

An Ocean of  
Gaura's  
*premāmṛta-kṛpā*

Volume 2

పజల దశిభలః పజల దశిభలః  
 దశిభలః దశిభలః పజల పజల  
 పజల వామః పజల వామః  
 వామః వామః పజల పజల

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 కృతా కృతా ఓరై ఓరై  
 ఓరై రామ ఓరై రామ  
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 హరై రామ హరై రామ  
 రామ రామ హరై హరై

Hare Kṛṣṇa Hare Kṛṣṇa  
 Kṛṣṇa Kṛṣṇa Hare Hare  
 Hare Rāma Hare Rāma  
 Rāma Rāma Hare Hare

# An Ocean of Gaura's *premāmṛta-kṛpā*

An Ocean-deep Exploration of  
Śrīla Rūpa Gosvāmī's  
*Śrī Upadeśāmṛta*

Volume Two

The Cover Photograph  
— A Meditation —

*My commitment to living the first seven texts of Śrīla Rūpa Gosvāmī's Śrī Upadeśāmṛta has attracted the mercy of Śrī Śrī Guru and Gaurāṅga.*

*No longer like a stone, I am being transformed into a happy fish able and eager to swim in the limitless ocean of Gaura's premāmṛta-kṛpā. My heart, flooded by His mercy, is now like a deep and peaceful ocean which can so easily reflect, accept and serve the moonlight rays of His desires. Gaura premānandī!*

## Abbreviations:

Bg — Bhagavad-gītā As It Is  
ŚB — Śrīmad Bhāgavatam  
CC — Śrī Caitanya – caritāmṛta  
NOD — Nectar of Devotion  
NOI — Nectar of Instruction  
p — purport  
+p — plus purport

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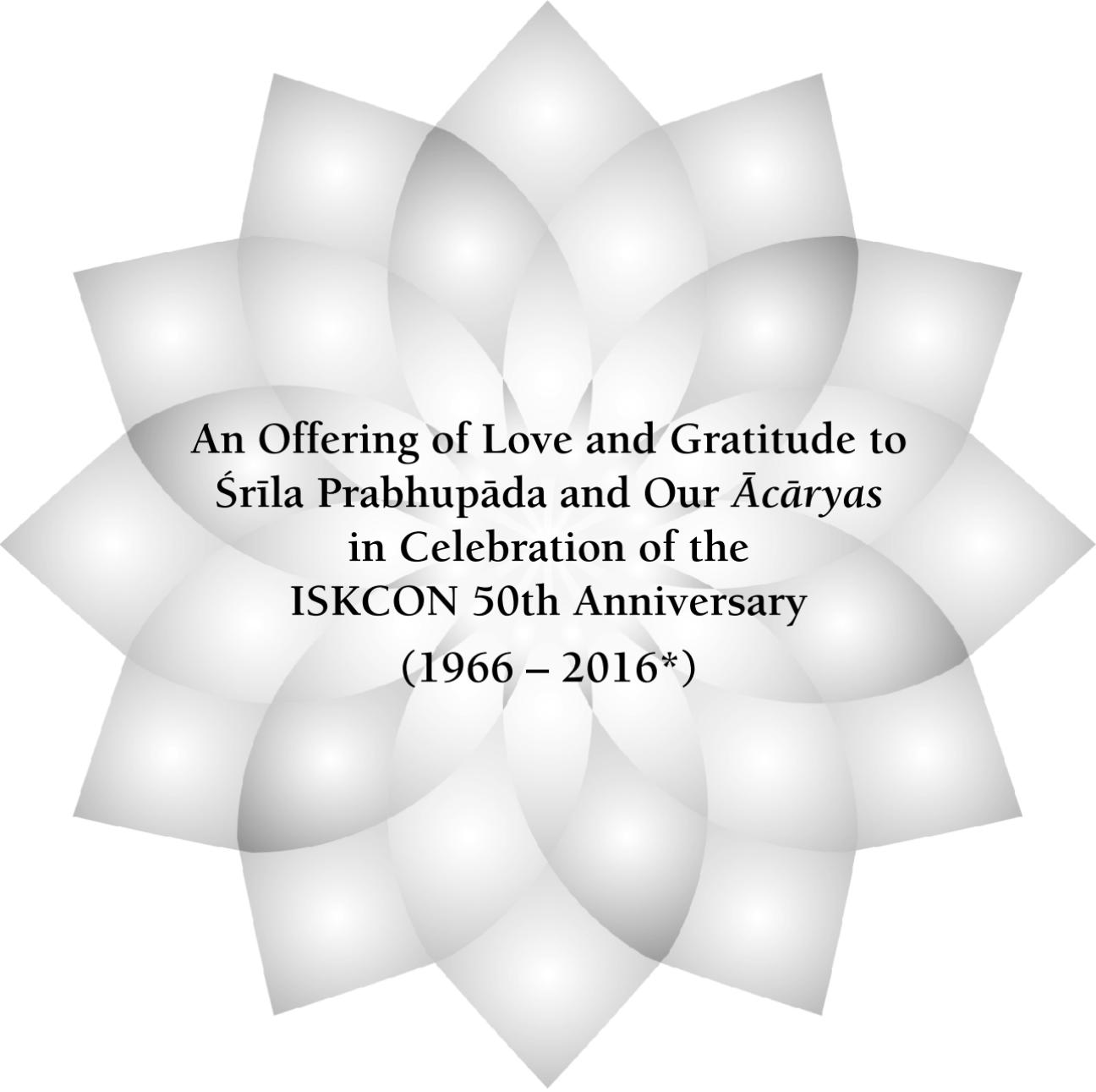
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If you are interested, please contact:  
haribol99@gmail.com

## *Mahā - mantra* Language Code

<b>Thai</b>	<b>Japanese</b>
<b>Gujarati</b>	<b>Sanskrit</b>
<b>Arabic</b>	<b>Telugu</b>
<b>Amharic</b>	<b>English</b>

<b>Persian</b>	<b>Chinese</b>
<b>Georgian</b>	<b>Russian</b>
<b>Hebrew</b>	<b>Bengali</b>
<b>Oriyan</b>	<b>Greek</b>



**An Offering of Love and Gratitude to  
Śrīla Prabhupāda and Our *Ācāryas*  
in Celebration of the  
ISKCON 50th Anniversary  
(1966 – 2016\*)**

**\*ISKCON was incorporated by Śrīla Prabhupāda in  
New York City on 28th July, 1966.**

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

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Rāma Rāma Hare Hare*

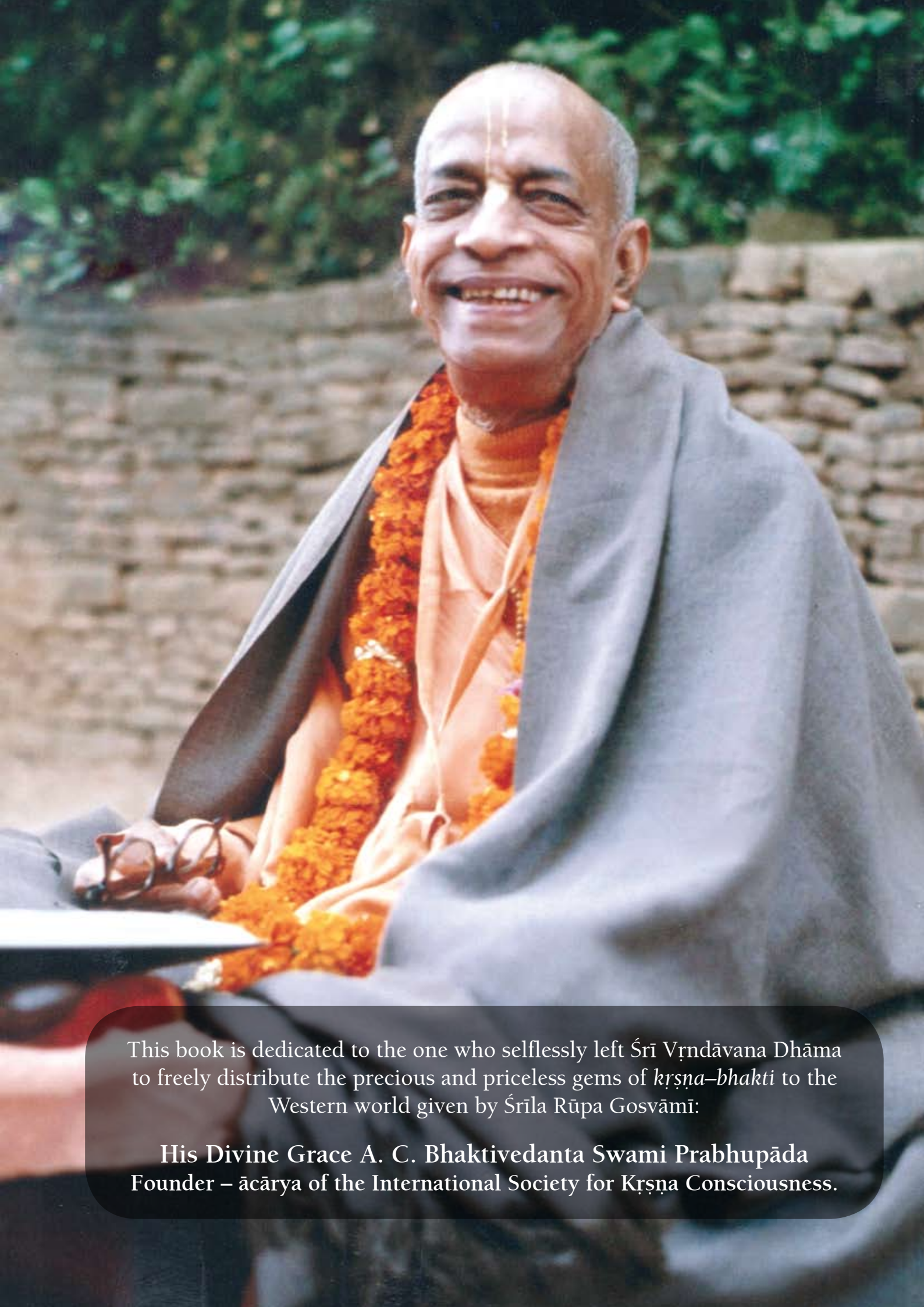
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Rāma Rāma Hare Hare*



This book is dedicated to the one who selflessly left Śrī Vṛndāvana Dhāma to freely distribute the precious and priceless gems of *kṛṣṇa-bhakti* to the Western world given by Śrīla Rūpa Gosvāmī:

**His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda**  
Founder – ācārya of the International Society for Kṛṣṇa Consciousness.



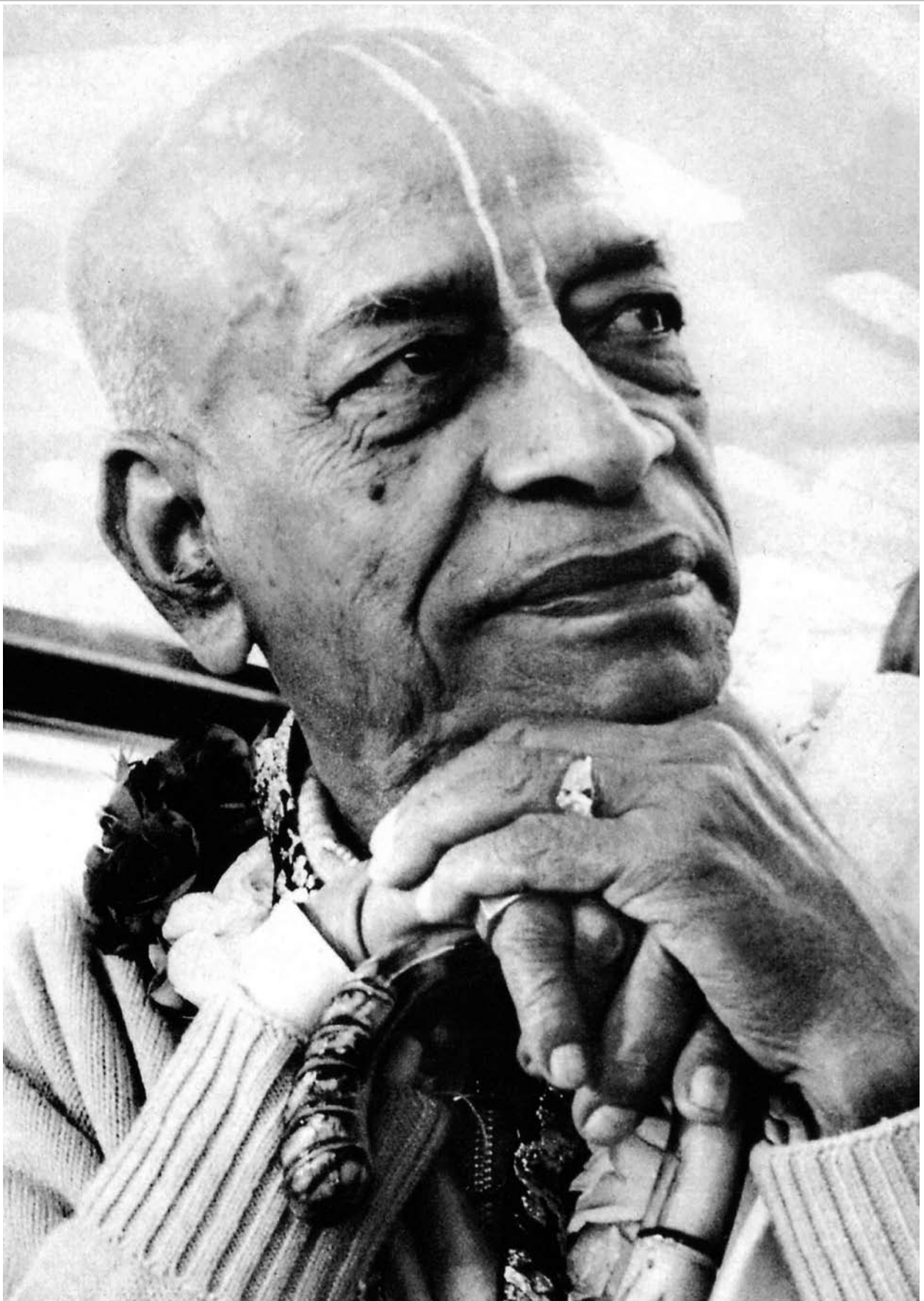


The Kṛṣṇa consciousness movement is conducted under  
the supervision of Śrīla Rūpa Gosvāmī.\*

When will Śrīla Rūpa Gosvāmī Prabhupāda, who has  
established within this material world the mission to  
fulfill the desire of Lord Caitanya, give me shelter under  
his lotus feet? \*\*

\*Śrīla Prabhupāda's preface to *Nectar of Instruction*.

