THE Hidden Path of Devotion

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ŚRĪ ŚRĪ GURU-GAURĀṄGAU JAYATAḤ

THE Hidden Path of Devotion

Conversations on
Śrīla Viśvanātha Cakravartī Ṭhākura's

Rāga-vartma-candrikā

(*A Moonray of Illumination on the Path of Rāgānuga-bhakti*)

WITH

Śrī Śrīmad Bhaktivedānta
Narāyāṇa Gosvāmī Mahārāja

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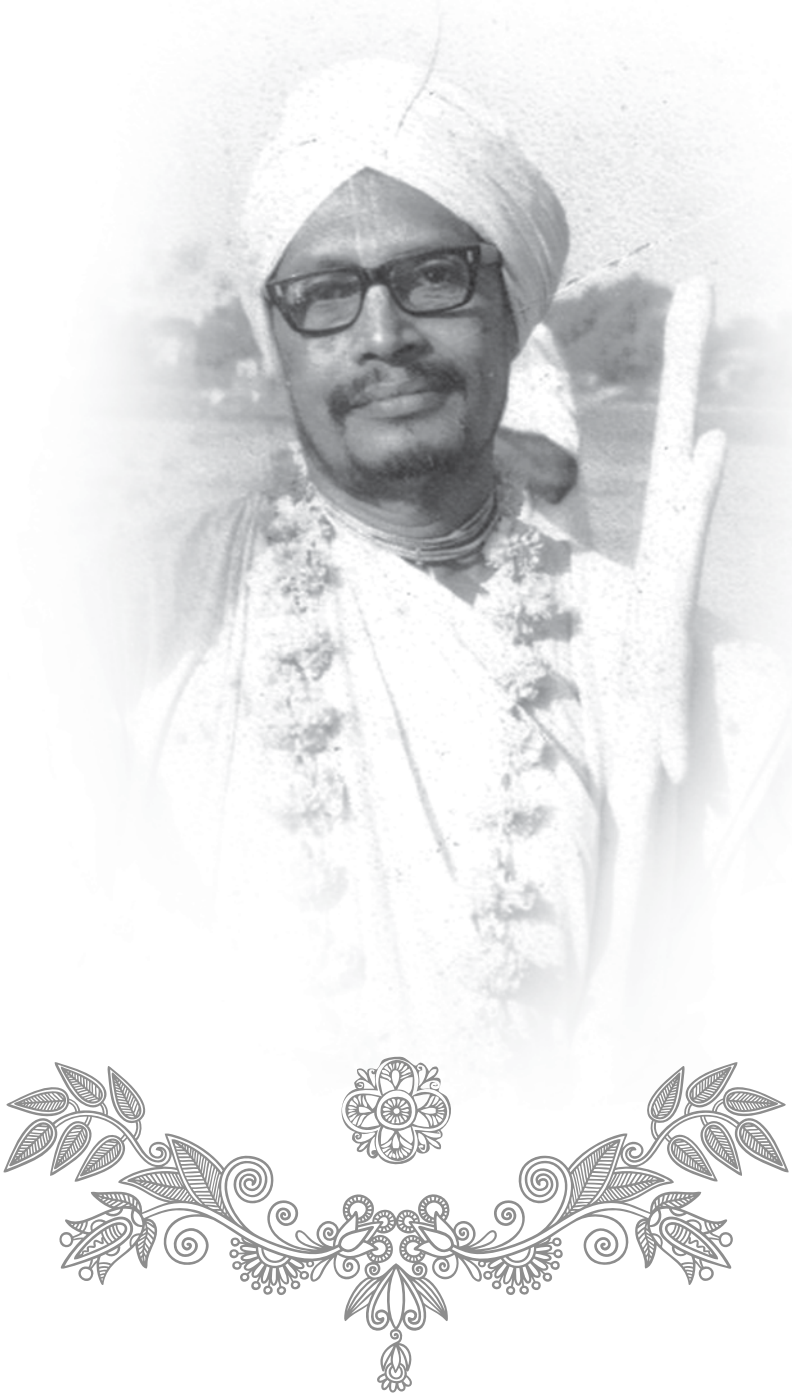

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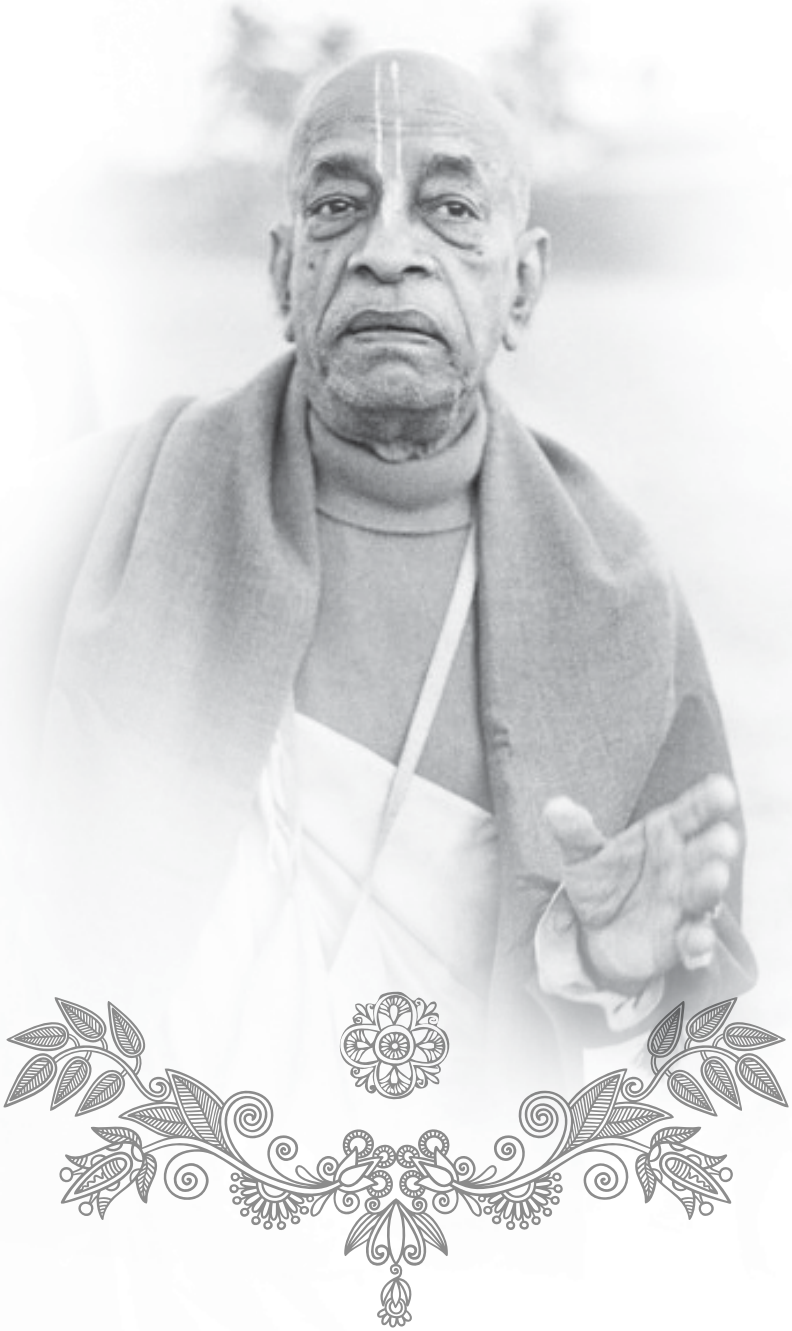

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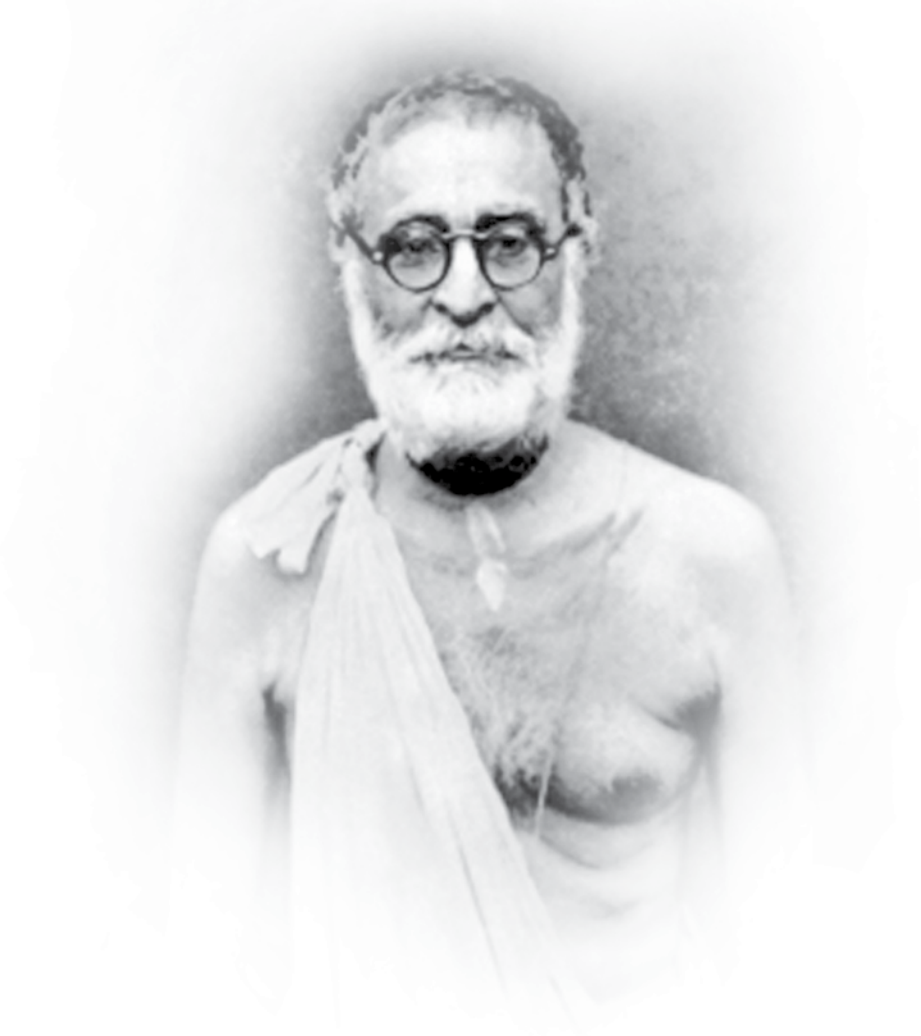

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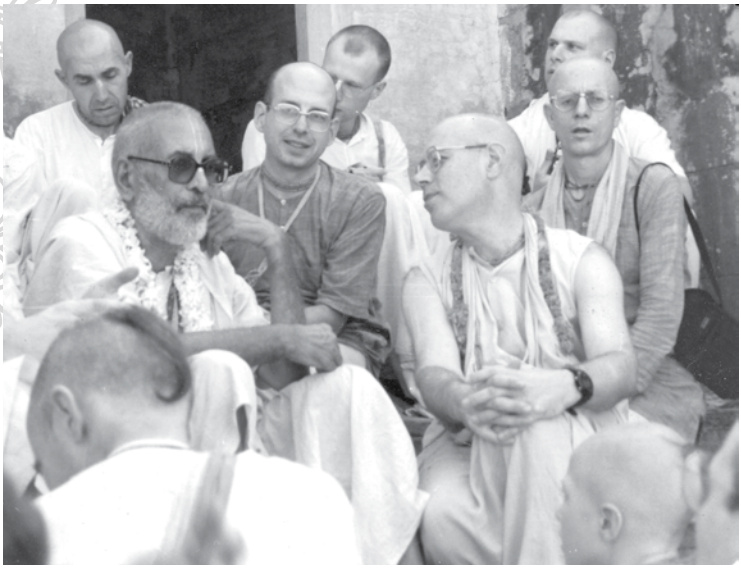

Contents

FOREWORD - **Painting the Background** i

INTRODUCTION - **Meeting the Supreme Lord Kṛṣṇa** xi

CHAPTER ONE - **How to Enter Rāgānuga-bhakti** 1

CHAPTER TWO - **Illuminating the Path to Rāgātmikā-bhakti** 29

CHAPTER THREE - **The Five Principles of Rāgānuga-bhakti** 61

CHAPTER FOUR - **Opulence, Or Sweetness?** 99

EPILOGUE - **Praying for Service** 133

ABOUT ŚRĪLA BHAKTIVEDĀNTA NĀRĀYAṆA GOSVĀMĪ MAHĀRĀJA 137

WORLDWIDE CENTERS AND CONTACTS 140

FOREWORD

Painting the Background

It was the 1960's – a time of search in a dark world. Disillusioned by parents, teachers, religious figures, and public leaders, disillusioned with government policies on war, human rights, and goals of life, many Western youth became attracted to left-wing political ideologies.

Many searched for enlightenment, not quite knowing what it would or wouldn't be like. Though unaware of its meaning and thinking that perhaps it included promiscuous sensuous enjoyment in the mode of animals, they searched for love, peace, and spiritual expression. They created new heroes, looking for leadership in folk singers who were 'freedom fighters.' Experimenting with hallucinogenic and other mind-altering drugs, they only knew that they were looking for 'something else' – something exotic and non-Western, something transcendental. During their attempt to uncover themselves and their real self-interest, they questioned: "Who am I? Why am I here in this world? Why am I suffering? Why is the rest of the world suffering? Is there really a God? If so, is He the all-pervading 'It' that is ultimately 'Nothing'? Am I that 'It'?"

The low-rent East Village area, with its dilapidated gothic landscape and history of beatnik intellectualism and anti-racism seemed to fit the bill, becoming the destination of choice for those looking to escape mainstream America. In the East Village, America's disillusioned youth flocked to watch psychedelic light shows and hear folk-rock. The hippie-culture blossomed, espousing libertarianism, nuclear fatalism, eastern mysticism, and civil rights.

As the months rolled by, many of the youth realized that something was amiss in this new alternative culture. The leaders of the new culture told them that it was the industrial-military complex that was to blame for the world's problems, yet those leaders had no plausible solutions to offer. The most lauded folk-singer, Bob Dylan, sang the obvious, "*The Times, They are A' Changin'*," while assuring the 60's generation that "*The Answers Are A' Blowin' in The Wind*." But neither he, nor anyone else, could grab those answers from the wind and show them to the generation looking for change.

Planting the Seed

It was within this counter-cultural setting that the great, self-realized spiritual master, Śrī Śrīmad Bhaktivedānta Svāmī Mahārāja, arrived from India in 1965. He settled first in uptown Manhattan, and later moved to the East Village. There, at the age of seventy, he chose to build his first temple of Kṛṣṇa consciousness and begin his task of injecting the timeless, spiritual wisdom of ancient Vedic India into the searchers' hearts. He told them, "We are not this body. We are spirit souls, part and parcel of the Supreme Personality of Godhead, Kṛṣṇa. Our only duty, and our only happiness, is to serve Him."

Many people consider religion to be a part of general history, and certainly religious movements have influenced and shaped the course of events through the ages. In the case of the Kṛṣṇa conscious movement, Kṛṣṇa, the supreme founder

of religion, used social, economic, and political situations for an altogether divine purpose. Vedic teachers say it was neither the Vietnam War nor the civil rights movement that caused the peoples' search for transcendence. Rather, the time was ripe.

We read in the ancient Vedas of India that the Supreme Lord Kṛṣṇa, the source of time, appears whenever and wherever there are discrepancies in the principles of pure life and a predominance of irreligion and materialistic activity. He appears whenever it becomes necessary to relieve the Earth of the burden of accumulated sinful activities, and to liberate the pious from the cycle of birth, old age, disease, and death. He comes when people are ready to receive Him. When He appeared on Earth five thousand years ago, the world was overburdened by the military arsenal of demons who were posing as royal kings. Just before His advent, the world was in a state of pandemonium.

That same Kṛṣṇa, in His form of time – now the 1960's – painted this social background of experimentalism and a mood of strong anti-establishment. Such an atmosphere provided the perfect setting for His divine messenger, Śrīla Bhaktivedānta Svāmī Mahārāja, to paint the foreground – a revolution in the impious life of a misdirected civilization. Śrīla Bhaktivedānta Svāmī Mahārāja, later to be renowned throughout the world as Śrīla Prabhupāda, offered the disenfranchised and discontented American youth, and later people all over the world, everything they were yearning for, and more. He inspired them towards the purpose of life, and showed them the path to attain it.

After Śrīla Prabhupāda's disappearance from the vision of the mortal world, his intimate friend, senior-most disciple, and great spiritual successor, Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja, gave scores of discourses describing Prabhupāda's glories and mission. Śrīla Nārāyaṇa Gosvāmī Mahārāja, famous throughout the world as Śrīla Gurudeva, gave renewed hope to thousands of those aspirants who had been previously touched by Śrīla Prabhupāda and had now felt themselves weakened

in spirit after his departure. He gave direction to those who had never personally met Śrīla Prabhupāda but had been inspired by his translations of the ancient Vedic literatures, and he gave life to those souls who hadn't consciously known of Prabhupāda at all, but were engaged in the illusory struggle with Kṛṣṇa's powerful material nature and would later learn of Prabhupāda's glory.

Herein are some excerpts of a few of Śrīla Gurudeva's discourses, in which he shares a glimpse into his transcendental relationship with Śrīla Prabhupāda. The following excerpt is from his discourse on May 4, 2003:

> He is my *śikṣā-guru*, and the godbrother of my spiritual master. He accepted *sannyāsa*, the renounced order, from my spiritual master, Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja, and I did too, so we are also godbrothers. And we are very intimate friends. I have known him since 1946, and have served and obeyed him since then.
>
> He desired to take me with him to the Western countries, especially to New York where he first began his preaching outside of India. He requested me to send him all his books, and I did that. I also sent him Rādhā-Kṛṣṇa Deities, *mṛdaṅgas*, *karatālas*, so many kinds of sweets, and other paraphernalia. He wrote over four hundred letters to me, and confided to me in one letter that we have a transcendental relationship which cannot be destroyed.
>
> How did he go to America? By Scindia Shipping Lines; not by airplane, but by boat, over the sea, with only some books like *Bhagavad-gita* and his translation of the *Śrīmad-Bhāgavatam*. Arriving penniless, he first came to Boston and then went to New York. He used to sing in a park with *karatālas*, chanting with his eyes closed, "Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsādi Gaura-bhakta-vṛnda," and "Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa

Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma, Rāma Rāma Hare Hare."

Tears flowed from his eyes as he sang, as his heart was melted in love for Kṛṣṇa.

In that park there were many hippies, drinking alcohol, smoking, and engaging in illicit activities. They came and surrounded him; and when he sang, they would dance and sometimes offer him their bottles of wine. After some time he turned all those hippies into 'happies,' and their lives were transformed. They began to meditate and worship the Supreme Lord, and thus they became very happy. He used to correspond with me from all the places in which he was preaching.

In a mere couple of years he translated many Indian scriptures and wrote many books, and those books were translated into all the prominent languages of the world. He preached in the mountains, on islands like Hawaii, in forests like Śaraṇāgati in Canada, in the desert, and in many countries around the world. His voice has resounded far and wide, and his books have helped countless souls to realize the truths of Kṛṣṇa con-sciousness. He established numerous preaching centers, farms for cow protection, and schools.

These excerpts are from Śrīla Gurudeva's discourse of November 10, 1991:

Now your Prabhupāda, my *śikṣā-guru*, is not within our vision; but he is here. He is everywhere. Although we do not have the eyes to see, he is everywhere. He is *akhaṇḍa-guru-tattva*, a manifestation of Nityānanda Prabhu, or Baladeva Prabhu.

By his disappearance, he has given an opportunity for us to know who he really is and for what purpose he came

here. He wrote *Bhagavad-gītā* As It Is, Easy Journey to Other Planets, a translation and commentary of *Śrīmad-Bhāgavatam*, and so many other authentic literatures. He wanted to do something more, but he could not do so because you did not have sufficient qualification to receive everything he wanted to give you. Now, by his grace, you are in a somewhat better position to understand him.

Numerous teachers and preachers went to Western countries, like the *māyāvadī* teacher Vivekānanda. Even now, so many preachers are going to the Western countries as well as to other parts of the world, but they cannot give what your Prabhupāda has given. They take old concocted theories and give that in new bottles, but he has given what Śrī Caitanya Mahāprabhu Himself came to give this world.

He employed his magic wand and gave a shape to the foretelling of Śrīla Bhaktivinoda Ṭhākura, and therefore we now see that Indians and Westerners around the world are shaving their heads and dawning *śikhā* and *mālā* – and that both lady and gentleman devotees are chanting "Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare."

His public preaching often consisted of general Kṛṣṇa conscious topics, yet he discussed so many more profound teachings in his books. Considering the eligibility of his audience, he could not discourse on everything he wanted to teach.

Your Śrīla Prabhupāda wanted to preach all the same topics that I am sharing in Western countries – everything that Śrīla Rūpa Gosvāmī gave in *Bhakti-rasāmṛta-sindhu*, *Ujjvala-nīlamaṇi*, and other books; all that was given by Śrīla Raghunātha dāsa Gosvāmī and Śrīla Kṛṣṇadāsa Gosvāmī, and everything that was given by other prominent *ācāryas*

in our *guru-paramparā*. He wanted to expand on all these topics in Western countries, but it was not appropriate at that time. He had only twelve years.

anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnnotjjvala-rasāṁ sva bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ

Śrī Caitanya-caritāmṛta (*Ādi-līlā* 1.4)

[May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendentally 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 has not been given in a very long time – *mañjarī-bhāva*, the service of Śrīmatī Rādhikā as Her confidential maidservant.]

The meaning of this verse is profound. Your Prabhupāda has come to give this very gift that Mahāprabhu came to give, but he had to first prepare the soil of the land in order to plant the seed. He gave the seed, but he had to spend so much of his time making good soil. He taught that if in this world there is Māyāvāda philosophy (the conception that an impersonal God and the living entities are the same in all respects), *bhakti* cannot reside there. What was his ambition? He came only to give Mahāprabhu's mission as described in the above verse.

What is the meaning of *unnotjjvala-rasa* as mentioned in the verse? It is *gopī-bhāva* (the paramour love of the *vraja-gopīs*), not the *svakīyā-bhāva* (wedded love) of Dvārakā. Caitanya Mahāprabhu and Svāmījī have not come to give this type of *unnnotjjvala-rasa*. Caitanya Mahāprabhu has come to taste these things, not to give them to others. They have both come to give *unnotjjvala-rasāṁ sva-bhakti*

śriyam; *Sva* means Rādhikā, *bhakti* here refers to Rādhikā's *prema*, and *śriyam* refers to Rādhikā's service.

Śrīla Bhaktivedānta Svāmī Mahārāja was really a *sādhu*. He preached throughout the entire world and he also sent me to do the same. At the time of his departure, he requested that I come to his bedside in Vṛndāvana. When I approached him there, he took my hands into his and began to weep with love. He requested me to help his devotees. He told me that he had collected so many devotees, more than ten thousand, but he had no further time to train them.

The following excerpt is from September 8, 2004:

It was by the grace of Śrī Śrī Rādhā-Dāmodara, Śrīla Rūpa Gosvāmī, and his Gurudeva, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, that he went to the Western countries, where in no time – in just a few years – he established preaching centers and beautiful temples throughout the world. By his mercy Lord Jagannātha-deva appeared, and Ratha-yātrā was established in most major cities. Most importantly, he wrote and translated more than one hundred books, which were translated in most languages of the world and distributed profusely by his beautiful young disciples. He accomplished a miracle in his last years. In the midst of oceans, in forests and cities, on the tops of mountains, and almost everywhere, his glory is manifest.

But his real glory is that he has re-established the same mission that Śrīla Rūpa Gosvāmī had established, which had come from the very heart of Śrī Caitanya Mahāprabhu. Everything he said came from Śrīla Rūpa Gosvāmī; his mission would not have existed had he left him out. He wanted to reveal all the confidential topics given by Śrīla Rūpa Gosvāmī, and he kept those truths in his books. He saw that at that time there was a lack of qualification in

> his disciples and others; therefore, in general, he did not reveal those truths openly. He kept that service for his disciples.

Śrīla Prabhupāda especially kept that service for his self-realized disciples, whose hearts were immersed in the sublime devotional truths which Śrīla Prabhupāda desired to establish. Those disciples would, in turn, teach these truths to Prabhupāda's other disciples and followers, as well as to the world at large.

Flowers in the Foreground

In the early 1990's, Śrīla Gurudeva gave hundreds of *darśanas* for several of Śrīla Prabhupāda's senior disciples.

During those few years they requested him to discuss some of the Gauḍīya Vaiṣṇava literatures, the essence of all the ancient Vedic literatures, such as *Jaiva-dharma* and *Śrīmad-Bhāgavatam* Tenth Canto, and in particular, the chapters in *Śrīmad-Bhāgavatam* called *Rāsa-līlā*, *Veṇu-gīta*, *Bhramāra-gīta*, and *Gopī-gīta*. They also desired to hear discussions on the books *Harināma-cintāmaṇi*, *Vilāpa-kusumāñjali*, and *Rāga-vartma-candrikā*.

In the year 1991, Śrīla Gurudeva led four discussions on *Rāga-vartma-candrikā* by Śrīla Viśvanātha Cakravartī Ṭhākura, who is considered to be the incarnation of Śrīla Rūpa Gosvāmī and who came to further illuminate Rūpa Gosvāmī's mission.

Years later, Śrīla Gurudeva requested that all his morning walks and *darśanas* be published in multi-volumes, and he directed that the 1990's *darśanas* be published along with those. We are thus pleased and honored by the opportunity to share these *Rāga-vartma-candrikā* conversations in the form of *The Hidden Path of Devotion*. We pray that you will find its deep relevance in your life, and that you will forgive us for any possible mistakes in its presentation.

The soundfiles of all these *darśanas* are available for downloading on www.purebhakti.tv, where you can find a link called '*Raga-vartma-candrika*' under the header 'Media Archive.'

In addition to these *Rāga-vartma-candrikā* conversations, others have also been transcribed and published in the form of books as well. These books, like *Gopī-gīta* and *Veṇu-gīta*, are available for free downloading at www.purebhakti.com, and they can be ordered from www.bhaktistore.com.

Aspiring for the service of Hari, Guru, and Vaiṣṇavas,
The Editors
Kārtika, 2011

INTRODUCTION

Meeting the Supreme Lord Kṛṣṇa

[The following conversations with Śrīla Gurudeva, Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja, on Rāga-vartma-candrikā are profoundly penetrating and confidential. To prepare our respected readers for entering this elevated arena, we are presenting herein one of Śrīla Gurudeva's discourses which carefully introduces this sublime subject matter. The following discourse was given in Hong Kong, on July 2, 2006.]

What is the true meaning of *yoga*? *Yoga* is a Sanskrit word that means 'connecting two things,' or 'adding two things together.' If you want to connect two bricks together, then cement, water and other substances are needed. Similarly, real *yoga* is the process of connecting two persons; one being the Supreme Lord and the other being each and every spirit souls.

Forgetting the Supreme Lord, we, the embodied souls, suffer greatly. We have passed through all the various species of life, as donkeys, asses, dogs, pigs, and sometimes as demigods. By His causeless mercy, the Supreme Lord Kṛṣṇa has now given us the opportunity of this human life. But this form is very temporary; we do not know when we will die. We grieve because we are under the illusion that we are this body, which

is a bag of urine, stool, blood, and other unwanted things. We believe we are this body, and we endeavor only to please it. We do not try to satisfy our soul.

The easiest way to meet with Kṛṣṇa is through *yoga*. We are His parts and parcels, His eternal servants. There is no question of comparing Kṛṣṇa's servants with worldly servants. However, as service to Kṛṣṇa is very loving and beautiful, like that of a friend, mother, father, or son, or like the service of a lover towards his most beloved, Kṛṣṇa's eternal servants are all, by nature, very loving.

What is taught as *yoga* nowadays is merely the exercise of the body. By exercising throughout our life, or throughout our thousands of future lives, still we will not be happy. We will repeatedly grow old, and one day we will have to give up this body.

Here, we are discussing true *yoga*, the ultimate connection. By what process can we meet the Supreme Lord Kṛṣṇa? It is through the process of love and affection called *bhakti-yoga*. By giving our love to Kṛṣṇa, we can attain that perfectional stage in which we will be happy forever.

But what is that process? How can we attain the stage of *prema*, or pure love of God?

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvrtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā

Śrī Bhakti-rasāmṛta-sindhu (1.1.11)

Uttama-bhakti, or pure devotional service, is the cultivation of activities that are meant exclusively for the pleasure of Śrī Kṛṣṇa, or in other words the uninterrupted flow of service to Śrī Kṛṣṇa, performed through all endeavors of the body, mind, and speech, and through the expression of various spiritual sentiments

> (*bhāvas*), which is not covered by *jñāna* (knowledge aimed at impersonal liberation) and *karma* (reward-seeking activity), and which is devoid of all desires other than the aspiration to bring happiness to Śrī Kṛṣṇa.

This is the definition of *uttama-bhakti*, or pure devotion. By this love and affection for the Supreme Lord, we can meet with Him and serve Him. Scripture states: "*Parānuraktir īśvare* – deep and strong affection to Īśvara, the Supreme Controller Śrī Kṛṣṇa, is the only transcendental religion of the soul."

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati

Śrīmad-Bhāgavatam (1.2.6)

> The supreme occupation (*dharma*) for all humanity is that by which mankind can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self.

Spontaneous love and affection for Kṛṣṇa is the transcendental and eternal religion of the soul, called *parama-dharma*, meaning 'the transcendental and eternal religion of the soul.' The teachings of present-day religions are not truly *dharma*. If these religious teachings would indicate devotion to Kṛṣṇa (*kṛṣṇa-bhakti*) then they would be *dharma*, but most of the adherents of religions such as Christianity, Islam, and Buddhism don't accept the transcendental form of the Supreme Lord. They say that no qualities reside in Him.

What would be the use of accepting God if He has no mercy or attributes; if He is like zero? We do not wish to accept such fallacious ideas. Without selfish motive, we desire

that whatever we do, we do to please Kṛṣṇa. We are advised to consider, "What I am going to do — will it please Kṛṣṇa or not? Will it please my Gurudeva?" In *bhakti-yoga*, we consider, "Only if our endeavors please them will we perform those acts, we will strongly rejecting whatever is unfavorable for advancement in *bhakti*." This is *bhakti-yoga*, and it begins from its smallest fraction, called *śraddhā* (faith).

ādau śraddhā tataḥ sādhu-
saṅgo 'tha bhajana-kriyā
tato 'nartha-nivṛttiḥ syāt
tato niṣṭhā rucis tataḥ

athāsaktis tato bhāvas
tataḥ premābhyudañcati
sādhakanām ayaṁ premṇaḥ
prādurbhāve bhavet kramaḥ

Śrī Bhakti-rasāmṛta-sindhu (1.4.15–16)

In the beginning one must have a preliminary desire for self-realization. This will bring one to the stage of trying to associate with persons who are spiritually elevated. In the next stage one becomes initiated by an elevated spiritual master, and under his instruction the neophyte devotee begins the process of devotional service. By execution of devotional service under the guidance of the spiritual master, one becomes free from all material attachment, attains steadiness in self-realization, and acquires a taste for hearing about the Supreme Personality of Godhead, Śrī Kṛṣṇa. This taste leads one further forward to attachment for Kṛṣṇa consciousness, which is matured in *bhāva*, or the preliminary stage of transcendental love of God. Real love for God is called *prema*, the highest perfectional stage of life.

What is *śraddhā*? It is the strong faith that, "If I perform *kṛṣṇa-bhakti*, then the fulfillment of all other endeavors of my life will automatically be accomplished." *Śraddhā* is the tendency to serve Kṛṣṇa, and its outer symptom is very strong faith in the words of Kṛṣṇa, scriptures, and *guru*. How does *śraddhā* manifest? It comes only by *sādhu-saṅga*, by being in the association of a *sādhu*. But this refers to a real *sādhu*, not an imitation.

Sādhu-saṅga first creates a platform of faith in the words of Kṛṣṇa, *guru*, and Vaiṣṇavas. The *sādhu* will direct the candidate for *bhakti-yoga* to accept *harināma* and *dīkṣā* initiation. The student then selects a bona fide *guru*, and learns the process of performing *bhakti*.

Bhakti is of two kinds: *vaidhī-bhakti* and *rāgānuga-bhakti*. *Vaidhī-bhakti-prema* (the development of love of God attained by worshiping Kṛṣṇa in awe and reverence) yields Vaikuṇṭha-dhāma (the abode of Śrī Kṛṣṇa in His opulent feature as Lord Nārāyaṇa), and *rāgānuga-bhakti*[1] takes the practitioner to Kṛṣṇa-dhāma. You are most fortunate to be coming in the line of Śrī Caitanya Mahāprabhu. Following in His line, one day you will be able to achieve *rāgānuga-bhakti*, by reading *Caitanya-caritāmṛta*, *Śrīmad-Bhāgavatam*, and the books of the Gosvāmīs.

Gurudeva teaches the sixty-four processes of *bhakti*. Of these, the first is to serve Gurudeva – to fulfill the desire of Gurudeva – and thus be able to follow the processes without deviation. Of the sixty-four processes of *bhakti*, nine are prominent:

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam

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

arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam

Śrīmad-Bhāgavatam (7.5.23)

Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia, and pastimes of Lord Viṣṇu, or Kṛṣṇa, remembering them, serving the Lord's lotus feet, offering Him respectful worship with sixteen types of paraphernalia, offering Him prayers, becoming His servant, considering Him one's best friend, and surrendering everything unto Him (in other words, serving Him with body, mind, and words). These nine processes are accepted as pure devotional service.

Of these nine processes, five are most prominent:

sādhu-saṅga, nāma-kīrtana, bhāgavata-śravana
mathurā-vāsa, śrī-mūrtira śraddhāya sevana

Śrī Caitanya-caritāmṛta (*Madhya-līlā* 22.128)

One should associate with devotees, chant the holy name of the Lord, hear *Śrīmad-Bhāgavatam*, reside at Mathurā-maṇḍala (which includes Vṛndāvana), and worship the Deity with faith and veneration.

And of these five, three are most prominent: *śravaṇam* (hearing), *kīrtanam* (chanting), and *smaraṇam* (remembering). And of these three, one is most prominent – *kīrtana* of Kṛṣṇa's name. If you chant and remember Śrī Kṛṣṇa's name, you will automatically attain all benedictions and success in life.

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā

Śrī Caitanya-caritāmṛta (*Ādi-līlā* 17.21)

> In this age of quarrel and hypocrisy, the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way.

If you follow these processes, then all *anarthas* (habits and thoughts that are detrimental to *bhakti*) will disappear. What are these *anarthas*? The first is *nāma-aparādha* (offenses to the holy name), of which there are ten kinds. Don't criticize any Vaiṣṇava, and don't be envious of them. Don't disobey your Gurudeva. Try to totally follow and imbibe what he and other Vaiṣṇavas are teaching. At the time of chanting the holy name, don't be distracted by sleep or laziness. Chant "Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma, Rāma Rāma Hare Hare." Chant your Gurudeva's *dīkṣā-mantras* daily, and understand their meanings.

Anarthas include *nāma-aparādha*, *sevā-aparādha* (offenses in the execution of devotional practices) and so on. If you follow this regulative process, *anarthas* will diminish and gradually go away, and then *niṣṭhā* will come. *Niṣṭhā* means steadiness of mind. The devotee fixed in *niṣṭhā* will determine, "I can die, but I cannot give up chanting the holy name." Śrīla Haridāsa Ṭhākura was beaten in twenty-two market places. As they beat him, the miscreant Muslim government followers demanded, "You should chant Allah! Hoda! Don't chant Hare Kṛṣṇa!" But he continued to chant, "Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma, Rāma Rāma Hare Hare." At last he became almost like a skeleton – bloody and only some skin remaining – and finally they threw him in the Ganges.

Śrīla Haridāsa Ṭhākura later came out of the Ganges as if nothing had happened, and he was still chanting, "Hare Kṛṣṇa, Hare Kṛṣṇa." At that time his prosecutors fearfully begged pardon at his lotus feet. Haridāsa Ṭhākura personified *niṣṭhā*.

