and neck beads.

Tulasī-mālā – either neck beads or chanting beads, made from the wood of the sacred *tulasī* plant.

U

Uddīpana – stimulus; a stimulant to *Kṛṣṇa-prema*, such as Kṛṣṇa's anklebells, peacock feather or garland.

Unnatojjvala-rasa – *unnata* means highest, *ujjvala* means brilliantly shining, and *rasa* means the mellow taste of a specific relationship with Kṛṣṇa; it is the most sublime and radiant mellow of conjugal love.

Uttama-adhikāri – the topmost devotee, who is perfect in his devotion unto Śrī Kṛṣṇa.

V

Vaidhī-bhakti – When *sādhana-bhajana* is not inspired by intense longing, but is instigated instead by the discipline of the scriptures, it is called *vaidhī-bhakti*.

Vaiṣṇava – literally means one whose nature is ‘of Viṣṇu’, in other words, one in whose heart and mind only Viṣṇu or Kṛṣṇa resides. A devotee of Śrī Kṛṣṇa or Viṣṇu.

Vaiṣṇava-dharma – Vaiṣṇava-religion; the constitutional function of the soul, which has as its goal the attainment of love for Kṛṣṇa. This is also known as *jaiva-dharma*, the fundamental nature of living being, and *nitya-dharma*, the eternal function of the soul.

Vāṇī – teaching.

Vātsalya-rasa – the love or attachment for Śrī Kṛṣṇa that is expressed in the mood of a parent; one of the five primary relationships with Kṛṣṇa.

Vedānta – ‘the conclusion of Vedic knowledge.’ The *Upaniṣads* are the latter portion of the *Vedas* and the *Vedānta-sūtra* summarises the philosophy of the *Upaniṣads* in concise statements. Therefore, ‘*Vedānta*’ especially refers to the *Vedānta-sūtra*.

Vedas – the four primary books of knowledge compiled by Śrīla Vyāsadeva, namely the *Rg Veda*, *Sāma Veda*, *Atharva Veda* and *Yajur Veda*.

Vibhinnāṁśa – Śrī Kṛṣṇa's infinitesimal, separated portions; the living entities.

Vipakṣa-sakhī – a *gopī* who is opposed to Śrīmatī Rādhikā, like Candrāvalī and all of her *sakhīs*.

Vraja, Vraja-dhāma – the eighty-four square mile track of land where Śrī Kṛṣṇa enacted His childhood and youthful pastimes with His

cowherd boyfriends, girlfriends, parents and well-wishers.

Vraja-prema – the *prema* or love for Kṛṣṇa that lives in the hearts of the inhabitants of Vraja.

Vrajavāsi – a resident of Vraja.

Vṛndāvana – ‘the forest of Vṛndā’; the famous place where Śrī Kṛṣṇa enacted unlimited enchanting pastimes; one of the twelve forests of Vraja. Also see Goloka-Vṛndāvana and Vraja-dhāma.

γ

Yogamāyā – the internal potency of the Lord, who engages in arranging and enhancing all His pastimes.

Yuga – one of the four Ages: Satya-yuga, Tretā-yuga, Dvāpara-yuga, and Kali-yuga. These four *yugas* rotate, like calendar months. The duration of each *yuga* is different. They are said to be respectively 1,728,000; 1,296,000; 864,000; and 432,000 years. The descending numbers represent a corresponding physical and moral deterioration of mankind in each Age. The four *yugas* together comprise an aggregate of 4,320,000 years and constitute a *mahā-yuga*.

Yuga-dharma – the principle religious duty of a *yuga*. Each Age or *yuga* has its own specific process for self-realization and spiritual advancement.





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