\*\*Śrī Rūpa Praṇāma



*Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare*

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Rāma Rāma Hare Hare*



*hṛd-vapre nava-bhakti-śasya-vitateḥ sañjīvanī svāgamā-  
rambhe kāma-taparttu-dāha-damanī viśvāpagollāsinī  
dūrān me maru-śākhino 'pi sarasī-bhāvāya bhūyāt prabhu-  
śrī-caitanya-kṛpā-niraṅkuṣa-mahā-mādhurya-kāḍambinī*

The mercy of Śrī Kṛṣṇa Caitanya Mahāprabhu is an irrepressible cloud bank of exquisitely sweet nectar which fully rejuvenates the grains of ninefold *bhakti* in the field of the heart, extinguishes the scorching summer heat of lust by its sudden appearance and bestows a river of rapture to *jīvas* throughout the universe. Even from afar, may those clouds of the Lord's mercy give transcendental satisfaction and pleasure to this worthless soul, a dried-up tree in the desert.

*Śrīla Viśvanātha Cakravartī Ṭhākura,  
Mādhurya Kāḍambinī, Maṅgalācaraṇa*

श्रीगणेशाय नमः  
श्रीगणेशाय नमः

Nityashirvadaka Siddhanta Sarasvati'

"Your ever-well wisher"

Your ever well-wisher,  
A.C. Bhaktivedanta Swami

A.C. Bhaktivedanta Swami

# Śrī Maṅgalācaraṇa

## Śrī Guru Praṇāma

*om ajñāna-timirāndhasya jñānāñjana-salākayā  
cakṣur unmilitaṁ yena tasmai śrī-gurave namaḥ*

I offer my respectful obeisances unto my spiritual master who, with the torchlight of knowledge, has opened my eyes, which were blinded by the darkness of ignorance.

## Śrī Rūpa Praṇāma

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

When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?

## Maṅgalācaraṇa

*vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca  
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānviṭaṁ taṁ sa-jīvaṁ  
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ  
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānviṭaṁś ca*

I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī, and their associates. I offer my respectful obeisances unto Śrī Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu, and all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa, Śrīmatī Rādhārāṇī, and all the gopīs, headed by Lalitā and Viśākhā.

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrīmate bhaktivedānta-svāmin iti nāmine*

I offer my respectful obeisances unto His Divine Grace A.C. Bhaktivedanta Swāmī Prabhupāda, who is very dear to Lord Kṛṣṇa having taken shelter at His lotus feet.

*namas te sārāsvate deve gaura-vānī-pracāriṇe  
nirviśeṣa-sūnyavādi-pāścātya-deśa-tāriṇe*

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

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrimate bhaktisiddhānta-sarasvatīti nāmine*

I offer my respectful obeisances unto His Divine Grace Bhaktisiddhānta Sarasvatī, who is very dear to Lord Kṛṣṇa having taken shelter at His lotus feet.

*śrī-vārṣabhānavī-devī-dayitāya kṛpābdhaye  
kṛṣṇa-sambandha-vijñāna-dāyine prabhava namaḥ*

I offer my respectful obeisances to Śrī Vārṣabhānavī-devī-dayita dāsa, who is favored by Śrīmatī Rādhārāṇī and who is an ocean of transcendental mercy and the deliverer of the science of Kṛṣṇa.

*mādhuryojjala-premādhyā-śrī-rūpānuga-bhaktida  
śrī-gaura-karuṇā-śakti-vigrahāya namo 'stu te*

I offer my respectful obeisances unto you, the personified energy of Śrī Caitanya's mercy, who delivers devotional service which is enriched with conjugal love of Rādhā and Kṛṣṇa, coming exactly in the line of revelation of Śrīla Rūpa Gosvāmī.

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

I offer my respectful obeisances unto you, who are the personified teachings of Lord Caitanya. You are the deliverer of the fallen souls. You do not tolerate any statement which is against the teachings of devotional service enunciated by Śrīla Rūpa Gosvāmī.

*namo-gaura-kiśorāya sākṣād-vairāgya-mūrtaye  
vipralambha-rasāmbhode pādāmbujāya te namaḥ*

I offer my respectful obeisances unto Gaurakiśora dāsa Bābājī Mahārāja, who is renunciation personified. He is always merged in feelings of separation and love for Kṛṣṇa.

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

I offer my respectful obeisances unto Saccidānanda Bhaktivinoda, who is a transcendental energy of Śrī Caitanya Mahāprabhu. He is a strict follower of the Gosvāmīs, headed by Śrīla Rūpa Gosvāmī.

*gaurāvirbhāva-bhūmes tvaṁ nirdeṣṭā saj-jana-priyaḥ  
vaiṣṇava-sārvabhaumaḥ śrī-jagannāthāya te namaḥ*

I offer my respectful obeisances to Jagannātha dāsa Bābājī Mahārāja, who is respected by the entire Vaiṣṇava community and who discovered the place where Lord Caitanya appeared.

*śrī-rūpa śrī sanātana bhaṭṭa-raghunāth  
śrī-jīva gopāla-bhaṭṭa dāsa-raghunāth*

All glories to Śrī Rūpa Gosvāmī, Sanātana Gosvāmī, Raghunātha Bhaṭṭa Gosvāmī, Śrī Jīva Gosvāmī, Gopāla Bhaṭṭa Gosvāmī, and Raghunātha dāsa Gosvāmī.

*ei chay gosāir kori caraṇa vandan  
jāhā hoite bighna-nāś abhīṣṭa-pūraṇ*

I offer my obeisances to the feet of these six Gosvāmīs. By offering them my obeisances all obstacles to devotion are destroyed and all spiritual desires are fulfilled.

*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca  
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ*

I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfill the desires of everyone, and they are full of compassion for the fallen conditioned souls.

### Śrī Gaurāṅga Praṇāma

*namo mahā-vadānyāya kṛṣṇa-prema-pradāya te  
kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ*

O most munificent incarnation! You are Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden colour of Śrīmatī Rādhārāṇī, and You are widely distributing pure love of Kṛṣṇa. We offer our respectful obeisances unto You.

### Śrī Pañca-tattva Praṇāma

*pañca-tattvātmakaṁ kṛṣṇaṁ bhakta-rūpa-svarūpakam  
bhaktāvatāraṁ bhaktākhyam namāmi bhakta-śaktikam*

I offer my obeisances unto the Supreme Lord, Kṛṣṇa, who is nondifferent from His features as a devotee, devotional incarnation, devotional manifestation, pure devotee, and devotional energy.

## Śrī Kṛṣṇa Praṇāma

*he kṛṣṇa karuṇā-sindho dīna-bandho jagat-pate  
gopeśa gopikā-kānta rādhā-kānta namo 'stu te*

O my dear Kṛṣṇa, ocean of mercy, You are the friend of the distressed and the source of creation. You are the master of the cowherd men and the lover of the gopīs, especially Rādhārāṇī. I offer my respectful obeisances unto You.

## Śrī Rādhā Praṇāma

*tapta-kāñcana-gaurāṅgi rādhe vṛndāvaneśvari  
vṛṣabhānu-sute devī pranamāmi hari-priye*

I offer my respects to Rādhārāṇī, whose bodily complexion is like molten gold and who is the Queen of Vṛndāvana. She is the daughter of King Vṛṣabhānu, and very dear to Lord Kṛṣṇa.

## Sambandhādhideva Praṇāma

*jayatām suratau paṅgor mama manda-mater gatī  
mat-sarvasva-padāmbhojau rādhā-madana-mohanau*

Glory to the all-merciful Rādhā and Madana-mohana! I am lame and ill advised, yet They are my directors, and Their lotus feet are everything to me.

## Abhidheyādhideva Praṇāma

*dīvyad-vṛndāranya-kalpa-drumādhah  
śrīmad-ratnāgāra-simhāsana-sthau  
śrīmad-rādhā-śrīla-govinda-devau  
preṣṭhālibhiḥ sevyamānau smarāmi*

In a temple of jewels in Vṛndāvana, underneath a desire tree, Śrī Śrī Rādhā-Govinda, served by Their most confidential associates sit upon an effulgent throne. I offer my humble obeisances unto Them.

## Prayojanādhideva Praṇāma

*śrīmān rāsa-rasārambhī vaṁśī-vaṭa-taṭa-sthitah  
karṣaṇa veṇu-svanair gopīr gopīnāthah śriye 'stu nah*

Śrīla Gopīnātha, who originated the transcendental mellow of the rāsa dance, stands on the shore at Vaṁśīvaṭa and attracts the attention of the cowherd damsels with the sound of His celebrated flute. May they all confer upon us their benediction.

## PAÑCA-TATTVA MAHĀ-MANTRA

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

## HARE KṚṢṆA MAHĀ-MANTRA

*Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*



# **Ninth Rainfall**

*First Shower*

## GEM EIGHT

तन्नामरूपचरितादिसुकीर्तनानु  
स्मृत्योः क्रमेण रसनामनसी नियोज्य  
तिष्ठन् व्रजे तदनुरागिजनानुगामी  
कालं नयेदखिलमित्युपदेशसारम्

*tan-nāma-rūpa-caritādi-sukīrtanānu-  
smṛtyoḥ krameṇa rasanā-manasī niyojya  
tiṣṭhan vraje tad-anurāgi-janānugāmī  
kālaṁ nayed akhilam ity upadeśa-sāram*

*tat*—of Lord Kṛṣṇa; *nāma*—the holy name; *rūpa*—form; *carita-ādi*—character, pastimes and so on; *su-kīrtana*—in discussing or chanting nicely; *anusmṛtyoḥ*—and in remembering; *krameṇa*—gradually; *rasanā*—the tongue; *manasī*—and one's mind; *niyojya*—engaging; *tiṣṭhan*—residing; *vraje*—in Vraja; *tat*—to Lord Kṛṣṇa; *anurāgi*—attached; *jana*—persons; *anugāmī*—following; *kālam*—time; *nayet*—should utilize; *akhilam*—full; *iti*—thus; *upadeśa*—of advice or instruction; *sāram*—the essence.

### TRANSLATION

The essence of all advice is that one should utilize one's full time—twenty-four hours a day—in nicely chanting and remembering the Lord's divine name, transcendental form, qualities and eternal pastimes, thereby gradually engaging one's tongue and mind. In this way one should reside in Vraja [Goloka Vṛndāvana dhāma] and serve Kṛṣṇa under the guidance of devotees. One should follow in the footsteps of the Lord's beloved devotees, who are deeply attached to His devotional service.

# Śrī Upadeśāmṛta Text Eight

## A Walk Through Map

Since the mind may be one's enemy or one's friend, one has to train the mind to become his friend. The Kṛṣṇa consciousness movement is especially meant for training the mind to be always engaged in Kṛṣṇa's business.