Do you know about Śrī Prahlāda Mahārāja? His father tortured him in various ways and ordered, "Don't speak the

name of Viṣṇu, my enemy!" But Prahlāda never followed that order. He was always chanting, "Kṛṣṇa, Kṛṣṇa, Kṛṣṇa." Oh, be like that – very strong. Kṛṣṇa's mercy will then come to you.

After *niṣṭhā*, then *ruci*, or spiritual taste, will come; taste in chanting, taste in reading scriptures, in cooking for Kṛṣṇa, and in all other devotional practices. There are two kinds of *ruci*: *vastu-vaisista-apeksani* and *vastu-vaisista-anapeksani*.

If *kīrtana* is melodious, with excellent instruments and sweet voices, the devotee inspired in *vastu-vaisista-apeksani ruci* will listen with relish, whereas even if a singer has great love and affection but is not singing in a melodious tune, that devotee will not appreciate it. If the Deity is decorated with gold ornaments and cloth, that devotee will offer obeisances, but if the same Deity is devoid of decoration, he will not do so.

When there is no need of such external considerations, when it does not make any difference whether or not the singer has a sweet voice, and only Kṛṣṇa Himself is important, that type of *ruci* is called *vastu-vaisista-anapeksani*. Even if the singer's voice is not tuneful but the singer has *śraddhā*, *niṣṭhā*, and *ruci*, the devotee so imbued will want to hear him. On the other hand, where there is a sweet tune (*rāga-ragina*) but no *bhakti*, he is without desire to hear.

The second type of *ruci* leads to the next stage of *bhakti*, called *āsakti*, which means 'strong attachment to the process of *bhakti* and to Śrī Kṛṣṇa. When one is situated in *āsakti*, he thinks, "Without chanting the holy name, I would not be able to remain alive for a moment." Attachment first comes for *bhajana*, and later manifests for *bhajanīya*, meaning the object of *bhajana*, Kṛṣṇa and His associates. When this *āsakti* becomes perfect, then *rati* (a transcendental mood) appears.

Rati is very difficult for conditioned souls to comprehend.

śuddha-sattva-viśeṣātmā
prema-sūryāṁśu-sāmya-bhāk

Meeting the Supreme Lord Kṛṣṇa

rucibhiś citta-masṛṇya-
kṛd asau bhāva ucyate

Bhakti-rasāmṛta-sindhu (1.3.1)

When devotional service is situated on the transcendental platform of pure goodness, it is like a ray of the sunlight of love for Kṛṣṇa. At such a time, devotional service causes the heart to be softened by various tastes, and it is called *bhāva*, or spiritual emotion.

Rati, or *bhāva*, is situated on the platform of *śuddha-sattva*, which is above the modes of material nature and therefore also very difficult to understand. If one is performing *bhajana* having renounced all attachments – his wife, children, home, wealth, reputation, and all other possessions – and yet *rati* (*śuddha-sattva*) has not come, that person's stage is very critical; there is still a chance that he will fall down. I will explain, in an easy way, the meaning of *śuddha-sattva*.

There are two kinds of associates of Śrī Kṛṣṇa: *rāgātmikā* and *rāgānuga*. Mother Yaśodā, Nanda Bābā, Subala, Śrīdāmā, and the *gopīs* are *rāgātmikā*, eternal associates in Goloka Vṛndāvana-dhāma, and those who follow them are *rāgānuga*. When a *rāgānuga-bhakta sādhaka* (a practitioner of *rāgānuga-bhakti*) is deeply absorbed in the associates of Kṛṣṇa, like Mother Yaśodā, Nanda Bābā, a cowherd friend (*sakhā*), or Kṛṣṇa's most beloved *gopīs*, that *sādhaka*'s mood is called *rāgānuga* and his stage in *bhakti* is called *śuddha-sattva*. This is a very high stage; pure *bhakti* is not ordinary.

After *rati*, *prema* appears in the heart. In that regard I will tell a story, in brief.

Śrī Kṛṣṇa is the Supreme Lord. He is quite independent. He is not dependent; He can do whatever He wants. Still, Mother Yaśodā bound that powerful Kṛṣṇa with a rope and He began to weep. Although He is the Supreme Lord, when

Mother Yaśodā told Him, "I will punish You," He wept. Was His weeping imitation? Not at all. He feels that if Mother Yaśodā will not love and serve Him, He will not be able to remain alive for a second. At first she threatened to beat Him, but instead she somehow bound Him and tied Him to a grinding mortar. Actually she bound Him by her love and affection.

This is called *prema*, or pure love. If you want full connection with Kṛṣṇa, then first develop spontaneous love for Him.

CHAPTER ONE

How to Enter Rāgānuga-bhakti

Tamāla-kṛṣṇa Mahārāja: You said that today you will speak on *Rāga-vartma-candrikā*. You said you would give a summary.

Śrīla Gurudeva: Before beginning this *Śrī Rāga-vartma-candrikā*, I first pray to my Gurudeva, Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja, and to Śrī Śrīmad Bhaktivedānta Svāmī Mahārāja; then to Śrīla Rūpa Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī, and then to the author, Śrīla Viśvanātha Cakravartī Ṭhākura. We earnestly beg their mercy, and especially the mercy of Śrīla Viśvanātha Cakravartī Ṭhākura.

In this *Rāga-vartma-candrikā*, Śrīla Viśvanātha Cakravartī Ṭhākura tells us what he has realized about Śrī Śrī Rādhā-Kṛṣṇa's *anurāga*, Their ever-fresh sentiment of intense attachment. *Anurāga* is the stage of *prema* which comes just before *mahābhāva*. Within *prema* comes *sneha*, then *māna*, *praṇaya*, *rāga*, and then *anurāga* [See Endnote 1].

After sharing with us that he has realized all this by the grace of Śrī Caitanya Mahāprabhu and Śrīla Rūpa Gosvāmī, he states, "I am writing something for those persons – those very lucky persons – who have greed for this *rāga* [See Endnote 2], but cannot find the path to achieve it. This book will be their guide – a moonbeam (*candrikā*) to illuminate the path (*vartma*)

leading to the loving devotion of the residents of Goloka Vṛndāvana (*rāga*). This path is practically unknown in the world."

During *amāvasyā-rātri*, the dark-moon night when the moon is not visible, the night is so very dark. There is a very narrow pathway, but it is unseen in the darkness. If the moon were visible, it would distribute its rays of light to reveal the path. This book is the *candrikā*, or moonray, that casts its light on the path of *rāga*, or spontaneous loving devotion. Therefore it is called *Rāga-vartma-candrikā*.

We should know that this pathway is a very narrow one, meant only for a few, rare, highly-qualified persons; it is not for everyone. Although Śrīla Viśvanātha Caḱravartī Ṭhāḱura advises that unqualified persons not read this book, there is in fact no worldly qualification required to read it and then enter this path. The only qualification is *lobha*, or transcendental greed.

It is stated in *Bhagavad-gītā*, "*Api cet sudarācāro bhajate mām ananya-bhāk*." A person may be full of *anarthas*, undesirable habits and thoughts, but if he associates with a *rāgānuga-bhakta* and under that pure devotee's guidance reads the Tenth Canto of *Śrīmad-Bhāgavatam*, he may become attracted and acquire a very deep greed to have the same transcendental mood as the Vrajavāsīs. He may be attracted to *sakhya-rasa*, friendship with Kṛṣṇa; *vātsalya-rasa*, parental love for Kṛṣṇa; or *mādhurya-rasa*, a relationship with Kṛṣṇa as a beloved. Simply by faithfully hearing *Śrīmad-Bhāgavatam*'s descriptions of the moods of the *gopīs*, or those of Kṛṣṇa's father and mother, or of Kṛṣṇa's friends, he may begin to yearn to experience in his heart such moods as theirs.

However, Śrīla Viśvanātha Caḱravartī Ṭhāḱura does not describe *sakhya-* and *vātsalya-bhāva* in *Rāga-vartma-candrikā*; he presents only moods of the *gopīs*. In order to attain the *bhāva* of the *gopīs*, one will especially hear from a *rāgānuga-bhakta* the portions of the Tenth Canto discussing their relationship with Kṛṣṇa, namely *Gopī-gīta*, *Yugala-gīta*, *Bhramara-gīta*, *Praṇaya-gīta*, and *Veṇu-gīta*.

How to Enter Rāgānuga-bhakti

One who has sufficient *saṁskāras*, impressions in the heart from having taken proper association in previous births, will be able to cultivate greed and achieve *gopī-bhāva* by reading *śāstra*, but he will not have to rely on sastric logic to convince himself. For such a person, this treatise is like a moonbeam for discovering the path of *rāgānuga-bhakti*.

The author first explains that there are two kinds of *śraddhā*, or faith – *vaidhī* and *rāgānuga* – which result in two kinds of *bhakti*, namely *vaidhī-bhakti* and *rāgānuga-bhakti* respectively. Both types of *śraddhā* are achieved through the association of qualified Vaiṣṇavas.

Vaidhī-bhakti is impelled by fear. It is induced by the injunctions of *śāstra* that instruct everyone to perform *bhakti* to Kṛṣṇa as the only means to protect one from going to hell. One may engage in *vaidhī-bhakti* by fear, or one may be convinced by the order of *śāstra* which is based on *yukti*, reasoning. For example, *śāstra* has ordered:

> *sa vai puṁsāṁ paro dharmo yato bhaktir adhoksaje*
> *ahaituky apratihatā yayātmā suprasīdati*
>
> *Śrīmad-Bhāgavatam* (1.2.6)

> The highest pursuit for all humanity is pure *bhakti* – *bhakti* performed to please the transcendental Lord Adhokṣaja, Kṛṣṇa, by all one's efforts of body, mind, and soul. Such *uttamā-bhakti* (topmost devotion) is continuously performed without any personal desire and without any break. In this way one can fully satisfy one's soul.

By hearing such instructions, many people begin to perform *vaidhī-bhakti*.

On the other hand, *bhakti* which is based only on the genuine greed to follow in the footsteps of the *gopīs* is called *rāgānuga-bhakti*. Such greed is generated by hearing the pastimes of Kṛṣṇa and the *gopīs* described in *Śrīmad-Bhāgavatam*,

by reading the books of the Gosvāmīs, and especially by being in the association of a *rāgānuga-bhakta*. Without the association of *rāgānuga-bhaktas*, the pastimes of Kṛṣṇa and the *gopīs* cannot be properly understood.

What is the nature of this greed? How can we know whether or not our greed is genuine? When a *sādhaka*, or spiritual practitioner, hears from *rasika rāgānuga* Vaiṣṇavas about the sweet pastimes of Kṛṣṇa, especially His pastimes with the *gopīs* – whether this be from *Śrīmad-Bhāgavatam*, *Kṛṣṇa-karṇāmṛta*, *Ujjvala-nīlamaṇi*, *Rādhā-rasa-sudhā-nidhi*, or any other related books – his *citta-vṛtti* (heart) becomes very eager to aquire the moods of Kṛṣṇa's personal associates. At that time he becomes absorbed in Śrī Kṛṣṇa's form, qualities, and pastimes.

Do you know the meaning of *citta-vṛtti*?

Tamāla-kṛṣṇa Mahārāja: Spiritual… inner… What's the word? Inner…

Śrīla Gurudeva: I want that word.

Tamāla-kṛṣṇa Mahārāja: Consciousness? Inner consciousness?

Śrīla Gurudeva: In this context *citta-vṛtti* refers to the mind or heart. When our *citta-vṛtti* eagerly desires to be like that of Kṛṣṇa's eternal associates, to have the same moods as those eternal associates, that condition of the heart is its real or natural state – as opposed to the imposed worldly *citta-vṛtti* of material absorption. At this stage the devotee is not interested in examining sastric orders. He will only want to achieve that mood which he sees in his *āśrayā-gopī*, the *gopī* for whose mood he has developed genuine greed. Do you understand? Can you explain the meaning of *lobha*, or pure greed?

Tamāla-kṛṣṇa Mahārāja: It is when a person hears the descriptions of *Śrīmad-Bhāgavatam* about Rādhā and Kṛṣṇa, and then thinks of the feelings the *gopīs* have for Kṛṣṇa.

Śrīla Gurudeva: Can you say what he wants?

Tamāla-kṛṣṇa Mahārāja: He strongly wants to have the same feeling that is within them.

Śrīla Gurudeva: Yes, but you have left out one thing. Those with *lobha* are not regulated by sastric orders or bindings. Such orders are left untouched.

Tamāla-kṛṣṇa Mahārāja: Rules and regulations are not there?

Śrīla Gurudeva: The rules and regulations of *śāstra* are not needed at all.

Tamāla-kṛṣṇa Mahārāja: Otherwise it is *vaidhī*?

Śrīla Gurudeva: For example, a person may see some *rasagullas* or *rābaḍī* (Indian sweets). Whether or not he has the money to purchase those sweets, he may at once develop greed for them, thinking, "These are very tasteful!" Similarly, in whatever stage a person may find himself, if he sincerely deliberates, "Oh, the mood of the *gopīs* is very tasteful and very good. I must somehow obtain that," such greed has no bindings or consideration of sastric restrictions. If we judge that we are not qualified and we think that what we want is too high for us, this is a sign that we do not possess greed. Do you understand?

Tamāla-kṛṣṇa Mahārāja: Please explain.

Śrīla Gurudeva: If I desire a *rasagulla*, but I think, "I have no money in my pocket to purchase it, so I cannot have it," that means I have no real greed for it. A person with greed considers, "Somehow or other, by hook or by crook…"

Tamāla-kṛṣṇa Mahārāja: Beg, borrow, or steal.

Śrīla Gurudeva: Such a person does not think about his qualification or disqualification. He does not consider whether or

not he is able to have this *bhakti*. He simply thinks, "I must have it!" This is real greed. Do you understand? His desire must be overpowered by the form, qualities, and pastimes of Kṛṣṇa. Then he is considered to possess real greed.

A *sādhaka* possessing such greed may ponder, "I have heard from the *rasika* Vaiṣṇavas how Lalitā, Viśākhā, Citrā, Rūpa Mañjarī, and other associates serve Kṛṣṇa, and I want to serve like them." He does not stop to judge whether he is qualified to achieve this *samajātīya-bhāva*, or identical mood for which he aspires, and he does not wait for any logical argument to convince him.

Tamāla-kṛṣṇa Mahārāja: Argument means 'reasoning?'

Śrīla Gurudeva: Greed does not rely on reasoning. If reasoning is required, there is no greed.

The next consideration is this: Once one develops greed, how does one achieve his desired result? It comes by the association of *rasika rāgānuga* Vaiṣṇavas. In that association one reads books like *Ujjvala-nīlamaṇi*, *Bhakti-rasāmṛta-sindhu*, *Vraja-rīti-cintāmaṇi*, *Kṛṣṇa-karṇāmṛta*, *Rādhā-rasa-sudhā-nidhi*, Śrīla Jayadeva Gosvāmī's *Gīta-govinda*, the books of Śrī Kavi-karṇapūra and all our Gosvāmīs, and especially *Rāga-vartma-candrikā*. One will read all of these books and resolve: "How can I somehow easily achieve that mood; by hook or by crook? What is the easiest method to attain it?" This should be the question.

All of our *ācāryas*, including Śrīla Viśvanātha Caḳravartī Ṭhāḳura and Śrīla Bhaḳtivinoda Ṭhāḳura, have recorded for us, in a practical way, how they themselves achieved it and how the *sādhana-siddha-gopīs* achieved it. Their writings are authentic *śāstra*. One will search out their methods in such *śāstras* and adopt the process discussed therein, because without following *śāstra*, without following the guidelines of Śrīla Rūpa Gosvāmī, one will become a *sahajiyā* [See Endnote 3] or an atheist.

A person with greed never judges his qualification; this is the main point. And yet, he will eagerly take assistance from these books. Śrīla Viśvanātha Cakravartī Ṭhākura is not personally present, but he is present through his books.

It is important to understand that this greed will not come by personal effort alone. It comes only by the grace of Kṛṣṇa Himself, and by the grace of a *rāgānuga-bhakta*. Without their mercy one cannot attain it.

Bhakta-kṛpā, or the mercy of Vaiṣṇavas, is of two kinds: *prāktana* (from previous lives), and *ādhunika* (from this life). *Prāktana* refers to mercy that comes from one's performance of *bhakti* in one's past births as well as the present birth. If a person has *saṁskāras* from his previous births' devotional activities and receives the mercy of a Vaiṣṇava in this birth, he will very easily and quickly advance in *bhakti*. Perhaps he will not even have to accept *dīkṣā* again, as in the case of some of our Gosvāmīs. Or, if he takes *dīkṣā*, he advances very rapidly.

Śrīla Haridāsa Ṭhākura, Śrī Svarūpa Dāmodara, and Śrī Rāya Rāmānanda did not tell us anything about their *guru-paramparā*; they received the association of Śrī Caitanya Mahāprabhu and thus achieved their desired goal. This is an example of mercy due to *pūrva-saṁskāra*, impressions accrued in previous births[1]. Do you understand? I will test you.

Tamāla-kṛṣṇa Mahārāja: All right.

Śrīla Gurudeva: Do you know the meaning of *saṁskāra*?

Tamāla-kṛṣṇa Mahārāja: Accrued pious assets, purifications, and reformatory processes.

Śrīla Gurudeva: I will discuss the topic of *saṁskāras*, so try to understand the meaning.

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[1] These transcendental personalities are eternal associates of Śrī Caitanya Mahāprabhu, not conditioned souls, and therefore they do not depend upon past *saṁskāras*. Yet, when they appear in this world, they set an example for us by their behavior.

If one has no previous births' *saṁskāras* but has somehow obtained greed by the causeless mercy of a qualified *guru* or Vaiṣṇava, this is called *ādhunika-kṛpā*. Such a person receives *dīkṣā* from a *rāgānuga* Vaiṣṇava *guru*. Or, if he has received *dīkṣā* before developing greed, then he accepts a *rāgānuga* Vaiṣṇava as his *śikṣā-guru*. He may serve both his *śikṣā-* and *dīkṣā-guru* with equal devotion. Or, in some cases he may serve the *śikṣā-guru* more closely than his *anuṣṭhāna-dīkṣā-guru* (the *guru* who gives the initiation *mantras* according to *pāñcarātrika-vidhi*), as did Śrī Śyāmānanda Prabhu, Śrīla Raghunātha dāsa Gosvāmī, and Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

Śrīla Raghunātha dāsa Gosvāmī received *dīkṣā* from Yadunandana Ācārya, and afterwards Śrī Caitanya Mahāprabhu placed him in the hands of Śrī Svarūpa Dāmodara. Later, when Raghunātha dāsa went to Vṛndāvana, he had the association of Śrīla Sanātana Gosvāmī and especially of Śrīla Rūpa Gosvāmī. Ultimately, he prayed to Śrīla Rūpa Gosvāmī for the fufillment of all his desires for his cherished service, as described in his *Vilāpa-kusumāñjali*.

Kṛṣṇadāsa Kavirāja Gosvāmī did not disclose the name of his *dīkṣā-guru*; perhaps because he did not obtain his devotional thoughts from him. Rather he acknowledged Rūpa and Raghunātha, because he received all his moods from them. At the end of each chapter of his *Śrī Caitanya-caritāmṛta*, he prayed:

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate *Śrī Caitanya-caritāmṛta*, following in their footsteps.

Why does Śrīla Raghunātha dāsa Gosvāmī pray to Śrīla Rūpa Gosvāmī? Śrī Svarūpa Dāmodara is Lalitā-devī, and is therefore in a higher rank than Rūpa Gosvāmī, who is Rūpa Mañjarī. Yet,

Raghunātha dāsa prays only to Rūpa Gosvāmī. Why? It is because he does not want to be a *nāyikā* (beloved heroine) of Kṛṣṇa, like Lalitā and Viśākhā.

Tamāla-kṛṣṇa Mahārāja: He wants to be in *mañjarī-bhāva*?

Śrīla Gurudeva: Only *mañjarī-bhāva*.

What is a *mañjarī*? We have heard about lotus *mañjarīs* and mango *mañjarīs*. In fact, many creepers and good flowers have *mañjarīs*. The *mañjarī* appears first and then the flower, and the *mañjarī* is always located above the flower. When a bee comes to sit on the flower and drink its honey, the *mañjarīs* tremble, being overjoyed.

Similarly, the Kṛṣṇa-bee comes to Śrīmatī Rādhikā, She glances at Him, and the two engage in loving pastimes (*prema-vilāsa*). Although that 'bee' does not sit on the *mañjarī*, the *mañjarī* trembles, feeling as if the bee is sitting on her. Whatever the 'flower' experiences in those pastimes manifests in the *mañjarī*, so there is no need for the bee to go to her. She automatically feels everything felt by the flower. If the bee kisses the flower, then, seeing this, the *mañjarī* feels, "The bee has kissed me."

In fact, the *mañjarī* tastes something special that even the flower does not taste, in the sense that the flower does not tremble as the *mañjarī* does. Similarly the maidservants of Śrīmatī Rādhikā experience a pleasure in being Her maidservant, which She Herself does not experience, and that pleasure is called *bhāva-ullāsa rati* [See Endnote 4].

Śrīla Raghunātha dāsa Gosvāmī wanted to be a *mañjarī*, not a 'flower.' In other words he did not want *sakhī-bhāva*, the mood of Śrīmatī Rādhikā's friends like Lalitā and Viśākhā, who have direct relationships with Śrī Kṛṣṇa.

Herein lies the speciality of the *mañjarīs*. In our *sampradāya* no one wants to be Śrī Rādhā's *sakhī*; they only want to be Her *kiṅkarī*. Are you totally understanding my words? Do you know the meaning of the word *kiṅkarī*?

Tamāla-kṛṣṇa Mahārāja: Servant.

Śrīpād Mādhava Mahārāja: Maidservant.

Śrīla Gurudeva: There is no equivalent word in English for *kiṅkarī*. It is such a beautiful Sanskrit word, inferring something very soft, fragrant, and so sweet.

We cannot learn these topics simply by reading books. No book will clarify these truths for you as well as our discussion in this conversation. By discussing with me in this way, you can obtain more than what you can ever obtain by only reading books.

Śrīpād Mādhava Mahārāja: These truths are only revealed through realization.

Śrīla Gurudeva: I do not say that I have any realization, but I have God's mercy and my Gurudeva's mercy.

In the first verse of *Vilāpa-kusumāñjali*, Śrīla Raghunātha dāsa Gosvāmī states that although Rūpa Mañjarī's husband is away from home, he sees a mark on her lips. How has this come about? It is not that Kṛṣṇa has kissed Rūpa Mañjarī. He has kissed Śrīmatī Rādhikā and therefore Rādhikā has that mark on Her lips; but the mark at once also manifests on the lips of Rūpa Mañjarī.

Tamāla-kṛṣṇa Gosvāmī: I was asking you about that in Bombay.

Śrīla Gurudeva: The marks on the face and body of Śrīmatī Rādhārānī do not come to Lalitā and Viśākhā, but they all come to the *mañjarīs*. We are followers of Rūpa Gosvāmī, who is Rūpa Mañjarī.

I think that you will not forget these teachings for your entire life.

A person may have taken only *anuṣṭhaniki*, formal *dīkṣā*, thinking, "So many others have taken *dīkṣā*, so I should also take it." He has received a sacred thread, *kānti-mālā* (neck

beads), and so on during a fire sacrifice, but he has not been given instructions on the internal mood of *dīkṣā*. It is this internal mood of *dīkṣā* which constitutes real *dīkṣā*.

Dīkṣā comes gradually, not in a moment. The process of receiving *dīkṣā* takes place over a long period of time. When one has the advantage of past births' *saṁskāras*, one easily accepts *dīkṣā* and the process is accomplished quickly, but without previous *saṁskāras* the process is slow.

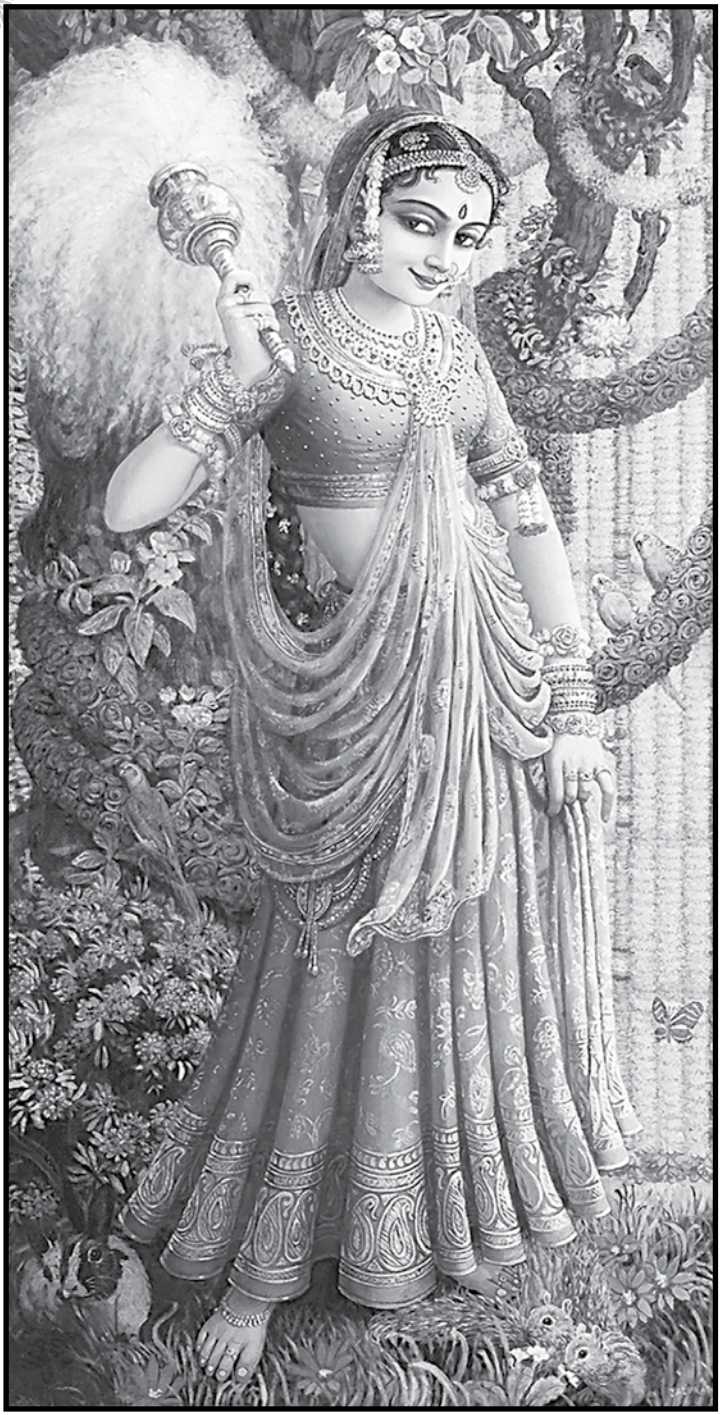
Tamāla-kṛṣṇa Mahārāja: Unless one gets the association of *rāgānuga* Vaiṣṇavas.

Śrīla Gurudeva: That disciple must also be qualified. If the disciple does not have sufficient *saṁskāras* and does not yet possess greed, he will not be able to properly receive these truths from his *dīkṣā-guru*, who may be very qualified but may not have sufficient time to train him on this topic. Later on, when greed is destined to come soon, that disciple will not change his *gurudeva*, but he will accept a *śikṣā-guru*. Sometimes the disciple will give more preference to his *śikṣā-guru*, or equally to both *gurus*, according to their qualification. He will gradually hear all these topics.

If one's *dīkṣā-guru* is present, the disciple will receive all these things from him. Or, his *gurudeva* will gladly order him to hear from another, more qualified, person, as in the case of the disciples Śrī Śyāmānanda Prabhu, Śrīla Narottama dāsa Ṭhākura, and Śrī Śrīnivāsa Ācārya.

As I mentioned earlier, if a person has greed by dint of his previous birth's or present birth's *saṁskāras*, he will begin to search through *śāstra* – by reading and hearing – especially those *śāstras* or commentaries written by Śrīla Rūpa Gosvāmī and his followers, the *rūpānuga* Vaiṣṇavas.

What is the actual meaning of *rūpānuga*? In his books, Rūpa Gosvāmī has described, in *taṭastha-bhāva*, the various *rasas*. Do you know the meaning of *taṭastha*?



Śrī Rūpa Mañjarī

Tamāla-kṛṣṇa Mahārāja: Marginal?

Śrīpād Mādhava Mahārāja: Neutral.

Śrīla Gurudeva: He has written from a neutral position about all the *rasas* – *śānta, dāsya, sakhya, vātsalya*, and *mādhurya*. If one has greed for any of these moods, that person will be a *rāgānuga-bhakta* but not necessarily *rūpānuga*.

What is *rūpānuga*? Even if one follows *Śrī Ujjvala-nīlamaṇi*, he may be *rāgānuga* but not *rūpānuga*. One will be *rūpānuga* when he especially follows the way in which Śrīla Rūpa Gosvāmī serves Śrī Śrī Rādhā-Kṛṣṇa internally, as Śrī Rūpa Mañjarī – deeply meditating on the qualities and *bhāva* which Rūpa Mañjarī possesses in serving Them.

Śrīpād Mādhava Mahārāja: All *rūpānuga-bhaktas* are *rāgānuga*, but not all *rāgānugas* are *rūpānugas*.

Śrīla Gurudeva: The *sādhaka* will search through *śāstra* for the means to receive these moods. He will hear from a *rūpānuga* Vaiṣṇava who will tell him to read *Śrīmad-Bhāgavatam, Ujjvala-nīlamaṇi, Kṛṣṇa-karṇāmṛta, Rādhā-rasa-sudhā-nidhi*, Jayadeva Gosvāmī's *Gīta-govinda*, and the books of Caṇḍīdāsa, Vidyāpati, and others like them.

The *rūpānuga* Vaiṣṇava will also instruct him to seek only that *bhāva* for which he has greed. He will know about all the *rasas*, but he will serve only by one mood, the mood of his *sthāyi-bhāva* (his permanent, constitutional relationship with Śrī Śrī Rādhā-Kṛṣṇa). One's *sthāyi-bhāva* will manifest only when *prema* is reached, but greed for that *sthāyi-bhāva* awakens before that. Genuine greed, which does not change in this or any future life, is called *gāḍha-saṁskāra* [See Endnote 5]. If one has real greed, as Śrīla Rūpa Gosvāmī has, one's greed for a particular *sthāyi-bhāva* will never change in any birth.

Sanaka, Sananda, Sanātana, and Sanat Kumāra have their *sthāyi-bhāva* in *śānta-rasa*. Yet, they can narrate the entire *Śrīmad-Bhāgavatam*.

Tamāla-kṛṣṇa Mahārāja: How is that? I remember asking you that question before.

Śrīla Gurudeva: They can do so from a neutral position. They know all about the various *rasas*, but they don't have direct experience of the higher *rasas*.

Tamāla-kṛṣṇa Mahārāja: What about Śukadeva Gosvāmī?

Śrīla Gurudeva: Śukadeva Gosvāmī has some direct experience, because he is the *śuka*, or parrot, of Śrīmatī Rādhikā. He therefore possesses a *sthāyi-bhāva* of Vraja.

Tamāla-kṛṣṇa Mahārāja: You have said a very important thing about Śukadeva Gosvāmī.

Śrīla Gurudeva: As Śrīmatī Rādhikā's parrot, he sits on the branches of *tamāla* or *kadamba* trees. He watches the confidential pastimes of Rādhikā and Kṛṣṇa, and becomes very, very pleased. Yet, he cannot serve like Rūpa Mañjarī.

Tamāla-kṛṣṇa Gosvāmī: He is watching everything. So what kind of *bhāva* does he have?

Śrīla Gurudeva: It has been said in *śāstra* that he is situated in *śānta-bhāva*.

Tamāla-kṛṣṇa Gosvāmī: Because he is neutral?

Śrīla Gurudeva: But he is in Vraja, and there is no *śānta-bhāva* in Vraja. We will have to judge what *rasa* he actually possesses. When Śrī Śrī Rādhikā and Kṛṣṇa are sleeping in the morning, Śuka [the name of Śukadeva Gosvāmī in the form of Rādhikā's parrot] says so many things to awaken Them.

Tamāla-kṛṣṇa Mahārāja: That does not sound like *śānta-bhāva*.

Śrīla Gurudeva: Yes, it is not *śānta-bhāva*.

Tamāla-kṛṣṇa Mahārāja: He must have everything.

Śrīla Gurudeva: Yes. We will have to consider all these truths.

Tamāla-kṛṣṇa Mahārāja: Why is it said that he has *śānta-bhāva*?

Śrīla Gurudeva: It is for the *śānta-rasa bhaktas*.

Tamāla-kṛṣṇa Mahārāja: So, you are saying that externally it appears like that…

Śrīla Gurudeva: But…

Tamāla-kṛṣṇa Mahārāja: But it is not actually.

Śrīla Gurudeva: The cows of Vraja have *vātsalya-bhāva*, so surely Śuka cannot be of *śānta-rasa*.

To illustrate how to search out the process for attainment of the fruit of one's genuine greed, Śrīla Viśvanātha Cakravartī Ṭhākura gives the example of a man who is greedy to drink milk. Seeing some milk he wants to taste it, so he undergoes a process to get it. He may ask someone who drinks milk how that person acquired it. After questioning him he will purchase a cow, making sure that the cow has a calf because unless the cow has a calf it cannot give milk. He will then take the cow and calf to his home, where he will apply water or ghee to the udder of the cow and bring the calf to drink. After the calf has taken milk, the man will wash the udder of the cow and then milk her. Next, he will put the milk on the fire to boil. Then, if he wants that boiled milk sweetened, he adds sugar, and for extra flavor he adds rose water, *kewra*[2], camphor, and so on.

Similarly, although a *sādhaka* with genuine greed does not require the reasoning of *śāstra* to convince him to perform *bhakti*, he carefully studies those *śāstras* that will give him entrance into the process he requires for achieving his goal.

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2 *Kewra* is an extract distilled from the *pandanus* flower, which is used to flavor drinks and desserts in Indian cuisine.

Śrīla Viśvanātha Cakravartī Ṭhākura tells us that when a person has actual greed, he also follows the procedures of *vaidhī-bhakti*. However, his *bhakti* is not *vaidhī-bhakti*; it is *rāgānuga-bhakti*. He engages in the nine processes of *bhakti*, namely *śravaṇam, kīrtanam, viṣṇoḥ smaraṇam, pāda-sevanam*, and so on.

From the very beginning he will carefully perform *guru-caranāśrayā*, taking shelter of the lotus feet of *śrī guru*, and faithfully serve him in *viśrambha-bhāva*.

Tamāla-kṛṣṇa Mahārāja: What is the meaning of *viśrambha-bhāva*?

Śrīla Gurudeva: It implies giving up all fear. Fear caused by the sense of awe and reverence is not present. The disciple serves his *guru* as a bosom friend, not thinking, "I am very low and he is very high." Rather, he feels that, "He is mine and I am his."

The analogy is given of a young son who, seeing his father sitting above him, does not care to sit on the ground. He at once jumps up and sits on his father's lap. He then pats his father's shoulder, strokes his father's face, and touches his father on his arm or holds his hand, serving him with great love.

Moreover, a person qualified with genuine greed, with even greater love than that young son, serves his *gurudeva* from whom he has collected the truths he has grasped and the moods he now possesses. This type of intimate service is essential.

Guru-caranāśrayā means 'taking shelter of a self-realized *guru*,' and it is the first of the sixty-four items of devotional service. Then, following the instruction of the second item, one accepts *dīkṣā* initiation from him. *Śrī Bhakti-rasāmṛta-sindhu* lists the sixty-four practices of devotional service, the first five of which are in relationship to *guru*:

> On the path of regulative devotional service, one must observe the following five items: (1) accepting a bona fide spiritual master; (2) accepting initiation from him; (3) serving him; (4) receiving instructions from him and

making inquiries in order to learn devotional service; and (5) following in the footsteps of the previous *ācāryas*, and following the directions given by the spiritual master.