### Why We Train the Mind:

- \* The functions of the uncontrolled mind can be dangerous
- \* What we remember at death determines our next body (Bg 8.6)
- \* Therefore Śrīla Rūpa Gosvāmī advises us to train the mind so that it cannot but think of Kṛṣṇa.
- \* Similarly, he tells us the tongue should be trained to speak only of Kṛṣṇa and to taste only *kṛṣṇa-prasāda*

### How We Train It

(Refer NOD, pp125-126)

#### From *Vaidhī Sādhana Bhakti* Perspective

(BRS 1.2.293)

- \* Give up all material motives & desires
- \* Engage in regulative devotional service according to the directions of scripture
- \* Follow the progressive regulative principles, namely chanting and remembering Kṛṣṇa etc.
- \* Then when one has developed true taste and attachment, he can try to live in Vṛndāvana and spontaneously serve Kṛṣṇa's lotus feet (i.e. take to path of *Rāgānugā Sādhana Bhakti*)

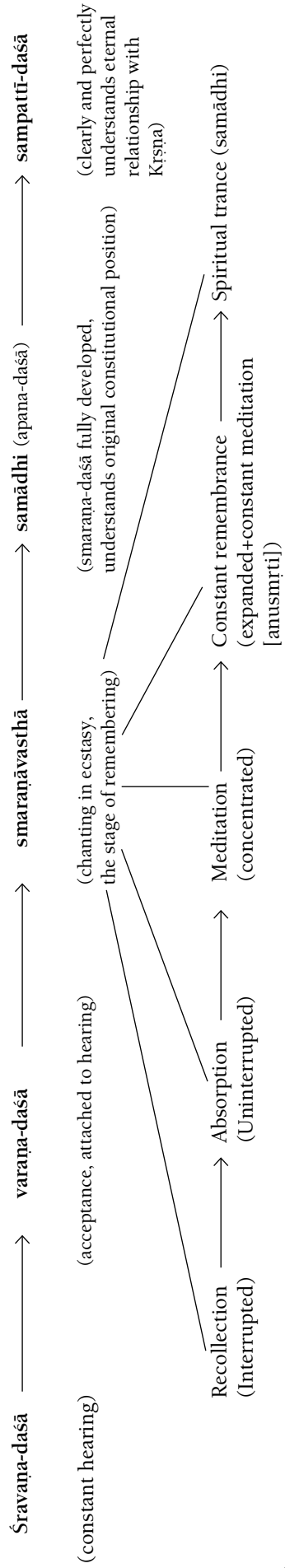
#### From *Rāgānugā Sādhana Bhakti* Perspective

(BRS 1.2.294-295)

- \* One should reside in Vraja (if not physically, mentally)
- \* Under the shelter of an advanced devotee there
- \* Absorbed in remembrance of Kṛṣṇa and His associates
- \* Following in the footsteps of a particular associate enter under their direct eternal guidance and shelter i.e. be trained in their particular service, emotions etc.
- \* This method is applicable both in the stage of *sādhana* and *sādhya*.

### Progressive Stages of Remembrance

(BRS 1.2.293)



# Practical and Transformational Insights

## Excerpts from Śrīla Prabhupāda's Text 8 Purport

Since the mind may be one's enemy or one's friend, one has to train the mind to become his friend. The Kṛṣṇa consciousness movement is especially meant for training the mind to be always engaged in Kṛṣṇa's business.

At the time of death, the mind and intelligence of a living entity create the subtle form of a certain type of body for the next life. If the mind suddenly thinks of something not very congenial, one has to take a corresponding birth in the next life. On the other hand, if one can think of Kṛṣṇa at the time of death, he can be transferred to the spiritual world, Goloka Vṛndāvana.

This process of transmigration is very subtle; therefore Śrīla Rūpa Gosvāmī advises devotees to train their minds in order that they will be unable to remember anything other than Kṛṣṇa. Similarly, the tongue should be trained to speak only of Kṛṣṇa and to taste only *kṛṣṇa-prasāda*. Śrīla Rūpa Gosvāmī further advises, *tiṣṭhan vraje*: one should live in Vṛndāvana or any part of Vrajabhūmi.

When one makes Vṛndāvana his residence, he should take shelter of an advanced devotee there. In this way one should always think of Kṛṣṇa and His pastimes.

*kṛṣṇaṁ smaran janam cāsyā  
preṣṭham nija-samihitam  
tat-tat-kathā-rataś cāsau  
kuryād vāsam vraje sadā*

A devotee should always reside in the transcendental realm of Vraja and always engage in *kṛṣṇaṁ smaran janam cāsyā preṣṭham*, the remembrance of Śrī Kṛṣṇa and His beloved associates. By following in the footsteps of such associates and by entering under their eternal guidance, one can acquire an intense desire to serve the Supreme Personality of Godhead. (Brs 1.2.294)

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

In the transcendental realm of Vraja [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 in the stage of bondage] and in the stage of *sādhya* [God realization], when one is a *siddha-puruṣa*, or a spiritually perfect soul. (Brs 1.2.294)

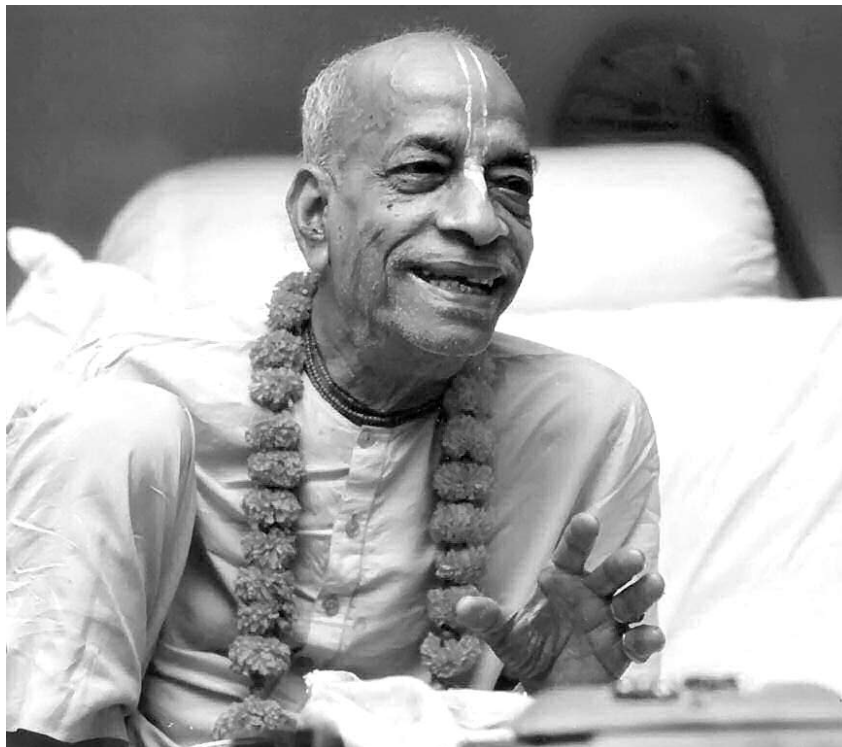
Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has commented as follows upon this verse: “One who has not yet developed interest in Kṛṣṇa consciousness should give up all material motives and train his mind by following the progressive regulative principles, namely chanting and remembering Kṛṣṇa and His name, form, qualities, pastimes and so forth.

“After developing a taste for such things, one should try to live in Vṛndāvana and pass his time constantly remembering Kṛṣṇa’s name, fame, pastimes and qualities under the direction and protection of an expert devotee. This is the sum and substance of all instruction regarding the cultivation of devotional service.”

*Caitanya-caritāmṛta* advises those who are neophytes to give up all kinds of motivated desires and simply engage in the regulative devotional service of the Lord according to the directions of scripture. In this way a neophyte can gradually develop attachment for Kṛṣṇa’s name, fame, form, qualities and so forth.

When one has developed such attachment, he can spontaneously serve the lotus feet of Kṛṣṇa even without following the regulative principles. This stage is called *rāga-bhakti*, or devotional service in spontaneous love.

At that stage the devotee can follow in the footsteps of one of the eternal associates of Kṛṣṇa in Vṛndāvana. This is called *rāgānugā-bhakti*.



# Did I Catch the Essence?

Quite often we read unconsciously. We have no recollection of what we read five minutes earlier. We've just read *Excerpts from Śrīla Prabhupāda's Text Eight Purport*. Did we catch the essence of what he said? Do we remember it clearly? Let's do a simple Reality Check to help make it clear where we stand.

- (1) **The Kṛṣṇa consciousness movement is especially meant for training the mind to be:**
  - (a) peaceful
  - (b) controlled
  - (c) always engaged in Kṛṣṇa's business
  - (d) all of the above
- (2) **The process of transmigration is very subtle, therefore Śrīla Rūpa Gosvāmī advises devotees to train their minds in order that:**
  - (a) it not trouble them any more
  - (b) it become their friend
  - (c) they will be unable to remember anything other than Kṛṣṇa
  - (d) they will have a favorable birth next life
- (3) **When one makes Vṛndāvana his residence, he should:**
  - (a) regularly do *parikramā*
  - (b) respect the other residents
  - (c) chant Hare Kṛṣṇa *mahā-mantra* as much as possible
  - (d) take shelter of an advanced devotee there
- (4) **A neophyte can gradually develop attachment for Kṛṣṇa's name, form, qualities, etc by:**
  - (a) serving advanced devotees
  - (b) giving up motivated desires and simply engaging in regulative devotional service according to the directions of scripture
  - (c) serving Śrī Caitanya Mahāprabhu's mission sincerely
  - (d) staying in association of devotees
- (5) **By following in the footsteps of Kṛṣṇa's associates and entering under their eternal guidance, one can:**
  - (a) return to Goloka Vṛndāvana
  - (b) become just like them

- (c) learn to love Kṛṣṇa
- (d) acquire an intense desire to serve Kṛṣṇa

(6) A devotee can follow in the footsteps of one of the eternal associates of Kṛṣṇa in Vṛndāvana when:

- (a) he has attained *rāga-bhakti*
- (b) he is completely pure
- (c) he is very advanced
- (d) he has the blessings of the Vaiṣṇavas

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare*  
*Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*

Answers: (1) c; (2) c; (3) d; (4) b; (5) d; (6) a

## Did I Catch the Core — Essence?

The ESSENCE of all advice is that one should utilize one’s full time — TWENTY FOUR HOURS A DAY — in nicely CHANTING and REMEMBERING the Lord’s divine name, transcendental form, qualities and eternal pastimes, thereby GRADUALLY ENGAGING one’s TONGUE and MIND.

IN THIS WAY one should reside in Vraja (GOLOKA VRNDĀVANA-DHĀMA) and SERVE KṚṢṆA UNDER THE GUIDANCE OF DEVOTEES. One should FOLLOW IN THE FOOTSTEPS OF THE LORD’S BELOVED DEVOTEES, who are deeply attached to His devotional service.



The advice Śrīla Rūpa Gosvāmī is offering here is obviously intended for *sādhakas* who are not only highly evolved in *sad-ācāra* and *Nāma-bhajana* but also in *sevā-bhāva* and Gauḍīya Vaiṣṇava culture. In essence, such a evolved *sādhaka* has practiced and realized the preceding seven verses of *Śrī Upadeśāmṛta*. Not such a cheap thing!

Śrīla Prabhupāda’s translation also indicates that such a *sādhaka* is not only above bodily consciousness and designation<sup>1</sup> but also has realization of his *svarūpa*<sup>2</sup>. This is also indicated in Śrīla Prabhupāda’s translation of Text 10.<sup>3</sup>

### Just a Little Food for Thought!

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<sup>1</sup> One definitely has to be above bodily consciousness to practice *nirantara-bhajana* (24 hours-a-day hearing, chanting and remembering Śrī Kṛṣṇa).

<sup>2</sup> To reside in Vraja (GOLOKA — not Gokula — Vṛndāvana dhāma), one must have realized his *svarūpa*.

<sup>3</sup> This is made more explicit in Śrīla Prabhupāda’s translation of Text 10. He writes, “who, then, will not reside at Rādhā-kuṇḍa and in a SPIRITUAL body surcharged with ecstatic devotional feelings (APRĀKRṬA BHĀVA) render loving service to the divine couple.”

# Commentaries by Our Ācāryas

## Text 8

*Śrī Upadeśāmṛta Bhāṣā*  
By Śrīla Bhaktivinoda Ṭhākura

*nāmadir smṛti, āra kīrtana niyame*  
*niyojita kara, jihvā-citta krame krame*

Gradually engage your tongue and mind in the regular practice of glorifying and remembering the Holy Name and so on (i.e., Kṛṣṇa's form, qualities, pastimes, etc.) (1)

*vraje vāsī anurāgīra sevā-anusāra*  
*sarvakāla bhaja, ei upadeśa-sāra*

Residing in Vraja, follow in (the footsteps of) the service of those who have *anurāga* (love for Kṛṣṇa), and always engage in devotional service. This is the essence of all instructions. (2)

*Pīyūṣa-varṣiṇī-vṛtti*  
By Śrīla Bhaktivinoda Ṭhākura

This eighth verse prescribes how to perform devotional service (*bhajana-praṇālī*), and where to perform it (*bhajana-sthāna*).

By engaging the tongue and mind, and thus gradually advancing in the process of the beautiful glorification and remembrance of Kṛṣṇa's name, form, qualities etc., and with a desire to be constantly (thus) engaged, one should reside in Vraja.

One should spend all his time following in the footsteps of the *Vrajavāsīs* (those who have *vraja-rasa-anurāga*). Such following requires *mānasā-sevā* and internal residence in Vraja.

*Śrī Upadeśāmṛta Bhāṣā*  
By Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

*kṛṣṇa-nāma-rūpa-guṇa-līlā-catustaya*  
*gurumukhe śunilei kīrtana-udaya*

Only by hearing about Kṛṣṇa's Holy Name, form, qualities and pastimes

from the mouth of the spiritual master does one's own *kīrtana* begin to arise (in the heart). (1)

*kīrtita haile krame smaraṇaṅga pāya  
kīrtana-smaraṇa-kāle krama-pathe dhāya*

By glorifying Kṛṣṇa one gradually comes to the stage of remembrance. When one has reached this stage of simultaneous (hearing), chanting and remembering, one runs along the progressive path (i.e. one advances very quickly). (2)

*jāta-ruci-jana jihvā-mana milāiyā  
kṛṣṇa-anurāgi-vrajajanānusmariyā  
nirantara vrajavāsa mānasa bhajana  
ei upadeśa-sāra karaha grahaṇa*

Having attained *ruci*, with the help of both the tongue and mind, one then constantly remembers the residents of Vṛndāvana who have love (*anurāga*) for Kṛṣṇa, and thus constantly lives in Vṛndāvana serving within his mind (*mānasa bhajana*). This is the essence of all instructions. Please take it (to heart). (3-4)

## *Śrī Upadeśāmṛta Anuvṛtti* By Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

A *sādhaka* who does not have *ruci* should engage his tongue (which has taste for other things) and his mind (which has other desires) in the gradual process of glorifying Kṛṣṇa's name, form, qualities and pastimes, and remembering them, etc.