The *rāgānuga-bhakta* follows the same procedures, but his mood has changed from that which is found in *vaidhī-bhakti*. The *vaidhī-bhakti* disciple will sit lower and pray to his *gurudeva* with folded palms, "*Gurudeva*, please give me an order. What service shall I do?" Then, when the disciple receives an order, as a servant, he will perform the service. On the other hand, a person possessing genuine greed will serve in the mood I have previously described; with no fear and no sense of difference. He will resolve, "I am his and he is mine."

All the limbs of *vaidhī-bhakti* are followed by the *rāgānuga* Vaiṣṇava, but…

Tamāla-kṛṣṇa Mahārāja: What is the difference?

Śrīla Gurudeva: Only the mood is different. If one rejects the practices of *vaidhī*, he will be unable to enter *rāgānuga*; his greed will be checked. So he must follow.

For a person who has actual greed and wants to follow the process of *rāgānuga-bhakti*, *Śrīmad-Bhāgavatam* says that the Supreme Lord comes to him in the forms of both *caitya-guru* and *dīkṣā-guru*. In this connection we should know that *guru* is *akhaṇḍa-tattva* (the complete, undivided principle of *guru*), a manifestation of Nityānanda Prabhu, Baladeva Prabhu. Because *gurudeva* gives everything that Nityānanda Prabhu and Baladeva Prabhu have come to give, and because all his instructions are Theirs, he is regarded as Their manifestation.

In *Bhagavad-gītā* (10.10) it is stated:

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

> Upon those who lovingly perform *bhajana* and yearn for My eternal association, I bestow that transcendental knowledge by which they attain Me.

If a person surrenders to Kṛṣṇa and possesses true greed, if he has a pure heart and sufficient *saṁskāras*, the Lord reveals everything in his heart as *caitya-guru*. Kṛṣṇa states in *Bhagavad-gītā*, "I give him the wisdom to achieve My *bhakti*." He does not give this openly; He gives it in the heart. He benedicts His devotee with a *sphūrti* (internal vision), inspiring him from within, and personally manifests all *siddhāntas* in his heart. He also gives instructions externally, in the form of the *dīkṣā-guru* or *śikṣā-guru*.

Tamāla-kṛṣṇa Mahārāja: You say he dictates within the heart?

Śrīla Gurudeva: Yes. He dictates in the heart. Certainly.

People may see that this devotee has no *guru* and wonder, "Does he know these truths?" Here is the answer. Kṛṣṇa dictates everything – He manifests Himself – from within, whether or not anyone else sees.

I have sometimes experienced this myself. I feel something within myself. I may not have read or seen or heard a certain fact, yet sometimes very beautiful things enter my heart. Perhaps you have also had this experience? Certainly you will have had this experience, because one who serves his *gurudeva* will surely receive such realizations. Even if *gurudeva* is not present in our sight, still, he will manifest all these truths.

Śrīla Viśvanātha Caḱravartī Ṭhāḱura begins by telling us the three key *ślokas* from *Bhakti-rasāmṛta-sindhu* (1.2.294–296), by realizing which one can enter the path of *rāgānuga-bhakti*. The first is:

> *kṛṣṇaṁ smaran janaṁ cāsya, preṣṭhaṁ nija-samīhitam*
> *tat-tat-kathā-rataś cāsau, kuryād vāsaṁ vraje sadā*

> While remembering Kṛṣṇa and His beloved associates whom we desire to follow, being fully absorbed in discussions of their pastimes, one should always reside in Vraja. If this is not possible, then one may reside there by mind.

The second *śloka* is this:

> *sevā sādhaka-rūpeṇa, siddha-rūpeṇa cātra hi*
> *tad-bhāva-lipsunā kāryā, vraja-lokānusārataḥ*

> On the path of *rāgānuga*, one should follow Kṛṣṇa's intimate beloved associates and their followers, always remaining absorbed in their service. This should be done by the *sādhaka-rūpa* (the external material body of one's present condition) and also in *siddha-rūpa* (by the internal perfected spiritual body, which is suitable for rendering the type of service to Śrī Kṛṣṇa for which one's heart is eager). One should eagerly desire the *bhāva*, that is the special loving mood of those associates of Kṛṣṇa in Vraja whom one aspires to follow.

And the third *śloka* is:

> *śravaṇotkīrtanādīni vaidha-bhakty-uditāni tu*
> *yāny aṅgāni ca tāny atra vijñeyāni manīṣibhiḥ*

> In *vaidhī-bhakti* one practices the limbs of *bhakti* like *śravaṇa, kīrtana*, and so on according to one's qualification. Similarly for *rāgānuga-bhakti*, it has been advised by scholars who are well versed in the principles of *bhakti* to follow these practices.

Śrīla Viśvanātha Cakravartī Ṭhākura then comments on each *śloka*, one by one, and this subject is very deep. Let us discuss the first *śloka*.

Tamāla-kṛṣṇa Mahārāja: Where is this *śloka*? Which part of *Bhakti-rasāmṛta-sindhu* is it in?

Śrīla Gurudeva: You can find it at the end of the *pūrva-vibhāga* (Eastern Division). *Kṛṣṇaṁ smaran* means 'remembering Kṛṣṇa.' *Janaṁ cāsya preṣṭhaṁ nija-samīhitam* indicates remembering His *preṣṭha*, His dear associates. These associates may also be of *dāsya-rasa*, *sakhya-rasa*, or *vātsalya-rasa*, but Śrīla Viśvanātha Cakravartī Ṭhākura especially discusses those in *mādhurya-rasa*.

One who has developed greed to attain the mood of the *gopīs* remembers Kṛṣṇa when He is in Sevā-kuñja or Vaṁśīvaṭa. He has a lovely smile on His face, and He has placed a very beautiful flute on His lips. His restless eyes, like those of a deer, are searching here and there. Seeing the *gopīs* coming He becomes overjoyed, and at that moment He has no control over His body or mind. He is God Himself, yet He forgets everything at that time. Not knowing what He is doing or even what He looks like, He stands in His *tribhaṅga-lalita* (threefold-bending) pose, exquisitely beautiful.

Thousands upon thousands of *gopīs* are present there, but from the corner of His eyes He is searching for one particular *gopī* – and She is delaying. Then, from far away He sees Her coming. Who is that *gopī*? She is Śrī Rādhā. The *rāgānuga-sādhaka* meditates on Kṛṣṇa's appearance at that time.

This is *smaraṇam*, remembering Kṛṣṇa with all these details and appreciating His many virtues. In *Jaiva-dharma* we read about the qualities of Kiśora-kṛṣṇa, who is Kṛṣṇa in His teenage form in *śṛṅgāra-rasa* (*mādhurya-rasa*). The qualities of Kṛṣṇa in *sakhya-rasa* are not the same as His qualities when He is with the *gopīs*, and His qualities when He is with Nanda and Yaśodā are different again. His qualities are different in every *rasa*.

Remember Kṛṣṇa possessing all the qualities with which He is adorned in *mādhurya-bhāva*. Remember Him with the *gopīs* as He tries to cheat them in gambling; and how they in turn cheat Him and try to steal His flute. Remember Kṛṣṇa and His *priya-jana*, His dearmost associates.

What are the mannerisms, qualities, and nature of the *gopīs*, and especially of those of Śrīmatī Rādhāraṇī? What are the activities of that very *gopī* for whom we have greed to follow? That *gopī* is not Rādhikā, Lalitā, or Viśākhā; she is Rūpa Mañjarī. We have a very keen interest to see what she is doing, because it is her mood we wish to adopt. When Śrīmatī Rādhikā is pleased, then Rūpa Mañjarī becomes so pleased. Śrī Rūpa Mañjarī performs numerous services, like bringing water in a golden pot or sometimes very slowly and gently fanning with a *cāmara*...

Tamāla-kṛṣṇa Mahārāja: Massaging?

Śrīla Gurudeva: Yes, when she sees that Śrī Śrī Rādhā and Kṛṣṇa are very tired, she serves Them accordingly. We want to carefully watch that *mañjarī*, seeing what she is doing and how she is performing her services.

The method to enter these pastimes and services is based on unbroken remembrance. *Janaṁ cāsya* means remembering all the *gopīs*, and especially that *gopī* whom I am interested in following.

Tamāla-kṛṣṇa Mahārāja: Meditating upon that?

Śrīla Gurudeva: This is the method of *rāgānuga-sādhana-bhajana*. *Tat-tat-kathā-rataś cāsau* refers to the *śikṣā-guru*, that *premi-guru* or *rāgānuga-guru* from whom we are hearing. He will discuss with us the ways in which all the *sakhīs* serve Kṛṣṇa, and especially the service of Rūpa Mañjarī and our *guru* in the form of a *sakhī*. One should talk about their pastimes with Kṛṣṇa, as I sometimes discuss with you.

Such a devotee always resides in Vṛndāvana. If he has no chance to be in Vṛndāvana by body, he will surely live there by mind. Without living in Vṛndāvana, one cannot attain that kind of love.

These three practices are essential: *kṛṣṇa-smaraṇa*, remembering Kṛṣṇa with His dearmost associates; *tat-tat-kathā-rataś*

cāsau, continuously conversing about their pastimes; and *kuryād vāsaṁ vraje sadā*, always residing in Vṛndāvana (at least by mind) in such pastime places as Sevā-kuñja, Saṅketa, and Yāvaṭa. And, if you have the qualification, you may go to Rādhā-kuṇḍa at midday. Spend all day with Rādhikā and that *gopī* whom you have the conviction to follow.

This is all for today. Perhaps I will be able to complete the next two *ślokas* in the next three days.

Tamāla-kṛṣṇa Mahārāja: You will speak for three more days?

Śrīla Gurudeva: If I continue by pacing the explanations over the next few days, you will be able to understand something. If I do it in a hurry, these discussions will not be as beneficial for you.

[Question in Bengali]

Śrīla Gurudeva: Her question is this: If someone wants to live in Vṛndāvana by mind, then won't his body also come? The answer is that his body will automatically follow his mind and come to Vṛndāvana if that is his sole desire.

Otherwise, if that type of person is not so qualified, he will engage himself in other duties and think, "This other duty should be done. This work should be done. Moreover, the place in which I live has so many facilities." So, being far away, that type of a person thinks about living in Vṛndāvana, but achieves only little benefit.

Those who are like Śrīla Raghunātha dāsa Gosvāmī think in this way: "If I am not there at my house, let anyone burn it down. And what will happen to my parents, children, and wife if I go to Vṛndāvana? I don't know how they will live their lives; whether they will have difficulties, or if they will be all right. It is no longer my responsibility."

On the other hand, a neophyte disciple may say, "Oh, my Gurudeva told me to preach, so I must do this. This is my duty, so no need to meditate on Vṛndāvana." When our greed comes

to full bloom, we forget everything else. At that stage no other obligation comes in our way.

Such a pure devotee will be seen by the entire world as *guru*. For example, even now, we follow Rūpa Gosvāmī and Raghunātha dāsa Gosvāmī as our *gurus*. What are we preaching? We are preaching only their words and our Gurudeva's words.

If others see that the words of Tamāla-kṛṣṇa Mahārāja and Girirāja Mahārāja are truly the words of Śrīla Bhaktivedānta Svāmī Mahārāja – if they see that your words are in accordance with *guru* and *guru-paramparā* – they will be bound to accept all your instructions. At that time there will be no harm in your preaching or doing any other *sevā*; that will be real preaching. However, I don't know how many births it will take for you to come to that stage.

One day you will have to leave your present preaching and become qualified to go to Goloka Vṛndāvana, where there is no preaching, only service. Then, from there, as Śrīla Rūpa Gosvāmī came to this world with Śrī Caitanya Mahāprabhu, you can also return and preach with your spiritual master.

[ENDNOTES]

1 (1) *sneha* – affection

(2) *māna* – the stage of *prema* in which *sneha* reaches exultation, thus causing one to experience the sweetness of the beloved in ever-new varieties, and when the *nāyikā* (beloved heroine) assumes an outward conduct which turns into transcendental anger and indignation arising out of jealous love.

(3) *praṇaya* – the intensified stage of *prema* in which *māna* assumes a feature of unrestrained intimacy known as *viśrambha*, or 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.

(4) *rāga* – (a) an intensified stage of *prema* in which an unquenchable loving thirst (*premamayī-tṛṣṇa*) for the object of one's affection, Kṛṣṇa, gives rise to spontaneous and intense absorption in Him, so much so that in the absence of the opportunity to please Him, one is on the verge of giving up one's life; (b) when *praṇaya* is experienced in the heart as immense pleasure. If by accepting some misery there is a chance to meet with Kṛṣṇa, then that misery becomes a source of great happiness. And, where happiness affords no opportunity to meet with Him, it becomes the source of great distress.

(5) *anurāga* – an intensified stage of *prema* as defined in *Ujjvala-nīlamaṇi* (14.146): "Although one regularly meets with and is well-acquainted with the beloved, the ever-fresh sentiment of intense attachment causes the beloved to be newly experienced at every moment, as if one has never before had any experience of such a person."

(6) *bhāva* – (a) loving emotions; a particular mood of love in which the devotee serves Kṛṣṇa; (b) an intensified stage of *prema* which in *Ujjvala-nīlamaṇi* has equated with *mahabhāva*, which occurs when *anurāga* attains a certain stage of exhilaration and relish. This can be experienced and relished only by *anurāga* itself and by no other *bhāva*.

(7) *mahābhāva* – the most mature stage of *prema*.

2 [An excerpt from *Rāga-vartma-candrikā*, Verse 2, purport by Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja:]

Here it is necessary to know the meanings of *rāga*, *rāgānuga*, and *rāgātmikā*. Regarding this, Śrīla Bhaktivinoda Ṭhākura says that the excessive attachment for many forms of sense enjoyment, which the materialist feels through natural contact with the sense objects, is called *rāga*. Just as the eyes become agitated upon seeing something beautiful, in the same way all the senses are always eager to taste pleasure, and thus the heart develops attachment (*rāga*) for the sense objects.

When Kṛṣṇa is the exclusive object of *rāga*, it is called *rāga-bhakti*. Śrīla Rūpa Gosvāmī has defined this *rāga* as, "*iṣṭe svārasikī rāgaḥ paramāviṣṭatā* – The strong, natural, and complete absorption in the cherished object of one's devotion arising from an unquenchable love-filled thirst is called *rāga*" (*Bhakti-rasāmṛta-sindhu* 1.2.272). When one is engrossed in *kṛṣṇa-bhakti* at this level, this is called *rāgātmikā-bhakti*. This *bhakti* is especially found in the Vrajavāsīs, the eternal residents of Vraja. And, that *bhakti* which follows the moods of the *rāgātmikās* is called *rāgānuga*. In other words, when, by the mercy of Śrī Kṛṣṇa and His devotees one cultivates *bhakti* impelled by the greed to obtain the same mood as Kṛṣṇa's beloved associates, such devotion is called *rāgānuga-bhakti*.

3 [*Sahajiyā* – excerpt from *Teachings of Lord Caitanya*, Chapter 13, by Śrīla Bhaktivedānta Svāmī Mahārāja:]

A class of so-called devotees (known as *prākṛta-sahajiyā*) follow their own concocted ideas and, representing themselves as Kṛṣṇa and Rādhā, indulge in debauchery. Such devotional service and attachment are false, and those so engaged are actually gliding down a hellish path. This is not the standard of *rāgātmikā*, or devotion. The *prākṛta-sahajiyā* community is actually cheated and very unfortunate.

4 [*Bhāva-ullāsa rati* – an excerpt from Veṇu-gīta, Verse 7, purport by Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja:]

Generally, devotees of the same mood and who are enriched with similar desires naturally share *suhṛd-bhāva*, intimate friendship, with each other. That is why the love and affection that Lalitā and the other *sakhīs* have for Śrīmatī Rādhikā is called *suhṛd-rati*. When their *suhṛd-rati* is the same as or slightly less than their *kṛṣṇa-rati* (affection towards Śrī Kṛṣṇa), this is called *sañcārī-bhāva*, a temporary emotion that is compared to the waves that rise and then fall in the ocean of

their permanent emotion of the mood of Kṛṣṇa's beloveds. In other words when this *suhṛd-rati* becomes equal to the waves in the ocean of their prominent affection for Kṛṣṇa, it is a *sañcārī-bhāva*.

However, in the case of the *mañjarī-sakhīs*, their *suhṛd-rati* (for Śrī Rādhā and everything connected with Her), which abundantly exceeds their *kṛṣṇa-rati* and which constantly increases by the moment due to their full absorption in it, is called *bhāva-ullāsa-rati*. This is a special feature of *madhura-rasa*. Of the five types of *sakhīs*, only the *nitya-sakhīs* and *prāṇa-sakhīs*, who are known as *mañjarīs*, have this *bhāva-ullāsa-rati* as their permanent emotion (*sthāyi-rati*). It is no longer just a *sañcārī-bhāva*. These *mañjarīs* nurture an abundance of *sneha*, tender affection, for Rādhājī.

It is seen that creepers are always endeavoring to embrace trees, but the leaves, flowers, and buds (*mañjarīs*) of the creepers do not even slightly try to embrace the trees directly. When a creeper embraces a tree, the joy of those flowers, leaves, and *mañjarīs* automatically increases. In Śrī Vṛndāvana, Śrīmatī Rādhikā stands supreme among all *gopīs*. She is famous as the *kalpa-latā* (the creeper that fulfills every desire) of love for Śrī Kṛṣṇa. Some of Her *sakhīs* have the nature of leaves, some are like flowers, and some like *mañjarīs*. That is why they are always eager for Śrīmatī Rādhikā to meet with Kṛṣṇa, and are carried away by the bliss of Their union.

5 [Excerpt from *Jaiva-dharma*, Chapter 28:]

Vrajanātha: Prabhu, what are the deep impressions (*gāḍha-saṁskāra*) you have spoken of in this context?

Gopāla-guru Gosvāmī: Bābā! You have been revolving in the cycle of *karma* birth after birth, and thus, because of attachment to worldly sense gratification, your consciousness (*citta*) is made up of two types of impressions (*saṁskāra*), namely, those acquired in previous lives (*prāktana*), and those

acquired in this lifetime (*ādhunika*). During this time, the pure tendency of the heart that was present in the pure existence of your *ātmā* has become distorted. Now, by the influence of spiritual merits (*sukṛti*) accumulated in many previous lives, you have attained *sat-saṅga* in this life, and you are creating *saṁskāras* by performing *bhajana* in this association. When these *saṁskāras* dispel the distorted *saṁskāras*, your original *saṁskāras* will arise. The *acintya-tattva* will manifest within your heart to the degree that these *saṁskāras* deepen. This is known as *gāḍha-saṁskāra*.

CHAPTER TWO

Illuminating the Path to Rāgātmikā-bhakti

Bhurijana dāsa: My understanding from your example is that the heart of Rūpa Mañjarī is so dedicated to Śrīmatī Rādhārāṇī that she feels everything Śrīmatī Rādhārāṇī feels. I also understand by your statement that one must be dedicated to his *guru* in the same way. Without surrender and without giving one's heart to *guru*, it doesn't work, especially in *rāgānuga-bhakti*.

Śrīla Gurudeva: This surrender and the complete dedication of the heart to *śrī guru* is called *tādātmya* (oneness of heart) in Sanskrit. When an iron rod is placed in fire, the qualities of the fire enter the iron. When fire permeates that iron rod and makes it red-hot, it is the fire inside that burns other objects; it is not that the iron rod burns them. The iron rod may think, "I am fire" in the sense that it has become one with the qualities of the fire and can now do the work of fire.

Similarly, Śrī Rūpa Mañjarī and all the other *mañjarīs* are *tādātmika* (one in heart) with Śrī Rādhā, and therefore the actions of Rādhā become the actions of all the *mañjarīs*. In other words, whatever She realizes is also realized by every *mañjarī*. Nothing is hidden from them. Some things may be hidden from Her *sakhīs*, but not from Her *mañjarīs*.

Tamāla-kṛṣṇa Mahārāja: Today you will carry on from where you left off?

Śrīla Gurudeva: Do you want to hear the rest?

Tamāla-kṛṣṇa Mahārāja: Oh yes, very much. Just from what you have been speaking, it is already so helpful.

Bhurijana dāsa: I would like to have the references for the first two verses.

Tamāla-kṛṣṇa Mahārāja: The verses are from *Bhakti-rasāmṛta-sindhu*.

Śrīla Gurudeva: I told them three *ślokas*, the first of which is this:

> *kṛṣṇaṁ smaran janaṁ cāsya preṣṭhaṁ nija-samīhitam*
> *tat-tat-kathā-rataś cāsau kuryād vāsaṁ vraje sadā*
>
> *Bhakti-rasāmṛta-sindhu* (1.2.294)

> While remembering Śrī Kṛṣṇa and His beloved associates whom one desires to follow, being fully absorbed in discussions of their pastimes, one should always reside in Vraja. If this is not possible, then one should reside there by mind.

Have you heard the explanation of this *śloka*? It refers to remembering Kṛṣṇa along with His dearmost associates.

This is the second *śloka*:

> *sevā sādhaka-rūpeṇa siddha-rūpeṇa cātra hi*
> *tad-bhāva-lipsunā kāryā vraja-lokānusārataḥ*
>
> *Bhakti-rasāmṛta-sindhu* (1.2.295)

> On the path of *rāgānuga*, one should follow Kṛṣṇa's intimate beloved associates and their followers, always remaining absorbed in their service. This should be done by the *sādhaka-rūpa* (the external material body of

one's present condition) and also in *siddha-rūpa* (by the internal perfected spiritual body, which is suitable for rendering the type of service to Śrī Kṛṣṇa for which one's heart is eager). One should eagerly desire the *bhāva*, that is the special loving mood of those associates of Kṛṣṇa in Vraja whom one aspires to follow.

Sevā means 'service.' *Sādhaka-rūpeṇa* refers to acting in this world as a practitioner of *rāgānuga-bhakti*. *Siddha-rūpeṇa* refers to serving in one's perfected spiritual body in Goloka Vraja, which is achieved by intense greed. By the grace of *guru* and Kṛṣṇa, the devotee's spiritual form is revealed in his inner heart. In this connection it is written in *Śrī Caitanya-caritāmṛta* (*Madhya-līlā* 22.157):

'mane' nija-siddha-deha kariyā bhāvana
rātri-dine kare vraje kṛṣṇera sevana

With one's spiritual body, revealed by the mercy of *śrī guru*, one serves Śrī Rādhā-Kṛṣṇa Yugala (the Divine Couple) day and night in Vraja.

Each and every *jīva* has an individual spiritual body (*siddha-deha*). As such we also have our own spiritual body, but it has not yet manifested; it is in a seed stage. Just as an entire tree is contained within its seed, our transcendental body with all its characteristics now exists in seed-form. Because we have turned away from Kṛṣṇa, that spiritual form is not seen. When, by the grace of *guru* and Gaurāṅga our greed sprouts and then fully blossoms, our *śikṣā-* or *dīkṣā-guru* may show us our spiritual body. He will first describe our constitutional spiritual identity, as we see in *Jaiva-dharma* that the *guru* of Vrajanātha and Vijaya-kumāra told each of them the nature of their individual spiritual forms.

Our spiritual form is presently in a latent condition. Śrīla Bhaktivinoda Ṭhākura states that it can be revealed in one

life, but I see that for us it is many births away. He has simply shown the path.

As Śrīla Bhaktivinoda Ṭhākura explains in *Jaiva-dharma*, when Vrajanātha and Vijaya-kumāra received *dīkṣā*, they saw Śrī Caitanya Mahāprabhu with all His associates. Although we were unable to see them at the time of our *dīkṣā*, they are fully visible to a realized soul. This is real *dīkṣā*.

We have entered into the class of *dīkṣā*, but our *dīkṣā* is not complete. We are in class now, meaning that we are in the training, or learning, process. May God and *guru* shower their grace upon us so that we can receive full *dīkṣā* – *divya-jñāna* (realized transcendental knowledge) and *divya-darśana* (spiritual vision).

Divya-jñāna implies *divya-darśana*, as we see with Vijaya-kumāra and Vrajanātha. They saw the Lord at the time of their *dīkṣā* initiation, and they at once fainted. After that, they took all necessary instructions in Navadvīpa from Śrī Raghunātha dāsa Bābājī. Then, on his order they went to Purī, where they met Vakreśvara Paṇḍita's disciple Śrī Gopāla-guru Gosvāmī for further *śikṣā*.

Gopāla-guru Gosvāmī is a *rāgānuga* Vaiṣṇava, and in his spiritual form as a *gopī* he is one of the eight principal *sakhīs*. Having realized that Vrajanātha was in *sakhya-bhāva* and Vijaya-kumāra was in *gopī-* or *mañjarī-bhāva*, he revealed to them their spiritual identities. He was so merciful that he called them one at a time and told them, "You are a cowherd friend of Kṛṣṇa," and "You are a maidservant of Śrīmatī Rādhikā."

He gave both of them the *āṣṭa-dasākṣara* (eighteen-syllable) *gopāla-mantra*. *Dāsya, sakhya, vātsalya*, and *mādhura-bhāvas* are all found in this *gopāla-mantra*, which nourishes and supports every *rasa* of every *jīva*. Everything is there in the *mantra*, *klīṁ kṛṣṇāya govindāya gopījana-vallabhāya svāhā*, but there is one thing to consider. Kṛṣṇa is the Deity for one in *dāsya* or *sakhya-rasa*. For that devotee, the name Gopījana-vallabha is

the adjective describing Kṛṣṇa's qualities; it qualifies the first name.

Tamāla-kṛṣṇa Mahārāja: What about Kṛṣṇāya?

Śrīla Gurudeva: Kṛṣṇāya. Who is Kṛṣṇa? A devotee in *dāsya-rasa* considers, "He is my master and I am His servant." Such a devotee thinks that Kṛṣṇa is Gopījana-vallabha only in a general way.

Kṛṣṇa is the prominent name for those in *sakhya-rasa* as well. In this *mantra*, such devotees stress on the names Kṛṣṇa and Govinda. However, those who have *mañjarī-bhāva* focus on Gopījana-vallabha, which makes the other two words, *kṛṣṇāya* and *govindāya*, adjectives for *gopījana-vallabhāya*.

Tamāla-kṛṣṇa Mahārāja: What about those in *vātsalya-rasa*?

Śrīla Gurudeva: Those in *vātsalya-rasa* follow the same principle.

Tamāla-kṛṣṇa Mahārāja: They focus on Kṛṣṇa?

Śrīla Gurudeva: They focus on Kṛṣṇa as the Deity with whom they are related. Everyone with *vātsalya-bhāva* knows in an ordinary way that the *gopīs* love Kṛṣṇa, but they have no…

Śrīpād Mādhava Mahārāja: No idea?

Śrīla Gurudeva: They have an idea of that love, but no experience. Idea and experience are not the same. Devotees with *vātsalya-bhāva* do not know that all the young *gopīs* engage in intimate loving affairs with Kṛṣṇa, and the *sakhās* also do not know the nature of those exchanges.

For a person with greed to become a *mañjarī*, *go* in this *mantra* refers to the *gopīs*. His meditation is "Govinda gives great pleasure to the *gopīs*." Such a devotee does not contemplate other meanings. Rather, he thinks, "Śrī Kṛṣṇa's appearance with five flower arrows (His smiling, His flute-playing, His beautiful cheeks, His eyebrows, and His side-long glances) is

immensely attractive." In this way, the two other names will support the name Gopījana-vallabha. Thus, the devotee with *mādhurya-bhāva* will see the other names as adjectives of the names with whom he is related.

Practically everyone in Caitanya Mahāprabhu's *sampradāya* emphasizes the name Gopījana-vallabha. Those who come to this *sampradāya* are mainly of *gopī-bhāva*; and some, like Śrīvasa Ṭhākura, Murāri Gupta, Anupama, and others like them are of other *rasas*. Thus, Vrajanātha and Vijaya-kumāra received the same *mantra* although their spiritual forms were in separate *rasas*. Vijaya-kumāra saw his Gurudeva as a manifestation of Lalitā, and Vrajanātha saw him as a manifestation of Baladeva Prabhu or Subala. It can happen like this.

Śrī guru gives training for serving under the guidance of Lalitā and Viśākhā in *mādhurya-rasa*. Rūpa Mañjarī, the leader of Rādhikā's *prāṇa-sakhīs* (Her most intimate maidservants), also gives training in all the services of Rādhikā's maidservants. She does so not as a *guru*, but as a very intimate bosom friend. In order to serve as a *mañjarī*, everyone goes to Rūpa Mañjarī for training. Therefore, we can see our *guru* as a manifestation of Rūpa Mañjarī, but not as Rūpa Mañjarī herself. Our vision of *guru* must not be Māyāvāda. Do you understand?

Tamāla-kṛṣṇa Mahārāja: Can you please explain that point?

Śrīla Gurudeva: We should see our Gurudeva as a manifestation of Rūpa Mañjarī; that is quite proper. This is what is meant by saying that Gopāla-guru Gosvāmī was seen as Lalitā and also as Subala. It means that he was seen as their manifestation, just as one can see Nārāyaṇa, Vāmana, and all other incarnations in Kṛṣṇa. Anyone can see his *guru* in this way, as a manifestation. Otherwise, seeing him directly as Rūpa Mañjarī is Māyāvāda, and it is essential to always keep Māyāvāda very far away.

Here in this verse, *sevā sādhaka-rūpeṇa* means that one externally performs services as Rūpa Gosvāmī did. What services did he perform?

saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ kālāvasānī-kṛtau
nidrāhāra-vihārakādi-vijitau cātyanta-dīnau ca yau
rādhā-kṛṣṇa-guṇa-smṛter madhurimānandena sammohitau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

Ṣaḍ-Gosvāmyaṣṭaka (6)

I worship the Six Gosvāmīs, who passed all their time in chanting the holy names, singing *bhajanas*, and also offering *daṇḍavat-prāṇama*; humbly fulfilling their vow to complete a fixed number of rounds daily. In this way they utilized their valuable lives and conquered over eating and sleeping. Always very meek and humble, they became enchanted in divine rapture by remembering Śrī Rādhā-Kṛṣṇa's sweet qualities.

Sometimes Śrīla Rūpa Gosvāmī would go to Rādhā-kuṇḍa, sometimes to Govardhana, and sometimes to Nandagaon. There in Nandagaon he would go to Ter Kadamba, or he would spend one day at Uddhava-kyārī, Nanda-baiṭhaka, Kokilāvana, or Jāvaṭa. He visited all these dearmost places.

He liked to be in Yāvaṭa, because Śrīmatī Rādhikā, Rūpa Mañjarī, and all Rādhikā's friends used to live there. At night, Rādhikā and Her friends would go from there to meet with Kṛṣṇa in Saṅket, Sevā-kuñja, and many other places, and at midday they would meet at Rādhā-kuṇḍa. Rādhā-kuṇḍa holds some greater importance than all other places, because the pastimes there take place in the daytime, with only Śrīmatī Rādhikā's *gaṇa* (group).

Śrīpād Mādhava Mahārāja: Her '*gaṇa*' refers to Her *svapakṣa sakhīs* (the *gopīs* of Her own party).

Śrīla Gurudeva: Only the *svapakṣa gopīs* can go there. The *vipakṣa gopīs* (those in the rival party) and *taṭastha gopīs* (those in the neutral party, who are friendly toward the rival party) are not allowed at Rādhā-kuṇḍa.

Tamāla-kṛṣṇa Mahārāja: What about Nanda and Yaśodā?

Śrīla Gurudeva: They never come there.

In this way, *sādhaka-rūpeṇa* refers to following the Six Gosvāmīs, especially Śrīla Rūpa Gosvāmī, and *siddha-rūpeṇa* refers to following Rūpa Gosvāmī in his form as Śrī Rūpa Mañjarī. As a *sādhaka*, Rūpa Gosvāmī has a male form; and internally, in his *siddha-svarūpa*, or spiritual form as a *gopī*, he is Rūpa Mañjarī.

What services does Rūpa Mañjarī perform?

tāmbūlārpaṇa-pāda-mardana-payodānābhisārādibhir
vṛndāraṇya-maheśvarīṁ priyatayā yās toṣayanti priyāḥ
prāṇa-preṣṭha-sakhī-kulād api kilā saṅkocitā bhūmikāḥ
kelī-bhūmiṣu rūpa mañjarī-mukhās tā dāsikāh saṁśraye

Vraja-vilāsa-stava (38)

> I take shelter of Rūpa Mañjarī and the other dear maidservants of the great queen of Vṛndāvana, Śrīmatī Rādhikā, who please Her by offering Her betel nut, massaging Her lotus feet, offering Her water, and arranging Her rendezvous with Kṛṣṇa. Because these maidservants, without feeling shy, can enter the area where the Divine Couple enjoy Their most confidential pastimes, they are even more dear to Rādhikā than *sakhīs* like Lalitā, who are themselves more dear to Her than life itself.

Rūpa Mañjarī brings Rādhā and Kṛṣṇa *tāmbūla* (a betel nut preparation) and water that has been very sweetly flavored with milk and herbs (*payo-dāna*). She also brings a beautiful golden pot when Rādhikā and Kṛṣṇa want to spit the betel after chewing it.

She also serves Rādhikā at the time of Her *abhisāra* (the amorous tryst, or lovers' rendezvous). Do you understand the meaning of *abhisāra*? This is when Śrīmatī Rādhikā goes to

meet Kṛṣṇa in Saṅket-sthalī (a place of meeting). When She goes to meet with Him on Pūrṇimā, the full-moon night, She dresses completely in white, and when She goes to meet Him during *śukla-paksa*, the fifteen days of the waxing moon, She dresses in whitish colors in accordance with the gradual increase of the moon. Even though Her complexion is fair and very golden, at that time She has Her *mañjarīs* rub camphor mixed with many other ingredients on Her body.

Tamāla-kṛṣṇa Mahārāja: Why?

Śrīla Gurudeva: In order to make Her appear white.

Tamāla-kṛṣṇa Mahārāja: Why?

Śrīla Gurudeva: In that way, if anyone looks in Her direction they would think they are seeing only moon-rays.

Dhanurdhara Mahārāja: This is Her disguise?

Śrīla Gurudeva: This is Her disguise.

Also, at that time the *mañjarīs* bind Her ankle bells so that they will not make any tinkling sound. No noise should be heard; and because She must not be seen, Her *sārī* and veil should both be white.

Conversely, on the dark-moon night (*amāvasyā*) a *sakhī* tells Her, "The night is dark, so You must train how to go there." Śrīmatī Rādhikā then practices, at midnight. At that time She has Her *sakhīs* take pots full of water and pour them in Her courtyard in order to make it muddy and very slippery. Then, they place thorns here and there on the muddy ground. They create a setting as if Rādhikā is walking in a forest on a stormy night; with rain falling very heavily, making the earth extremely slippery, with many serpents and thorns as well.

In this situation, on such a night, how can She go to Kṛṣṇa? She practices during the night, by moving very quietly and cautiously; like this [demonstrating someone walking on tip-toe]. Do you know the word for this type of walking?

Dhanurdhara Mahārāja: Tip-toe. Very quietly. It is called tip-toe.

Śrīla Gurudeva: As Lalitā-devī trains Śrīmatī Rādhikā in this way, Rūpa Mañjarī watches, and our *guru* in this world, as *sakhī-mañjarī* in that world, also watches.;

The *mañjarīs* know everything regarding the appropriate times to go and the way in which to go, and they very cleverly make all arrangements. This is *abhisāra*.

The night is dark, and it is raining. Śrī Kṛṣṇa is waiting at Saṅketa. The *mañjarīs* go there first in order to find Kṛṣṇa and tell Him that Śrīmatī Rādhikā will not come to see Him that night. Actually, Rādhikā has already come and is hiding, watching to see Kṛṣṇa's reaction. In order to further increase Kṛṣṇa's desire for Rādhikā's association, the *mañjarīs* lie to Him, saying, "She will not come tonight." Kṛṣṇa practically faints at this time, and anxiously suggests a way for Rādhikā to meet with Him. If the *mañjarīs* see that Kṛṣṇa is sincerely hankering to meet with Rādhikā, they at once go and tell Her, and She then comes to Him. Until then, She will not come.

Sometimes, when it is time for *abhisāra*, the *mañjarīs*' fathers-in-law or mothers-in-law, or all of their sisters-in-law, are present in their homes. At that time they must be so clever that they can find a way to cheat their in-laws, telling them lies so that they can cleverly go and devise a way for Rādhā and Kṛṣṇa to meet. This is called *abhisāra*.

Tamāla-kṛṣṇa Mahārāja: What is the exact meaning of the word *abhisāra*?

Śrīla Gurudeva: You should know the meaning of *abhisārikā*. It is a Sanskrit word referring to the heroine who leaves her home and travels to meet her lover at the assigned rendezvous bower. There are eight kinds of *gopīs* [This refers to the same *gopī*, such as Rādhikā, at different times of the day or night]:

(1) *Abhisārikā* refers to the *gopī* who goes to the meeting.
(2) *Vāsaka-sajjā* refers to the beloved *gopī* who beautifies the bower with various types of decorations with a mood of preparing the bed-chamber for Her dearmost lover. She is thinking, "Kṛṣṇa is coming just now, just now, just now." As She makes the bed, She continually listens for any noise. If She hears a rustling of leaves, She again thinks, "Kṛṣṇa is coming."
(3) *Utkaṇṭhitā* refers to that *gopī* who repeatedly glances down the path in great eagerness, anxiously anticipating the arrival of Her beloved Śrī Kṛṣṇa. She is so eager for Kṛṣṇa to come, thinking, "Kṛṣṇa is just now coming. When will He come? When will He come?" Then, if He is late, She is called *khaṇḍitā*.
(4) *Khaṇḍitā*: When Kṛṣṇa arrives late and His body bears signs of having been with another lover, the heroine becomes extremely jealous, either chastising Him or pouting. On the occasion that the time for meeting Kṛṣṇa is over and He has not yet come, She wonders, "Why has He not come? There must be some reason. Perhaps He has gone to another *gopī*, or He may have fallen into danger. There are so many demons in Vṛndāvana. Perhaps He had to fight with some demons, or something else may have happened." Kṛṣṇa finally comes, well after the appointed time, when it is almost morning. Seeing some signs on Kṛṣṇa's body indicating that He has just come from another beloved, the heroine becomes furious. She then has a lovers' quarrel with Him, and after that does not speak to Him.
(5) *Kalahāntaritā*: When, due to some quarrel with Kṛṣṇa the heroine sends Him away, in Her anguish She becomes even more bereaved due to dismissing Him.
(6) *Svādhīna-bhartṛkā*: On the occasion that Kṛṣṇa apologizes, falls at the feet of Rādhikā, and finally convinces Her to give up Her anger, She commands Him, "Put on My ankle-bells.

Braid My hair and decorate it," and Kṛṣṇa follows Her order. There is no English equivalent for *svādhīna-bhartṛkā*, but the meaning is that the lover is under Her control.

(7) *Vipralabdhā*: The heroine who feels greatly disappointed due to Her lover not showing up at all.

(8) *Proṣita-bhartṛkā*: A heroine whose lover is far away, in a distant place.

In each situation the *mañjarīs* have some duty – to rebuke Kṛṣṇa, to make Him understand, or to give consolation to Rādhikā. All the qualities required for service at these times reside in the *mañjarīs*. They prepare, give sympathy, decorate, and make innumerable arrangements. As stated in Verse 6 of *Śrī Gurvaṣṭakam*:

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

Śrī Gurudeva is always present with the *sakhīs*, planning the arrangements for the perfection of the amorous pastimes of the Divine Couple within the *kuñjas* of Vṛndāvana. Because he is expert in making these tasteful arrangements for Their pleasure, he is very dear to Śrī Rādhā and Kṛṣṇa. I offer prayers unto the lotus feet of Śrī Gurudeva.

Numerous arrangements are required to serve Rādhā and Kṛṣṇa when They meet in the *kuñja* and engage in Their pleasurable amorous pastimes (*vilāsa*). The *sakhīs* and *mañjarīs* must cheat others, meet with Kṛṣṇa, rebuke Him, and so on.

Śrī Rūpa Mañjarī is highly experienced and quite fit to do all these services. We should always remember what she does, and we should adopt her mood. However, until we receive our *sthāyi-bhāva* (our constitutional mood), which

manifests after being empowered by *hlādinī-śakti*, we can only pray for these services, as Raghunātha dāsa Gosvāmī prays in *Vilāpa-kusumāñjali*.

We cannot perform these services in our present stage, and the *guru* warns his neophyte disciples not to try. We can only pray, "When will my good fortune come so that I will actually be able to render service like Rūpa Mañjarī, Anaṅga Mañjarī, and our *gurus* in the *paramparā*?"

The words *tad-bhāva-lipsunā kāryā* [in the verse on page 30] indicate that in his *sādhaka-rūpa*, the devotee with genuine greed to obtain *mañjarī-bhāva* follows the mood and activities of Śrīla Rūpa Gosvāmī, Śrīla Raghunātha dāsa Gosvāmī, and his own Gurudeva. And, in his *siddha-rūpa*, he follows Rūpa Mañjarī, Rati Mañjarī, and Lavaṅgā Mañjarī in their service to Śrī Śrī Rādhā-Kṛṣṇa.

Finally, *vraja-lokānusārataḥ* means 'following in the footsteps of a particular servant of Kṛṣṇa in Vṛndāvana (Vraja-loka).' Those who have genuine greed do just as the Vrajavāsīs have done. Here, the word Vrajavāsīs refers to Rūpa Mañjarī and other *mañjarīs*.

Kṛṣṇa performs two kinds of pastimes, namely *aiśvarya-līlā* (pastimes of opulence) and *mādhurya-līlā* (pastimes of sweetness). What is *aiśvarya-līlā*? Kṛṣṇa is always full with six opulences, namely all beauty, strength, wealth, fame, knowledge, and renunciation. He always exhibits these, whether He is in His form as Nārāyaṇa or in His original form as Kṛṣṇa.

We see that Kṛṣṇa is full with these six virtues even in Vṛndāvana; He is never without them. When He killed Pūtanā, He was a baby of only a few days. Pūtanā tried to fly away when He took her breast in His mouth, but He would not let her go. He told her in silence, "I will take your milk, and your life. I will keep you with Me always. I will never leave you."

Pūtanā had the power of ten thousand elephants, yet she could not break away from Kṛṣṇa. Baby Kṛṣṇa was doing nothing,

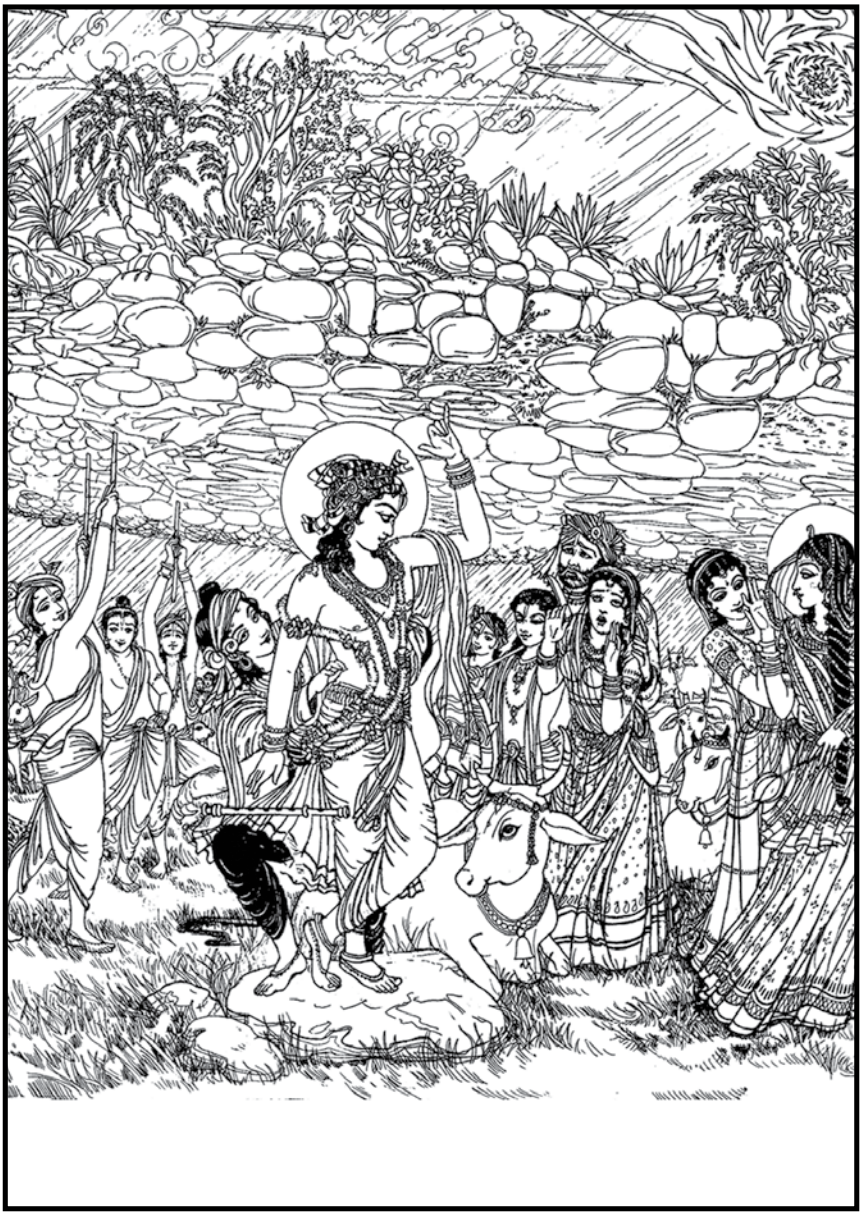
only gripping her breast in His mouth, yet He took her life. This is truly *aiśvarya-līlā*, but Kṛṣṇa did not change His form. He remained as a baby and simply kept hold of Pūtanā's breast.

All the residents of Vṛndāvana engage with Kṛṣṇa in *nara-līlā*, His sweet human-like pastimes. This pastime of killing Pūtanā is in the category of *nara-līlā*, even though Pūtanā was killed by Kṛṣṇa's *aiśvarya*. There is also *aiśvarya* in Vraja, but it is side by side with *mādhurya*. Moreover, the *gopīs* and other Vrajavāsīs see only *mādhurya*, not *aiśvarya*. *Aiśvarya* is present, but it is covered by *mādhurya*.

It is not that in Vṛndāvana there is no *aiśvarya-līlā*. In fact, the *aiśvarya* of Vraja is greater than that of Dvārakā or even Vaikuṇṭha, but it is always covered by *mādhurya*. Śrīla Viśvanātha Cakravartī Ṭhākura has written that if there was only *nara-līlā* and no *aiśvarya* in Kṛṣṇa, He would simply be an ordinary human child performing human activities. Without the quality of *aiśvarya* He cannot be God, and He would not be worshiped as the worshipful Deity of the various *rasas*. He would not be the *gopīs*' object of worship.

There is an interesting point to note here. We see that Nanda Bābā, Yaśodā, and all the *gopas* and *gopīs* accept Kṛṣṇa as Nanda Bābā's and Yaśodā's son, or as their own friend, and they behave accordingly. When everyone saw seven-year-old Kṛṣṇa lifting Govardhana Hill upon His left pinky finger, the cowherd men told Nanda Bābā, "This child is not an ordinary boy. He is just like Nārāyaṇa, and perhaps He is even Nārāyaṇa Himself." Not believing this, Nanda Bābā replied, "At the time of Kṛṣṇa's name-giving ceremony, I heard this from Garga Ṛṣi. But even if He is Nārāyaṇa, He is still my son."

Garga Ṛṣi had told Nanda Bābā and the other Vrajavāsīs that Kṛṣṇa is not less than Nārāyaṇa, and that He was previously the son of Vasudeva. This is why all the cowherd men were now saying, "Don't treat Him as your son, and don't rebuke Him or tie Him up. Don't abuse Him. Don't call Him 'little thief' or 'cheater,' or 'rascal'" [See Endnote 1].



Nanda Bābā at once laughed, and said, "You are saying that He is God and that He held up Govardhana upon His finger. I see that you are over sixty. Your minds are not working correctly. Kṛṣṇa comes and begs from His mother, 'Give me bread and butter.' And He always weeps. If He doesn't get what He wants when He wants it, He becomes furious with anger. And sometimes He steals. These are not the symptoms of God. So, whether or not He held up Govardhana, He is my son.

"Moreover, in my opinion He did not lift the hill; it was actually lifted by Nārāyaṇa, the Deity of our home. We prayed to Nārāyaṇa, and He answered our prayers. It only appeared that Kṛṣṇa did it.

"Kṛṣṇa is my son. If for argument's sake we say that He is God, still He is my son. I will rebuke Him, I will discipline Him, and I will do whatever else is needed to make Him behave properly. I will keep Him by my side."

Here, Nanda Mahārāja admits that Kṛṣṇa's virtues make Him appear like God. Still, although Kṛṣṇa had performed an act of God, Nanda Mahārāja cannot give up his belief that Kṛṣṇa is only his son.

Vasudeva and Devakī have a different conception, however. After Kṛṣṇa and Balarāma killed Kaṁsa, They came to them and untied their shackles and handcuffs. The two boys wanted to offer obeisances to Vasudeva and Devakī, Their mother and father, who were standing with folded palms and praying, "Oh, You are God. We saw You…"

Tamāla-kṛṣṇa Mahārāja: In the wrestling arena?

Śrīla Gurudeva: "We saw You when You originally appeared to us in a four-handed form, and now You have again come before us."

At that time Kṛṣṇa considered, "My pastimes will be spoiled by their mood of *aiśvarya*." He therefore called for Yogamāyā to come. Yogamāyā came, and at the same time Kṛṣṇa climbed

onto Devakī's lap and began to weep. Then, by the effect of Yogamāyā, Devakī also began to weep, and Baladeva fell at the feet of Vasudeva who began to weep as well. But despite this, Vasudeva and Devakī never saw Kṛṣṇa as their son; they considered Him to be God.

Here we see the *aiśvarya* mood of Vasudeva and Devakī. Their mood is accompanied by some *mādhurya*, but so little that the *mādhurya* cannot cover the *aiśvarya*. In Vraja, on the other hand, even if there is an abundance of *aiśvarya*, Yaśodā and Nanda never forget that Kṛṣṇa is only their son. For example, their breasts swell with pride as they observe, "Oh, Kṛṣṇa has lifted Govardhana Hill? My son has done this? Oh, now all of Vraja can see how strong and powerful my son is" [See Endnote 2].

Śrīla Viśvanātha Cakravartī Ṭhākura has given these good examples, as he has also given examples for those in *mādhurya-rasa*. Regarding the *gopīs*, he gives the example of the occasion when Uddhava went to Vraja to give them consolation. At that time Uddhava heard Rādhikā telling the bumblebee, "O bee, go at once! Get out of here. We will have no *sandhi* with Kṛṣṇa." What is the meaning of the word *sandhi*?

Bhurijana dāsa: Connection.

Śrīla Gurudeva: When two parties come to some agreement in court, what is that called?

Dhanurdhara Mahārāja: Settlement.

Śrīla Gurudeva: Mutual settlement.

Girirāja Mahārāja: I looked it up in the *Bhramara-gīta*, and it means 'reconciliation.'

Śrīla Gurudeva: Yes. "We cannot make any reconciliation with Him. We know who He is. We know who this person is from His many previous births – not just from this birth."

This is the so-called *aiśvarya* mood of Rādhikā and the *gopīs*. This is how they 'realize' Kṛṣṇa's Godhood. They say, "Paurṇamāsī told us about Kṛṣṇa, and we have faith in her words. She told us that in His previous birth He was Rāma, and He had the same blackish color as Kṛṣṇa [deep green is also called *śyāma*]. He loved Sītā so much that He became Her servant; when He went to the forest He took Her with Him and acted as Her order-supplier. He could not live alone, just as Kṛṣṇa cannot live alone. Kṛṣṇa always has to keep some lady with Him.

"Sītā once told Rāma, 'Oh, look at that golden deer! Please go and bring it to me, either dead or alive. If You bring it alive, I will take it to Ayodhyā when our time of exile is finished, and I will give it to Kaikeyī Ma or Bharata. And, if You bring it dead, I will make a very soft deer-skin *āsana*. In either case, I want it.'

"Lakṣmaṇa warned Rāma, 'I think this is the illusory creation of demons. You must not go.'

"But we know that even Lord Brahmā cannot change the mind of a lady once she has determined something, so what to speak of Rāma, who was a servant of that lady. Therefore, despite Lakṣmaṇa's warning, Rāma went to capture the deer.

"At another time Śūrpaṇakhā (a man-eating demoness) came disguised to Rāma, saying, 'I am so beautiful and You are so handsome. I want to marry You. Your wife is not as beautiful as I. I am available for You.' Rāma replied, 'Better to go to Lakṣmaṇa. He is unmarried. My wife is here, so I cannot accept you; but He is single.' Śūrpaṇakhā then approached and told this to Lakṣmaṇa, who asked her, 'Do you want to be a maidservant or do you want to be the queen?' She answered, 'I want to be the queen.' Lakṣmaṇa replied, 'I am the servant of Rāma. If you wed Me, you will be a maidservant. Rāma can have many marriages, and every wife will be a queen; so return to Rāma.' Again Śūrpaṇakhā went to Rāmacandra, who

directed her back to Lakṣmaṇa. Finally she became furious and was ready to eat Sītā. At that time Rāma told Lakṣmaṇa, 'Don't joke with her. Great harm will come of this.'"

Don't ever joke with ladies. Don't laugh with them or make them laugh.

The *gopīs* continued, "Rāma was so cruel and lusty. Why did He cut off Śūrpaṇakhā's nose and ears? He purposely marred her, just to make her so ugly that no one would ever marry her and even her husband would not keep her. In her next birth Śūrpaṇakhā came as Kubjā, who was again so ugly that no one would marry her. So, see what kind of person He is. See how cruel He is.

"Then, in Satya-yuga, Kṛṣṇa came as Vāmana, and for no good reason He cheated Bali Mahārāja by telling him, 'I will take only three steps of land.' Bali Mahārāja agreed, 'Yes, I will give you this.' But then, when Vāmana began to take His steps, He became so tall that with two steps He covered all three planetary systems and pierced the covering of the universe with the toes of His left foot. He then needed somewhere to place His foot for His third step, and Bali Mahārāja offered his head, but still He was not satisfied. He tied Bali with ropes and threw him down into hell.

"This is what we know about that person, so we will not make any reconciliation with Him. Go away from here at once." This is what Śrīmatī Rādhikā was saying to the bumble-bee.

Here, Śrīla Viśvanātha Cakravartī states that the *gopīs* had heard from Paurṇamāsī that Kṛṣṇa is God, that He came as Rāma, Vāmana, and all other incarnations, but nonetheless they personally recognized Him only as their lover.

In this way *aiśvarya* is present in Vraja, but it is always covered with *mādhurya*. Moreover, this *aiśvarya* mood comes only at the time of separation, not in meeting. The Vrajavāsis' *aiśvarya* mood is like a piece of grass in three or four *manas* [1 *mana* = 40 kilograms] of milk as the milk is being boiled over a very big fire. When that milk gradually becomes so hot

that it begins to boil, the piece of grass comes up, but then at once sinks down again.

So, only in the heat of separation is that grass of an apparent *aiśvarya* mood seen in the *gopīs*. It is not visible all the time. Moreover, even when a sense of *aiśvarya* comes to their attention, the *gopīs* love Kṛṣṇa only as their lover. They never personally think of Him as God.

When *aiśvarya* nurtures *nara-līlā*, or in other words, when Śrī Kṛṣṇa continues to act like an ordinary human despite a display of opulence, then it is *mādhurya*.

Here is an example of the *mādhurya-bhāva* that is sometimes present in the hearts of Devakī and Arjuna: When Kṛṣṇa was sitting upon the chariot on the battlefield of Kurukṣetra, Arjuna told Him, "O Kṛṣṇa, take my chariot to the middle of the battlefield." And Kṛṣṇa did that. But then, when Arjuna saw Kṛṣṇa's *viśvarūpa*, or universal form, he became very nervous and said, "I will no longer address You as Friend. You are God Himself."

Bhurijana dāsa: *Aiśvarya* covered him.

Śrīla Gurudeva: *Aiśvarya* was more powerful. Arjuna was overpowered by *aiśvarya* and forgot that Kṛṣṇa was his friend. Arjuna's mood, as well as the mood of all Kṛṣṇa's other associates in *dvārakā-līlā*, is full of *aiśvarya*. Sometimes there is *mādhurya*, but it is always defeated by *aiśvarya*.

The *rāgānuga* devotee considers Kṛṣṇa to be the lover of the *gopīs*, and that He is especially Rādhā-kānta, the lover of Śrīmatī Rādhikā. So, just as the *gopīs* serve Rādhā and Kṛṣṇa in *nara-līlā*, we should also become qualified to serve Them, as *mañjarīs*. This is the meaning of *vraja-lokānusārataḥ*, or following in the footsteps of a particular associate of Kṛṣṇa.

Nanda Bābā, Yaśodā, and the *gopīs* have relationships with Kṛṣṇa as human beings relate to each other, even though they are not humans. This is *nara-līlā*.

(To Bhurijana dāsa) You can see the meaning in *Śrī Bhakti-rasāmṛta-sindhu*.

Bhurijana dāsa: Here is the whole verse (*Bhakti-rasāmṛta-sindhu* 1.2.296):

> *sevā sādhaka-rūpeṇa siddha-rūpeṇa cātra hi*
> *tad-bhāva-lipsunā kāryā vraja-lokānusārataḥ*

> In the transcendental realm of Vraja [Śrī Vraja-dhāma] one should serve the Supreme Lord, Śrī Kṛṣṇa, with a feeling similar to that of His associates, and one should place himself under the direct guidance of a particular associate of Kṛṣṇa and should follow in his footsteps. This method is applicable both in the stage of *sādhana* (spiritual practices executed while still in the stage of bondage), and in the stage of *sādhya* (God realization), when one is a *siddha-puraṣa*, or a spiritually perfect soul [See Endnote 3].

Śrīla Gurudeva: That was the second *śloka* quoted by Śrīla Viśvanātha Cakravartī Ṭhākura, and here is the third:

> *śravaṇotkīrtanādīni vaidha-bhakty-uditāni tu*
> *yāny aṅgāni ca tānyatra vijñeyāni manīṣibhiḥ*
>
> *Bhakti-rasāmṛta-sindhu* (1.2.296)

> In *vaidhī-bhakti* one should practice the limbs of *bhakti* such as *śravaṇa*, *kīrtana*, and so on according to one's qualification. Similarly, it has been advised by scholars who are well versed in the principles of *bhakti* to follow the same practices on the path of *rāgānuga-bhakti*.

Śravaṇotkīrtanādīni: This refers to all the nine limbs of *bhakti*, and especially the five main limbs, namely *sādhu-saṅga* (association of pure devotees); *nāma-kīrtana* (chanting the Lord's holy names); *bhāgavata-śravaṇa* (hearing narrations of

Śrīmad-Bhāgavatam from pure devotees); *mathurā-vāsa* (living in the holy *dhama*, such as Vraja, Navadvīpa, and Purī); and *śrī-mūrtira śraddhāya sevana* (serving the Deity with faith). Whatever limbs of *bhakti* are executed in *vaidhī-bhakti* are adopted in *rāgānuga-bhakti* as well. Only the mood is changed.

I will tell something more on another day.

Tamāla-kṛṣṇa Mahārāja: When we are chanting our *japa*, we are remembering the services described by Raghunātha dāsa Gosvāmī in his *Vilāpa-kusumāñjali* – how he is preparing the cottage-house near Rādhā-kuṇḍa where Rādhā and Kṛṣṇa will meet, how Rūpa Mañjarī is massaging Kṛṣṇa's feet and Rati Mañjarī is massaging Śrīmatī Rādhikā's feet [This conception is actually contrary to the conclusions of the Gauḍīya Vaiṣṇavas – See Endnote 4].

If we remember this kind of activities while we chant, is that alright? We are not thinking that we are doing it; we are remembering that they are doing it.

Śrīla Gurudeva: Yes. Remembering, and having some greed to serve in that way. Moreover if you hear the very deep meanings behind the pastimes, you will feel more joy and you will be able to remember with more greed. For now do as you are doing, and later, when Kṛṣṇa and your Gurudeva reveal what they want you to do, then do that.

Tamāla-kṛṣṇa Mahārāja: Can I ask some questions? When we are meditating on the activities of Śrī Rūpa Mañjarī and Śrī Rati Mañjarī, we know that our Gurudeva is also assisting them. So I want to know: when you are meditating on your Gurudeva, do you also meditate on assisting him in his service to Rūpa Mañjarī?

Śrīla Gurudeva: We do so as assistants of Vinoda Mañjarī.

Tamāla-kṛṣṇa Mahārāja: How does a disciple – just as you are his disciple – how do you meditate on assisting Vinoda Mañjarī?

Śrīla Gurudeva: I will tell you afterwards. You will also know your Gurudeva by his grace, and you will meditate accordingly.

Tamāla-kṛṣṇa Mahārāja: I am asking this because you say that we should meditate on Rūpa Mañjarī or Rati Mañjarī. So I am merely asking if we should meditate on our Gurudeva as you meditate on serving Vinoda Mañjarī.

Śrīla Gurudeva: As our *ācāryas* have done, we meditate on our Gurudeva as a very near and dear *sakhī* of Rūpa Mañjarī, who has qualities like those of Rūpa Mañjarī but not exactly the same.

Tamāla-kṛṣṇa Mahārāja: As we are assisting our Gurudeva in our *sādhaka* form here, will we also be assisting him there?

Śrīla Gurudeva: The form of your Gurudeva which you have seen and served will surely come to you, so you can pray to him that his form as a *sakhī* will manifest in your heart. Then, when he gives you his *darśana*, meditation will be very easy for you. It is certain that he will somehow give an idea of his form, and after that you will be able to realize and serve him there. For now you can simply pray to him, "Please manifest yourself as you serve in *kṛṣṇa-līlā*."

B**hurijana dāsa**: *Tan no guruḥ pracodayāt*.

Śrīla Gurudeva: Yes, that is the *guru-mantra*. We should know that our *guru* is certainly a *sakhī* of Rūpa Mañjarī, performing all varieties of services to Śrīmatī Rādhikā under Rūpa Mañjarī's guidance.

For now, you can realize what you have seen and whom you served as you watched him engage in *sādhana-bhajana*.

Tamāla-kṛṣṇa Mahārāja: I can hold these questions until next time, if you want, but I have a question to ask you about *caitanya-līlā*. Actually, I have a number of questions on this subject. For example, what form does our Gurudeva have in *caitanya-līlā*?

Śrīla Gurudeva: As he is – as he is now. You have seen him.

Tamāla-kṛṣṇa Mahārāja: But we may have seen him over a period of so many years. We see that his form has somewhat changed.

Śrīla Gurudeva: You can remember whatever you have seen. Śrī Advaita Ācārya was old, and Śrīnivāsa Ācārya was mature, as were so many others.

Tamāla-kṛṣṇa Mahārāja: I have some doubt on this point. We understand that the *siddha-deha*, the spiritual body, is eternally youthful, just as Kṛṣṇa is always very youthful (*nava-yauvana*). But our Gurudeva's body was elderly. So do you mean to say that in Śvetadvīpa of Goloka-dhāma he will have an elderly body?

Śrīla Gurudeva: You will realize that form by his grace. As far as his *sādhaka* form is concerned, you should only remember what you have seen.

Tamāla-kṛṣṇa Mahārāja: Does one also get a different body in *caitanya-līlā*?

Śrīla Gurudeva: It is essential for you to know that neither your Gurudeva nor our Gurudeva has a material physical body. Their bodies are spiritual. Their bodies are not at all like the body of a conditioned soul. Their body, mind, and soul are *sat-cit-ānanda*.

We see his spiritual body as created by the illusory *māyā* because we are under the illusory *māyā*. It may be that we cannot see his form as it is actually, but we will remember what we have seen as his *sādhaka* form. We can remember this form; no *kalpanā* (imagination) is needed. Then, after some time, your Gurudeva will see the necessity to show you the form in which he serves Caitanya Mahāprabhu there. He may reveal that form.

Tamāla-kṛṣṇa Mahārāja: Just as your Gurudeva has shown you his eternal identity as Vinoda Mañjarī, he may have an eternal identity in *caitanya-līlā*.

Śrīla Gurudeva: I do not do any *kalpanā*…

Bhurijana dāsa: Imagination.

Śrīla Gurudeva: Imagination.

I witnessed our Gurudeva serving Caitanya Mahāprabhu in this body. As I have seen how he served, you have also seen your Gurudeva. We should always remember him as we knew him. This is his *sādhaka* form, and he has another, *siddha-śarīra* (spiritual form as a *gopī* maidservant in Goloka Vṛndāvana) to serve Rādhā and Kṛṣṇa.

Tamāla-kṛṣṇa Mahārāja: What about Caitanya Mahāprabhu? I cannot grasp this point fully, because Rādhā and Kṛṣṇa are in Goloka Vṛndāvana, and Vṛndāvana is manifest here. So a certain portion of Goloka is Navadvīpa.

Śrīla Gurudeva: He can also go there in the form you saw; I have belief in this. And if anything is hidden, he will reveal it when there is need. We have seen our Gurudeva – always serving, always thinking of Caitanya Mahāprabhu, and always preaching Caitanya Mahāprabhu's instructions and mission.

In *gaura-līlā*, Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī served Him by rendering many services, among which was writing literature; and your Gurudeva has also done all these things. When he was in *gaura-līlā* at that time, it is not sure that he would have performed that same service. He has played this role now, but in Caitanya Mahāprabhu's pastimes he may not have done so.

He has preached throughout the entire world. Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī only served in Navadvīpa, in Māyāpura, in Vṛndāvana, and in Purī; and your Gurudeva served all over the world. We need not imagine anything. We

should understand that in the *sādhaka-śarīra* that we have seen, he has served Caitanya Mahāprabhu. Regarding his form as a *parikara* (associate) at the time of Caitanya Mahāprabhu, he will reveal that to you when he thinks it proper to do so.

Tamāla-kṛṣṇa Mahārāja: I have one last question, regarding Śrīmatī Tulasī-devī. Is there a separate *jīva* in each Tulasī plant?

Śrīla Gurudeva: Each plant is a manifestation of Tulasī-devī. Tulasī-devī can manifest anywhere, just as Kṛṣṇa and Rādhikā manifest everywhere. Śrī Kṛṣṇa and Śrīmatī Rādhikā manifest in unlimited universes as well as in *mūrti* forms. Similarly, Śrīmatī Tulasī-devī manifests in unlimited universes, and in unlimited places in the form of a plant.

Tamāla-kṛṣṇa Mahārāja: I mean to say that in a normal tree there is a *jīva* soul. So, since there are so many Tulasī plants, are there…

Śrīla Gurudeva: We can understand from the example of the *śalagram-śila*. There are so many *śalagram-śilas*, but this does not mean that Nārāyaṇa is different in each *śila*. He is not like the *jīvas*. In the same way, Tulasī is one. All the Tulasī plants are the same Tulasī; they are not separate.

Tamāla-kṛṣṇa Mahārāja: They are not *jīvas*?

Śrīla Gurudeva: No, certainly not.

There are so many pieces of Govardhana *śilas* – hundreds of millions of *śilas* – and Govardhana is fully present in each *śila*. As the *śilas* are not different Govardhanas, Tulasī is also one and the same.

In Śrī Kṛṣṇa's Vṛndāvana pastimes we see that Vṛndā-devī is one personality and Tulasī Mañjarī is a another personality. There is another Tulasī, who is a *dūtī*, or messenger, of Vṛndā-devī. Here in this world, Tulasī (the plant) is a manifestation of Vṛndā-devī.

Sometimes the name 'Tulasī Mañjarī' is used for 'Rati Mañjarī,' that is, Śrīla Raghunātha dāsa Gosvāmī in his form as a *mañjarī*. Raghunātha dāsa Gosvāmī has two names in his *siddha* form: Tulasī Mañjarī and Rati Mañjarī.

Tamāla-kṛṣṇa Mahārāja: Is this the same person?

Śrīla Gurudeva: The same.

Tamāla-kṛṣṇa Mahārāja: Raghunātha dāsa Gosvāmī is Tulasī Mañjarī? She is under Vṛndā-devī? She is a *dūtī* of Vrnda?

Śrīla Gurudeva: No, Tulasī is a separate personality. Tulasī Mañjarī is one personality, and Tulasī is another. Tulasī is a *dūtī*, not a *mañjarī*. Later on you will know. By and by, you will learn everything.

[ENDNOTES]

1 [An excerpt of a *darśana* with Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja in Jagannātha Purī, on October 13, 2001:]

Śrīla Gurudeva: It is only in *viraha* (separation) that the *gopīs*, and all the Vrajavāsīs, sometimes say, "He's God, the Supreme Lord." And in what context do they say this? They say, "Garga Ācārya has told us this," or, "Paurṇamāsī has told us." Somehow they have heard this, but they themselves have no realization that Kṛṣṇa is the Supreme Personality of Godhead.

Prema-prayojana dāsa: Śrīla Viśvanātha Cakravartī Ṭhākura is always using the word *jñāna*. "They have the *jñāna* that Kṛṣṇa is Bhagavān; that He's Parameśvara."

Śrīla Gurudeva: They 'knew;' but 'to know' in this connection means 'knowing (hearing) from others.' It does not mean, "I know; I have realization." It means that they had merely heard that Kṛṣṇa is God.

2 [An excerpt of a *darśana* with Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja in Holland, on June 28, 2002:]

Śyāmarāṇī dāsī: In the middle of your class you were explaining that none of the Vrajavāsīs know, or believe, that Kṛṣṇa is the Supreme Lord.

Śrīla Gurudeva: Yes.

Śyāmarāṇī dāsī: Someone who doubted that principle once asked you, "What about the pastime in which Kṛṣṇa became Viṣṇu and Rādhikā became Lakṣmī?" You replied, "No. There is a deep meaning there."

Śrīla Gurudeva: This was Their play.

Śyāmarāṇī dāsī: Can you please explain further?

Śrīla Gurudeva: They were playing. No associates – not even the grasses, creepers, parrots, or birds, what to speak of any of the Vrajavāsīs like Nanda Bābā or Yaśodā Mā – ever believe that Kṛṣṇa is the Supreme Lord. Kṛṣṇa may be the Supreme Lord, the Lord of lords. He may be. But to the Vrajavāsīs Kṛṣṇa is a friend, a son, or a beloved; only this.

Śyāmarāṇī dāsī: So they were playing a game?

Śrīla Gurudeva: Yes, it was for the recreation and entertainment (*mano-rañjana*) of Rādhā and Kṛṣṇa and the *gopīs*. Actually the Vrajavāsīs do not know. They are all greater than Brahmā, Śaṅkara, and even Nārada. They can teach *bhakti* to Nārada, but still they don't know that Kṛṣṇa is the Supreme Lord. If anyone would tell them that He is God, the Vrajavāsīs would reply sarcastically, "Oh yes, you are right. Be right. Very good. If He is the Supreme Lord, then I want that everyone will attain *bhakti* to His lotus feet." Then, *bas* [a Hindi word meaning 'that's the end of it']; nothing is felt regarding Kṛṣṇa's being God, and nothing is said further.

3 [The translation of the verse found on page 50 of this book is from Śrīla Prabhupāda Bhaktivedānta Svāmī Mahārāja's purport to Verse Eight of His *Nectar of Instruction*. We substituted the translation read aloud by Bhurijana dāsa with that one, because the available English translation of *Bhakti-rasāmṛta-sindhu* from which he was reading had many unclear Indian-English phrases. We considered that the true meaning would have been very difficult for the reader to comprehend in the text of the book. For your reference, we have transferred the reading of Bhurijana dāsa here:]

> "In this Vraja, one engaged in spiritual practices subservient to the residents of Vraja with an eager longing to follow in the mood of the *bhāvas*, feelings, and sentiments of one's desired dearest one of Śrī Kṛṣṇa should serve them both, Śrī Kṛṣṇa and His dearest Śrī Rādhā, or Śrī Nanda-Yaśodā as the case may be; both in the stage of a *sādhaka*, in the stage of spiritual practices still in bondage, and also in the stage of *siddha*, even when one has attained the object of such spiritual practices."