When he thus reaches the stage of *ruci*, he should live in Vraja and spend all his time following in the footsteps of the *Vrajavāsīs*. This is the essence of all instructions.

In the life of a *sādhaka*, the beginning stage is hearing. By hearing and hearing about Kṛṣṇa's name, Kṛṣṇa's form, Kṛṣṇa's qualities and Kṛṣṇa's pastimes, one comes to the stage of *varaṇa* (acceptance, i.e. one has an attachment for hearing about Kṛṣṇa). Situated at the stage of *varaṇa*, his *kīrtana* of what he has heard begins. Then, by ongoing (hearing and) chanting, according to his own *bhāva*, he reaches the stage of *smaraṇa* (remembrance).

There are five stages of *smaraṇa*: (1) *smaraṇa*, (2) *dhāraṇā*, (3) *dhyāna*, (4) *anusmṛti* and (5) *samādhi*.

In the first stage of *smaraṇa* there are still distractions. In the second stage (*dhāraṇā*) the mind is unshaken. When one (also) becomes conscious of all aspects of the

object of meditation, he has attained the stage of *dhyāna*. When *dhyāna* becomes constant, one is at the stage of *anusmṛti*. When this *anusmṛti* is unobstructed, complete and constant one has attained the stage of *samādhī*.

After these (five) stages of *smaraṇa*, one attains the level of *āpana-daśā*. At this stage the *sādhaka* understands his own constitutional position (*svarūpa*). After that, he reaches the stage of *sampatti-daśā* and attains *vastu-siddhi* (the eternal perfection of life).

For the devotee following *vidhi-mārga* it is said:

*kāma tyaji' kṛṣṇa bhaje śāstra-ājñā māni'  
deva-ṛṣi-pitrādikera kabhu nahe ṛṇi*

If a person gives up all material desires and completely engages in the transcendental loving service of Kṛṣṇa, as enjoined in the revealed scriptures, he is never indebted to the demigods, sages or forefathers.

— CC Madhya 22.140

From doing this, his *ruci* takes birth. And when *ruci* appears:

*vidhi-dharma chāḍi' bhaje kṛṣṇera caraṇa  
niṣiddha pāpācāre tāra kabhu nahe mana*

Although the pure devotee does not follow all the regulative principles of *varṇāśrama*, he worships the lotus feet of Kṛṣṇa. Therefore he naturally has no tendency to commit sin.

— CC Madhya 22.142

*rāgātmikā-bhakti—'mukhyā' vraja-vāsi-jane  
tāra anugata bhaktira 'rāgānugā'-nāme*

The original inhabitants of Vṛndāvana are attached to Kṛṣṇa spontaneously in devotional service. Nothing can compare to such spontaneous devotional service, which is called *rāgātmikā bhakti*. When a devotee follows in the footsteps of the devotees of Vṛndāvana, his devotional service is called *rāgānugā bhakti*.

— CC Madhya 22.149

*iṣṭe svārasikī rāgaḥ paramāviṣṭatā bhavet  
tan-mayī yā bhaved bhaktiḥ sātra rāgātmikoditā*

When one becomes attached to the Supreme Personality of Godhead according to one's natural inclination to love Him and is fully absorbed in thoughts of the Lord,

that state is called transcendental attachment, and devotional service according to that attachment is called *rāgātmikā*, or spontaneous devotional service.

— Brs 1.2.272, CC Madhya 22.150

*rāgamayī-bhaktira haya ‘rāgātmikā’ nāma  
tāhā śuni’ lubdha haya kona bhāgyavān*

Thus devotional service which consists of *rāga* [deep attachment] is called *rāgātmikā*, spontaneous loving service. If a devotee covets such a position, he is considered to be most fortunate.

— CC Madhya 22.152

*lobhe vraja-vāsīra bhāve kare anugati  
śāstra-yukti nāhi māne—rāgānugāra prakṛti*

If one follows in the footsteps of the inhabitants of Vṛndāvana out of such transcendental covetousness, he does not care for the injunctions or reasonings of *śāstra*. That is the way of spontaneous love.

— CC Madhya 22.153

*bāhya, antara,—ihāra dui ta’ sādhana  
‘bāhye’ sādha-ka-dehe kare śravaṇa-kīrtana  
‘mane’ nija-siddha-deha kariyā bhāvana  
rātri-dine kare vraje kṛṣṇera sevana*

There are two processes by which one may execute this *rāgānugā bhakti* — external and internal. When self-realized, the advanced devotee externally remains like a neophyte and executes all the śāstric injunctions, especially those concerning hearing and chanting. But within his mind, in his original, purified, self-realized position, he serves Kṛṣṇa in Vṛndāvana in his particular way. He serves Kṛṣṇa twenty-four hours a day, all day and night.

— CC Madhya 22.156-7

*sevā sādha-ka-rūpeṇa  
siddha-rūpeṇa cātra hi  
tad-bhāva-lipsunā kāryā  
vraja-lokānusārataḥ*

The advanced devotee who is inclined to spontaneous loving service should follow the activities of a particular associate of Kṛṣṇa’s in Vṛndāvana. He should

execute service externally as a regulative devotee as well as internally from his self-realized position. Thus he should perform devotional service both externally and internally.

— Brs 1.2.295, CC Madhya 22.158

*nijābhīṣṭa kṛṣṇa-preṣṭha pācheta' lāgiyā  
nirantara sevā kare antarmanā hañā*

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.

— CC Madhya 22.159

*kṛṣṇaṁ smaran janam cāsyā  
preṣṭhaṁ nija-samīhitam  
tat-tat-kathā-rataś cāsau  
kuryād vāsaṁ vraje sadā*

The devotee should always think of Kṛṣṇa within himself and should choose a very dear devotee who is a servitor of Kṛṣṇa in Vṛndāvana. One should constantly engage in topics about that servitor and his loving relationship with Kṛṣṇa, and one should live in Vṛndāvana. If one is physically unable to go to Vṛndāvana, he should mentally live there.

— Brs 1.2.294, CC Madhya 22.160

*dāsa-sakhā-pitrādi-preyasīra gaṇa  
rāga-mārga nija-nija-bhāvera gaṇana*

Kṛṣṇa has many types of devotees — some are servants, some are friends, some are parents, and some are conjugal lovers. Devotees who are situated in one of these attitudes of spontaneous love according to their choice are considered to be on the path of spontaneous loving service.

— CC Madhya 22.161

The cows, (Kṛṣṇa's) stick, flute, *kadamba*, etc. are in *śānta-rasa*. Citraka, Patraka, Raktaka, etc. are in *dāsyā-rasa*. Baladeva, Śrīdāmā, Sudāmā, etc. are in *sakhya-rasa*. Nanda, Yaśodā, etc. are in *vātsalya-rasa*. Śrī Rādhikā, Lalitā and others are in *mādhurya-rasa*.

If you (really) want to serve humanity, the essence of all instructions is to follow in the footsteps of such *Vrajavāsīs*, who are most dear to Kṛṣṇa.

## What Does Text 8 Look Like in Real Life?

Often we read but don't really comprehend what we've read. The advice given by Śrīla Rūpa Gosvāmī in Text 8 is subtle and deep. Many misconceptions may block our attempts to even truly understand what he is saying — what to speak of successfully follow it.

Sometimes it helps to give practical examples to clarify and crystallize our understanding. So let's take a look at a few pastimes from the lives of three of the greatest preachers in the history of the Gauḍīya tradition. All three of them were exceptionally qualified students of the revered and illustrious Śrīla Jīva Gosvāmī.

### Śyāmānanda Paṇḍita

*Śyāmānanda Paṇḍita was initiated as Dukhī Kṛṣṇadāsa by his Gurudeva Hṛdaya-caitanya Gosāṇi, a renowned devotee of Śrī Śrī Gaura-Nitāi. After some time, Hṛdaya-caitanya Gosāṇi asked Dukhī Kṛṣṇadāsa to go to Vṛndāvana and study Gauḍīya Vaiṣṇavism under the shelter and expert tutelage of Śrīla Jīva Gosvāmī. And this instruction proved to be of monumental significance, as the following pastime makes very, very clear.*

Śrīla Jīva Gosvāmī used to send reports to Kṛṣṇadāsa's Gurudeva at Kālnā about his disciple's well-being and progress in study. Hṛdaya-caitanya Gosāṇi would write back, asking Śrīla Jīva Gosvāmī to reveal the confidential secrets of devotional service to his disciple. As Dukhī Kṛṣṇadāsa's guru, Hṛdaya-caitanya Gosāṇi advised Kṛṣṇadāsa to accept Śrīla Jīva Gosvāmī as an extension of himself.

By the mercy of Śrīla Jīva Gosvāmī, Kṛṣṇadāsa worshiped Rādhā and Kṛṣṇa according to the process of *rāgānugā-bhajana*. Day by day he became increasingly absorbed in devotional service. Thinking only of the pastimes of the Lord, he repeatedly fell into trances of spontaneous devotion. He was consistently preoccupied with meditating upon the Lord's activities in the spiritual realm. Externally, he carefully performed his *sādhana* (daily services), which included sweeping the area of *Kalpa-kuñja kuṭīra* and fetching a pot of water for Śrīla Jīva Gosvāmī. Internally he served the Divine Couple under the guidance of Śrī Rūpa-maṇjarī.

Inside the *Kalpa-kuñja kuṭīra* in Vṛndāvana, Śrī Śrī Rādhā and Kṛṣṇa eternally perform Their *rāsa-līlā* dance. Those who are spiritually unqualified are not able to perceive this reality, even if they happen to be present at the exact location of the divine performance. However, accomplished devotees, such as Dukhī Kṛṣṇadāsa, can see the polydimensional truth of spiritual reality in all of its glory.

One day, as Rādhā, Kṛṣṇa and the *gopīs* were enjoying this *rāsa-līlā*, They were overcome with an especially intense ecstasy. The rhythms of the music and dance mixed with the enthusiasm of the moment, creating indescribably exuberant emotions. This compelled everyone to participate with an even greater enthusiasm, dancing more dynamically with each moment. As the *gopīs* moved their bodies to the beat of Kṛṣṇa's heart, encircling Him and Śrī Rādhā, they played various musical instruments in a spirited fashion. While doing this, the *gopīs* moved in and out of the circle of Rādhā and Kṛṣṇa's vigorous dance. Soon their energetic dancing increased in intensity and Rādhikā lost Her *nūpura* (ankle bells).

No one noticed the missing ankle bells. In fact, Rādhikā had deliberately lost them just to offer special mercy to Kṛṣṇadāsa who arrived the next morning to perform his usual sweeping service and found the golden ornaments beneath a tree. Kṛṣṇadāsa was enthralled by the beauty of the ankle bells. He could understand that they were from another dimension — from Rādhikā's world. The whole *kuñja* was glowing from the light that emanated from those ankle bells, and so Kṛṣṇadāsa touched them to his head out of respect. At that moment, his body exhibited all varieties of ecstatic symptoms, such as horripilation and profuse sweating. He began to cry and experienced an overflowing happiness. Deluged with divine love, he clasped the treasured ankle bells to his heart and fainted.

After considerable time, Dukhī Kṛṣṇadāsa came to his senses and began calling the names of Rādhā and Kṛṣṇa. Like the love-mad *gopīs*, he ran here and there, filled with distress, looking for Their Lordships. In desperation, he frantically called out again and again: "Where is Rādhā? Where is Kṛṣṇa? Please — I must find Them!" Eventually, he calmed himself, tied the ankle bells around his neck, and continued cleaning the *kuñja*. Fearful that someone might steal them from him, he eventually buried them in a secret place.

Meanwhile, after entering Her room, Rādhā noticed that the ankle bells were missing. Thinking (knowing!) that She may have dropped them in the *kuñja*, She ordered Lalitā, Her dear friend, to go there and search for them. Disguising herself as an elderly woman, Lalitā-sundarī hurried to the *kuñja* in compliance with Rādhikā's request. When she arrived, she immediately saw Kṛṣṇadāsa and asked his name. "I am Dukhī Kṛṣṇadāsa," he said.

"Have you seen my daughter-in-law's ankle bells?" she asked. "She is careless and sometimes when I send Her to the Yamunā to fetch water for me, She loses things. I cannot trust Her. Please tell me, did you find the ankle bells? I can give you a reward if you return them to me."

"Tell me frankly," Dukhī Kṛṣṇadāsa replied with great suspicion, "where do you live and what is your name?"

“I am Rādhā-dāsī,” Lalitā replied, concealing her true identity. “I belong to a *Kanoj brāhmaṇa* family of Vraja.”