4 [An excerpt from Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja's discussions on the subject of *Vilāpa-kusumāñjali*, in Mathurā, India, in 1991:]

> *śrī rūpa-mañjarī-karārcita-pāda-padma*
> *goṣṭhendra-nandana bhujārpita-mastakāyāḥ*
>
> *Vilāpa-kusumāñjali* (Verse 72)

There are two commentaries here. One is that Kṛṣṇa's feet are worshiped by Śrīmatī Rūpa Mañjarī, or in other words, Rūpa Mañjarī is massaging Kṛṣṇa's feet. Rādhā and Kṛṣṇa are lying down on a bed, Śrīmatī Rādhikā's head is on the lap of Kṛṣṇa, and Kṛṣṇa is holding Her head in His hand. Raghunātha dāsa Gosvāmī prays, "O Svāminijī, O Śrīmatī Rādhikā, will You bless me that I will serve Your feet at that time?"

The commentary that is given by Rādhā-kuṇḍa *bābājīs*, is not correct. We do not accept this; they do not consider it a good thing. We follow *ānugatya-dharma*, the principle of following in the footsteps of *guru* and *guru-paramparā*. We follow under their guidance and take their remnants. *Bhakti* is always rendered in *ānugatya*, under superior guidance. If Kṛṣṇa's feet are served by Rūpa Mañjarī and Śrīmatī Rādhikā's feet are served by Rati Mañjarī, then Rati Mañjarī would not be in the *ānugatya* of Rūpa Mañjarī. A *mañjarī* wants to serve Rādhikā more than Kṛṣṇa. So it is not possible that Rati Mañjarī's *guru-sakhī*, Rūpa Mañjarī, would be serving Kṛṣṇa, and Rati Mañjarī, being subordinate, would take the feet of Śrīmatī Rādhikā.

The idea of *guru* and Vaiṣṇavas is like this: Kṛṣṇa is sitting. Śrīmatī Rādhikā is overjoyed and has become *svādhīna-bhartṛkā*, meaning that Kṛṣṇa is subservient to Her wishes. If She tells Him, "Stand up," He will stand up. Fully controlled by Her, He will reply, "Oh yes." If She tells Him, "Put on My earrings. Oh, comb and decorate My hair," Kṛṣṇa will do that.

Only Rūpa Mañjarī and Rati Mañjarī are present on this occasion. Śrīmatī Rādhikā's head is in the lap of Kṛṣṇa. If both were lying down, as the *bābājīs* say, it would not be possible for Her head to be on Kṛṣṇa's lap. Actually Kṛṣṇa is sitting, and Śrīmatī Rādhikā is lying down with Her head on His lap. Kṛṣṇa has Her head in His hand, and He is very softly caressing Her hair. If anything is 'wrong' there, He is making it right and smoothing it out, and Rādhikā is so pleased with this service.

At that time Rūpa Mañjarī is serving Rādhikā's feet and Rati Mañjarī is praying to Rūpa Mañjarī, "I want to take your *prasādam* remnants." What is the meaning of 'remnants' in this connection? Rati Mañjarī prays, "You are serving Rādhikā's feet. Will you give me the order that I also come and serve Her feet?" Rūpa Mañjarī then places one of Rādhikā's lotus feet on the lap of Rati Mañjarī, and both massage Her feet. This is the mood of

ānugatya. This meaning is very pleasing and good, so we accept this meaning and not the other one.

We shall always try to be in the *ānugatya* of our *gurudeva*: *gurudeva*; *parama-gurudeva*, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, who is Nayaṇa Mañjarī; *paratpara-gurudeva*, Śrīla Bhaktivinoda Ṭhākura, who is Kamala Mañjarī; Narottama Ṭhākura, who is Vilāsa Mañjarī; Rūpa Mañjarī, Anaṅga Mañjarī, Lavaṅga Mañjarī, and so on. This is in the line of *ānugatya-dharma*, which we never disobey.

CHAPTER THREE

The Five Principles of Rāgānuga-bhakti

Śrīla Gurudeva: We have completed in summary the explanations of the first two *ślokas* that have been quoted and discussed by Śrīla Viśvanātha Cakravartī Ṭhākura in his *Rāga-vartma-candrikā*.

The first *śloka* is this:

kṛṣṇaṁ smaran janaṁ cāsya
preṣṭhaṁ nija-samīhitam
tat-tat-kathā-rataś cāsau
kuryād vāsaṁ vraje sadā

Bhakti-rasāmṛta-sindhu (1.2.294)

> While remembering Śrī Kṛṣṇa and His beloved associates whom one desires to follow, being fully absorbed in discussions of their pastimes, one should always reside in Vraja. If this is not possible, then one should reside there by mind.

We should remember Śrī Kṛṣṇa and those associates for whose service mood we have greed. We should remember them, hearing and repeating their pastimes with Śrī Śrī Rādhā and Kṛṣṇa. And we should live in Vṛndāvana, if not by body then at least by mind.

The second *śloka* is:

> *sevā sādhaka-rūpeṇa siddha-rūpeṇa cātra hi*
> *tad-bhāva-lipsunā kāryā vraja-lokānusārataḥ*
>
> *Bhakti-rasāmṛta-sindhu* (1.2.295)

> On the path of *rāgānuga*, one should follow Kṛṣṇa's intimate beloved associates and their followers, always remaining absorbed in their service. This should be done by the *sādhaka-rūpa* (the external material body of one's present condition) and also in *siddha-rūpa* (by the internal perfected spiritual body, which is suitable for rendering the type of service to Śrī Kṛṣṇa for which one's heart is eager). One should eagerly desire the *bhāva*, that is the special loving mood of those associates of Kṛṣṇa in Vraja whom one aspires to follow.

Sādhaka-rūpeṇa refers to Śrīla Rūpa Gosvāmī and *siddha-rūpeṇa* refers to Rūpa Mañjarī.

Vraja-lokānusārataḥ refers to Śrī Kṛṣṇa's *nara-līlā* (His human-like pastimes) with Nanda Bābā, Yaśodā, and the *gopīs*. They have human-like relations with Kṛṣṇa, but neither they nor Kṛṣṇa are humans.

And the third *śloka* is:

> *śravaṇotkīrtanādīni vaidha-bhakty-uditāni tu*
> *yāny aṅgāni ca tānyatra vijñeyāni manīṣibhiḥ*
>
> *Bhakti-rasāmṛta-sindhu (1.2.296)*

In *vaidhī-bhakti* one should practice the limbs of *bhakti* like *śravaṇa, kīrtana,* and so on according to one's qualification. Similarly, for *rāgānuga-bhakti* also it has been advised by scholars who are well versed in the principles of *bhakti* to follow these practices.

If a person develops faith by reading or hearing the order of *śāstra* and is consequently inspired to cultivate *bhakti*, this

is called *vaidhī-bhakti*. On the other hand, if the devotee has genuine greed to attain service like that of the *gopīs*, then even though he is performing the limbs of *vaidhī-bhakti*, he has actually developed *mādhurya-* or *rāgānuga-bhāva*. The mood of his *vaidhī-bhakti* performance will change; it will not be the same as the mood of *vaidhī-bhakti*. A *rāgānuga-bhakta* may follow all sixty-four limbs (*aṅgas*) of *bhakti*, or nine, or five, or three (*śravaṇa, kīrtana*, and *smaraṇa*), or only one (*harināma-kīrtana*) – but with the mood of *rāgānuga*.

In his explanation of this *śloka*, Śrīla Viśvanātha Cakravartī Ṭhākura says that a *rāgānuga* devotee need not follow each and every one of the sixty-four or nine limbs of *bhakti*. He adopts only those practices which are favorable for his development in *rāgānuga-bhakti* [See Endnote 1]. He will not incur any offense if he neglects any one of those limbs for his *mūla*, or root, *bhāva* (constitutional mood). This is also called *aṁśī-bhāva*. *Aṁśī* means…

Tamāla-kṛṣṇa Mahārāja: Essence.

Śrīla Gurudeva: What do you mean by 'essence?'

Tamāla-kṛṣṇa Mahārāja: Essence means 'the essential thing.'

Śrīla Gurudeva: What essential thing?

Tamāla-kṛṣṇa Mahārāja: The essential thing is to get greed.

Śrīla Gurudeva: That devotee already has greed.

Bhurijana dāsa: To cultivate or nourish.

Śrīla Gurudeva: To cultivate or nourish what?

Bhurijana dāsa: His affection, his love.

Śrīla Gurudeva: What affection?

Bhurijana dāsa: His affection for Kṛṣṇa in a particular way or mood.

Śrīla Gurudeva: The root is *gopī-bhāva*, or more specifically *mañjarī-bhāva*, the mood of personal service to Śrīmatī Rādhikā like that of the *mañjarīs*. This is the essence, the root mood (*mūla-bhāva*). In order to obtain this, the devotee executes those activities which are favorable and avoids those which are unfavorable. For example, he avoids *ahaṅgrahopāsanā*.

Do you know the meaning of *ahaṅgrahopāsanā*?

Girirāja Mahārāja: To worship oneself as God.

Śrīla Gurudeva: This is not the meaning here. It means to think that "I am Lalitā," "I am Viśākhā," "I am Citra," or "I am Rūpa Mañjarī." *Sahajiyā bābājīs* meditate that "I am Lalitā-sakhī," rather than thinking, "I am Lalitā dāsī." This *ahaṅgrahopāsanā*, considering oneself to be non-different from the object of worship, is very dangerous. Be careful to avoid this.

Another unfavorable practice is *mudrās*[1]. Do you know the meaning of *mudrā*?

Tamāla-kṛṣṇa Mahārāja: All the unimportant things in relation to *arcana* and *pūjā*.

Śrīla Gurudeva: We do not hold *kuśa* grass in our hand while taking *saṅkalpa* (a vow), nor do we adopt *kara-nyāsa*. We do not meditate on *dvārakā-līlā* or worship the queens of Dvārakā, even though these practices are included within the sixty-four limbs of *bhakti*.

Then, regarding the worship of Rāmacandra: Be careful; this is for others, not for us. Even though Rāma is Kṛṣṇa, we need to be very careful in this regard. We can offer obeisances, saying, "O Kṛṣṇa! You have manifested such a beautiful form as Rāma, by which You are performing many wonderful pastimes." We will not address Him as Rāma, but as Kṛṣṇa, and

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1 Hand-movements along with the recitation of *mantras* as one touches the various parts of one's own hand or body, or the various parts of the body of the Deity.

we will not worship that form of Rāma. [When such devotees worship Rāma on His appearance day, they do so with the mood that He is Kṛṣṇa in the form of Rāma.] Worship of Dvārakādhiśa-Kṛṣṇa is better than worship of Rāma, but that has also been warned against.

Tamāla-kṛṣṇa Mahārāja: What about Nṛsiṁhadeva?

Śrīla Gurudeva: We offer *prāṇama* to Nṛsiṁhadeva as the protector of *bhakti*.

Śāstra presents various rules and regulations instructing that certain types of worship be performed, but these are for ordinary persons, for the general public, not for *sādhakas* who are specifically going to serve Śrīmatī Rādhikā. *Rāgānuga* means to serve Rādhikā with Kṛṣṇa, so we want to be single-pointed in this. Our *guru-paramparā* has established so many Deities for the general public that are not meant for those engaged in one-pointed worship.

Perform your worship very carefully, in such a way that no one will think that you are against Rāma or Dvārakādhiśa-Kṛṣṇa. Others should worship Them, and you should execute all your *bhakti* activities with single-pointed greed.

Tamāla-kṛṣṇa Mahārāja: There is that verse in the *Bhagavad-gītā* which states, "Do not disrupt the minds..."

Śrīla Gurudeva:

na buddhi-bhedaṁ janayed
ajñānāṁ karma-saṅgināṁ
joṣayet sarva-karmāṇi
vidvān yuktaḥ samācaran

Bhagavad-gītā (3.26)

So as not to disrupt the minds of ignorant men attached to the fruitive results of prescribed duties, a learned person should not induce them to stop work. Rather,

> he engages them in all sorts of activities for the gradual development of Kṛṣṇa consciousness by teaching them to work in the spirit of devotion.

Even though it is written in the *bhakti-śāstras* that one should execute these particular practices, a *rāgānuga* devotee will not do so.

Śāstra says that it is an offense to neglect any of the limbs of *bhakti*. *Śāstra* says that one should not do *avajñā*. What is the meaning of *avajñā*?

Girirāja Mahārāja: Disobedience?

Śrīla Gurudeva: Although it is improper to disobey any limb of *bhakti*, there is something to understand in this connection. Those practices which are not favorable in *rāgānuga* are not to be done.

Śrīla Viśvanātha Cakravartī Ṭhākura says that there may be a time when a person who is following this principle of *rāgānuga* comes to a temple of Satyabhāmā, Rukmiṇī, Rāmacandra, or some other Deity, and by chance he may be obliged to worship Them. However, even if he does not do so, he incurs no offense. For a general person it would be an offense to avoid such worship, but in the case of the *rāgānuga* devotee with genuine greed, the avoidance of this worship is not done in a mood that would be considered offensive.

Let us take the example of Hanumān. Garuḍa once told Hanumān, "Your worshipful Deity is calling you. Your worshipful Śrī Kṛṣṇa wants you to come and take His *darśana*."

Hanumān replied, "My health is so bad. I cannot go. I am seriously ill."

Garuḍa repeated, "Kṛṣṇa is calling you."

Hanumān replied, "I know, but I am so tired that I cannot do anything."

Garuḍa tried to take him by force, but Hanumān flicked Garuḍa with his tail, throwing him with such tremendous force that he at once landed near the palace of Kṛṣṇa in Dvārakā.

Kṛṣṇa told Garuḍa, "Go again, and this time tell him that Rāma is calling him."

Garuḍa returned to Hanumān and told him, "Your worshipful Deity, Rāma, is calling you."

Hanumān immediately became very joyful and said, "I will just take my bath, and as soon as I put on *tilaka* I am coming. Please go ahead and tell Rāma that I am coming right away."

Garuḍa said, "I will go very quickly, at the speed of mind. Please come with me and ride on my back."

Hanumān said, "No, there is no need. I am coming very soon. You can go on ahead."

As Garuḍa was flying with great speed and reached half-way to Rāma, he saw Hanumān coming back, jumping back, from having just seen Rāma. Hanumān had already seen Kṛṣṇa in the form of Rāma, spoken with Him, and paid his respects. He was now returning, while Garuḍa was only half-way there. He had been so eager to see his worshipful Lord, who had now called him, that although he had previously said he was ill – due to lack of enthusiasm – he was now able to jump and fly faster than Garuḍa; faster than the speed of mind.

Thus, even if the *sādhaka* with greed is not following some of the various limbs of the nine-fold practices of *bhakti*, such as *pāda-sevanam* (*parikramā* of the Lord's pastime places) or *arcanaṁ* (temple worship), if he has that root conception, this neglect is not an offense. That root *bhāva* will fill up all the gaps in the form of the missing practices.

> *śruti-smṛti-purāṇādi-pañcarātra-vidhiṁ vinā*
> *aikāntikī harer bhaktir utpātāyaiva kalpate*

> Devotional service to Bhagavān that ignores the authorized Vedic literatures such as the Upaniṣads, Purāṇas, *Nārada-pañcarātra*, etc., is simply an unnecessary disturbance in society.

Do you know this *śloka*? This is a very important *śloka* from *Bhakti-rasāmṛta-sindhu* (1.2.101). The purport is that if

one is engaged in the exclusive worship of Kṛṣṇa (*aikāntiki harer-bhakti*) but he is not following the instructions of *śāstras* like the Śrutis, Smṛtis, *Pañcarātra*, and Purāṇas, there will be some disturbance.

However, for a person truly established in this root *bhakti*, a person with genuine greed to serve Rādhā and Kṛṣṇa, that alone is sufficient. If that person does not execute whatever limbs of *bhakti* are unfavorable for advancement in *rāgānuga*, even though *śāstra* instructs that all the limbs of *bhakti* should be observed, there is no chance of committing an offense. It is a fact that those who have actual greed and exclusively follow the principles of *rāgānuga-bhakti* will attain the service of Rādhā and Kṛṣṇa in *gopī-bhāva*.

There is an important thing to note in this connection. Śrīla Viśvanātha Caḱravartī Ṭhāḱura tells us: It is sometimes said that if a *sādhaka* has an ambition to serve Śrī Śrī Rādhā-Kṛṣṇa with *rāga* and he is engaged only in the hearing, chanting, and remembering of *vaidhī-bhakti*, he will attain *dvārakā-bhāva* and become a maidservant of Rukmiṇī and Satyabhāmā. He writes that it is also sometimes said that if a *sādhaka* has greed and performs *vaidhī-bhakti* plus *rāgānuga-bhakti*, he will become a maidservant of the queens of Mathurā.

He writes that these conceptions are not correct. The 'queen' of Mathurā is Kubjā[2], and the queens of Dvārakā are Rukmiṇī, Satyabhāmā, and others like them. It is not correct to say that a person performing *vaidhī-bhakti* receives service to the queens of Dvārakā, or that a person with greed who performs both *vaidhī-bhakti* and *rāgānuga-bhakti* receives service to Kubjā.

Kubjā's *prema* is not actually proper, and therefore it is naturally less than that of the queens of Dvārakā. The queens

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[2] *Kubjā* was a hunchbacked maidservant of *Kaṁsa* who developed conjugal attraction for Kṛṣṇa upon seeing Him. But she desired Kṛṣṇa for her own happiness, and therefore her love has been condemned. Her love cannot be compared to that of the queens of Dvārakā or *vraja-gopīs*.

of Dvārakā are so much superior to Kubjā. *Vaidhī* performed along with *rāgānuga* is superior to the performance of *vaidhī* alone. Do you understand? It is against the principles of *bhakti* that a person performing *vaidhī-bhakti* plus *rāgānuga-bhakti* would receive the inferior position of service to Kubjā while the performance of *vaidhī-bhakti* alone would yield a superior position.

Tamāla-kṛṣṇa Mahārāja: Maybe Candrāvalī's service?

Śrīla Gurudeva: No.

It has been written in the *Gopāla-tāpanī Upaniṣad* that Rukmiṇī's marriage was performed in Mathurā, and therefore some persons say that Rukmiṇī is present there as Kṛṣṇa's queen. But this is against our Vaiṣṇava principles. It is against our Gauḍīya Vaiṣṇava philosophy to say that by following *vaidhī-bhakti* one will receive the same reward as one who is engaged in *vaidhī* mixed with *rāgānuga*. Śrīla Viśvanātha Cakravartī states that the idea of Rukmiṇī's marriage in Mathurā is against *śāstra*, and has been told only in *Gopāla-tāpanī Upaniṣad*. Actually, when *Gopāla-tāpanī Upaniṣad* says Mathurā, it is referring to Dvārakā.

Tamāla-kṛṣṇa Mahārāja: Is this because Mathurā and Dvārakā are more or less the same?

Śrīla Gurudeva: In this regard the same. From our study of *Śrīmad-Bhāgavatam* and all other authentic *bhakti* scriptures, we know that the idea of Rukmiṇī's marriage in Mathurā is not authentic. Śrīla Viśvanātha Cakravartī Ṭhākura will explain this later on, but he is mentioning it now in order to make the point clear.

Which limbs are practiced in *rāgānuga-bhakti*? Which are essential and which are disregarded? To answer this, Śrīla Viśvanātha Cakravartī Ṭhākura has described five categories of devotional practices for a person with genuine greed:

(1) *Abhīṣṭa-bhāva-mayī*: Absorption in one's *siddha-bhāva*; the mood of a *mañjarī*.
(2) *Abhīṣṭa-bhāva-sambandhī*: Those practices related to one's cherished mood. Such practices surely deliver the desired goal.
(3) *Abhīṣṭa-bhāva-anukūla*: Those practices which are favorable to one's cherished mood.
(4) *Abhīṣṭa-bhāva-aviruddha*: Those practices which are neutral; neither favorable nor opposed to one's desired mood.
(5) *Abhīṣṭa-bhāva-viruddha*: Those practices which are detrimental to the attainment of one's desired mood.

The first is *abhīṣṭa-bhāva-mayī* – always thinking about one's *siddha-bhāva*, the *bhāva* of a *mañjarī*. This will never be changed.

Tamāla-kṛṣṇa Mahārāja: What is the meaning of *abhīṣṭa*?

Śrīpād Mādhava Mahārāja: The object of desire.

Śrīla Gurudeva: *Abhīṣṭa* refers to what we want. *Iṣṭa* means 'what we want,' and *abhi* means 'surely.' Absorption in this mood will surely give us the attainment of our cherished goal.

Then comes *abhīṣṭa-bhāva-sambandhī*, and after that, *abhīṣṭa-bhāva-anukūla*. Do you know the meaning of *anukūla*?

Śrīpād Mādhava Mahārāja: Favorable.

Śrīla Gurudeva: Yes. Also, we may adopt whatever practices are not unfavorable, but we avoid those practices that are unfavorable (*abhīṣṭa-bhāva-viruddha*). If a practice is favorable we accept it, and those practices that are neither favorable nor unfavorable (*abhīṣṭa-aviruddha-bhāva*) can be accepted or rejected according to…

Bhurijana dāsa: Practicality.

Śrīla Gurudeva: According to the atmosphere.

Śrīla Viśvanātha Caḱravartī Ṭhāḱura further explains the five aspects of *rāgānuga-bhakti*.

Abhīṣṭa-bhāva-mayī: Whatever practices we execute at the time of our *sādhana* (the practices executed to attain our goal) will be the same at the time of *sādhya* (attainment of the goal of life; the stage of *siddhi*, perfection). *Rāgānuga-sādhakas* remember Kṛṣṇa, Govinda, at the time of *sādhana*, as they will also do in their spiritual form as a *mañjarī*. Both remembrances are the same, but one is unripe and the other ripe. The subject of the mood will never change, just as *kīrtana* will never be changed, whether performed in the stage of *sādhana* or *siddha*.

The *sādhakas*' absorption in their constitutional mood is called *abhīṣṭa-bhāva-mayī*. Such *sādhakas* think of themselves as *kiśorī-gopīs* (teenage *gopīs*) engaged in Rādhikā's service. In their meditation, they see themselves as cowherd maidens making very beautiful garlands and giving them to Rūpa Mañjarī. In turn, Rūpa Mañjarī gives those garlands to Lalitā and Viśākhā, who place them around the necks of Rādhā and Kṛṣṇa. This type of meditation is called *aṣṭa-kālīya-sevā*, or *aṣṭa-yāmi-sevā*.[3]

With such thoughts in mind, *sādhakas* utter such prayers as Śrīla Raghunātha dāsa's *Vilāpa-kusumāñjali*; and in their *siddha-sevā* they actually engage in such service. There is no change in the service. It is only a question of being in the unripe or ripe stage.

Now let us consider the second principle, namely *abhīṣṭa-bhāva-sambandhī*.

Everything has two causes, *upādāna-kāraṇa* and *nimitta-kāraṇa*. Do you know the meaning of these two words?

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3 "Lord Kṛṣṇa's eternal pastimes (*nitya-līlā*) in Vṛndāvana are called *aṣṭa-kālīya-līlā*. The twenty-four-hour day of Śrī Śrī Rādhā-Kṛṣṇa is divided into eight parts, beginning with Their *niśānta-līlā* (pre-dawn pastimes), *prātaḥ-līlā* (morning pastimes), *pūrvāhṇa-līlā* (forenoon pastimes), *madhyāhna-līlā* (midday pastimes), *aparāhna-līlā* (afternoon pastimes), *sāyama-līlā* (dusk pastimes), *pradoṣa-līlā* (evening pastimes), and *rātri-līlā* (nighttime pastimes)" (Lecture by Śrīla Bhaktivedānta Nārāyaṇa Gosvāmi Mahārāja in Navadvīpa, on March 17, 2005).

Dhanurdhara Mahārāja: The material cause…

Tamāla-kṛṣṇa Mahārāja: And the efficient cause. The material and efficient causes.

Śrīla Gurudeva: What is the meaning of efficient?

Dhanurdhara Mahārāja: The doer and the…?

Śrīla Gurudeva: Let us take the example of an earthen pot. The earth, both raw and baked, is *upādāna*; and the potter is *nimitta*. We can also take the example of thread or other materials. They are *upādāna-kāraṇa*.

The creation of the material world has two causes – *nimitta* and *upādāna* – and of these two, *upādāna* is more important. The ingredient, or eminent, cause (*upādāna*) is *prakṛti*, and the instrumental cause (*nimitta*) is Kāraṇodakaśāyī-Viṣṇu. In the matter of cosmic creation, Kāraṇodakaśāyī-Viṣṇu is *nimitta-kāraṇa*, and Advaita Ācārya is *upādāna*. Do you understand?

Tamāla-kṛṣṇa Mahārāja: We were recently teaching this in our *Brahma-saṁhitā* class.

Śrīla Gurudeva: Here in *Rāga-vartma-candrikā*, Śrīla Viśvanātha Cakravartī Ṭhākura tells us about the *upādāna-kāraṇa* (eminent or prominent cause) of greed. One eminent cause is *śravaṇam*, hearing from our *dīkṣā-* or *śikṣā-gurudeva* about Kṛṣṇa – that Kṛṣṇa who is a beautiful teenage youth, who looks extremely sweet as He holds His flute to His lips, and who inspires *gopī-prema*. *Guru* will also tell us about those particular *gopīs*, namely Rūpa Mañjarī and all of Śrīmatī Rādhikā's other *mañjarīs*, who are the abode of that *gopī-prema* for which we aspire.

If this is our ambition, we should remember them and talk about their activities. We should also go to all the places of their pastimes, such as Rādhā-kuṇḍa, Śyāma-kuṇḍa, Girirāja Govardhana, Vṛndāvana, and Vaṁśī-vaṭa. Such devotional

services are *upādāna-kāraṇa*, essential practices, which will hastily bring us to our goal.

Some practices are *nimitta-kāraṇa*, such as putting on *tilaka*, wearing *kānti-mālā*, and taking *sannyāsa* and wearing saffron cloth. Śrīla Viśvanātha Cakravartī Ṭhākura is gradually clarifying the subject matter.

Some practices are known as *upakaraka*. Do you know the meaning of *upakaraka*?

Bhurijana dāsa: Is 'primary' the proper translation for this word? Primary means 'completely necessary.'

Śrīla Gurudeva: *Upakaraka* means that if you engage in this kind of practices your *bhakti* will progress, you will gain; and if you don't, you will be the loser. Such practices include reading *Śrīmad-Bhāgavatam* and similar Vaiṣṇava literatures. *Upakaraka* means 'beneficial,' and therefore it refers to both *upādāna-kāraṇa* and *nimitta-kāraṇa* practices.

Gurupādāśraya (taking shelter of a bona fide *guru*), *mantra-japa* (chanting *mantras*), *dhyāna* (meditation), hearing, and remembering – these practices are all *bhāva-sambandhī*, or *upādāna-kāraṇa*.

These practices are necessary, and in all such practices it is essential to always keep in the center the root *bhāva* for which we have greed – *sakhya*, *vātsalya*, or *mādhurya*. Again, in *sādhana* that *bhāva* (*abhīṣṭa-bhāva*) is unripe, and in the *siddha* stage it is ripe.

Tamāla-kṛṣṇa Mahārāja: The idea of *upādāna* and *nimitta* is not clear yet.

Śrīla Gurudeva: First is *bhāva-mayī*, actual greed for that particular mood: *mañjarī-bhāva*. Second is *bhāva-sambandhī*, which is *upādāna-kāraṇa* – engaging in those essential practices which quickly give that mood. Without *gurupādāśraya*, one cannot attain this greed. Hearing from *śrī guru* and serving

him are essential practices, and are therefore called *upādāna-kāraṇa bhāva-sambandhī*.

To remember the *gopāla-mantra, kāma-gāyatrī*, and Śrī Caitanya Mahāprabhu's *mantra* are all *bhāva-sambandhī*. When remembering *klīṁ gaurāya svāhā* will we utter words only? It should come in our hearts that Caitanya Mahāprabhu, or Śrī Gaurānga, is Kṛṣṇa Himself, and that His kindness is causeless. Mahāprabhu is always in a mood to give *kṛṣṇa-prema* through His *mantra, klīṁ gaurāya svāhā*. In order to attain His service, we offer ourselves to that Gaurāṅga by the word *svāhā*. We are therefore advised to chant all these *gāyatrī mantras* given to us by *guru* three times every day. This is also *upādāna-kāraṇa* – it is a must.

> *nijābhīṣṭa kṛṣṇa-preṣṭha pācheta' lāgiyā*
> *nirantara sevā kare antarmanā haññā*
>
> *Śrī Caitanya-caritāmṛta* (*Madhya-līlā* 22.159)

> Actually, the inhabitants of Vṛndāvana are very dear to Kṛṣṇa. If one wants to engage in spontaneous loving service, he must follow the inhabitants of Vṛndāvana and constantly engage in devotional service within his mind.

Following one of Kṛṣṇa's beloved associates according to his inner desire, the *sādhaka* always chants the *mahā-mantra*; this is *upādāna-kāraṇa*. But he not only chants. He remembers the predominating Deities of *harināma* and he remembers Their qualities. He remembers the qualities of Rāma in "Hare Rāma Hare Rāma, Rāma Rāma Hare Hare" as meaning Rādhā-ramaṇa, and in Hare Kṛṣṇa, he remembers that Hare is Śrīmatī Rādhikā. The phrase *harati kunje itik hare kṛṣṇam harati* means that Kṛṣṇa is attractive to all, but Śrīmatī Rādhikā attracts Kṛṣṇa and enchants Him in the *nikuñja*. She is therefore Madana-mohana-mohinī, the enchantress of the enchanter of Cupid. Meditating in this way, we chant *harināma*.

The Hare Kṛṣṇa *mahā-mantra* is a *siddha-mantra*[4], so no *anuṣṭhāna* (ceremony) of *puraścaraṇa* (preliminary purificatory procedures) need be performed along with its utterance. Chanting the *mantra* in this way is a practice of *bhāva-sambandhī*, and therefore such chanting is *upādāna-kāraṇa* (essential practice). *Nimitta-kāraṇa* practices are not *bhāva-sambandhī*.

Śrīla Viśvanātha Cakravartī Ṭhākura explains about the *aṣṭa-daśākṣya* (eighteen-syllable) *mantra*, as well as the *daśākṣya* (ten-syllable) *mantra* that Caitanya Mahāprabhu received from His *gurudeva*. With the addition of *klīṁ kṛṣṇāya govindāya*, the *mantra* is *aṣṭa-daśākṣya*, and with only *gopījana-vallabhāya svāhā* it is a *daśākṣya mantra*.

Tamāla-kṛṣṇa Mahārāja: The last thing you just said, can you clarify that further please? What does *daśākṣya* mean?

Śrīla Gurudeva: *Gopījana-vallabhāya svāhā* is the *daśākṣya mantra*.

Śrīpād Mādhava Mahārāja: The ten-syllable *mantra*.

Śrīla Gurudeva: Without *klīṁ*.

Tamāla-kṛṣṇa Mahārāja: What is the *mantra*?

Śrīla Gurudeva: Your *guru* has given this to you, and I have also given it: *Gopījana-vallabhāya svāhā*.

Tamāla-kṛṣṇa Mahārāja: But no *klīṁ*?

Śrīla Gurudeva: *Klīṁ* is not counted within the ten syllables; it is separate. It is the *bīja-mantra*. The *bīja* itself is a *mantra*, and it has combined with the other syllables.

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4 "The predominating Deity of the Hare Kṛṣṇa *mahā-mantra* is Śrī Rādhā, and She personally gave it to Śrī Kṛṣṇa. *Nāma-cintāmaṇi-kṛṣṇaś caitanya-rasa-vigrahaḥ, pūrṇaḥ śuddho nitya-mukto 'bhinnatvān nāma-nāminoḥ* (*Śrī Caitanya-caritāmrta, Madhya-līlā* 17.133). Because these holy names are non-different from the all-perfect Divine Couple, the *mantra* is also perfect. It is full with all perfection, and it also gives full perfection to one who sincerely chants it" (Explanation given by Śrīpād Bhaktivedānta Tīrtha Mahārāja).

Tamāla-kṛṣṇa Mahārāja: What happened to *kṛṣṇāya govindāya*?

Śrīla Gurudeva: With the addition of these two words and *klīṁ*, the *mantra* becomes an eighteen-syllable *mantra*.

Some persons say that there are twenty-four syllables in the *kāma-gāyatrī*, and others say there are twenty-six, but when Rādhikā gave the correct information in the dream of Viśvanātha Cakravartī Ṭhākura, then he knew...

Tamāla-kṛṣṇa Mahārāja: Twenty-four and a half syllables. He knew what that half syllable is.

Śrīla Gurudeva: These *mantras* are also *bhāva-sambandhī*, and hearing and telling about Kṛṣṇa and His dear ones are also *bhāva-sambandhī*.

Śrīla Viśvanātha Cakravartī Ṭhākura says that in *rāgānuga* there are two primary activities: *smaraṇa* (remembering) and *kīrtana* (chanting). In this regard which is superior, *kīrtana* or *smaraṇa*?

Tamāla-kṛṣṇa Mahārāja: *Smaraṇa*.

Śrīla Gurudeva: You say that *smaraṇa* is superior?

Bhurijana dāsa: *Bṛhad-Bhāgavatāmṛta* clearly says that *kīrtana* is superior.

Śrīla Gurudeva: Śrīla Sanātana Gosvāmī explains that *smaraṇa* seems to be superior, but for Kali-yuga it has been declared (in *Bṛhan-nāradīya Purāṇa*), "*Harer nāma harer nāma harer nāmaiva kevalam*." Śrī Caitanya Mahāprabhu has come only for *kīrtana*, and those who engage in the *kīrtana-yajña* (*harināma saṅkīrtana*) are called *sumedhasaḥ*.

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ

Śrīmad-Bhāgavatam (11.5.32)

> In the age of Kali, Kṛṣṇa appears with a golden complexion (*akṛṣṇa*). He is constantly singing the two syllables *kṛ* and *ṣṇa*, and He is accompanied by His associates, servitors, weapons, and confidential companions. Intelligent people worship Him by performing *saṅkīrtana-yajña*.

Here, Śrīla Cakravartī Ṭhākura explains that what Caitanya Mahāprabhu has decided is the decided fact. Therefore *smaraṇa* is not superior. Rather, it follows *kīrtana*.

Śrīla Sanātana Gosvāmī has explained in his *Bṛhad-Bhāgavatāmṛta* why this is so, but *sahajiyā bābājīs* do not understand his idea. He has especially written that *smaraṇa* should be executed under the supervision of *saṅkīrtana*. When a neophyte is engaged in remembering the pastimes of Kṛṣṇa, if there is any noise, that person's concentration would be interrupted. Only if that person were fully pure would loud singing or conversation or noise not disturb his silent meditation.

On the other hand, even if a person's mind is very flickering, if he performs loud *kīrtana*, then all his senses are bound to become silent. Therefore, chanting and remembering together is *bhāva-sambandhī*.

Śrīla Viśvanātha Cakravartī Ṭhākura refers us to Śrīla Rūpa Gosvāmī's book, *Śrī Ujjvala-nīlamaṇi*, which discusses the *ṛṣis* (sages) who performed *tapasya*. Do you know the meaning of *tapasya*?

Tamāla-kṛṣṇa Mahārāja & Dhanurdhara Mahārāja: Austerities.

Śrīla Gurudeva: We should not think that in this regard austerities means surrounding oneself by fire in the summer, taking bath in very, very cold water in the winter, not eating, taking a vow of silence, or accepting any other bodily hardships. Here, austerities refers to *ārādhana*, worship. Sixty-thousand *ṛṣis* performed *ārādhana* by mind, and by the grace of Lord Rāmacandra, all of them became *gopīs*. These practices are all *bhāva-sambandhī*.

Tamāla-kṛṣṇa Mahārāja: When you mentioned before that *kīrtana* is superior to *smaraṇa*, does this *kīrtana* mean *japa* (chanting softly on beads), or does it mean congregational chanting with many people doing *kīrtana* together?

Śrīla Gurudeva: Chanting may be of two types: *vyakti-gata* and *amasti-gata*, individual and congregational. Śrīla Raghunātha dāsa Gosvāmī was performing *kīrtana* individually, meaning alone. But when he was chanting with Caitanya Mahāprabhu's *kīrtana* party, that chanting was not individual. When Caitanya Mahāprabhu spoke with Rāmānanda Rāya, their discussion was individual in the sense that there was no third person nearby.

Whether the chanting is individual or congregational does not bear relevance in relation to the superiority of chanting. The important thing is having greed, being under the guidance of a *rasika* Vaiṣṇava, remembering the pastimes of Kṛṣṇa while chanting by tongue, and being in Vṛndāvana by body or by mind. This type of *kīrtana* is best.

When our *guruji* is performing *kīrtana* and we are participating in that, our *kīrtana* is not the same as his, because we are not equal to him. He is remembering the pastimes of Kṛṣṇa and weeping, but we are not doing so. We are only singing along with him; our chanting is not the same.

Regarding *nimitta-kāraṇa, nimitta-kāraṇa* practices include the observance of Ekādaśī and Janmāṣṭamī, as well as performing any austerity for Kṛṣṇa – while having that greed.

Tamāla-kṛṣṇa Mahārāja: But why the comparison with *upādāna* and *nimitta*? Why has he chosen these two words – *upādāna* and *nimitta* – to explain the difference between the two groups of practices?

Śrīla Gurudeva: *Upādāna-kāraṇa* practices must certainly be performed. If we do not perform *nimitta-kāraṇa* practices at

any time, it is harmful, but not as harmful as the neglect of *upādāna-kāraṇa* practices.

Tamāla-kṛṣṇa Mahārāja: You gave the example that *upādāna* is the clay and *nimitta* is the potter.

Śrīla Gurudeva: Without the potter and without earth the pot cannot be made. But the earth is especially crucial, and therefore *upādāna* is superior. Hearing the pastimes of Kṛṣṇa and serving *gurudeva* are *upādāna-kāraṇa*, and the other practices are secondary in comparison.

However, if one says that we should not observe Ekādaśī – as Hithari Vaṁśa says[5] – this is not right. We must observe Ekādaśī, Janmāṣṭamī, and other holy days even though they are *nimitta-kāraṇa* and even though they are not as important as the practices which quickly induce internal absorption. Ekādaśī, Janmāṣṭamī, and similar observances like placing *tilaka* marks on the body, are beneficial for remembering the main objective. They support the practices of *bhāva-sambandhī*, which in turn leads to *abhīṣṭa-bhāva-mayī*.

Tamāla-kṛṣṇa Mahārāja: Can you repeat that one more time, please?

Śrīla Gurudeva: First is *abhīṣṭa-bhāva-mayī*, and then *bhāva-sambandhī*. The practices of *bhāva-sambandhī* are superior to those of *nimitta-kāraṇa*, which are *bhāva-anukūla*. The *bhāva-*

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5 "Hithari Vaṁśa was a disciple of Śrīla Gopāla Bhaṭṭa Gosvāmī. Once, on the Ekādaśī day, he came before his Gurudeva while eating *pāna* (an intoxicating spice preparation made with betelnut, that is sometimes offered to the Deity). His Gurudeva was angry and asked why he was not following Ekādaśī. He replied, 'How can I ignore this *prasādam*?' Gopāla Bhaṭṭa Gosvāmī then rejected him. Many days passed and still Gosvāmī did not accept him back, so he committed suicide by drowning himself in the Yamunā. His present-day followers do not follow Ekādaśī. On the Ekādaśī day they hold a festival and eat all kinds of grains. His followers call themselves the Rādhā-Vallabha *sampradāya*" (Explanation by Śrīpād Bhaktivedānta Tīrtha Mahārāja).

sambandhī practices are the *mūla-kāraṇa*, the main cause, in the development of *abhīṣṭa-bhāva-mayī*. Ekādaśī, Janmāṣṭamī etc. are secondary.

Dhanurdhara Mahārāja: If the secondary practice is not present, is the primary cause sufficient?

Śrīla Gurudeva: The injunction that Ekādaśī is secondary is for a person who gives stress to Ekādaśī, Janmāṣṭamī, and Rāma-navamī, but who is not hearing *harikathā*, chanting, and remembering Kṛṣṇa.

What is the harm in neglecting Ekādaśī? For one who has greed and is so engaged in *bhāva-mayī* or *bhāva-sambandhī* that he is unaware of his external surroundings, there is no harm. Vaṁśīdāsa Bābājī Mahārāja is an example of this. He was observing Ekādaśī for three or four days, on Aṣṭamī (the eighth lunar day) and Navamī (the ninth lunar day). Then, on Ekādaśī, the eleventh lunar day, he was completely unaware of the day due to being absorbed in internal consciousness. Similarly, Śrīla Raghunātha dāsa Gosvāmī would be internally absorbed in remembering his services in the pastimes of Rādhā and Kṛṣṇa for many days, and Ekādaśī would pass by at that time. Because these two *mahā-bhāgavatas* (topmost self-realized devotees) were performing *rāgānuga-bhajana*, there was no harm in their missing Ekādaśī. However, if one misses Ekādaśī when one is externally conscious, this would be very harmful for his *bhakti*.

Tamāla-kṛṣṇa Mahārāja: What is the difference between *bhāva-mayī* and *bhāva-sambandhī*? What is the distinction?

Śrīla Gurudeva: I have told you all these things.

Tamāla-kṛṣṇa Mahārāja: I know, but I got confused when you discussed the differences between *upādāna* and *nimitta*, and how they refer to *bhāva-sambandhī* and *bhāva-anukūla*.

Śrīla Gurudeva: First I explained *abhīṣṭa-bhāva-mayī*, which may be in a ripe or unripe stage. In the stage of *sādhana* it is the absorption in one's internal identity as a *gopī* while still having a material body, and in the *siddha* stage one actually becomes a *gopī*. In both cases, it is *abhīṣṭa-bhāva-mayī*.

Next is *bhāva-sambandhī upādāna-kāraṇa*. These are activities that must be performed, like hearing and remembering. These practices must not be neglected for any reason. Regarding *nimitta-kāraṇa* practices, if we cannot follow them under certain circumstances, it is not harmful. Therefore, they are considered secondary.

Observing the vow of Kārtika may fall in the category of either *upādāna-kāraṇa* or *nimitta-kāraṇa*. When it is followed simply in accordance with the rules of renunciation such as avoiding certain foods and activities, then it is in the category of *nimitta-kāraṇa*. When it is followed in accordance with the principles of hearing and chanting the names and glories of Śrīmatī Rādhikā and Śrī Kṛṣṇa, then it is in the category of *upādāna-kāraṇa* and is *bhāva-sambandhī*. If austerities are observed during the month of Kārtika, that is good, but *śravaṇam* and *kīrtanam* during Kārtika must not be neglected.

Actually, every *vrata* (observance) is of two kinds: *upādāna-kāraṇa* and *nimitta-kāraṇa*. When it is *upādāna-kāraṇa* it cannot be missed, whereas if we fail to practice this or other limbs of *nimitta-kāraṇa* under certain circumstances, there is no harm.

For example, I once went to the temple of Śrī Govindajī in Jaipur during Kārtika month. When the *pūjārīs* offered me *mahā-prasādam*, I told them, "I am so lucky that you are giving me this *mahā-prasādam* of Śrī Śrī Rādhā-Govinda," after which they brought me rice, *laukī* (bottle-gourd), and eggplant. We are not supposed to take *laukī* or eggplant during Kārtika, but I accepted them as *mahā-prasādam*, placing them upon my head with great honor. At that time I was thinking, "Śrī Govindajī is the worshipful Deity of Śrīla Rūpa Gosvāmī. To

respect His *mahā-prasādam* is *upādāna-kāraṇa*," so I respected it. On the other hand, here in our temple we tell the devotees not to prepare *laukī*, eggplant, and all the other foodstuffs that are restricted during Kārtika.

Applying *gopī-candana-tilaka* and *nāma-mudrā* (stamping the names of Kṛṣṇa on one's body), which are *nimitta-kāraṇa*, are in the category of *bhāva-anukūla*, which is the third of the five limbs of *rāgānuga-bhakti*. First is *bhāva-mayī*, second is *bhāva-sambandhī*, and third is *bhāva-anukūla*.

Anukūla means 'favorable.' Practices in the category of *bhāva-anukūla* begin with worship of Tulasī-devī[6] [See Endnote 2] by offering her obeisances, watering her, and doing *parikramā* (circumambulating her). These practices are favorable, and should therefore be performed. Other practices include the worship of cows, Dhātrī (Myrobalan) trees, Aśvattha (Banyan) trees, and offering respect to *brāhmaṇas*[7].

Do you understand? These are among the sixty-four varieties of *bhakti* listed in *Bhakti-rasāmṛta-sindhu* and are somewhat favorable and beneficial. We follow the instructions

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6 "There are different levels of *anukūla-bhāva*. It is not that everything is on the same level, but at the same time all these are *bhāva-anukūla*. Tulasī is more important than the other respectable objects and personalities, and therefore Gauḍīya Vaiṣṇavas worship her especially – but all should be given respect" (Explanation by Śrīpād Bhaktivedānta Tīrtha Mahārāja).

7 Excerpt from *Jaiva-dharma*, Chapter 20:

Vijaya: How does one offer respects to trees such as the *aśvattha* and *āmalakī*?

Raghunātha dāsa Bābājī: "*Aśvattha-tulasī-dhātrī-go-bhūmi-sura-vaiṣṇavāḥ pūjitāḥ praṇatā-dhyātāḥ kṣapayanti nṛnām agham* – All of one's sins are destroyed if one remembers to perform *pūjā* and offers obeisances to the *āmalakī* and *pippala* trees, Tulasī, the cows, *brāhmaṇas* and Vaiṣṇavas" (*Skanda Purāṇa*).

One who is qualified for *vaidhī-bhakti* must maintain his journey in life while staying in this world. To do this, he is obliged to worship, meditate on, take care of, and offer obeisances to useful and shade-giving trees such as *pippala*, to fruit-bearing trees such as the *āmalakī*, to worshipable trees such as Tulasī, to cows and other useful animals, to *brāhmaṇas* who protect society by giving instructions on *dharma*, and to Vaiṣṇavas. The *vaidhī-bhaktas* protect the world by performing these activities.

of Śrīla Raghunātha dāsa Gosvāmī in his *Śrī Manaḥ-śikṣā*: "*Sujane bhūsura-gaṇe* – honoring even *brāhmaṇas* who are not single-pointed in worship of Kṛṣṇa, and who may be engaged in demigod worship." At the same time, if a *rāgānuga* Vaiṣṇava has no time for these practices there is no harm, because they are *nimitta-kāraṇa*.

So, all of these are *bhāva-anukūla*; they are favorable. Do you understand?

Tamāla-kṛṣṇa Mahārāja: Favorable, but not essential.

Śrīla Gurudeva: Yes, not essential.

Next is *bhāva-aviruddha* – not unfavorable and not favorable.

Tamāla-kṛṣṇa Mahārāja: Which things? Those you have already mentioned?

Śrīla Gurudeva: I will mention them now.

Bhurijana dāsa: Now comes the fourth category.

Śrīla Gurudeva: *Aviruddha* means…

Bhurijana dāsa: Unfavorable.

Śrīla Gurudeva: Not unfavorable, yet not necessarily favorable. Śrīla Viśvanātha Cakravartī Ṭhākura gives an example: Kṛṣṇa wanted to drink milk from the breast of Yaśodā, and at the same time the milk she had put on the fire was going…

Dhanurdhara Mahārāja: Boiling over.

Śrīla Gurudeva: Yaśodā forcibly put Kṛṣṇa down in order to attend the milk. Although Kṛṣṇa was weeping and very angry, she went to protect the milk on the stove.

This indicates that we should protect the things that Kṛṣṇa likes even more than protecting Kṛṣṇa Himself. We should favor these things more than Kṛṣṇa, because they will be used in His service.

Śrīla Viśvanātha Cakravartī Ṭhākura has said that for the *rāgānuga-bhakta*, although *śravaṇam*, *kīrtanam*, and *smaraṇam* are superior, the management needed for arranging the *kīrtana* is not less important.

Tamāla-kṛṣṇa Mahārāja: Can you explain that again, please?

Śrīla Gurudeva: For example, I may say to someone, "Oh, come here and play the *mṛdaṅga*," and to someone else I may say, "Oh, please come and do *kīrtana*." One person may be making arrangements and managing in preparation for the *kīrtana* performance, and another may be preaching in order to enthuse others to attend. These activities are not inferior to actual *śravaṇam* and *kīrtanam*. *Śravaṇam* and *kīrtanam* are superior to management, but ultimately management will be transferred into *śravaṇam* and *kīrtanam*.

Bhurijana dāsa: You mentioned preaching. Does that preaching refer to preaching about *rāgānuga-bhakti*, or any level of *bhakti*? Does it refer even to *vaidhī-bhakti* preaching?

Śrīla Gurudeva: That devotee should have *rāgānuga-bhakti* in his heart, but he can do any kind of preaching in support of *saṅkīrtana*, meaning *śravaṇam, kīrtanam*, and *smaraṇam*.

Tamāla-kṛṣṇa Mahārāja: Does management come in the category of *bhāva-aviruddha*?

Śrīla Gurudeva: To understand, let us take this example. You are preaching, managing, and holding meetings; you are going here and there in order to promote *nāma-saṅkīrtana*. There is no alternative – you must perform these duties. At the same time, it is essential to internally maintain a certain mood while engaging in these activities. When that mood is present, there is no harm in executing these activities, as they are favorable for *rāgānuga-bhakti*.

The fifth category for *rāgānuga-sādhakas* is *bhāva-viruddha*. The activities to be rejected are: *Ahaṅgrahopāsanā* (consider-

ing oneself to be non-different from the object of worship); *kara-nyāsa* (assigning the syllables of the *mantra* to the fingers); *mudrās* (various procedures of intertwining the fingers during worship); and *dvārakā-* and *mahiṣī-dhyāna* (meditation on Kṛṣṇa's Dvārakā pastimes and worship of His queens). The previously-mentioned practices, those in the category of *bhāva-aviruddha*, may be helpful, but these are directly harmful and should be rejected.

Tamāla-kṛṣṇa Mahārāja: So, you are saying that the arrangement, management, and preaching for the purpose of *kīrtana* are not less important?

Śrīla Gurudeva: And also the preparing and sewing of Kṛṣṇa's clothes.

Tamāla-kṛṣṇa Mahārāja: These are not less than *kīrtana* or *smaraṇa*?

Śrīla Gurudeva: Yes. This is because they will be transformed into *kīrtana* and *smaraṇa* in the future, when the beautifully dressed Deities inspire Their glorification.

One should respect all the limbs of *bhakti*, beginning with *śravaṇaṁ kīrtanaṁ viṣṇu-smaraṇaṁ*, but among all the limbs, *smaraṇam*, meditation on Kṛṣṇa, is the goal. *Āsakti* (attachment) is of two kinds: *āsakti* for the limbs of *sādhana* (devotional practices leading to the goal), and *āsakti* for Kṛṣṇa and His associates. Both are good, but in later development, *āsakti* in *śravaṇam, kīrtanam*, and all such practices of *sādhana-bhakti* will transform into *āsakti* for remembering Kṛṣṇa and His associates. In this way, *āsakti* begins as *bhāva-anukūla* (activities that are favorable for *rāgānuga-bhakti*) and later on becomes *bhāva-mayī* (complete absorption in one's cherished mood).

Bhurijana dāsa: What is the difference between practices that are neutral (*bhāva-aviruddha*, meaning practices that are neither favorable nor unfavorable for *rāgānuga-bhakti*), and

nimitta (practices that are supportive and beneficial, but not essential)?

Śrīla Gurudeva: It is best that you read about this, and then we will discuss.

Tamāla-kṛṣṇa Mahārāja: Yes, we need to see this typed out. If we read it again it will be very clear. We need to see the categories.

Śrīla Gurudeva: Śrīla Cakravartī Ṭhākura has explained what I have just shared with you, and when you attain your *siddha-śarīra* you will realize all these truths. In the preliminary stage you cannot have an exact idea.

Śrīla Cakravartī Ṭhākura concludes this first section by saying, "I am explaining these truths to you, and if you have not understood properly, it is my fault that I could not make you understand. May God and the pure devotees forgive me for this."

We will complete *Rāga-vartma-candrikā* at the end of one more day's discussion.

Tamāla-kṛṣṇa Mahārāja: I have one or two practical questions.

Normally the small *mūrti* (Deity) in a temple should be made from *aṣṭa-dhātu* (eight precious metals) or some brass. But the Deity we installed is made of marble. What if one of the Deities breaks?

I asked you this before and you said to replace it. Then I told you that the other one has not broken. The small marble Kṛṣṇa *mūrti* broke, but the Rādhāraṇī *mūrti* did not. So, you said "Okay, you can just replace the Kṛṣṇa *mūrti*." Then I said, "What about Rādhāraṇī?" You said, "She is not broken."

But the problem is that because She is also made of marble, we fear that fifty or a hundred years from now this may happen again. We are thinking that both should be replaced with brass *mūrtis* so that they will always be safe.

Śrīla Gurudeva: But They have had *prāṇa-pratiṣṭha* (the Vedic installation ceremony). It is better to have the *kṛṣṇa-mūrti* replaced with marble stone and again perform the installation, and then give Them to any disciple or keep Them as a Deity in the temple.

Tamāla-kṛṣṇa Mahārāja: It is not so easy to worship Rādhā and Kṛṣṇa at home; maybe no one will do that.

Śrīla Gurudeva: If our father is dead and our mother is alive, should we also leave our mother? Should we tell her, "You should go!"?

Tamāla-kṛṣṇa Mahārāja: You gave the same answer before – but I have a question about that. In the temple, *bhoga* is offered five times every day, and so many other things are offered. If we give the Deity to devotees to worship in their home, must they continue the same standard of worship?

Śrīla Gurudeva: Two times will do, or as the devotee can do.

Tamāla-kṛṣṇa Mahārāja: So, for the temple, both Rādhā and Kṛṣṇa can be replaced with brass Deities, and the marble ones can be given to someone who will worship Them at home?

Śrīla Gurudeva: Yes, to someone at home, or to any existing temple, or to a new temple.

Tamāla-kṛṣṇa Mahārāja: Then the same problem may come with breaking; better in the home, I think.

I have one other question: On a property that we have in Vṛndāvana, there is an old drumstick tree.

Śrīla Gurudeva: A *kadamba* tree?

Tamāla-kṛṣṇa Mahārāja: No, a vegetable tree. It is only giving a few vegetables, and it is a very old tree. If we want to construct any building, it is in the way. But it is in Vṛndāvana, so can it be cut down or not?

Śrīla Gurudeva: Is it alive?

Tamāla-kṛṣṇa Mahārāja: It is alive.

Śrīla Gurudeva: Is it old? If they take it from there and replant it in another place, will it remain alive?

Tamāla-kṛṣṇa Mahārāja: No. It has to be cut down.

Śrīla Gurudeva: You can act according to your idea.

Tamāla-kṛṣṇa Mahārāja: I cannot take the responsibility for that decision, and that is why I am asking you. This tree is right on the property, and it means that no building can be constructed there. It is not a *kadamba* tree. People say that the vegetable tree is not a very useful tree.

Śrīla Gurudeva: On the other hand, we see that all things of Vṛndāvana are *cinmāyā* (transcendental). They want to do *bhajana*, and in fact they are doing *bhajana*. They may be cut down only for building a temple.

Tamāla-kṛṣṇa Mahārāja: What if it is for somebody's residence?

Śrīla Gurudeva: Rather than asking me, you yourself can think about it. I will not advise that you cut it or not cut it.

Tamāla-kṛṣṇa Mahārāja: I will not take that responsibility.

Śrīla Gurudeva: Yes, we should not take the responsibility.

When Śrīla Raghunātha dāsa Gosvāmī was constructing Śyāma-kuṇḍa next to Rādhā-kuṇḍa, he was planning to cut down the trees that were standing on the bank of Śyāma-kuṇḍa as he was constructing its shape, but those trees appeared to him in his dream and told him, "Please don't cut us down. We are doing *bhajana* here." After receiving that dream, he considered, "Kṛṣṇa is crooked. He is *tri-bhaṅga*, bent in three places. He doesn't want to be straight." Śrīla Raghunātha dāsa Gosvāmī had constructed Rādhā-kuṇḍa in a square-shape, but

he then decided to leave Śyāma-kuṇḍa in a 'crooked' shape by retaining the land around those sacred trees; he did not cut them. Now, however, after five-hundred years, we see that some of them are going away by themselves.

Dhanurdhara Mahārāja: I have one short question. Do the husbands of the *mañjarīs* come from Yāvaṭa?

Tamāla-kṛṣṇa Mahārāja: His question concerns Yāvaṭa, the home of Śrīmatī Rādhikā's in-laws – Abhimanyu (Rādhikā's so-called husband), Jaṭilā (Her mother-in-law), etc. When we went there, you told us that the friends of Rādhikā reside there with Her. So his question is this: does this mean that their so-called husbands also live in Yāvaṭa?

Śrīla Gurudeva: It may be, or may not be. For example, Viśākhā comes from Kāmāi but she has relations in that village.

Tamāla-kṛṣṇa Mahārāja: In Yāvaṭa?

Śrīla Gurudeva: In Yāvaṭa, and also in the house of Jaṭilā. Viśākhā is related to Jaṭilā and Kuṭilā and so many others. Yāvaṭa is a big village, and therefore so many relatives of the *gopīs* live there. By making any excuse, or by cheating, they tell their husbands, "I am going to see my sister," or "I am going to visit my (any other) relative," or, "I am going to such and such place." By telling such things, they come and serve Śrīmatī Rādhikā. Somehow or other they serve Her.

Dhanurdhara Mahārāja: Somehow they are there.

Girirāja Mahārāja: You gave the example of the milk. You said that if somebody wants milk, then he will learn that he has to get a cow with a calf and do so many things. But the real purpose is to get the milk. In that regard, some years ago I made the resolution that I would do whatever I have to do, whatever is necessary, to get the association of Guru Mahārāja

(Śrīla Bhaktivedānta Svāmī Mahārāja) again. What category does that come in?

In other words, for the last so many years I have been doing so many services. But I am not doing those things because of the injunctions of the scriptures which say that if I don't do them I will go to hell or something like that. I was doing those things with the idea that if I follow, I will get the association of Guru Mahārāja again. Is this comparable to greed in *rāgānuga-bhakti*?

Śrīla Gurudeva: It is in the category of *vaidhī-bhakti*, because he was expressing everything to you according to the orders of *śāstra*. He was not instructing you in the matter of developing greed, because he didn't want to tell those superlative subjects to ordinary persons. He was preaching to you in order to create your faith in the principles of *vaidhī-bhakti*. This is called *pracāra* (widely preaching the general principles of *kṛṣṇa-bhakti*). *Rāgānuga-bhakti* cannot be widely preached, because it is *vyakti-gata*, meaning 'individual.'

Tamāla-kṛṣṇa Mahārāja: His question was a little different.

Śrīla Gurudeva: "Is obeying for the purpose of attaining the association of your Gurudeva *rāgānuga* or *vaidhī*?" Is this your question?

Girirāja Mahārāja: Not exactly.

Śrīla Gurudeva: Then, what is it?

Girirāja Mahārāja: If someone follows the injunctions of *śāstra* and is convinced on the basis of *śāstra*, that is *vaidhī-bhakti*. But if somebody has greed to obtain some object...

Śrīla Gurudeva: What object?

Girirāja Mahārāja: Well, that person wants to have love for Kṛṣṇa in the mood of one of His associates.

Śrīla Gurudeva: There are only three kinds of moods for which one may have greed in *rāgānuga-bhakti* – *sakhya-rasa*, *vātsalya-rasa*, and *mādhurya-rasa*, and more specifically for the service of Śrīmatī Rādhikā. Any other greed will not be accepted as *rāgānuga*.

Girirāja Mahārāja: I will give another example to explain the question. In the beginning, one has *āsakti* (attachment) for *śravaṇam, kīrtanam*, and *smaraṇam*. Then later, that *āsakti* becomes transferred to Kṛṣṇa and His eternal associates; but both are *āsakti*. So in the beginning we desire the association of our Guru Mahārāja, but we are thinking of him as we knew him here in this world. Now it seems that the same desire can be transformed when the idea of Guru Mahārāja's identity becomes more clear – his eternal identity in Kṛṣṇa's service.

Bhurijana dāsa: He is asking this: if we are thinking of Guru Mahārāja as a *mañjarī* for instance, and we desire...

Śrīla Gurudeva: How will he understand when he is not at all engaged in *rāgānuga-bhajana* and he knows nothing about the facts regarding the performance of *rāgānuga-bhakti*? His idea does not represent *rāgānuga-bhakti*.

Dhanurdhara Mahārāja: What if one has greed to have *darśana* of his *guru* again?

Śrīla Gurudeva: If one has received *dīkṣā* in the true sense, if he has had sufficient connection with his Gurudeva in his past lives and in this life, and he has sufficient past impressions on his heart, it may then be said that he has genuine greed. We must consider whether or not that greed is genuine.

If you are serving and hearing from your Gurudeva and performing *vaidhī-bhakti*, then, after some time, by the association of your Gurudeva or any *rasika* Vaiṣṇava, you may gradually come to *rāgānuga-bhakti*. At the same time, we may

see that someone has that greed without having taken any help and without having taken proper *dīkṣā*.

Girirāja Mahārāja: Like Haridasa Ṭhākura?

Śrīla Gurudeva: More so, like Bilvamaṅgala Ṭhākura. Such a devotee is *rāgānuga*. We can know whether or not a person is a *rāgānuga-bhakta* by his actions and thinking. One's *bhakti* is *vaidhī* in the beginning stages of his development, and after that, by hearing from Gurudeva or a *rasika* Vaiṣṇava, true greed can come.

Dhanurdhara Mahārāja: But Girirāja Mahārāja's greed is not out of fear of the *śāstras*. He has so much love for Prabhupāda that he will do anything to get his *darśana* again. He will manage, he will go to any place in the world, he will do *śravaṇam* and *kīrtanam*. So he is asking, "What is that greed?"

Śrīla Gurudeva: That sort of greed is *vaidhī-bhakti*. And, by *guru's* mercy, if *guru* creates genuine greed, then it will become *rāgānuga*.

Dhanurdhara Mahārāja: But greed is out of love; He is not doing *bhakti* out of fear of the sastric injunctions. It is out of...

Śrīla Gurudeva: If you truly know that your Gurudeva is Vinoda Mañjarī or any *mañjarī*, and if you have genuine greed to serve him in that form, that is *rāgānuga*. On the other hand, if you have greed to serve him with knowledge only of the form you have seen, his *sādhaka* form, it is not *rāgānuga*; it is *vaidhī-sādhana*. Is this clear?

Dhanurdhara Mahārāja: It is very clear. Perfect.

Śrīla Gurudeva: You should know all these truths. But you don't have that book, *Rāga-vartma-candrikā*, so I am explaining it to you in brief.

Tamāla-kṛṣṇa Mahārāja: Your instruction to do *japa* while meditating on Kṛṣṇa's pastimes has been so effective.

Śrīla Gurudeva: You are so lucky that in a short time you know the effect and have realized it.

Tamāla-kṛṣṇa Mahārāja: It is due to coming in your association.

Śrīla Gurudeva: So, up until now we have discussed *abhīṣṭa-bhāva-mayī, abhīṣṭa-bhāva-sambandhī, abhīṣṭa-bhāva-anukūla, abhīṣṭa-bhāva aviruddha,* and *abhīṣṭa-bhāva-viruddha*.

We have discussed all these topics. Do you remember them?

Girirāja Mahārāja: I remember that we discussed them, but it is hard for me to remember the content.

[ENDNOTES]

1 [Excerpts of a lecture by Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja in Germany, on July 8, 2007:]

Nowadays, especially in European countries and in Russia, neophyte devotees consider themselves very *rasika*. They want *rasa* (the taste of spiritual mellows). They want to go up to the top of the tree of *prema* at once. They want only *mādanākhya-bhāva* (the highest ecstatic devotional love, situated only in Śrīmatī Rādhikā). They do not like *vaidhī-bhakti* and do not want to follow it.

Such ideas are very dangerous, so be very careful about this. Those who maintain these ideas are nonsense *sahajiyā-vaiṣṇavas*. We see some *sahajiyās* at Rādhā-kuṇḍa and in Vṛndāvana. They give what they call '*siddha-deha*' to anyone – even to those who don't know how to clean themselves after passing stool. Such *sahajiyās*, with no knowledge at all, give their disciples so-called *siddha-deha* and tell them, "Now you are a *mañjarī* of Vṛndāvana. You are serving Rādhā and Kṛṣṇa

there." Unqualified persons, those who accept this idea, keep with them very beautiful young widowed ladies. They begin to taste artificial *parakīya-bhāva* with those ladies, and then beget many children.

Such misconceptions are very dangerous. I have warned all my disciples – *brahmacārīs*, *sannyāsīs*, and all others – to be very careful of this.

Śrī Kṛṣṇa has explained about the natural tendency in all living beings of this world, even in snakes, donkeys, and monkeys. He has especially explained to Uddhava (in *Śrīmad-Bhāgavatam*, Canto 11) that the donkey is kicked by the hind legs of the she-donkey as he follows that she-donkey for sex life. The stool-eating pig is another example of uncontrolled sex indulgence, as is the she-goat and he-goat. Even when the male-goat is on his way to a slaughterhouse to be killed, if he sees any she-goat he becomes shameless and wants to have sex with her. This is quite amazing – he is having sex at the time of death. We must be very careful of this – ladies regarding males, and males regarding ladies.

If one claims to have greed for service to Śrīmatī Rādhikā or service like the other Vrajavāsīs, there must be some symptoms in them. If one actually sees or meets Śrīmatī Rādhikā, that devotee cannot remain in this world. Nārada (at the stage of *bhāva-bhakti*) saw only a glimpse of his Lord Nārāyaṇa, and then the Lord disappeared and told him, "I never give my audience to those who are not pure." So, how is it possible for a conditioned soul to see Rādhikā? Unwilling to accept any inconvenience in the execution of *vaidhī-bhakti*, those who don't follow its rules and regulations are completely independent, whimsical, and opposed to *śāstra*.

Śrīla Rūpa Gosvāmī has explained (from the Śrutis and Smṛti *śāstras*) that there are sixty-four limbs of *bhakti*, and the first ten limbs are especially important. The first limb is *gurupadāśraya*. One must first accept *harināma* initiation,

and then *dīkṣā-mantra* initiation. One must learn how to do *bhakti*. He must learn what is *bhakti*, what is not *bhakti*, what is *sakāma-bhakti* (the performance of *bhakti* for the purpose of satisfying material desires), *niṣkāma-bhakti* (the performance of *bhakti* without desires for material results), *nirguṇā-bhaki* (devotion that is unaffected by the qualities of material nature), *uttama-bhakti* (pure devotional service), *āropa-siddha-bhakti* (activities which are not pure *bhakti*, but are designated as *bhakti* due to their being offered to the Supreme Lord), *sañga-siddha-bhakti* (endeavors that are associated with, or favorable to, the development of *bhakti*, but are not of themselves purely composed of *bhakti*), and *svarūpa-siddha-bhakti* (endeavors that are purely constituted of *bhakti*).

It is essential for aspiring devotees to know all these truths; otherwise they will perform *bhakti* which is actually not *bhakti*.

It is impossible for those who do not want to serve Śrīla Gurudeva to attain *rāgānuga-bhakti*. Śrī Caitanya Mahāprabhu followed all the limbs of *vaidhī-bhakti* that are discussed in *Śrī Bhakti-rasāmṛta-sindhu*. He also told Śrīla Raghunātha dāsa Gosvāmī, "Be patient and return home. Don't be a crazy fellow. By and by you will be able to cross the ocean of material existence" (*Śrī Caitanya-caritāmṛta, Madhya-līlā* 16.237).

Śrīla Rūpa Gosvāmī is Śrī Rūpa Mañjarī (in his form as a *gopī*), but outwardly he was following all the limbs of *vaidhī-bhakti*. If, by the mercy of one's qualified *guru*, one has actual greed in his heart – if he is internally serving Kṛṣṇa on the path of *rāgānuga* in his *siddha-deha* (his original, self-realized position) – he must be at the stage of *rati*. Real greed will manifest at that stage. Before this, a person has no real greed. In the name of greed, males will be attracted to ladies and the ladies will be attracted to men. This is very dangerous, for they will all go to hell, not to the transcendental world to be *mañjarīs*.

Without serving *guru*, we cannot enter into the realm of *bhakti*. Do not be desperate (impatient to jump ahead) like unqualified, bogus persons who say that they have seen Śrīmatī Rādhikā. If one actually sees the transcendental form of Kṛṣṇa, he will leave his body at once and go to Vṛndāvana, Vraja-maṇḍala, in his transcendental *siddha-deha* (spiritually perfected) body and serve Kṛṣṇa there.

Always be careful in this regard. People who deny the importance of observing the principles of *vaidhī-bhakti* may not want to follow, but you must follow. Then, if you read *Śrī Caitanya-caritāmṛta* under the guidance of a *rasika* Vaiṣṇava, your *vaidhī-bhakti* will automatically turn into *rāgānuga-bhakti*. This is the process.

2 [An excerpt from Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja's lecture in Kuala Lumpur, Malaysia, in February, 1999:]

As for transcendental matters, Tulasī-devī gives so much knowledge. She purifies our heart and words. If Tulasī is present, she also imbues in one the tendency to chant Kṛṣṇa's names and remember His pastimes, along with the tendency to serve Him. Why? Because Vṛndā-devī (Tulasi-devī in the form of a *gopī*) is one of the dearest *sakhīs* of Kṛṣṇa in Vṛndāvana. She is so powerful that she manages to keep Vṛndāvana very beautiful. Therefore, the name of that forest where Rādhā and Kṛṣṇa play has been named after her.

If one wants to serve Kṛṣṇa, Śrī Caitanya Mahāprabhu, and Nityānanda Prabhu, and wants to chant *harināma*, then he should surely wear *tulasī* beads. Our neck beads should be pure *tulasī*, not *tulasī* mixed with pearls in between them. Sometimes I see devotees put Ganges water and ghee on the *tulasī* beads; but *tulasī* is as sacred as Ganges and Yamunā water. There is no need to further purify the beads.

If one wants *kṛṣṇa-bhakti*, he will adopt the mood of this verse: "*tulasī dekhi, jurāya prāṇa, mādhava-toṣaṇī jāni* – The sight of the *tulasī* plant soothes my soul, for I know she gives pleasure to Lord Kṛṣṇa." Tulasī, or Vṛndā, is always serving Rādhā and Kṛṣṇa in Goloka Vṛndāvana. All of Vṛndāvana was her property, and she offered it to the lotus feet of Śrīmatī Rādhikā. So, if anyone wants to have pure *bhakti*, they will certainly keep *tulasī* plants, wear *tulasī* beads, chant on *tulasī japa* beads, do *parikramā* of her at least four times daily, and water her as needed.

[An excerpt from a lecture by Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja in Kuala Lumpur, Malaysia, on February 12, 2000:]

Kṛṣṇa always considers Himself indebted to Vṛndā-devī. She serves in such a way, with all paraphernalia, that Kṛṣṇa thinks He cannot repay her. So, if anyone gives *tulasī* leaves to Kṛṣṇa, He becomes shy and thinks, 'This devotee has purchased Me.' You can make an experiment and test whether this is true or false. Give water to the *tulasī* plant and offer her leaves at the lotus feet of Kṛṣṇa, and if you offer Him any foodstuffs, put *tulasī* leaves on each preparation. Kṛṣṇa surely accepts and is happy by this, and He will try to please you. He will say, "What do you want? What do you want?"

So, worship Tulasī. Give her water and offer a ghee lamp daily. Especially ladies should offer a lamp. Circumambulate her four times daily and sing the *tulasī-ārati*. If you want to love and attain the service of Rādhā-Kṛṣṇa conjugal, you must worship Tulasī. You will very easily benefit.

CHAPTER FOUR

Opulence, Or Sweetness?