Hearing this, Kṛṣṇadāsa confessed, “Yes, I did find the ankle bells. But they cannot be yours. They belong to Śrī Rādhā. I know this because the moment I touched them I felt as if I were falling into the deep ocean of *kṛṣṇa-prema*. My heart swelled with unfaltering devotion, and I fell unconscious. No ordinary ankle bells could induce such feelings.”

“Listen to me,” Kṛṣṇadāsa continued, “I will give them to you if they are truly yours. But first you must prove it. We will go to your village and show the ankle bells to your neighbors. If they identify them as belonging to you, then I will happily relinquish them without any further questions.”

When Lalitā heard this proposal, she became nervous and revealed the actual situation: “You are right,” she admitted, “I was trying to deceive you. The ankle bells indeed belong to Śrīmatī Rādhārāṇī. She is pleased with you, as am I. Ask for any boon, and it is yours. Then I will return the ankle bells to Rādhikā, who will be grateful that you have recovered them.”

Kṛṣṇadāsa did not want anything for himself. “O Ṭhākurāṇī,” he said, “I must know your real identity. Only after you reveal your true self to me will I ask for a boon.”

Taking Kṛṣṇadāsa to a secluded place, Lalitā-sundarī revealed her true identity by telling him her name and her service to Rādhikā. She did not, however, remove her disguise as an elderly lady. Instead she cautioned him, “Listen Dukhī Kṛṣṇadāsa, you are anxious to see my real spiritual form, but such a revelation would be too much for you to bear.”

He countered her: “By your grace, anything is possible. If you give me the ability to bear it, then I will be able.”

Submitting to his intense desire, Lalitā was ready to abandon her disguise, but she told him to first close his eyes. After several moments, she allowed him to look upon her holy form. Gazing at the incomparable beauty of Lalitā-sundarī, he fell unconscious and began to foam at the mouth. As he came to his senses, she soothed him with kind words as he bowed to her feet with tears of love. She put one foot on his head and he relished the dust that fell from her toes. Fully under the control of the spiritual energy, Kṛṣṇadāsa was unable to speak. He could only weep.

At this point, Lalitā again offered to grant him any boon he desired. “What else can I ask for?” Kṛṣṇadāsa queried. “My only desire is to serve Rādhā and Kṛṣṇa under your guidance.”

Lalitā smiled, knowing well the single-minded determination of young Kṛṣṇadāsa. “You shall certainly attain the association of Rādhā and Kṛṣṇa,” she said, “but you cannot serve Them in this body. You must prepare yourself mentally (*manasa-sevā*) as a confidante of Śrī Rādhā. Then you can come to the *kuñja* with Rūpa Mañjarī and personally witness the *rāsa-līlā* of Rādhā and Kṛṣṇa. At that time you shall discover everyone’s real identity. This is self-realization. For now, continue serving Śrīla Jīva Gosvāmī in this body and continue doing your service for the Divine Couple’s *kuñja*. You will attain your perfected body (*siddha-deha*) in due course.” With this advice, she gave him a sacred *mantra* which she herself chants to enable constant vision of Rādhikā’s form.

Kṛṣṇadāsa then took her to an area in the *kuñja* where he had buried the ankle bells. The iron spade with which he had buried them turned bright gold, as he used it to unearth the ankle bells once again. After digging them up with the spade, he put them to his head. Then he prostrated himself before Lalitā’s magnificent form and relinquished the ankle bells by gently placing them in her hand. Upon giving the precious ankle bells to Lalitā, he was surprised to see that she first touched them to his head after moving them around in a mystical fashion. She said: “Let the touch of Rādhikā’s feet be impressed upon your head.” Suddenly, two vertical lines appeared on his forehead, and from the touch of the tip of the anklet, a dot appeared in the middle. “From this moment” Lalitā said, “you shall be known as ‘Śyāmānanda,’ for you have brought bliss (*ānanda*) to Rādhā (Śyāmā) by returning Her ankle bells.<sup>1</sup> Now go back to your *kuñja-sevā*, but do not tell anyone about this incident. You may disclose these events only to Śrīla Jīva Gosvāmī — but do not tell anyone else.” Overwhelmed with love, Śyāmānanda bowed again, and when he arose, Lalitā had disappeared into the *kuñja*.

He began searching the *kuñja*, “Where is the beautiful Lalitā, Rādhārāṇī’s servant? Where has she gone?” But it was to no avail. Soon he came upon Śrīla Jīva Gosvāmī and fell at his feet. When Śrīla Jīva Gosvāmī saw the bliss in Śyāmānanda’s eyes and his new molten gold complexion, obtained through his intimate association with the golden-hued Lalitā, he asked the natural questions: “Where have you been, and why is your skin glowing in such a distinct way?”

Śyāmānanda replied: “My Lord, I have been to Kanaka-kuñja. While at this place, I received the zenith of Śrī Gurudeva’s mercy. Only by such grace can one experience the transcendental fortune that I have known.” Śrīla Jīva Gosvāmī then saw the beautiful golden spade, wrapped tightly in a cloth beneath Śyāmānanda’s arm. He began to suspect that something extraordinary had indeed taken place.

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<sup>1</sup> According to later accounts, it was Śrī Rādhā who had given Śyāmānanda the name and *tilaka* marking.

Śrīla Jīva Gosvāmī said: “And what is this strange *tilaka* mark on your forehead? You cannot fool me, my dear Kṛṣṇadāsa, I know that you have attained Kṛṣṇa’s special mercy, or, perhaps, even the mercy of Śrī Rādhā. Your body is exhibiting ecstatic symptoms and your eyes are pouring forth tears of love....Please, tell me the details of your transcendental experience.”

Since Śrī Lalitā-devī had given him permission, Śyāmānanda proceeded to tell Śrīla Jīva Gosvāmī the entire story but asked him not to divulge this secret to anyone. Śyāmānanda requested that Jīva Gosvāmī simply tell them that by the grace of Gurudeva everything has taken place. Since this was Lalitā’s desire, Śrīla Jīva Gosvāmī complied, and the people of Vṛndāvana came to know Kṛṣṇadāsa by his new name “Śyāmānanda” and they called the new *tilaka* “Śyāmānandī,” or “*kṛpā-bindu*.” But only Jīva Gosvāmī and Śyāmānanda knew the secret behind the new name and the *tilaka*.

## Śrīnivāsa Ācārya

*Śrīnivāsa Ācārya received dīkṣā from Gopāla Bhaṭṭa Gosvāmī and thorough Gauḍīya Vaiṣṇava training and education from Śrīla Jīva Gosvāmī. All this equipped him to become an exemplary and very powerful preacher. He was also highly accomplished and realized in his internal life of bhajana as the following pastimes indicate.*

Once while in Viṣṇupura in Bengal, Śrīnivāsa Ācārya showed the highest level of Kṛṣṇa consciousness. He fell into trance while absorbed in his spiritual form as Maṇi-mañjarī in the transcendental realm. As he fixed his mind on Rādhārāṇī’s water sports in Vṛndāvana, he relished watching Her splash about in the Yamunā with Kṛṣṇa and Her intimate *gopī* friends. But in the middle of Her playful dealings, Her nose-ornament (*beśara*) fell into the dark blue waters, and only Śrī Rūpa-mañjarī noticed that it had fallen from Her moon-like face. She glanced knowingly at Guṇa-mañjarī [Gopāla Bhaṭṭa Gosvāmī] who, knowing the mind of Śrī Rūpa, dove in to look for the lost nose-ring. However, Guṇa-mañjarī searched the transparent waters in vain because the blessed ornament could not be found. Guṇa-mañjarī had even engaged Maṇi-mañjarī [Śrīnivāsa himself] in the search, but to no avail.

Śrīnivāsa Ācārya’s absorption in this pastime continued, day and night, for three days without a break. However, in the external world, his wives were now beside themselves with grief: “Will Śrīnivāsa ever come out of this deep trance? Is he dead?” His body had become stiff and his breathing was slight. His wives started to cry loudly. Soon King Vīrhamvīr, a disciple of Śrīnivāsa Ācārya came running, and when he observed Śrīnivāsa’s condition, he too was deeply concerned: “The

body requires food. If the Ācārya does not soon return to our plane of existence, he may permanently leave us.” Nonetheless, the king consoled himself and Śrīnivāsa’s wives because when the court physicians examined Śrīnivāsa’s body they found it was still in a healthy state. But how long can even the healthiest man exist without food?

Then Īśvarī, Śrīnivāsa’s first wife, thought of Rāmacandra Kavirāja. If anyone could understand Śrīnivāsa’s state and bring him out of it, it was Rāmacandra. She expressed these thoughts to the king, who quickly sent for Śrīnivāsa’s most intimate disciple. After some time, Rāmacandra arrived, and seeing the face of his lord and master, he assured everyone by saying, “Do not fear, Śrīnivāsa Ācārya is in a deep state of *samādhi*. He will soon return to you.”

Rāmacandra, who was also the embodiment of Maṇi-mañjarī (although he is more commonly known as Karuṇā-mañjarī), sat next to Śrīnivāsa in a meditative trance. In this state, he appeared at the Yamunā where Śrīnivāsa, as Maṇi-mañjarī, was still looking for Rādhārāṇī’s nose-ring. Rāmacandra, in his spiritual form as Maṇi-mañjarī’s other self, entered the river and helped Śrīnivāsa find the ornament, which was hidden under a lotus leaf. Giving the nose-ring to Maṇi-mañjarī [Śrīnivāsa], Rāmacandra was happy to assist his guru in such a confidential way.

Just at this time, Rādhārāṇī finished Her water sports, and She began to dress in Her beautiful dark blue sārī. Her intimate *gopī* friends enthusiastically assisted Her, and when there was one last ornament to place on Her person — the nose-ring — Guṇa-mañjarī confidently looked to Maṇi-mañjarī who, in perfect timing, came out from the Yamunā and delivered the desired apparel.

As this finishing touch was placed on Rādhikā’s body, Kṛṣṇa came to accompany Her into the forests of Vṛndāvana. The *gopīs* and *mañjarīs* watched on in disbelief, mesmerized by the unparalleled beauty that emanated from the Divine Couple. The scene engulfed them with intense love, and their bodies showed symptoms of spiritual ecstasy. Just then, Śrīnivāsa Ācārya’s trance broke, as did Rāmacandra Kavirāja’s. They turned to look at each other — once again in the external world. Laughing like madmen, they embraced each other and both fell to the floor, their eyes flooded with tears of love.

King Virhamvīr was never more ecstatic. His master had come back to life! Īśvarī and Gaurāṅga-priyā cried tears of joy. All the devotees began to chant, “Hari! Hari!” A huge *prasādam* feast was brought in for the two *sādhus* who had just returned from an expedition in consciousness, an esoteric journey to the spiritual world. The feast remnants were given to the inner circle of Viṣṇupura devotees. After honoring *prasādam*, the devotees sat at the feet of Śrīnivāsa and Rāmacandra,

who began to discuss with them the pastimes of Rādhā and Kṛṣṇa. It was a blissful discussion which continued throughout the night.



Śrīnivāsa Ācārya developed his internal Reality to such a degree that he began to inadvertently bring tangible paraphernalia from these trances when returning to external consciousness. For example, *Bhakti-ratnākara* relates that once, while absorbed in Mahāprabhu's *līlā*, Śrīnivāsa saw that he was actually worshipping Lord Caitanya Himself, who was seated on a beautifully-jeweled throne. He approached the Lord and reverentially anointed His body with fragrant sandalwood paste. Then he placed a garland of aromatic flowers around the Lord's neck and began to carefully fan Him with a *cāmara* whisk.

As Śrīnivāsa served the Lord in this way, he could not keep his composure and, looking at the Lord's magnificent form, he began to exhibit ecstatic symptoms. This pleased Lord Caitanya, who then took the same garland of flowers that Śrīnivāsa had given Him and placed it around Śrīnivāsa's neck. After the Lord made this loving gesture, Śrīnivāsa's trance broke, but the garland was still adorning his chest and its fragrance was unlike anything he had ever experienced. He quickly took off the garland and hid it in order to conceal this confidential pastime.

*Bhakti-ratnākara* also describes that once during Śrīnivāsa's intense trance, he saw himself (as Maṇi-mañjarī) at the side of Rādhārāṇī as She and Kṛṣṇa were taking part in the Holī Festival. This is a joyous event wherein Rādhā and Kṛṣṇa playfully throw colored dyes at each other. In his trance, Śrīnivāsa saw Rādhā and Her intimate *gopī* friends flinging dyes and squirting all kinds of colored waters at Kṛṣṇa, bombarding Him from all directions; and He in turn threw various kinds of dye at them. As this loving battle reached its highest point, the *gopīs* looked over at Śrīnivāsa (Maṇi-mañjarī), gesturing that he (she!) should come to their rescue.

Maṇi-mañjarī (Śrīnivāsa) then started to quickly supply Rādhikā with ample quantities of multi-colored powders. Rādhikā and the *gopīs* used these against Śrī Kṛṣṇa, but He would not be defeated so easily. He returned their attempts with even greater attacks. The conflict became so furious that the ground began to shake. In the midst of this irrepressible happiness Śrīnivāsa's trance broke, and when he returned to external consciousness, he realized that his body was covered with the multi-colored powders from the spiritual world. Such was the perfection of his internal absorption in Śrī Śrī Rādhā-Kṛṣṇa-*līlā* — even when not physically in Vraja.