Śrīla Gurudeva: Now we begin the Second Illumination of *Rāga-vartma-candrikā*, and herein Śrīla Viśvanātha Cakravartī Ṭhākura is expressing a concern: One may think, "Kṛṣṇa is always engaged in *vilāsa* (amorous pastimes) with the *gopīs*, performing *rāsa-līlā* with them and sporting with them. He has forgotten everything else – His home and all His duties. He is unaware of whether or not any danger or enemy is approaching. He knows no fear and has no worries, and He does not know what is victory or defeat. He is simply engaged in relishing His loving pastimes in the association of the *gopīs*. He is absorbed in trying to please the *gopīs*, and the *gopīs* are always thinking, 'How can we make Kṛṣṇa happy?'"

One may inquire, "When Kṛṣṇa has forgotten everything other than His love for the *gopīs*, who will hear the prayers of His *rāgānuga-bhaktas*? Who will give them consolation and blessings? Who will fulfil their objectives?"

Śrīla Viśvanātha Cakravartī Ṭhākura says that some persons propose that the partial expansion of Kṛṣṇa, Paramātmā, will hear the *rāgānuga-bhakta*'s prayers, because in that form the Lord dwells as a witness in the heart of every *jīva* soul. He says that no *rāgānuga-bhakta* will be satisfied with Paramātmā, because Paramātmā is unaware of the *rāgānuga-bhaktas'* moods. Paramātmā is not sufficient for them.

Tamāla-kṛṣṇa Mahārāja: Why is Paramātmā not sufficient?

Śrīla Gurudeva: He is not *rasika* (skilled in relishing transcendental humors, or *rasas*). He is the witness of the *jīva's* activities and He gives the fruits of the *jīva's karma*. He is bound in His duty. The *rāgānuga-bhaktas* are not satisfied even by Nārāyaṇa, what to speak of Paramātmā. They will not be satisfied even by Rāmacandra and Dvārakādhīśa, what to speak of Their partial expansions.

Śrīla Viśvanātha Cakravartī Ṭhākura says that Śrī Kṛṣṇa – Vrajendra-nandana Śyāmasundara, Gopīkānta – will hear. But how? He is engaged in the enchantment of the *gopīs'* love and has forgotten everything else, so how will He hear? The answer lies in the fact that there are two special qualities in Kṛṣṇa: *sarvajñatā* (omniscience) and *mugdhatā* (incognizance, or bewilderment).

Mugdha means that by the power of Śrī Kṛṣṇa's *prema*, He is like an innocent and ignorant child. For instance, when Kṛṣṇa was in Dvārakā He called Uddhava and told him that there were two very important works to be done. One would be to kill Jarāsandha, and the other would be to accept the Pāṇḍavas' invitation to join the Rājasūya sacrifice. He told Uddhava, "Both are equally important. What should I do?"

Śrīla Viśvanātha Cakravartī Ṭhākura says that if Kṛṣṇa was only *sarvajña*, omniscient, knowing everything past, present, and future, then why did He seek Uddhava's advice? We can say that perhaps He was pretending to be ignorant, but from the subject it is seen that He was not pretending.

Tamāla-kṛṣṇa Mahārāja: The subject was so grave and serious.

Śrīla Gurudeva: Uddhava replied, "You called for me and just like an ordinary, simple-hearted person You asked me, 'O Uddhava, what is My duty in this situation?' Although You are full of unlimited, eternal knowledge that is undivided and unimpeded by time and space, still You questioned me, just

as an innocent person approaches someone wise for advice about some weighty matter."

In order to render service, Uddhava continued, "My dear Lord, I think it best for You to immediately go and help King Yudhiṣṭhira in his great venture. At the same time, it is Your duty to give protection to the surrendered souls. Both purposes can be served if we understand the whole situation. Unless one is victorious over all kings, one cannot perform the Rājasūya sacrifice. In other words, King Yudhiṣṭhira cannot perform this great sacrifice without gaining victory over King Jarāsandha. We must first kill Jarāsandha, and then all our purposes will automatically be served."

Appreciating Uddhava's solution, Kṛṣṇa replied, "Uddhava, you are certainly very intelligent. I will do as you advise."

Another example: Kuntī prayed to Kṛṣṇa, "I remember the pastime of Yaśodā binding Your waist. You were crying bitterly, and that crying was not imitation. So I am astonished. Fear personified fears You, yet You were afraid of the stick in the hands of Yaśodā."

This is called *mugdhatā*, knowing nothing; just like a very innocent child knows nothing. If a person is overpowered by the illusory material *māyā* of Kṛṣṇa, that person feels both happiness and suffering for many births under that illusory energy. His happiness and sufferings are all the work of *māyā*, meaning 'forgetfulness of Kṛṣṇa.' Are Kṛṣṇa's *mugdhatā* and *sarvajñatā* the fruits of this *māyā*? No. Kṛṣṇa is not under the influence of *brahma-māyā*, or even Balarāma's *māyā*. Rather, Kṛṣṇa's illusion is the result of His *prema*, His *bhakta-vātsalya*, His desire to please His devotees. He loves His devotees so much that in their association He becomes so enchanted that He forgets everything else. His *mugdhatā* occurs by the influence of *prema*.

Tamāla-kṛṣṇa Mahārāja: It's not by Yogamāyā? It's by *prema*?

Śrīla Gurudeva: Yes, *prema*; and that *prema* is Yogamāyā. Yogamāyā is nothing other than the personification of Kṛṣṇa's *prema*. There are so many functions of *prema*, such as Yogamāyā, *ātmā-māyā* (internal potency), Śrīmatī Rādhikā, and *hlādinī-śakti* (pleasure potency). Due to *prema*, Kṛṣṇa becomes *sarvajña* and *mugdha* at the same time. While He is engaged with the *gopīs* in *rāsa-līlā* and other loving pastimes, if any *rāgānuga-bhakta* in this world worships and prays to Him and the *gopīs*, He will fulfill that devotee's desire. For that *rāgānuga-bhakta*, He hears everything.

Śrīla Viśvanātha Cakravartī Ṭhākura tells us that we need to know the meanings of *aiśvarya* and *mādhurya*. Now, what is *aiśvarya*?

Girirāja Mahārāja: *Aiśvarya* means 'opulence,' or 'majesty.'

Tamāla-kṛṣṇa Mahārāja: It is the majestic feature of the Lord in Dvārakā, Mathurā, and Nārāyaṇa's Vaikuṇṭha; it is worship with awe and reverence.

Śrīla Gurudeva: And what is *mādhurya*?

Tamāla-kṛṣṇa Mahārāja: The sweetness that overpowers His opulence. It is the sweetness of the Lord's pastimes.

Śrīla Gurudeva: This is not a sufficient answer. Sweetness alone is not *mādhurya*. We taste sweet things, but this is not regarded as *mādhurya*. We taste something like this in our family relations, and a teenage boy tastes what he calls *mādhurya*, but this is not *mādhurya*. In the background there must be *aiśvarya*, or opulence. Without *aiśvarya* there cannot be *mādhurya*.

Do you know the meaning of *mahā-aiśvarya*? *Aiśvarya* means 'opulence,' so *mahā-aiśvarya* means 'great opulence.' Whether or not there is an exhibition of great opulence, if Śrī Kṛṣṇa's pastimes are experienced as *nara-līlā*, then it is *mādhurya*.

Do you know the meaning of *nara-līlā*?

Bhurijana dāsa: As with humans.

Śrīla Gurudeva: Whether or not *mahā-aiśvarya* is present, if Kṛṣṇa's pastimes are experienced as *nara-līlā*, then it is *mādhurya*. On the other hand, if by the presence of *mahā-aiśvarya* Kṛṣṇa knows that He is God and His *bhakta* also knows it, that is *aiśvarya-līlā*[1].

For example, we have seen that when Kṛṣṇa and Arjuna were about to fight in the Battle of Kurukṣetra, Arjuna saw Kṛṣṇa's Universal Form and told Him (*Bhagavad-gītā* 11.41–42), "Thinking of You as my friend, I have rashly addressed You 'O Kṛṣṇa, O Yādava, O my friend,' not knowing Your glories. Please forgive whatever I may have done in madness or in love. I have dishonored You many times, jesting as we relaxed, lay on the same bed, or sat or ate together, sometimes alone and sometimes in front of many friends. O infallible one, please excuse me for all those offenses."

This is *aiśvarya-līlā* because Kṛṣṇa was in the mood that "I am God," and He showed Arjuna His Universal Form. When Arjuna saw that form, he abandoned his mood of friendship.

Also, when Kṛṣṇa went with Baladeva to see Vasudeva and Devakī after killing Kaṁsa, Vasudeva and Devakī began to worship Kṛṣṇa with many prayers of glorification. In this instance as well, Kṛṣṇa was in *iśvarya-bhāva*, the conception that He is God. He considered Himself God, and they also knew that He was God.

On the other hand the Vrajavāsīs never considered Him to be God. He approached Govardhana, lifted it, and held it with

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[1] "Someone may propose: 'One should understand that *sarvajñatā*, omniscience, indicates an abundance of *mahā-aiśvarya*, great opulence, devoid of *mādhurya*, sweetness, while *mādhurya* is simply the *mugdhatā*, or bewilderment, that results from completely setting aside *aiśvarya* and imitating *nara-līlā*, human-like behavior.' Only dull-headed people will speak like this. The conclusion regarding *mādhurya* and related topics is that whether *mahā-aiśvarya* is exhibited or not, if the mood of human-like pastimes is not transgressed even slightly, then it will be called *mādhurya*" (*Rāga-vartma-candrikā*, Second Illumination, Text 2).

only the pinky finger of His left hand for seven days. Indra then came and performed an opulent bathing ceremony for Him, called *abhiṣekha*, employing several sacred substances. After this, the *gopa* elders assembled and decided, "Let us call Yaśodā and Nanda Mahārāja. Let us tell them, 'Do not imagine that Kṛṣṇa is your son. Do not call Him thief, liar, or any other bad name; that will be an offense.'" They advised Nanda Mahārāja and Yaśodā Maiyā to understand that Kṛṣṇa was perhaps some demigod, or perhaps Nārāyaṇa Himself, since this is what they had heard from the sage Garga Ṛṣi.

Yaśodā never thought of Kṛṣṇa as God. Rather, extremely pleased to hear that her son had lifted Govardhana for seven days, she considered, "Everyone is offering praise to my son," and her chest swelled with great pride. If a woman hears anything good about her children, she becomes so pleased. Although Yaśodā knew that lifting Govardhana was not the act of an ordinary person, she still considered, "Kṛṣṇa is merely my child, my son." This is *mādhurya*.

Uddhava came to Vṛndāvana to console the *gopīs* in their mood of separation from Kṛṣṇa after Kṛṣṇa went to Mathurā. There, he overheard the *gopīs* complaining about Kṛṣṇa, saying, "We have heard from Paurṇamāsī and Garga Ṛṣi that Kṛṣṇa is Īśvara, Bhagavān; not only in this birth, but also in past births, and also when He was Rāmacandra. But we know that even as Rāmacandra He acted improperly and immorally, and He was controlled by Sītā-devī."

In this way, eventhough it had come to their attention through Paurṇamāsī and Garga Ṛṣi that Kṛṣṇa is God, they personally never saw Him as such. This is the nature of their '*īśvara-bhāva*'. They would tell Him, "Oh, come here. The red lac (decorative paint) on my feet is no longer there. You should repaint it." They would order Him to perform so many services for them, and they would also become angry with Him. If they were actually aware of Kṛṣṇa's Godhood, how could they have become angry with Him?

Rather, the *gopīs* saw and behaved with Him only as their lover. In their version of *īśvara-bhāva*, they know nothing beyond the idea that He is their beloved. This is *mādhurya-bhāva*.

Thus, when Kṛṣṇa knows that He is *īśvara* and His *bhakta* also knows this, that pastime is in *aiśvarya-bhāva*. On the other hand, when He and His associates both forget this – and even when some idea comes to His associates that He may be God, they only think of Him and behave towards Him like a lover – that is *mādhurya-bhāva*.

In Vraja, Kṛṣṇa is always in *vraja-bhāva*. He is always overpowered by *prema*, meaning Yogamāyā, His internal desire potency. All actions in Vraja are performed by this *prema*. It is not against *siddhānta* to say that Kṛṣṇa is overpowered by *prema*, because *prema* and Kṛṣṇa are the same Truth: *sat-cit-ānanda-maya*, consisting of eternal existence, unlimited knowledge, and unfathomable joy. This *prema* is the intrinsic nature of Kṛṣṇa.

Tamāla-kṛṣṇa Mahārāja: Can we say that *prema* is the *śakti* (potency) of Kṛṣṇa, or not?

Śrīla Gurudeva: We may say so. Kṛṣṇa Himself is known as *raso vai saḥ* (the reservoir of divine mellows). *Rasa* is *prema*, *prema* is Kṛṣṇa, and Kṛṣṇa is *prema*. And, at the same time, *prema* is the *śakti* of Kṛṣṇa.

Śrīla Viśvanātha Caḱravartī Ṭhāḱura explains that at the time of *rāsa-līlā*, Śrī Kṛṣṇa was *sarvajña*, all-knowing, because He knew, "All the *gopīs* love Me and want to dance with Me." He knew this, and He therefore expanded into innumerable Kṛṣṇas. On the other hand, when He did whatever the *gopīs* desired and became controlled by them, He was *mugdha*, unaware of His *aiśvarya*. Both qualities are present in Him at the same time. Why? This is due to His *acintya-śakti*, His power to make the impossible possible. This is beyond all mundane logic.

Śrīla Viśvanātha Caḱravartī Ṭhāḱura then says that when, by *vaidhī-bhakti*, someone worships Nārāyaṇa, or Rāma, or any other plenary expansion of Kṛṣṇa, that devotee goes to Vaikuṇṭha after attaining perfection.

Tamāla-kṛṣṇa Mahārāja: What about Rukmiṇī-Dvārakādhiśa?

Śrīla Gurudeva: I will explain this afterwards, separately. When one performs *vaidhī-bhakti* and discusses topics regarding Vaikuṇṭha, after achieving perfection (*vastu-siddhi*) he attains Vaikuṇṭha. Regarding those who have no greed but want to serve Rādhā and Kṛṣṇa, and they are worshiping Rādhā and Kṛṣṇa by the regulations of *vaidhī-bhakti* – where do they go at the time of perfection?

Bhurijana dāsa: With no greed?

Śrīla Gurudeva: No greed. They are worshiping by *vaidhī-bhakti*.

Tamāla-kṛṣṇa Mahārāja: To Dvārakā

Śrīla Gurudeva: Why Dvārakā? There is no relation with Dvārakā in this case.

Tamāla-kṛṣṇa Mahārāja: They are worshiping Rādhā and Kṛṣṇa?

Śrīla Gurudeva: They want Rādhā and Kṛṣṇa.

Tamāla-kṛṣṇa Mahārāja: But there is no greed?

Śrīla Gurudeva: No greed, and by *vaidhī-bhakti*. In that case, they will attain Goloka. They know nothing about *parakīyā*, Kṛṣṇa's paramour love with Rādhikā and the *gopīs*. They only know *svakīyā*, the idea of Śrī Śrī Rādhā-Kṛṣṇa as a married couple. This *svakīyā* is in Goloka.

The planet of Goloka is vast, with many *prakoṣṭhas* (separate sections) situated there. So, if one is worshiping Rādhā-Kṛṣṇa by *vaidhī-bhakti* and has no greed…

Tamāla-kṛṣṇa Mahārāja: He goes to Goloka.

Śrīla Gurudeva: In Goloka we find *aiśvarya-jñāna*, knowledge of Kṛṣṇa's Godhood, and *svakīyā-bhāva*, the mood of Rādhā-Kṛṣṇa as a married couple. Their Lordships there are Rādhā and Kṛṣṇa. Every kind of *aiśvarya* is present there, almost like that of Nārāyaṇa, but Kṛṣṇa is not manifest as Nārāyaṇa.

Tamāla-kṛṣṇa Mahārāja: I was reading *Garga-Saṁhitā*, which describes this.

Śrīla Gurudeva: The twenty-four prominent forms of Nārāyaṇa, as well as all His other forms, reside in lower Vaikuṇṭha. Higher than that is Rāma-loka, and higher than that is Kṛṣṇa-loka. Kṛṣṇa-loka begins from Goloka, within which there are many divisions: Goloka, Dvārakā, Mathurā, and then Vraja. In lower Goloka there is only *svakīyā-bhāva* with *aiśvarya-jñāna*, with no greed at all towards *vraja-bhāva*.

Tamāla-kṛṣṇa Mahārāja: Kṛṣṇa showed the residents of Vṛndāvana a vision of Goloka at Akrūra-ghāṭa, the place where Akrūra took bath when he was taking Kṛṣṇa and Balarāma to Mathurā, .

Śrīla Gurudeva: Yes, but they only saw Goloka, not Vraja, not Vṛndāvana.

Tamāla-kṛṣṇa Mahārāja: They saw this Goloka?

Śrīla Gurudeva: This Goloka.

Bhurijana dāsa: Kṛṣṇa showed Vaikuṇṭha to Akrūra.

Śrīla Gurudeva: In that connection, the word Vaikuṇṭha refers to Goloka. He also showed this same Goloka to the Vrajavāsīs – not Vraja, only Goloka. Kṛṣṇa and all His associates including Rādhikā and Yaśodā were there in Goloka in their own forms, but they were not in *vraja-bhāva*.

Next, suppose someone worships Rādhā and Kṛṣṇa in *vaidhī-bhakti* – not in *rāga-marga* and not under the guidance of a *rasika* Vaiṣṇava – and at the same time he has greed. That devotee will go to Dvārakā.[2] Why will he go there? Because Rādhikā manifests as Satyabhāmā there in Dvārakā, and Candrāvalī manifests as Rukmiṇī; and because *aiśvarya-jñāna*, knowledge of Kṛṣṇa's Godhood, is present there. When Rādhā and Candrāvalī are present as Satyabhāmā and Rukmiṇī, Kṛṣṇa is in His feature as Dvārakādiśa and He is served by them in Dvārakā.

Tamāla-kṛṣṇa Mahārāja: What is the difference between someone who worships and goes to Goloka, and someone who worships and goes to Dvārakā?

Śrīla Gurudeva: Those who worship without greed go to Goloka.

Bhurijana dāsa: Only one has greed, but both are worshiping in *vaidhī-bhakti*?

Tamāla-kṛṣṇa Mahārāja: Is there greed in Dvārakā?

Śrīla Gurudeva: Those *bhaktas* have greed, but they are worshiping in *vaidhī-bhakti*. In that case Rādhikā manifests as Satyabhāmā, Candrāvalī as Rukmiṇī, and their associates as the other queens of Dvārakā. Kṛṣṇa is in the same form there as He is in Vṛndāvana, but there He is a Yādava.

Next, those who have greed for *vraja-bhāva* and worship Rādhā-Kṛṣṇa by *rāgānuga-bhakti* under the guidance of a *rasika* Vrajavāsī will achieve *vraja-bhāva*. Is this clear?

Tamāla-kṛṣṇa Mahārāja: This is very important.

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[2] *Bṛhad-bhāgavatāmṛta* states that Gopa-kumāra went to many places before reaching Goloka Vṛndāvana – even to Dvārakā. He had greed, but because he did not have sufficient *rasika* association, he could not easily complete his journey to Goloka Vṛndāvana.

Śrīla Gurudeva: This is a very important thing. Without knowing these truths, we cannot have a proper idea of Vraja and we may be deceived. If one has the *svarūpa* (constitutional spiritual form) of a maidservant of Śrīmatī Rādhikā, that *svarūpa* will only manifest when one is under the guidance of a *rasika* Vaiṣṇava.

Tamāla-kṛṣṇa Mahārāja: This gives us the conviction that we must try for the thing you are teaching – *rāgānuga-bhakti*.

Śrīla Gurudeva: Yes, *rāgānuga-bhakti*.

But you will have to give me *dakṣiṇā* (a donation) for this.

Girirāja Mahārāja: I'll give anything.

Śrīla Gurudeva: I am very greedy. I want *dakṣiṇā*.

Girirāja Mahārāja: Tell me what to give.

Śrīla Gurudeva: I will have to tell you?

Girirāja Mahārāja: My heart.

Śrīla Gurudeva: Yes.

These are such good topics, and we are certainly lucky that we are discussing them. In the practise of *bhakti*, hundreds of thousands of births may go by and it is not certain that one will have the good fortune to discuss such topics. It is only the mercy of *guru* and Gaurāṅga that we are able to do so.

Making another very important point, Śrīla Viśvanātha Caḱravartī Ṭhāḱura says that we should not worship Śrī Śrī Rādhā-Kṛṣṇa without pastimes. Do you understand? If we chant "Hare Kṛṣṇa, Hare Kṛṣṇa" without remembering Their pastimes, only a very simple thing can be achieved. Śrīla Rūpa Gosvāmī has therefore said that chanting Kṛṣṇa's name and remembering His pastimes must be amalgamated – then there will be *rasa* (the mellow taste of a relationship with Rādhā and Kṛṣṇa). For example, if sugar and water remain as they are,

without being mixed, there will be no *rasa*, no nectar-taste of a good drink. Both must mix together; then it will be *rasa*.

What kind of pastimes do we want to remember? If we have greed for that relationship, we want to remember Kṛṣṇa's pastimes with the *gopīs*. It is true that Kṛṣṇa is always with His *hlādinī-śakti*, His pleasure potency. It is also true that Rādhikā is the personification of His *hlādinī-śakti*, also known as His *svarūpa-śakti* (His complete, intrinsic potency). Still, we should not remember Rādhā and Kṛṣṇa without Their pastimes. If we remember Them without pastimes, *hlādinī-śakti* will not act upon us.

When we go to the temple, we see Rādhā and Kṛṣṇa simply standing on the altar. If this is what we meditate upon when we chant Hare Kṛṣṇa, we will have *darśana* of Satyabhāmā and Rukmiṇī, or Lakṣmī. Thus, it is not certain that we will attain *vraja-bhāva* simply by the worship of Rādhā and Kṛṣṇa as They appear in the temple.

We should remember the pastimes of Rādhā and Kṛṣṇa as they are served by the *mañjarīs* who are under the guidance of Śrī Rūpa Mañjarī and Śrī Rati Mañjarī, and we should meditate on our Gurudeva as one of the *mañjarīs*. We should remember the pastimes as described by our Gosvāmīs and *Śrīmad-Bhāgavatam*.

When we perform the *ārati* of Śrī Śrī Rādhā and Kṛṣṇa, we should again remember Their pastimes. Which pastimes? In the morning, remember Their morning pastimes; and at midday, remember Their midday pastimes. Consider that in our *svarūpa* we are one of Their associates and, praying for that attainment, meditate on our Gurudeva as one of them. In this way our *bhajana* will be *rāgānuga*, otherwise it will be simply performing *vaidhī-bhakti*.

Bhurijana dāsa: Did the *gopīs* or *mañjarīs* ever offer *ārati*? Would they offer *ārati* to Rādhā and Kṛṣṇa?

Śrīla Gurudeva: Yes, but you'll need to know what kind of *ārati* they are doing. They have a *pradīpa*.

Śrīpād Mādhava Mahārāja: Lamp.

Bhurijana dāsa: Ghee (clarified butter) lamp.

Śrīla Gurudeva: But in this connection the ghee is their heart's *prema*, the *pradīpa* is their heart, and the cotton…

Bhurijana dāsa: Wick.

Śrīla Gurudeva: The cotton is their *bhāva*, their mood of service. What kind of *bhāva*? A special *bhāva*. Every *bhakta* has a special *bhāva*, and that *bhāva* comes out through the eyes. The *gopīs* worship Kṛṣṇa by the corners of their eyes, and Kṛṣṇa accepts their worship by His eyes and takes it into His heart. The *gopīs* perform *arcana* (worship) in this way; not in the way we do it.

When Kṛṣṇa comes home from cow-grazing, Yaśodā Mā takes a ghee lamp and other paraphernalia and offers *ārati* to Kṛṣṇa. The *gopīs* stand at the doorways so that they will not be seen as they perform *arcana* with their amour-filled eyes. Due to His glance being absorbed in the *arcana* of the *gopīs*, Kṛṣṇa does not see His mother's *ārati*. The *gopīs' arcana* is the best *arcana* and the best *ārati*. We should see their *ārati* through our *ārati*.

Śrīla Viśvanātha Cakravartī Ṭhākura advises us to be very careful. Some persons say that Rādhikā is *svakīyā*, Kṛṣṇa's wife, not *parakīyā*, His paramour. They say that *parakīyā* is only present in Kṛṣṇa's pastimes as they are performed in this material world (*prakaṭa-līlā*), not in His pastimes as manifest in Goloka Vṛndāvana (*aprakaṭa-līlā*). Moreover, it appears that one of our *ācāryas* has also written this [See Endnote 1].

Tamāla-kṛṣṇa Mahārāja: Jīva Gosvāmī.

Śrīla Gurudeva: Śrīla Jīva Gosvāmī, and the followers of Śrīla Jīva Gosvāmī.

Śrīla Visvanatha Cakravartī Ṭhākura says that none of the books written by *rasika* Vaiṣṇava *ācāryas*, like Nārada, Vyāsa, Śuka, Śaṅkara, and the father of Vyāsadeva, namely Parāśara, state that Rādhā and Kṛṣṇa are *svakīyā*, neither have any of the Purāṇas stated it.

It is essential to know that whether Rādhā and Kṛṣṇa's pastimes are manifest in *prakaṭa-līlā* (Their pastimes in this material world) or *aprakaṭa-līlā* (Their unmanifest pastimes, in Goloka Vṛndāvana), Rādhikā has *parakīyā-bhāva*, the mood of a beloved in unwedded or paramour love. Moreover, when it is said by any bona fide *ācārya*, like Śrīla Jīva Gosvāmī, that She is *svakīyā*, then, in that connection '*svakīyā*' simply means that She belongs to Kṛṣṇa because She is the embodiment of His *hlādinī-śakti*, or pleasure potency. Regarding Her personal mood, however, She is always immersed in the mood of *parakīyā*.

Thus, we should think of and worship Rādhikā in *parakīyā-bhāva*, serving Her in this way and meditating on this verse:

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

Śrī Gurvaṣṭakam (6)

> The spiritual master is very dear, because he is expert in assisting the *gopīs*, who at different times make different tasteful arrangements for the perfection of Rādhā and Kṛṣṇa's conjugal loving affairs within the groves of Vṛndāvana. I offer my most humble obeisances unto the lotus feet of such a spiritual master.

Śrīmatī Rādhikā and the *gopīs* engage in cheating their husbands, fathers-in-law, mothers-in-law, brothers, and all other relatives in order to meet with Kṛṣṇa. If we have greed

for this service, we will want to know the sixteen kinds of services performed by the *gopīs* in *parakīyā-bhāva*.[3] If we do not become like these *gopīs*, we will not be able to serve Śrīmatī Rādhikā.

Tamāla-kṛṣṇa Mahārāja: Can I ask a question? I've heard that Jīva Gosvāmī sometimes talked about *svakīyā* because some of his disciples were not qualified to understand *parakīyā*.

Śrīla Gurudeva: This is certainly true, and therefore we can reconcile his statements in this way. He personally accepted *parakīyā-bhāva* – and he explained for qualified= devotees that Rādhikā's relationship with Śrī Kṛṣṇa is *parakīyā*. However, he told those who doubted the supreme purity of Their relationship to strictly follow the understanding of *svakīyā-bhāva*.

Tamāla-kṛṣṇa Mahārāja: I have one more question. In Rādhā-Kṛṣṇa's *līlā*, we sometimes see that They are married.

Śrīla Gurudeva: We should always think of such marriages as *parakīyā*, not *svakīyā*. For instance, a marriage may take place when the *gopīs* want to joke with Kṛṣṇa. Once, while Kṛṣṇa and the *gopīs* were engaged in sitting and joking with each other, Lalitā stealthily went behind Kṛṣṇa and Śrīmatī Rādhikā. She took the ends of Their...

Tamāla-kṛṣṇa Mahārāja: Their *sārī* and *dhotī* cloth [Śrīmatī Rādhikā's veil and Kṛṣṇa's chaddar].

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3 "The sixteen activities of the *sakhīs* are: (1) to glorify the *prema* and qualities of the Heroine to the Hero and vice versa; (2) to create attachment between the Heroine and Hero; (3) to arrange for Their rendezvous; (4) to offer their *sakhī* to Śrī Kṛṣṇa; (5) to joke; (6) to console; (7) to dress and decorate the Heroine and Hero; (8) to skilfully hide the Heroine and Hero's innermost feelings; (9) to conceal the Heroine's faults; (10) to cheat their husbands and others; (11) to give favourable instructions; (12) to arrange for the Heroine and Hero to meet at the appropriate time; (13) to fan and render other services; (14) to point out faults in the Heroine and Hero and to instruct them; (15) to deliver the Heroine and Hero's messages to each other; and (16) to endeavour to protect the Heroine's life" (*Ujjvala-nīlamāṇi* 8.88–91, quoted in *Śrī Bhajana-rahasya*, Chapter 8, Text 19).

Śrīla Gurudeva: ... and tied them together. Viśākhā then began uttering *mantras*, and the *gopīs* began singing marriage songs. The *gopīs* told Kṛṣṇa, "You should do like this, and like that, and follow these procedures," and everyone present was very pleased. This is a joking pastime in *parakīyā-bhāva* – a play-marriage – and Brahmā, as a priest, also once performed Their play marriage.

Bhurijana dāsa: In Bhāṇḍīravana.

Śrīla Gurudeva: Such play-marriages have two purposes. The inner purpose is the nourishment of *parakīyā-rasa*, and the outer purpose is to close the mouths of unqualified persons. For those who would criticize *parakīyā-rasa*, thinking that the paramour love of Rādhā and Kṛṣṇa is immoral, because of these play-marriages it can be said, "Oh, They were married here."

Tamāla-kṛṣṇa Mahārāja: They can be told, "It's legitimate."

Śrīla Gurudeva: In this way both purposes are served.

Tamāla-kṛṣṇa Mahārāja: In this world we sometimes see that children enact play marriages. It was something like that?

Śrīla Gurudeva: It is for pleasure only.

Now, Śrīla Cakravartī Ṭhākura will explain something else, and perhaps this will be his last topic.

Tamāla-kṛṣṇa Mahārāja: But there are so many more pages to the book. What is this next thing?

Śrīla Gurudeva: I am about to tell you.

Suppose a *sādhaka* of *rāgānuga-bhakti* has crossed the stages of *śraddhā* (faith), *niṣṭhā* (steadiness), *ruci* (taste), *āsakti* (attachment), and *bhāva* (the stage of spiritual emotions, just prior to pure love of God, or *prema*). After *bhāva* there is nothing to do in this world; *sādhana-bhakti* here has been completed, for the first rays of *prema* have come.

Because the physical body cannot contain the 'load' of *prema*, what happens? Does the devotee go directly to Goloka Vṛndāvana? From that time, what does he do and where does he live?

Śrīla Viśvanātha Cakravartī Ṭhākura quotes some persons as saying that the devotee goes directly to Goloka Vṛndāvana, but he says that this is not a fact. He quotes *Śrī Ujjvala-nīlamaṇi* as saying that after this stage they go to Vṛndāvana, but that it is not clear there whether this refers to *prakaṭa* Vraja (Vraja as manifest in Kṛṣṇa's pastimes in this world), or *aprakaṭa* Vraja (Goloka Vṛndāvana). If it is thought that they go directly to Goloka Vṛndāvana, then some confusion will arise. It is only after attaining the stages of *prema*, *sneha*, *māna*, *praṇaya*, *rāga*, *anurāga*, *bhāva* (different from the *bhāva* that comes before the attainment of *prema*), and *mahābhāva* that one can meet Rādhā and Kṛṣṇa in Vraja. Without *mahābhāva*, no one can meet Them. This is the qualification of the *gopīs* who meet Them and serve Rādhā. Under these circumstances, if the devotee can go directly to *aprakaṭa* Goloka Vṛndāvana, from where has he received the stages of *sneha* up to *mahābhāva*?

If he has not gone through these stages, he cannot directly go there. Do you understand? In the body of the *sādhaka* (the devotee practitioner in this world) even *sthāyī-bhāva* cannot come; what to speak of *sneha*, *māna*, *praṇaya*, and *mahābhāva*.

Bhurijana dāsa: *Sthāyī-bhāva* cannot come when?

Śrīla Gurudeva: It cannot appear in this physical body. This body cannot tolerate *prema*; it can tolerate only up to the stage of *bhāva*, and therefore it cannot appear in this body. *Sthāyī-bhāva* appears at the stage of *prema*, when all *bhāvas* – *āśraya*, *ālambana*, *uddīpana*, *vyabhicārī*, and so forth gather together [See Endnote 2].

Śrīla Viśvanātha Cakravartī Ṭhākura tells us that it is not expressed in *Śrī Ujjvala-nīlamaṇi* whether the devotee in the last stage of *bhāva* enters *aprakaṭa* Vraja or *prakaṭa* Vraja, but

our *ācāryas* have done some investigation on this subject. He tells us that someone may say that because that devotee has to take birth from the womb of a *gopī*, he must go directly to *aprakaṭa* Vraja.

He says, however, that there is no place of *sādhana* in *aprakaṭa* Vraja, so it cannot be possible that the devotee directly goes there. There is no opportunity for training under the guidance of the *nitya-siddha* (eternally perfect) associates of Rādhā and Kṛṣṇa in *aprakaṭa-līlā*, which is *siddha-bhūmi*, the place of perfection. Only after taking birth in the womb of a *gopī* in *prakaṭa* Vraja, and receiving training there, can one then go to *aprakaṭa* Vraja.

Śrīla Viśvanātha Cakravartī Ṭhākura says that by the wish of Kṛṣṇa and Śrīmatī Rādhikā, Yogamāyā takes that *sādhaka* who is situated in the advanced stage of *bhāva-bhakti* to *prakaṭa-līlā* Vraja. *Prakaṭa-līlā* is present at all times in some universe. By the wish of Kṛṣṇa and Śrīmatī Rādhikā, Yogamāyā takes that lucky *jīva* to any universe in which Their pastimes are going on, and gives them birth from the womb of a *gopī*. Thus, that young *gopī* has the association of *nitya-siddha gopīs* (eternally perfect *gopīs*) from childhood. Sometimes she sees Kṛṣṇa and thus has greed to meet Him; that stage is called *pūrva-rāga*. She goes through so many stages from *prema* to *mahābhāva*.

Even if she has been wedded and has associated with her husband, still, she has *prema* for Kṛṣṇa. If she has a child, Yogamāyā will not immediately approve her association with Kṛṣṇa and the *gopīs*. In that case, she will weep. Her heart will burn in feelings of separation from Kṛṣṇa, and those feelings will wash away all obstacles to meeting Him. She will know, "This is not my child and this is not my husband," and then she will meet Kṛṣṇa.

Those *gopīs* who have the association of the *nitya-siddha gopīs* reach up to *mahābhāva* and meet with Kṛṣṇa. Then, when Kṛṣṇa's *prakaṭa-līlā* is completed, when His associates

in *prakaṭa-līlā* go to *aprakaṭa-līlā*, those *gopīs* will go with them to serve there forever.

Śrīla Viśvanātha Cakravartī Ṭhākura declares, "O *mahā-anurāgi* Vaiṣṇava, O *rāgānuga* Vaiṣṇava, don't be worried. Don't be afraid. Go on with your practices of *rāgānuga-bhajana*. After you leave your body, you will go to any one of the universes in which Kṛṣṇa is performing His pastimes. He will attract you. He will be waiting for you there."

Śrīla Viśvanātha Cakravartī Ṭhākura teaches us how to pray: "O Gokulānanda, You are always sinking in the ocean of the *gopīs' prema*. You are a swan, swimming…" Where?

Tamāla-kṛṣṇa Mahārāja: In the ocean of Kṛṣṇa's pastimes.

Bhurijana dāsa: Lake.

Śrīla Gurudeva: In the lake of *gopī-prema*. "You are the swan in the lake of *gopī-prema*. You are the taster of that *gopī-prema*.