## Narottama dāsa Ṭhākura

*By the divine intervention of Śrī Caitanya Mahāprabhu — and after much personal anxiety, endeavor and hardship — Narottama was initiated by Śrīla Lokanātha Gosvāmī.*

As the days passed into weeks and then months, Narottama grew in spiritual accomplishment, as did his reputation throughout Vṛndāvana. One night, a divine Vaiṣṇavī appeared to him in a dream and said, “Dedicate yourself to the feet of your guru and do whatever he asks. Your sincerity and austerity have pleased Me, and I will see that you are engaged in a very confidential service. When I meet Kṛṣṇa every afternoon in the *kuñja*, I see that the *sakhīs* are serving Him with the utmost care. They make a special milk-based preparation for Him, and Campakalatā is the most efficient *gopī* in this service. Boiling the milk, you shall work under her direction. Please remember that I become happy if Kṛṣṇa is happy.”

When Narottama awoke, he quickly ran to Lokanātha Gosvāmī’s *bhajana-kuṭīra* and conveyed the entire dream. Lokanātha embraced Narottama, confirming that the Vaiṣṇavī was indeed Śrī Rādhikā, Kṛṣṇa’s beloved consort. Lokanātha was pleased to hear that Narottama was given a special service — boiling milk — by Śrīmatī Rādhārāṇī Herself. Lokanātha understood that this was his disciple’s eternal service to Kṛṣṇa, and that Rādhikā was merely reinstating him in that service.

After being given this unique chore by Śrīmatī Rādhārāṇī, and having it confirmed by his guru, Narottama would sometimes go into very deep trances, seeing himself boiling milk for Rādhikā and the *gopīs* while in his *mañjarī* form. Often, in this *siddha-deha*, or “perfected form,” he found it useful to use dry wood for the fire, which kept the milk boiling. On some occasions, however, the milk would overflow. Whenever this happened, Narottama would try to stop the overflowing milk with his bare hands. During his intense absorption, he would often neglect the fact that his hands were scorched. But when his reverie subsided, he saw that the scorched hands in his internal service had accompanied him back to the world of three dimensions. Sometimes he tried to cover his marked hands with a piece of cloth, but all of Vṛndāvana knew the transcendent way in which he had received the burns.

*He was then asked by his Guru Mahārāja to take shelter of Śrīla Jīva Gosvāmī for further instruction and education. And this he happily did.*

Complying with the order of Lokanātha Gosvāmī, Narottama submitted himself at the feet of Śrīla Jīva Gosvāmī and asked him to accept him as a student. In response, Śrīla Jīva Gosvāmī took hold of his hands and immediately requested

him to tell the story of how they became so badly burned. Narottama then told his new master the recurring events of his internal service. As Śrīla Jīva listened, he felt great satisfaction and spiritual ecstasy. He confirmed that Narottama was indeed Campaka-mañjarī, and Narottama said, “Yes, Rādhikā Herself has addressed me in this way.” Hearing this, with great happiness, Śrīla Jīva Gosvāmī embraced Narottama, saying, “You are the manifestation of Mahāprabhu’s love, and with this love you will flood the entire universe.”

## Many Years Later, Śrī Caitanya Mahāprabhu Descends at the First Gaura Pūrṇimā Festival

It is said that Narottama’s *kīrtana*, more than anybody else’s, had reached a perfected state. This is accepted by Gauḍīya Vaiṣṇavas as an objective fact for a number of reasons, not least of which may be the miraculous occurrence that has been documented by all biographers of the period — Mahāprabhu and all His associates, many of whom had left the mortal world more than fifty years earlier, personally appeared at the Kheturī festival and danced at the height of Narottama dāsa Ṭhākura’s blessed *kīrtana*. Thousands of attending devotees bore witness to this sacred event. The author of *Bhakti-ratnākara* incredulously asks, “Who can describe the incomparable happiness of the devotees when in the midst of the *kīrtana* the munificent Śrī Caitanya and His associates descended for the pleasure of His devotees? Like a flash of lightning in the middle of a mass of beautiful clouds, Śrī Caitanya Himself appeared among the multitude of His followers.”

As the devotees chanted and danced more and more, each one felt his body become soaked with tears as they completely lost themselves in Narottama dāsa Ṭhākura’s *kīrtana*. For some time, Śrīnivāsa was able to control himself, but Narottama could not, and his *kīrtana* reached irrepressible heights. Some devotees spoke loud words of appreciation and gratitude in his ear: “Thank you, my master. Your devotional power has enabled us all to see Śrī Caitanya Mahāprabhu in His unending spiritual dance with Advaita Ācārya and His other eternal associates.”

Mahāprabhu had told Narottama dāsa Ṭhākura in a dream the prior evening that He would come with His associates and ecstatically dance in his *kīrtana* performance; so Narottama was waiting for this moment and would not abandon it so easily. In fact, the *kīrtana* lasted many hours, deep into the night. But it seemed endless, and for many it was, for they took the event with them and constantly lived in its memory.

— Excerpts from Satyarāja Prabhu’s “*Vaiṣṇava Saints*”



# **Ninth Rainfall**

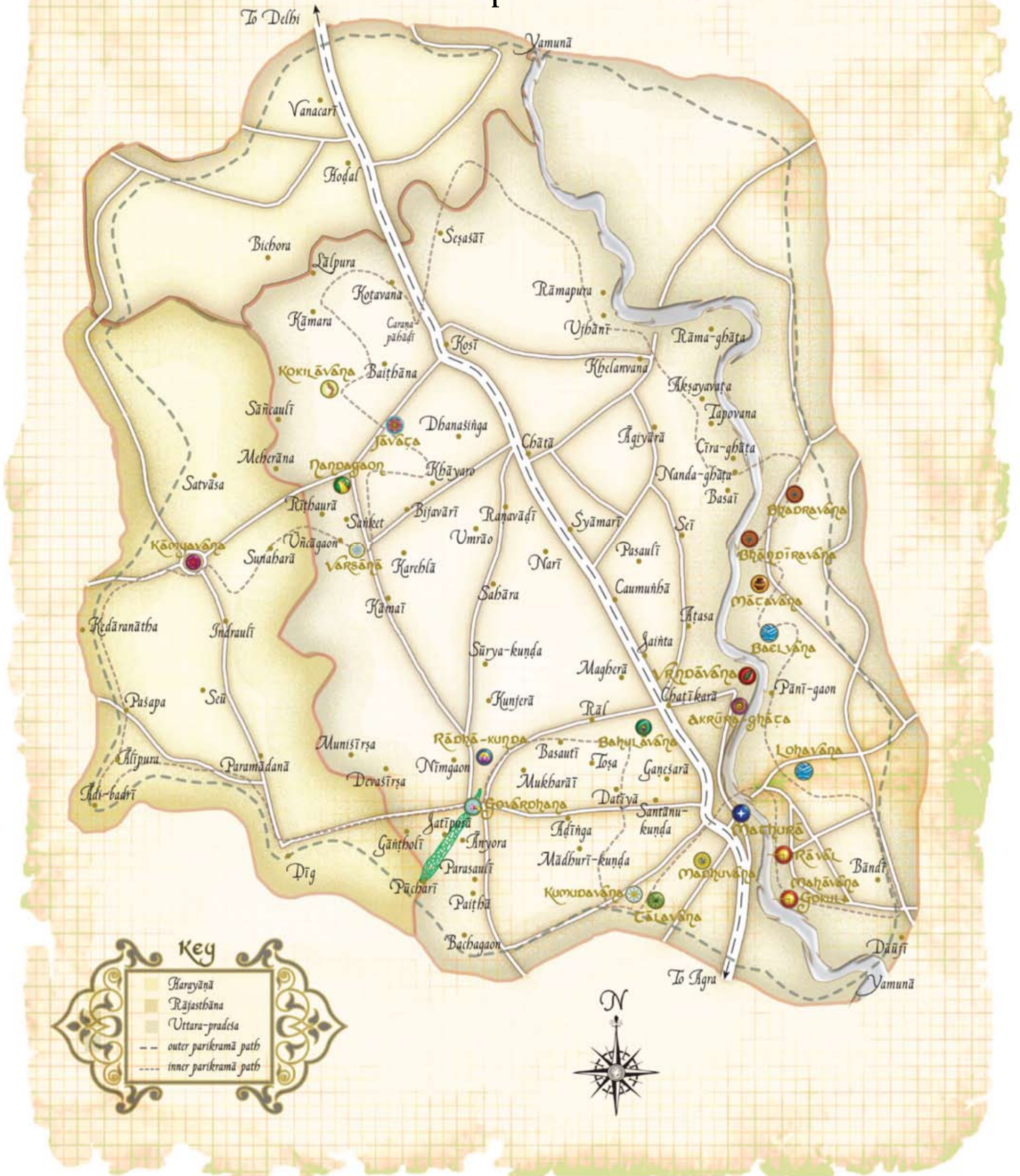
*Second Shower*



*Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare*

# Entering Śrī Kṛṣṇa's Sacred Realm

## Map One



It is the duty of the intelligent to follow the *mahājānas*. To think one can attain perfection by one's own endeavor is a material conception. To think this leads only toward material existence and not to Vraja.

— Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura,  
*Amṛta Vāṇī*, Attaining Perfection, 25.



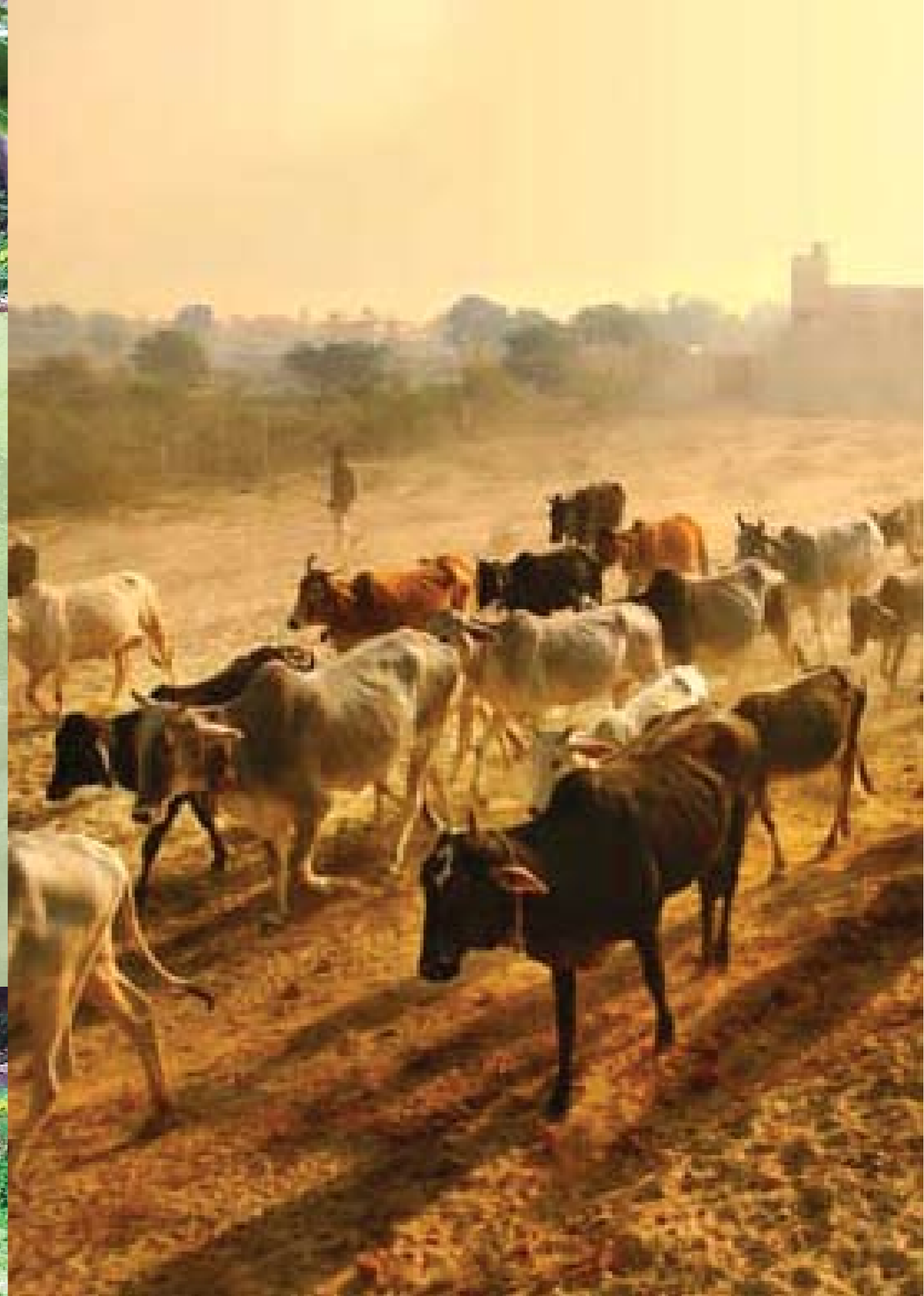
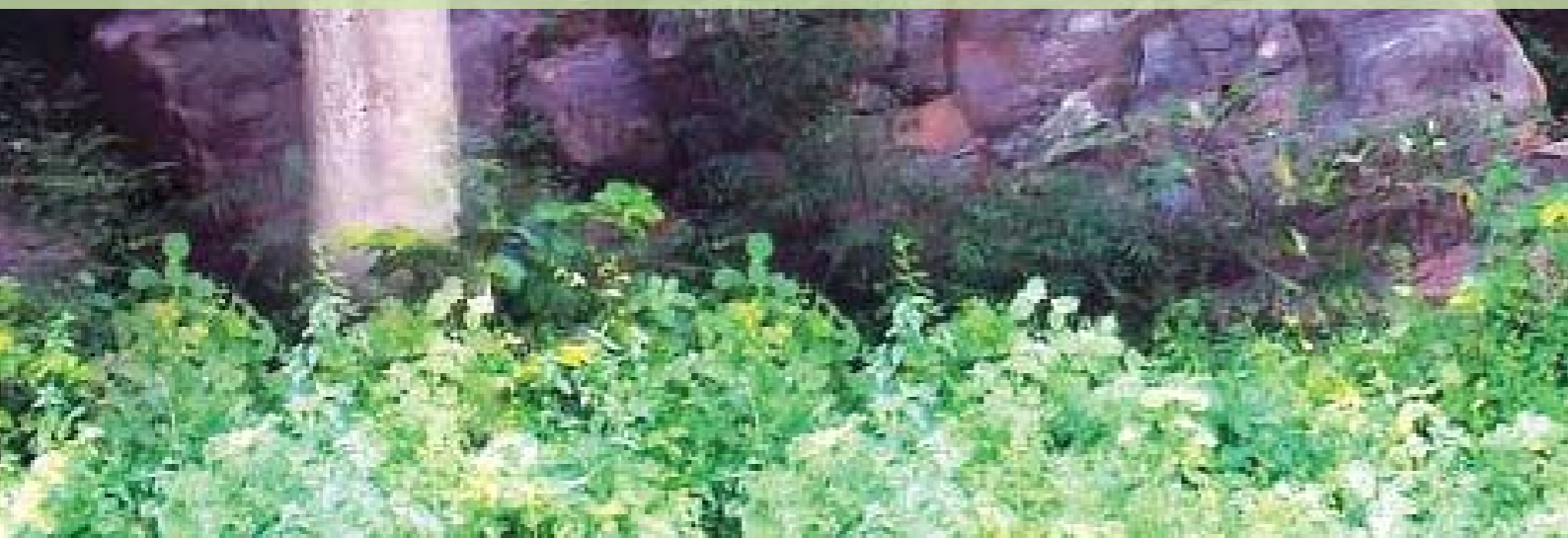
## Entering Śrī Kṛṣṇa's Sacred Realm Transcendental Geography

Śrī Vṛndāvana's twelve main forests form the stage for the divine play of Śrī Rādhā and Kṛṣṇa's transcendental pastimes. Five forests decorate the eastern bank of the Yamunā River: Bhadravana, Bilvavana, Lauhavana, Bhāṇḍīravana and Mahāvana. And seven forests adorn Yamunā's western bank: Madhuvana, Tālavana, Kumudavana, Bahulāvana, Kāmyavana, Khadiravana and Vṛndāvana.

Collectively these twelve forests are known as Vṛndāvana. But one forest, which is most prominent and auspicious, is specifically named Vṛndāvana. In the *Varāha Purāṇa* Lord Kṛṣṇa tells Bhūmi Devī, “Oh sacred Earth, this twelfth forest of Vṛndāvana is the destroyer of all vices and is protected by Vṛndādevī. It is certainly My favorite forest. Here I will perform pastimes with My *gopas* and *gopīs* in beautiful places which are even beyond the attainment of the demigods.” \*

*\* The forests total twelve, and their extension is estimated to be eighty-four krośas. Of these, the special forest known as Vṛndāvana is located from the present municipal city of Vṛndāvana to the village called Nanda-grāma. This distance is sixteen krośas (thirty-two miles).*

— CC Madhya 21.29p



# Entering Śrī Kṛṣṇa's Sacred Realm

## Map Two

### BHAKTI

#### Sādhya (siddha bhakti) or Rāgātmikā

The stages that begin with *bhāva* and end in *mahā-bhava* are called *siddhā bhakti*.

In these stages the *saṁvit śakti* and *hlādinī śakti* are manifested.

(Āmnāya Sūtra 120)

*Rāga* is defined as spontaneous deep thirst for the object of love, Śrī Kṛṣṇa  
*Bhakti* that is impelled by such thirst is called *rāgātmikā – bhakti*.

(Brs 1.2.272)

#### Sādhana

*Sādhana-bhakti* continues up to  
attaining the stage of *āsakti*  
(Śrī Āmnāya Sūtra 119)

#### vaidhī bhakti

is dependent on  
following rules  
and regulations.

↓  
śraddhā  
sādhū-saṅga  
bhajana-kriyā  
anartha-nivṛtti  
niṣṭhā  
ruci

āsakti

↓

bhāva

↓

Vaikuṇṭha prema,  
(Ref. CCM 24.87)

#### rāgānugā bhakti

is fueled by spontaneous love  
and attraction but is still guided by  
śāstric evidence and *sad guru*

↓  
niṣṭhā  
ruci

↓  
āsakti

↓

bhāva

↓

Goloka (Vraja) prema

#### kāmānugā

(impelled by conjugal emotion)

#### sambandhānugā

(impelled by sense of relationship)

sambogecchā  
mayī

(direct relationship)

tat-tad-  
bhāvecchā-  
mayī

(indirect relationship)

(prema)

sneha

māna

praṇaya

rāga

anurāga

bhāva

mahābhāva

#### kāmātmikā

(madhura)

sambhog-

ecchā-mayī

or tat-tad-

bhāvecchā

mayī

↓

prema

sneha

māna

praṇaya

rāga

anurāga

bhāva

mahābhāva

#### sambandhātmikā

(vātsalya)  
(& sakhya)

↓

prema

sneha

māna

praṇaya

rāga

anurāga

(dāsyā)

↓

prema

sneha

māna

praṇaya

rāga

(śānta)

↓

prema

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the mellow of neutrality increases to simple love of Godhead. In the mellow of servitorship, love of Godhead increases beyond that to affection, counter-love (anger based on love), love and attachment. Similarly, the mellow of friendship increases to affection, counter-love, love, attachment and subattachment. It is the same with the mellow of paternal affection.

– CC Madhya, 23.55p

## Bhakti At A Glance –

Primary Sources : Śrī caitanya-caritāmṛta, Bhakti-rasāmṛta-sindhu, Śrī Āmnāya Sūtra



# Entering Śrī Kṛṣṇa's Sacred Realm

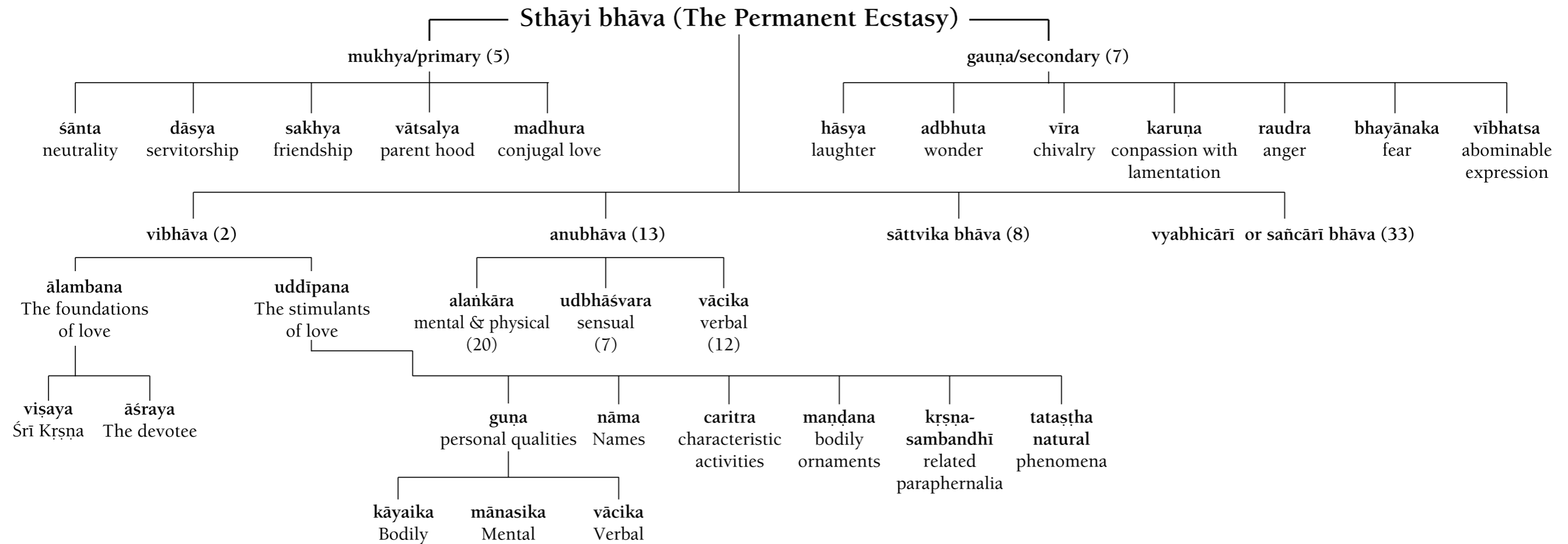
## Map Three





# Entering Śrī Kṛṣṇa's Sacred Realm

## Map Four



The fundamental ingredient of *rasa* is the *sthāyi-bhava* (permanent ecstasy) which is also called *ratī*. This *ratī* becomes *rasa* when it is nourished by combining with four other *sāmagri* (ingredients) which are also known as *bhāvas*. These five elements taken together are not only the *sāmagri* (ingredients) of *rasa* but the medium through which *rasa* is experienced. These five elements are (1) *sthāyi-bhāva* – the permanent ecstasy and root cause and controller of all *rasa*, (2) *vibhāva* – the causes of emotion. These are of two kinds: (a) *uddīpana* (stimulants) (b) *ālambana* (The foundation of loving exchange.) This *ālambana* also has two divisions: (a) *viśaya* (Kṛṣṇa, the object of love) (b) *āśraya* (the devotee, the lover.) (3) *anubhāva* – when the heart is stimulated by *uddīpana* and experiences ecstatic love, spontaneously there is a natural physical response. (e.g. dancing) (4) *sāttvika bhāva* – when one is overwhelmed with *sthāyi-bhāva* (permanent ecstasy) and nourished by *vibhāva* (causes of emotion), the life air is spontaneously controlled and directed within the body. This causes various unusual transformations of the body. (e.g. torrents of tears) (5) *vyabhicārī* or *sañcārī bhāva* – These are transitory assisting emotions. They are just like waves on the *sthāyi-bhāva* ocean. They arise, play their part and then slip down into the ocean not to be experienced or seen again until appropriate.

— Śrīla Bhaktivinoda Ṭhākura's  
*Rūpānuga-bhajana-darpaṇa*,  
*Harināma Cintāmaṇi* (ch. 15.28p)

## Rasa Tattva At A Glance

Primary Sources: Śrī Caitanya-caritāmṛta, Bhakti-rasāmṛta-sindhu,  
Rūpānuga Bhajana Darpaṇa

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

– CC Madhya, 8.258



## Transcendental Geography

— A Very Special Flavor! —

The business of the tongue is to gratify itself with the varieties of flavor, but by wandering in the twelve holy forests of Vraja-maṇḍala (Vṛndāvana), one can be freed from the twelve flavors of material sense gratification. The five principal divisions of material relationships are neutral admiration, servitude, friendship, parental affection and conjugal love; the seven subordinate features of material relationships are material humor, astonishment, chivalry, compassion, anger, dread and ghastliness. Originally, these twelve *rasas*, or flavors of relationships, are exchanged between the Supreme Personality of Godhead and the living entity in the spiritual world; and by wandering in the twelve forests of Vṛndāvana one can respiritualize the twelve flavors of personal existence. Thus one will become a liberated soul, free from all material desires.

— Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, ŚB 11.8.20p





# **Ninth Rainfall**

*Third Shower*

# Torchlight on the Sacred Path

## (1)

### Please Don't Forget Your Keys!

#### (a) *Sevonmukhe hi jihvādaṁ*

No one can understand the transcendental nature of the name, form, quality and pastimes of Śrī Kṛṣṇa through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him.