"Even though You are *sarvajña* (all-knowing), You are also *mugdha* (bewildered in *prema*). You are *mugdha*, and at the same time, by Your *acintya-śakti*, inconceivable potency, You are *sarvajña*. So please hear my prayers. Please don't be *mugdha*. If You are *mugdha*, You are not able to hear me. I pray that You will be both *mugdha* and *sarvajña* as well. In this way You will know my heart and my prayer."

līlā-vilāsine bhakti mañjarī lolupāline
maugdya sarvajñya nidhaye gokulānanda te namaḥ

Rāga-vartma-candrikā, Second Illumination

O Gokulānanda, O Enjoyer of amorous pastimes, You are like a honeybee attracted by and always relishing the beautiful, fragrant *mañjarīs* of *bhakti*, the budding flowers of devotion, wherever they are found in any devotee, and especially in Śrīmatī Rādhikā. I offer *praṇāma* unto You.

Dadāmi buddhi-yogaṁ. Do you know what this phrase means?

Girirāja Mahārāja: I give the intelligence by which they can come to Me.

Śrīla Gurudeva: Yes. Śrīla Viśvanātha Caḱravartī Ṭhāḱura is teaching us how to pray by his own example. He writes, "I pray that You will give me intelligence so that I may receive *vraja-prema* for both You and Rādhikā. If You do not answer my prayer, I will declare that You are not fulfilling Your promise; so You must keep Your word.

"O Vrajendra-nandana, Your lotus feet are always taking great pleasure in being decorated by the breasts of the *gopīs*. How will I obtain the highest stage of service to You? Please give me the kind of *buddhi-yoga* (transcendental knowledge) by which I can receive this."

Śrīla Caḱravartī Ṭhāḱura is now ending his book. He tells us, "Those who say that *rāgānuga-bhakti* is beyond any sastric injunctions and those who say that one who has left aside sastric injunctions can enter *rāgānuga-bhakti* are wrong. Such persons don't know anything."

He says that without following *śāstras* such as *Śrīmad-Bhāgavatam*, and the *śāstras* written by Śrīla Rūpa Gosvāmī, Śrīla Raghunātha dāsa Gosvāmī, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, Śrī Nārada Ṛṣi, and all related *śāstras*, one simply creates troubles for himself.

śruti-smṛti-purāṇādi-
pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate

Bhakti-rasāmṛta-sindhu (1.2.101)

Devotional service of the Lord that transgresses the regulations of the authorized Vedic literatures, such as the Upaniṣads, Purāṇas, and *Nārada-pañcarātra*, simply causes unnecessary disturbance in society.

Śrīla Viśvanātha Caḱravartī Ṭhāḱura has quoted this *śloka*. We do not follow those persons who reject sastric injunctions. It is most difficult even for the demigods to achieve *rāgānuga-bhakti*, what to speak of general persons.

He says, "I have written *Rāga-vartma-candrikā* ('the moon-beam illuminating the path of *rāga*') for those who are very qualified and who have received the grace of *guru* and Gaurāṅga in order to discover the way and then proceed along the path." He tells us, "I have given some light, and if others take advantage of that light I will consider my endeavor successful."

Today we have concluded the teachings of *Rāga-vartma-candrikā*.

Tamāla-kṛṣṇa Mahārāja: May I ask a question?

Śrīla Gurudeva: Yes.

Tamāla-kṛṣṇa Mahārāja: You have told us that one in *gopī-bhāva* should know one's (*gopī*) name, age, parents, place of birth, and so many things like this. At what stage in *bhakti* does this realization come? In the progression there is *bhāva*, *prema*, *sneha*, and so on. At what stage does that come?

Śrīla Gurudeva: As long as we have patience in the matter of receiving this, we can know that our qualification to receive it has not yet come. That realization comes when all patience has been washed away, when we are so totally impatient that we don't care whether or not we are qualified.

Tamāla-kṛṣṇa Mahārāja: You mentioned that this material body cannot withstand the force of *prema*, so one must first take birth in Kṛṣṇa's *prakaṭa-līlā*, His pastimes as they are manifest in some material universe. Before that time, if one is meditating that, "My age as a *gopī* is this, my name is this…"

Śrīla Gurudeva: There must be pure greed. When that pure greed comes, God and *guru* will arrange that everything is

revealed. Somehow, by their arrangement, we will surely have the required realizations. At that time we will be convinced that we will not be able to remain alive if we do not know all these things.

Pure greed must come first. At that time there will be no consideration of whether or not we are qualified and no consideration of what stage we are in. Kṛṣṇa will arrange everything. But, we should not do any *kalpanā*.

Tamāla-kṛṣṇa Mahārāja: Imagination.

Śrīla Gurudeva: No imagination.

This is our Gauḍīya Vaiṣṇava speciality. We should continue practicing and trying to learn everything that is needed in order to enter *rāgānuga-bhakti*. We are sure that Śrīmatī Rādhikā will arrange everything for us. If She made all arrangements for Gopa-kumāra and the Govardhana *brāhmaṇa*, why would She not arrange for us as well? Surely, She will do so. She sent one of Her associates to you, to bring you up to this stage. Why would She not arrange further?

Whatever mercy has come to you already will surely continue. If you have greed and a very strong desire, She must certainly arrange for you to progress. If someone is not available to come in person, Śrī Kṛṣṇa will inspire you through the *caitya-guru* (Supersoul) in your heart.

At this present time we can only pray, with a strong desire. This is within our custody, and after that whatever the Lord will do, He will do. In our present stage we can have this desire; we are not qualified to do more than this.

Next time we will discuss some *ślokas* of *Vilāpa-kusumāñjali*. This will be very helpful in the matter of entering *rāgānuga-bhakti*.

[ENDNOTES]

1 [Excerpts from the commentary of Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja on Śrīla Viśvanātha Cakravartī Ṭhākura's *Rāga-vartma-candrikā*:]

We are presenting herein the essence of Śrīla Jīva Gosvāmī's and Śrīla Viśvanātha Cakravartī Ṭhākura's views on *svakīyā* (marital love) and *parakīyā* (extramarital love) that are imparted in both their commentaries on *Śloka* 2.21 of *Śrī Ujjvala-nīlamaṇi*. Both *mahājanas* have very skillfully given their respective visions of the same ultimate Absolute Truth, from the point of view of *tattva* and *līlā*, based on logic and proof from *śāstra*.

The Line of Thought of Śrīla Viśvanātha Cakravartī Ṭhākura

Śrīla Cakravartīpāda maintains that Śrīla Jīva Gosvāmī is one of the prominent *rūpānuga* Vaiṣṇavas. It is not possible for him to give an explanation in favor of *svakīyā*, or marital love. Whatever he has explained supporting *svakīyā*, he has done simply to satisfy others. Therefore, concluding his explanation, he himself has stated, "*likhitaṁ kiñcid atra parecchayā* – I have written this to satisfy the desires of others."

To allow unqualified persons of different inclinations to understand that this inconceivable *līlā* is completely immaculate, he has presented his commentary in support of *svakīya* so that they too can come forward to meditate on this *līlā* with unwavering faith. For the surrendered, intimate devotees of Śrīman Mahāprabhu, however, this explanation can never be acceptable, because it is not fully consistent with some of the topics found elsewhere throughout Śrīla Jīva Gosvāmī's commentary.

(1) *Aupapatya*, that is, *upapati-bhāva* (unwedded love), is opposed to *dharma* and leads to hellish life. This statement refers only to worldly *nāyakas* (lovers). But how can there

be even the slightest doubt regarding Śrī Kṛṣṇa, the crown-jewel ruler of *dharma* and *adharma*? The meeting of mundane partners entails a touch of immorality, but *līlā-puruṣottama* Śrī Kṛṣṇa, who creates and destroys all the innumerable universes simply by a movement of His eyebrows, and the *gopīs*, who as the embodiments of *hlādinī-śakti* are the most prominent among all His immeasurable potencies, can never be touched by this fault.

Thus, Śrīla Rūpa Gosvāmī has written in *Nāṭaka-candrikā*: "It should be understood that whatever scholars have described as inferior about *paroḍhā-aupapatya* (extramarital affairs between a married woman and her paramour) applies only to mundane lovers, not to Śrī Kṛṣṇa and the *gopīs*." This is also the opinion of Śrī Kavi-karṇapūra in his *Alaṅkāra-kaustubha*. This *upapati-bhāva* of the transcendentally perfect Śrī Kṛṣṇa and *parakīyā-bhāva* of the *gopīs* are not defects (*dūṣaṇa*); rather, they are ornaments (*bhūṣaṇa*).

(2) Śrī Kṛṣṇa's *prakaṭa-līlā* is not illusory. In reality, there is no distinction between *prakaṭa* and *aprakaṭa-līlā*. Śrīla Jīva Gosvāmī's thought in regard to *Śloka* 43 of *Brahma-saṁhitā* is worth considering and following. When Śrī Kṛṣṇa, to show mercy to the *jīvas*, manifests the sweetness of His pastimes (*līlā-mādhurya*) in the material world, it is called *prakaṭa-līlā*. When this *līlā* disappears from the eyes of the living entities in the material realm, it is called *aprakaṭa-līlā*. In *Laghu-bhāgavatāmṛta* (1.244), Rūpa Gosvāmī states: "Even though Kṛṣṇa is unborn, His birth and other pastimes are supremely wonderful. For various reasons He manifests such greatly astonishing, transcendental *līlās* in the material world."

(3) It is illogical to think that there is an eternal husband-wife relationship in *aprakaṭa-līlā* and an illusory unwedded love in *prakaṭa-līlā*, because paramour love is splendidly manifest throughout *rāsa-līlā*, the crown-jewel of all Kṛṣṇa's pastimes, from beginning to end. It is totally inappropriate

to consider this pastime as *māyika*, or illusory. In each and every chapter of *Rāsa-pañcādhyāyī* (the five chapters of *Śrīmad-Bhāgavatam* describing *rāsa-līlā*), there are many proofs supporting extramarital love and paramourship. Śrī Śukadeva Gosvāmī has clearly established *paroḍhā* (each *gopī's* marriage with another *gopa*) and *upapati-bhāva* (the *gopī's* paramour love for Kṛṣṇa) by quoting the following verses spoken directly by Śrī Kṛṣṇa and by the *gopīs*: *tā vāryamāṇāḥ patibhiḥ* (10.29.8), *bhrātaraḥ patayaś ca vaḥ* (10.29.20), *evam yat paty-apatya-suhṛdām anuvṛttir aṅga* (10.29.32), *tad-guṇān eva gāyantyo nāt-māgārāṇi sasmaruḥ* (10.30.44), and so on.

[...]

(15) We see that the word *pati* (husband or protector) is mentioned in a few places. Actually, this does not refer to a married man. Rather, it should be understood as *gati*, meaning, "You are my everything, You are my ultimate shelter." It is not correct to say that *pati* refers only to a married man, the husband of a *nāyikā* (female beloved). For example, in the chapter in *Ujjvala-nīlamaṇi* describing various types of *nāyikās*, the term *svādhīna-bhartṛkā* (a woman who controls her *pati*) is used in relation to *parakīyā*. Furthermore, it may be said that Kṛṣṇa has been described as the *pati* of the *nāyikās*, but He has no marital relationship with them. If Kṛṣṇa is the married husband of them all, then the topic of *para-dārābhimarśanam* (to enjoy with another's wife) [*Śrīmad-Bhāgavatam* 10.33.27] would not arise. *Śrīmad-Bhāgavatam* also mentions the *vraja-devīs*' husbands. Moreover, it is stated [in *Ujjvala-nīlamaṇi*] that the *gopīs* never had union with their husbands at any time.

(16) In the statement *sa vo hi svāmī bhavati* from *Gopāla-tāpanī*, the word *svāmī* indicates *aiśvarya*, not marriage. This is authenticated in Pāṇini's grammar (5.2.126), which says *svāmīnn-aiśvarya*. Some texts cite the following application: "In this world, *svāmī* is he who maintains and supports others

(like a king or any magnanimous benefactor) and who is the enjoyer of all." Thus, the word *svāmī* does not always refer to a husband.

(17) All relationships in Vraja are transcendental. Wherever the word *māyā* is used, it should be understood as Yogamāyā. Therefore, Śrīmatī Rādhikā's acceptance of Abhimanyu as Her husband should be seen as a transcendental arrangement. As one inseparable link in the chain of Śrī Bhagavān's pastimes, this relationship is also not illusory. Yogamāyā is behind it.

(18) Śrīmatī Rādhikā is the *hlādinī-śakti* (pleasure potency) of Śrī Kṛṣṇa. Of this there is no doubt. The object of our adoration is Rādhā-Kṛṣṇa Yugala along with Their special *līlās*. To worship Rādhā-Kṛṣṇa devoid of Their pastimes is outside our line of thought and concept of *bhajana*.

Śrīla Bhaktivinoda Ṭhākura on Svakīyā and Parakīyā

Śrīla Bhaktivinoda Ṭhākura has given a beautiful, detailed elucidation of this subject matter in his commentary on the *śloka*, *ānanda-cin-maya-rasa-pratibhāvitābhiḥ* (*Brahma-saṁhitā*, Verse 37). We are presenting an excerpt here for the benefit of the *sādhakas*:

> In his commentaries on this *śloka* and on *Ujjvala-nīlamaṇi*, in *Kṛṣṇa-sandarbha*, and in his other works, our worshipful *ācārya* Śrīla Jīva Gosvāmī says that Śrī Kṛṣṇa's *prakaṭa-līlās* are arranged by Yogamāyā. Because of their connection with the illusory realm, they appear to have assimilated some mundane features that cannot exist in *svarūpa-tattva*, the intrinsic fundamental reality. Examples of such pastimes include killing the demons, attracting the wives of others, taking birth, and so on. It is an established truth that the *gopīs* are Kṛṣṇa's *svarūpa-śakti*, extensions of His personal power; hence, they are Kṛṣṇa's *svakīyā*, unquestionably His own. There is no possibility of their

being anyone else's wives. We see that in *prakaṭa-līlā*, the *gopīs* do appear to be the wives of others, but this is only an implicit conviction created by Yogamāyā.

There is a secret meaning in the statement of Śrīla Jīva Gosvāmī, which, if brought to light, will automatically dispel all types of doubts. The revered Śrīla Jīva Gosvāmī, the foremost follower of Śrīla Rūpa and Sanātana Gosvāmīs, is the *tattva-ācārya* of the Gauḍīya Vaiṣṇavas. Furthermore, in *kṛṣṇa-līlā* he is a *mañjarī*. Therefore, there is no secret truth that is unknown to him. Those who do not understand his esoteric intentions raise arguments accepting and rejecting his ideas by presenting their own concocted interpretations.

According to Śrī Rūpa-Sanātana's vision, there is no difference between *prakaṭa* and *aprakaṭa-līlā* – they are identical. The only distinction is that one manifestation is beyond the material domain and the other is within it.

A fine point to note here is that, just as Goloka is the completely pure, divine truth beyond the illusory realm, in the same way, even though Bhauma-Gokula is pure and always uncontaminated, it appears in the material world by Bhagavān's *cit-śakti*, Yogamāyā.

In regard to *prakaṭa* and *aprakaṭa*, there is not even the slightest touch of material defect, degradation, or imperfection. Different visions are perceived depending on the qualification of the person viewing the pastime. Defect (contamination), foulness, designation, illusion, ignorance, impurity, falsity, loathsomeness, and grossness are all perceived through the conditioned *jīvas*' eyes, intelligence, and false ego dulled by the material nature, but these shortcomings have no footing in the spiritual realm. The more one is free from defects, the more one is granted vision of the transcendental truth. The truth is revealed in *śāstra*, but the purity of realization for those who deliberate on these *tattvas* will depend upon one's qualification.

According to the views of Śrīla Rūpa and Śrī Sanātana, whichever *līlās* manifest in Bhauma-Gokula are present in Goloka in their pure form without a tinge of *māyā*. That is why *parakīyā-bhāva*, in some form or another, is also certainly present in Goloka in its inconceivably pure state. All the manifestations created by Yogamāyā are immaculate. *Para-dārā* (*parakīyā*) *bhāva*, the creation of Yogamāyā, is therefore established on the pure absolute reality. Jīva Gosvāmī has proved that there is no difference between the *līlās* of Goloka and Gokula, so it must be admitted that all pastimes have their origin in Gokula.

One who takes the hand of a virgin girl according to the sacred rites of marriage is called a husband (*pati*). And he who, being overcome by passion, violates conventional morality in order to win another's wife is called a paramour (*upapati*). In Goloka, the religious obligation binding one within matrimonial regulation does not exist. Thus, no husbandhood ascribed with those characteristics is found there. In this connection, the *gopīs*, who are Kṛṣṇa's own potency, are not married elsewhere. Thus, they are also not *para-dārā*, other men's wives.

Furthermore, it is not possible for *parakīyā* and *svakīyā-bhāva* to be separate from each other. In the manifest pastimes within the illusory realm, the strictures of marriage do exist, but Śrī Kṛṣṇa is beyond their jurisdiction.

Parakīyā-rasa is the very essence of all *rasas*. To deny its presence in Goloka minimizes that realm. It is not possible that the highest delight in *rasa* is absent in the topmost abode Goloka.

Śrī Kṛṣṇa, the source of all *avatāras*, relishes this *rasa* in one way in Goloka and in another way in Gokula. Thus, even though there appears to be a transgression of *dharma* according to material vision, nevertheless, this truth also exists in Goloka. "*Ātmārāmo 'py arīramat* – Kṛṣṇa performed amorous pastimes although He is *ātmārāma*, self-satisfied"

(*Śrīmad-Bhāgavatam* 10.29.42). "*Ātmany avaruddha-sauratah* – *Satya-kāma* Śrī Kṛṣṇa, whose every desire comes to fruition, keeps in His heart the *hāva*, *bhāva* and other *anubhāvas* (variagated transcendental ecstasies) arising from His amorous diversions" (*Śrīmad-Bhāgavatam* 10.33.25). "*Reme rameśo vraja-sundarībhir yathārbhakaḥ sva-pratibimba-vibhramaḥ* – Just as an innocent child plays with his reflection without undergoing any transformation, in the same manner Ramā-ramaṇa (the enchanter of the Goddess of Fortune) Bhagavān Śrī Kṛṣṇa enjoyed with the beautiful Vraja maidens" (*Śrīmad-Bhāgavatam* 10.33.16).

It is understood from these statements from *śāstra* that Śrī Kṛṣṇa's intrinsic nature is to be self-satisfied. Śrī Kṛṣṇa manifests His own *śakti* (as Lakṣmī) in those spiritual planets dominated by *aiśvarya* and consorts with her in *svakīyā-bhāva*. There, with the sense of *svakīyā* prevailing, *rasa* goes only up to the stage of *dāsya*. But in Goloka, Kṛṣṇa manifests billions of *gopīs* and, forgetting any sentiments of *svakīyā*, continuously enjoys with them. In the *svakīyā* conception, as there are no obstacles in meeting, the enjoyment of *rasa* is not so exceptional. Therefore the *gopīs*, who are naturally imbued with an innate *paroḍhā* sentiment, eternally see themselves as other men's wives. Kṛṣṇa, reciprocating with their mood, intrinsically assumes the identity of their paramour and, taking the help of His intimate companion the flute, who is His *priya-sakhī*, accomplishes *rāsa* and other *līlās*.

Goloka, which is eternally perfect and free from illusion, is the *rasa-pīṭha*, the abode of divine rapture. Thus, the flow of *rasa* in the conception of paramourship finds its perfection there. Even *vātsalya-rasa* is not found in Vaikuṇṭha because of *aiśvarya*. However in Goloka, the fountainhead of ultimate sweetness (situated in Vraja), there exists nothing other than the original conception of *rasa*.

There, Nanda and Yaśodā are actually present but there is no occurrence of birth. In the absence of birth, parenthood

does not actually exist. Nanda and Yaśodā only have the mood (*abhimāna*) of being parents. This is substantiated in the verse, *jayati jana-nivāso devakī-janmavādaḥ*. This *abhimāna* (self-conception) is eternal for the sake of perfect *rasa*.

Similarly, in *śṛṅgāra-rasa* also, since *paroḍhā* and *upapati-bhāvas* are simply eternal self-conceptions, there is no fault or transgression of *śāstra*. When the eternal, transcendent reality of Goloka manifests in *prakaṭa* Gokula, both of these conceptions are seen in tangible form by worldly vision. This is the only difference. In *vātsalya-rasa*, the mood of Nanda and Yaśodā being parents becomes apparent in a concrete way through birth and other *līlās*; and in *śṛṅgāra-rasa*, the idea of the Vraja maidens being the wives of others takes on a perceptible shape in the form of their marriages with Abhimanyu, Govardhana-malla, and others. In reality, the *gopīs* have no separately existing husbands, either in Gokula or in Goloka.

For that reason *śāstra* proclaims: "*Na jātu vraja-devīnāṁ patibhiḥ saha saṅgamaḥ* – The *vraja-devīs* never had union with their husbands." Thus, *rasa-tattvācārya* Śrīla Rūpa Gosvāmī, the master of the truths of *rasa*, has written: "In *ujjvala-rasa*, the mellow of amorous love, there are two types of *nāyakas* (heroes) – *pati* and *upapati*." Śrīla Jīva Gosvāmī, in his commentary on this *śloka*, has written: "The *nāyaka* of Dvārakā-puri's young women is called *pati*, a wedded husband, and in Vraja, *nāyaka* Śrī Kṛṣṇa is the *upapati* of the *vraja-vanitās*." This passage shows that Śrīla Jīva Gosvāmī has accepted Kṛṣṇa as the *pati* in Vaikuṇṭha and Dvārakā and as the eternal *upapati* in Goloka-Gokula. In the Lord of Goloka-Gokula, the characteristics of a paramour are exhibited to their full extent.

Therefore, in Goloka both *svakīyā* and *parakīyā-rasa* exist. Their divergence and oneness are inconceivable by material intelligence (*acintya-bhedābheda*). It can be said that there is no difference between them, and it can also be

said that there is difference. Why? The essence of *parakīyā* is *svakīyā-nivṛtti*, or loving enjoyment outside of the sanction of wedlock, and the essence of *svakīyā* is *parakīyā-nivṛtti*, or the abstention from unlawful connections. Kṛṣṇa has no unlawful connections with the *gopīs* because they are His *svarūpa-śakti*, personal potency. Thus *parakīyā* and *svakīyā* are one *rasa*, and they also exist eternally as two varieties. Furthermore, although the form of *rasa* in Gokula is the same, mundane observers view it otherwise.

The supremely relishable and splendid form of that *bhagavad-rasa*, tasted through four types of transcendentally variegated ingredients – *vibhāva*, *anubhāva*, *sāttvikā*, and *vyabhicārī* – is eternally present in Goloka and Vaikuṇṭha. By the authority of Yogamāyā, this very *rasa* of Goloka manifests in the form of *vraja-rasa* in the material realm for the benefit of the devotees. One should know that all the *rasas* seen in this Gokula must surely be found also in Goloka in their radiantly pure state. That is why the wonderful varieties of *nāgara* and *nāgarī* (Śrī Kṛṣṇa and the *gopīs*), the diversity of *rasa* in them, and all the surroundings and paraphernalia of Gokula, including the land (Vraja), rivers (Yamunā, Mānasī-gaṅgā), mountain (Girirāja), residences (Yāvaṭa, Nandagaon, etc.), gateways, *kuñjas*, cows, and so on, collectively exist in the same form in Goloka.

On the path of pure *bhakti* (*bhakti-marga*), it is crucial to renounce any subject matter which, on acceptance, would ultimately give rise to a *nirviśeṣa* (impersonal) conception. Pure *parakīya-rasa* free from all mundane conception, as described in *goloka-līlā*, is very rarely attained. *Rāgānuga* devotees should adopt this concept and perform *sādhana*. By doing so, they will achieve this highly auspicious fundamental truth upon perfection. When persons of gross worldly intellect endeavor for *parakīyā-bhakti*, it generally culminates in immoral activity in the material sphere. Our master of truth, *tattvācārya* Śrīla Jīva Gosvāmī, took this

into consideration and presented his line of thought out of great concern. The spirit of pure Vaiṣṇavism is to accept the essence of his statements. It is an offense to disregard the *ācārya* by attempting to establish another theory.

2 [An excerpt from *Ācārya Kesarī Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī – His Life and Teachings*, Part Five:]

Rati in the form of *sthāyī-bhāva* is the foundation of *rasa*. *Rasa* comes from the union of its four constituent ingredients, namely *vibhāva*, *anubhāva*, *sāttvika*, and *vyabhicārī*. *Vibhāva* is of two types, namely *ālambana* and *uddīpana*. *Ālambana* is also divided into two types: *āśraya* and *viṣaya*. In *pāramārthika-rasa* Kṛṣṇa is the only *viṣaya* (object) of *rasa* and the worshiper is the *āśraya* (abode) of *rasa*. The qualities of the worshipful object and objects in relation to Him are called *uddīpana*.

Dancing, singing, yawning, hiccups, and so on are expressions of the *bhāva* within the heart, and are therefore called *anubhāvas*. The bodily transformations such as becoming stunned, perspiration, and horripilation are called *sāttvika-bhāvas* because they are manifested from *sattva*. There are thirty-three types of *vyabhicārī-bhāva* such as self-disparagement, despondency, and humility. This collection of *bhāvas* move in the direction of the ocean of the *sthāyī-bhāva* and increases it. Therefore they are called *vyabhicārī-bhāva* (*vi* means 'intensification,' *abhi* means 'towards,' *cārī* means 'going').

Rasa is of two types, namely *mukhya* (primary), and *gauṇa* (secondary). The five *mukhya-rasas* are *śānta* (passive adoration), *dāsya* (servitude), *sakhya* (friendship), *vātsalya* (parental), and *madhurya* (conjugal). The seven *gauṇa-rasas* are *hasya* (comedy), *adbhuta* (wonder), *raudra* (anger), *vīra* (chivalry), *karuṇa* (pathos), *bhayānaka* (horror), and *vībhatsa* (disgust).

Śrīla Rūpa Gosvāmī has given a brand-new and comprehensive definition of *bhakti*.

anyābhilāṣitā śūnyaṁ jñāna-kārmādy anāvṛtam
ānukūlyena kṛṣṇānuśīlanaṁ bhaktir uttamā

Bhakti-rasāmṛta-sindhu (*Pūrva-vibhāga* 1.1.11)

The cultivation of activities which are meant exclusively for the pleasure of Śrī Kṛṣṇa, or in other words, the uninterrupted flow of service to Śrī Kṛṣṇa, performed through all endeavours of the body, mind and speech, and through the expressions of various spiritual sentiments (*bhāvas*), which is not covered by *jñāna* (knowledge aimed at impersonal liberation) and *karma* (reward-seeking activity), and which is devoid of all desires other than the aspiration to bring happiness to Śrī Kṛṣṇa, is called *uttamā-bhakti*, pure devotional service.

By performing *sādhana* of the above-mentioned *bhakti*, *rati* is awakened. When *rati* is more condensed it is called *prema*. As that *prema* becomes mature and more condensed it is known as *sneha*, *māna*, *praṇaya*, *rāga*, *anurāga*, *bhāva*, and *mahābhāva*. *Kṛṣṇa-rati* is also of five types arising from five divisions of devotees: *śānta*, *dāsya*, *sakhya*, *vatsalya*, and *madhura rati*. Among these, *madhura rati* is the best. *Kṛṣṇa-prema* is also of two types – *aiśvarya-miśrita* and *kevala*, or *śuddha-prema*.

EPILOGUE

Praying for Service

Satsvarūpa Mahārāja: You were discussing in your *Rāga-vartma-candrikā* conversations that we perform inner *arcana*, thinking of the *līlā* of Rādhā and Kṛṣṇa while we perform our other devotional services such as *japa* and other activities. I think I have a little bit of that greed by your grace, but I feel I am not qualified to perform this inner service. One reason is that I am afraid. Is such meditation *sahajiyā*?[1]

Śrīla Gurudeva: I have said only to pray, "May I become a *dāsī*? May I serve Śrīmatī Rādhikā? May I serve Śrī Rūpa Mañjarī?"

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[1] "They foolishly think that Kṛṣṇa is like themselves and that He embraces the *gopīs* just as an ordinary man embraces a young girl. Some people thus become interested in Kṛṣṇa because they think that His religion allows indulgence in sex. This is not *kṛṣṇa-bhakti*, love of Kṛṣṇa, but *prākṛta-sahajiyā* – materialistic lust" (*Śrī Caitanya-caritāmṛta*, Introduction by Śrīla Bhaktivedānta Svāmī Mahārāja).

"The natural inclination to devotional service is also based on scriptural injunction, and one who has attachment for such devotional service is not required to give it up simply on the strength of scriptural argument. In this connection it should be noted that a class of so-called devotees (known as *prākṛta-sahajiyā*) follow their own concocted ideas, and representing themselves as Kṛṣṇa and Rādhā, indulge in debauchery. Such devotional service and attachment are false, and those so engaged are actually gliding down a hellish path. This is not the standard of *rāgātmikā*, or devotion. The *prākṛta-sahajiyā* community is actually cheated and very unfortunate" (*Teachings of Lord Caitanya*, Chapter 13).

Only pray. Do not imagine that you are serving at present. Do not try to imitate those who are already engaged in such service. Do you understand?

Satsvarūpa Mahārāja: Yes.

Śrīla Gurudeva: I pray to Kṛṣṇa and His subordinates, "I want to serve You." We are not qualified; yet, we want to serve. We utter the prayers in Śrīla Raghunātha dāsa Gosvāmī's *Vilāpa-kusumāñjali* and Śrīla Rūpa Gosvāmī's *Padyāvalī* or *Stava-mālā*. Following in their footsteps, we utter their prayers.

vṛndāvane viharator iha keli-kuñje
matta-dvipa-pravara-kautuka-vibhrameṇa
sandarśayasva yuvayor vadanāravinda
dvandvaṁ vidhehi mayi devi! kṛpām prasīda

Śrī Gāndharvā-samprārthanāṣṭakam (Verse 1)

O Devī Rādhikā! You and Śrī Kṛṣṇa are constantly enjoying Your ambrosial amorous pastimes in the leafy pleasure-groves of Vṛndāvana, like the intoxicated king of elephants sporting with his queen elephant. Therefore, O Gāndarvikā! Be pleased with me and mercifully grant me *darśana* of Your and Your beloved Kṛṣṇa's lotus-like faces.

Śrīla Rūpa Gosvāmī is praying to Śrīmatī Rādhikā, "I want to have *darśana* of You and Kṛṣṇa in real Vṛndāvana, *aprakaṭa* Vṛndāvana (Goloka Vṛndāvana), as You roam there in the *kuñjas*. Lalitā, Viśākhā and all other *sakhīs* are serving You as You perform Your *vihāra*, or pleasure sports, there. May I have Your mercy, so that I will be able to see You and Kṛṣṇa at that time?" This is one prayer.

The next *prārthanā* (prayer) is this:

hā devi! kāku-bhara-gadgadayādya vācā
yāce nipatya bhuvi daṇḍavad udbhaṭārtiḥ

asya prasādam abhudhasya janasya kṛtvā
gāndharvike! nija-gaṇe ganaṇāṁ vidhehi
Śrī Gāndharvā-Samprārthanāṣṭakam (Verse 2)

O Devī Gāndharvikā, I am suffering greatly, and therefore today I throw myself on the ground like a stick and humbly implore You with a choked voice to be merciful to this fool and please count me as one of Your own.

Here, Śrīla Rūpa Gosvāmī is praying, "O Śrīmatī Rādhikā, You are my worshipful Deity. Be pleased with me. By Your mercy, may I become capable to be among Your *dāsīs*? *Hā devi! kāku-bhara-gadgadayādya vācā* – I am praying, weeping, at Your lotus feet. I cannot speak, tears are falling from my eyes, and I am in so much distress. Please hear my prayer.

"*Udbhaṭārtiḥ* – I am praying to You in great misery. I am helpless. I have no knowledge at all. I have no shelter other than Your lotus feet, and my only solace is knowing that You are so kind and generous. I am falling at Your feet, as You are my only hope.

"I am quite foolish. Yet, I have greed to serve You. I am therefore praying to Your lotus feet that You will register my name in the list of Your *dāsīs*."

No qualification is needed here. We are simply praying for mercy. We need to do this type of prayer. Do you understand?

Satsvarūpa Mahārāja: Yes, I understand.

Śrīla Gurudeva: There is nothing to fear in this. But there must be greed; otherwise you will not be able to have this mood of prayer.

Satsvarūpa Mahārāja: Another difficulty is that this requires control of the mind. It seems to be a kind of meditation…

Śrīla Gurudeva: No, no. It requires only greed. If there is greed, everything will be performed and accomplished. If there is no

greed, so many obstacles will arise; whereas if greed is present, no obstruction can come in the way.

Bhurijana dāsa: Nothing can stop it.

Satsvarūpa Mahārāja: May we begin with only a little greed?

Śrīla Gurudeva: But it seems that there is no greed. If there is no greed, then *yukti*, or logical argument, will influence our consideration as to whether we should, or should not, pray for this attainment. If there is greed, no reasoning is needed. Our *rāgānuga-sādhana* will be kept very sacred and secret, and we will desire to meet with those persons who have a keen interest in such *sādhana*. We will not discuss these topics with anyone else.

At that time there will be no need for sastric *yukti*; no need to become convinced by sastric reasoning or logic. Suppose a man loves a lady, or a lady loves a man. There is no reason why the lady loves that man; she simply saw him and fell in love with him. Greed is like that.

We should try to perform *vaidhī-bhakti* always, thinking, "I am performing *vaidhī-bhakti* by the grace of Kṛṣṇa, who is so merciful." Greed will come later on. The practices of both are one; there is no difference. Some difference is there, but no real difference.

If a blind man prays for something, there is no harm in that. "I want to be in Vṛndāvana." What harm is there in such desire? "I want to serve my Gurudeva in transcendental Goloka Vṛndāvana." There is no harm in this desire. We should avoid thinking, "I am a *gopī*, a *mañjarī*. I am doing this and that service." We are not qualified to go there, so we pray for that qualification.

About Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja

On the sacred and auspicious day of Maunī Amāvasyā, 1921, Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja took his divine birth in a devout Vaiṣṇava family in Tivārīpura, in the state of Bihar, India.

In February, 1946, he met his *gurudeva*, Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja, and his life of complete and exemplary dedication to Gauḍīya Vaiṣṇavism, or the path of *kṛṣṇa-bhakti* in the line of Śrī Caitanya Mahāprabhu, began to manifest.

He accompanied his *gurudeva* on his extensive preaching tours throughout India, actively assisting him in propagating the teachings of Śrī Caitanya Mahāprabhu for the eternal benefit of the living entities in this world. This included regularly hosting the thousands of pilgrims attending the yearly circumambulation of Śrī Navadvīpa-dhāma, the appearance place of Śrī Caitanya Mahāprabhu, and Śrī Vṛndāvana-dhāma, the appearance place of Śrī Kṛṣṇa.

His *gurudeva* had instructed him to translate the writings of prominent Gauḍīya Vaiṣṇavas into Hindi, a task he assiduously assumed throughout his entire life and which resulted in the publication of nearly fifty Hindi sacred texts. Later, most of these invaluable masterpieces were translated into English and other major languages of the world.

For many years, he traveled throughout India to spread the message of Gauḍīya Vaiṣṇavism, and it was for this end, also, that in 1996, he journeyed abroad. During the next fourteen years, he circled the globe more than thirty times. Whether he was in India or abroad, his preaching always bore the distinctive characteristic of boldly unmasking any misconception obscuring the specific purposes of Śrī Caitanya Mahāprabhu's advent, in strict adherence to the desire of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda and in perfect congruence with the conceptions of Śrīla Rūpa Gosvāmī, Śrī Caitanya Mahāprabhu's foremost follower. Thus, in present times, in upholding the glorious tenets of the Gauḍīya *sampradāya*, he performed the function of a true *ācārya*.

At the age of ninety years, on December 29, 2010, he concluded his pastimes in this world at Cakratīrtha, in Śrī Jagannātha Purī-dhāma. The following day, in Śrī Navadvīpa-dhāma, Śrī Gaurasundara's fully empowered emissary, the very embodiment of His unique compassion, was given *samādhi*. He will never cease to reside in his divine instructions and in the hearts of those who are devoted to him.

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