—Śrīla Rūpa Gosvāmī, Bṛs. 1.2.234



*As long as one is situated in duality, on the sensual platform, gross or subtle, realization of the original Personality of Godhead is impossible. Sevonmukhe hi jihvādaṁ svayam eva sphuraty adaḥ: but when one engages his senses in the service of the Lord — specifically, when one engages the tongue in chanting the Hare Kṛṣṇa mantra and tasting only kṛṣṇa-prasāda with a spirit of service — the Supreme Personality of Godhead is revealed.*

— ŚB 6.4.26p



*It is not possible for any ordinary living entity to understand or to glorify the unlimited Personality of Godhead, but one can offer prayers or service to the Lord according to one's particular capacity. This capacity is increased by the service spirit. Sevonmukhe hi jihvādaṁ [Bṛs. 1.2.234] means that the service of the Lord begins with the tongue. This refers to chanting. By chanting Hare Kṛṣṇa, one begins the service of the Lord. Another function of the tongue is to taste and accept the Lord's prasāda.*

— ŚB 4.7.24p



*One must be in transcendental love with Kṛṣṇa, but that does not mean that one can control Kṛṣṇa. When Kṛṣṇa is satisfied with one's devotional service, He does everything Himself. Sevonmukhe hi jihvādaṁ svayam eva sphuraty adaḥ. He reveals more and more to the devotee as the devotee advances in service. Jihvādaṁ: this service begins with the tongue, with chanting and with taking the prasāda of Kṛṣṇa.*

— ŚB 10.9.15p



*It is thus stated in the śāstras that it is not possible to appreciate or understand Kṛṣṇa with our blunt material senses. Kṛṣṇa's name, form, qualities, pastimes, paraphernalia and abode are all part and parcel of Kṛṣṇa. However, understanding Kṛṣṇa begins with hearing and chanting His name. Then there is His form. Generally, for the neophyte, these items are essential — to hear His name and qualities and see and worship His form.*

— Teachings of Lord Kapila, the Son of Devahūti, Verse 14p



*When one fully engages in chanting the Hare Kṛṣṇa mahā-mantra, he gradually realizes his own spiritual identity. Unless one faithfully chants the Hare Kṛṣṇa mantra, Kṛṣṇa does not reveal Himself: sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. [Brs. 1.2.234] We cannot realize the Supreme Personality of Godhead by any artificial means. We must engage faithfully in the service of the Lord. Such service begins with the tongue (sevonmukhe hi jihvādau), which means that we should always chant the holy names of the Lord and accept kṛṣṇa-prasāda. We should not chant or accept anything else. When this process is faithfully followed, the Supreme Lord reveals Himself to the devotee.*

— NOI, Text 5p



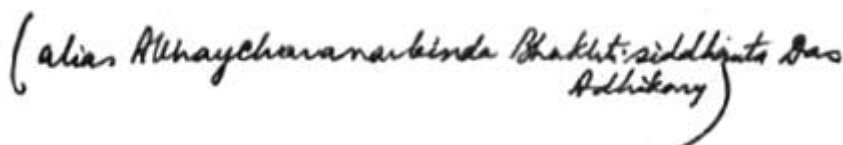
*Don't try to understand the loving affairs of Rādhā and Kṛṣṇa with your present senses, but simply chant Their holy names: Hare Kṛṣṇa. Then, when the dust on the mirror of your heart is cleansed away, you will understand everything.*

— The Quest for Enlightenment, Ch. 1



*You don't have to be very highly educated or be a philosopher, a scientist, or a rich man to realize God. If you just sincerely engage your tongue in the service of the Lord, you will realize Him. It is so simple. It is not very difficult.*

— The Journey of Self-Discovery, 4



Signature of Śrīla Prabhupāda before Receiving the  
Title “Bhaktivedanta” (Early 1950's in Lucknow)

## (b) A Letter from Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

I am overjoyed to hear that your enthusiasm for chanting is increasing. As our contaminations are removed by chanting, the Lord's form, qualities, and pastimes will be revealed to us in the Holy Name. There is no point in making a separate effort to artificially remember the Lord's form, qualities, and pastimes. The Lord and His name are one and the same. This will be understood clearly when the coverings in your heart are removed. By chanting without offenses you will personally realize that all perfections come from the Holy Name. Through chanting, the distinction that exists between the self, and the gross and subtle bodies, is gradually effaced and one realizes one's own spiritual form. Once aware of the spiritual body, as one continues to chant, one sees the transcendental nature of the Lord's form.

Only the Holy Name reveals the spiritual form of the living being and then causes him to be attracted to Kṛṣṇa's form.

Only the Holy Name reveals the spiritual qualities of the living being and then causes him to be attracted to Kṛṣṇa's qualities.

Only the Holy Name reveals the spiritual activities of the living being and then causes him to be attracted to Kṛṣṇa's pastimes.

By service to the Holy Name we do not only mean the chanting of the Holy Name; it also includes the other duties of the chanter. If we serve the Holy Name with the body, mind and soul, then the direction of that service spontaneously manifests like the sun in the clear sky of the chanter's heart. What is the nature of the Holy Name? Eventually all these understandings spontaneously appear in the heart of one who chants the Holy Name. The true nature of *harināma* is revealed by listening to, reading and studying the scriptures. It is unnecessary to write anything further on this subject. All these things will be revealed to you through chanting.

— Śrīla Prabhupādera Patrāvalī, Vol. 1, pp 4-5

### (2)

## Eligibility through *Harināma*

Śrīla Sarasvatī Ṭhākura was concerned that indiscriminate dissemination of spurious *siddha-praṇālī* had resulted in immoral behavior camouflaged as spontaneous devotion, which had led to many persons being misguided and

also to diminished public regard for Śrī Caitanya Mahāprabhu’s movement. The proclivity for catapulting oneself onto the uppermost echelon of spiritual attainment without sensible consideration of one’s actual eligibility was a theme that Śrīla Sarasvatī Ṭhākura found necessary to address repeatedly, for neophyte devotees were prone to be allured by persons who in all respects seemed like *premi-bhaktas* and promised immediate entrance into the highest realms without having to undergo primary practices of purification.

In accordance with the genuine *praṇālī* (path) of *siddhas* (perfect devotees), Śrīla Bhaktisiddhānta Sarasvatī’s approach to *rāgānugā-bhakti* stressed *kīrtana* over artificial *smaraṇa*, emphasizing that all other processes of *bhakti*, including *smaraṇa*, could be properly executed only in conjunction with and by the mercy and strength derived from *nāma-bhajana*; that chanting of the Holy Name was itself *siddha-praṇālī*; and that Śrī Caitanya Mahāprabhu had declared chanting of *harināma*, particularly the *mahā-mantra*, to be the only *praṇālī* for Kali-yuga, whereby all persons can attain *sarva-siddhi* (complete perfection):

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare  
hare rāma hare rāma rāma rāma hare hare  
prabhu bale, “kahilāñ ei mahā-mantra  
iha japa’ giyā sabe kariyā nirbandha  
ihā haite sarva-siddhi haibe sabāra  
sarva-kṣaṇa bolo ithe vidhi nāhi āra”*

The Lord said, “I have told you the *mahā-mantra*. Chant it regularly according to the prescribed system, according to a vow, and with one-pointed attention. By this you will attain all perfection. Simply chant always. There are no other rules for chanting, such as those governing proper time and place as are prescribed for other Vedic *mantras*.” (CB Madhya 23.76–78)

Śrīla Sarasvatī Ṭhākura insisted that *sādhana-bhakti* based on *nāma-bhajana* must precede admission to the *rāga-patha*; he emphasized the need to become free from *anarthas*, and that the means to do so was by the mercy of Śrī-Nāma.

We have no duty other than taking the Holy Name. We cannot actually take the name as long as we have *anarthas*. There is mostly *nāmāparādhā*, and sometimes by chance maybe *nāmābhāsa*. One must from the beginning endeavor to become free from *anarthas*. By sincerely calling out to Bhagavān the *jīva* may attain *anartha-nivṛtti* — there is no other means.

He quoted Śrīla Jīva Gosvāmī on the natural escalating course beginning with chanting the Lord’s *nāma* (name), whereby realization of His *rūpa* (form and beauty), *guṇa* (qualities), and eventually *līlā* (pastimes) would progressively manifest:

*prathamam nāmaṇ śravaṇam antaḥ-karaṇa-śuddhy-artham apekṣyam. śuddhe cāntaḥ-karaṇe rūpa-śravaṇena tad-udaya-yogyatā bhavati. samyag udite ca rūpe guṇānām sphuraṇam sampadyeta, sampanne ca guṇānām sphuraṇe parikaravaiśiṣṭyena tadvaiśiṣṭyam sampadyate. tatas teṣu nāma-rūpa-guṇa-parikareṣu samyak sphuriteṣu līlānām sphuraṇam suṣṭhu bhavati. tatrāpi śravaṇe śrī-bhāgavata-śravaṇas tu paramaśreṣṭham.*

The practice of *sādhana-bhakti* begins with hearing the Holy Name, which purifies the heart of the devotee. Thereby he becomes qualified to hear descriptions of the Lord's form, which then gradually awakens within the heart. Consequently the qualities of the Lord progressively arise within the heart. As they manifest fully, the specific aspects of His service and pastimes gradually awaken. In this way the Holy Name reveals the Lord's form, qualities, and pastimes in all their splendor and beauty and in all their different branches.

Śrīla Bhaktisiddhānta Sarasvatī also cited Śrīla Viśvanātha Cakravartī Ṭhākura's similar comments, given in his gloss on *Śrīmad-Bhāgavatam* 2.8.4, that a devotee engaged in *śravaṇa* and *kīrtana* does not need to separately try for *smaraṇa*, for *smaraṇa* is dependent on *śravaṇa* and *kīrtana*. He would also quote from Śrīla Bhaktivinoda Ṭhākura's song "*Kṛṣṇa-nāma dhare koto bal*" (How potent is the name of Kṛṣṇa!):

*īṣat vikaśi' punaḥ dekhāya nija-rūpa-guṇa  
citta hari loya kṛṣṇa pāśa  
pūrṇa vikaśita hoiyā vraje more jāya loiyā  
dekhāya nija svarūpa vilāsa*

*When the Name starts to blossom in the heart, He reveals His own spiritual form and characteristics. He steals my mind and takes me to Kṛṣṇa. When the Name is completely manifest, He takes me to Vraja, where He shows me my personal form and role in Kṛṣṇa's eternal pastimes. (Śaraṇāgati)*

And from his own composition he would cite, *kīrtana-prabhāve smaraṇa haibe*: "The transcendental power of congregational chanting automatically awakens spontaneous remembrance of the Lord and His divine pastimes in relation to one's eternal spiritual form." He explained that apprehension of *līlā* is impossible by any means other than the mercy of the Holy Name, and that endeavors for *smaraṇa* without *nāma-bhajana* cannot be successful. He further elaborated:

Those who give up the process of hearing and loudly chanting the Holy Names as received from the mouth of devotees who are free from *nāmāparādha*, and

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<sup>1</sup> Śrīla Jīva Gosvāmī's *Krama-sandarbha* commentary on ŚB 7.5.18.

to gratify their own senses display artificial semblance of *līlā-smaraṇa* in their impure, enjoyment-prone hearts, in this way attempting to imitate remembrance of the Lord's pastimes, simply increase their thirst for material enjoyment born from aversion to the Lord<sup>2</sup>.

By chanting the Holy Name all *anarthas* will be removed. Then automatically *rūpa-guṇa-līlā* (the Lord's form, qualities, and pastimes) will be revealed. There is no point in making a separate effort to artificially remember the Lord's form, qualities, and pastimes. The Lord and His name are one and the same. This will be understood lucidly when the coverings in our hearts are removed. By chanting without offenses you will personally experience that all perfection comes from the Holy Name.<sup>3</sup>

Without *śravaṇa* there is no *kīrtana*. First *śravaṇa*, then *kīrtana*.<sup>4</sup>

Unless accompanied by *śravaṇa* any attempt to perform *kīrtana* must be material. Repeated hearing gives rise to *kīrtana* and *smaraṇa*. By hearing *kīrtana* one begins to perform *kīrtana*, and from performing *kīrtana*, *smaraṇa* of *Hari-kathā* awakens<sup>5</sup>.

The name of the Lord and the Lord Himself are not two separate entities, but one. When the sound of the Holy Name passes over the lips, the conditioned sense of hearing and the conditioned consciousness initially process the sound as if it were material, and that is how it is perceived. As a result, only the external ear hears it. Since the other senses and the mind, which is the collector of sensory experience, are envious of the ear, which they consider to be an equal partner, the result is that such chanting does not effect the cleansing of *anarthas*.

We do not have the capacity even to theoretically know that the name and the Lord of the name are one. Yet just as piercing of the ear is one of the Vedic rites for a young child, when our spiritual ear has been pierced by the Holy Name the other senses give up their envy of the auditory sense. They no longer quibble with the ear, which alone can perceive transcendental sound. Then the flood of *prema* pours forth from all the spiritual senses and cleans away the contaminants of opposition and malice. Thereafter the Lord's beautiful form, qualities, associates, and pastimes are revealed in the name Himself, and experienced by the chanter as something quite distinct from his previous experiences in the mundane world. Then the kinds of worries and distractions of the mind that are typical of the conditioned living being cannot remain.

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<sup>2</sup> CB Ādi 16.172 p

<sup>3</sup> Letter (27<sup>th</sup> Oct, 1915), *Patrāvalī* 1.4

<sup>4</sup> *Śrīla Prabhupādera Goloka-vāṇī* 1.198.

<sup>5</sup> *Śrīla Prabhupādera Goloka-vāṇī* 1.296, 1.299.

We should constantly pray to the Holy Name for His mercy. A person still filled with *anarthas* should not engage in *smaraṇa* of *aṣṭa-kālīya-līlā*. When we learn to hear as we chant, the opportunity to remember will automatically arise. At that time *aṣṭa-kālīya-līlā-smaraṇa* will become possible. There is no need artificially to try for it.<sup>6</sup>

*Smaraṇa* is possible by the power of *nāma-saṅkīrtana*. The completely manifested name is *aṣṭa-kālīya nitya-līlā*. Realization of the name and service are not attained without *smaraṇa* based on *nāma*. *Nāmāparādha-kīrtana* is not *nāma-kīrtana*. As the bud of the Holy Name begins to sprout just a little, the supramundane forms of Kṛṣṇa and His associates become manifest, and when it reaches the flowering stage, the fragrance of Kṛṣṇa's sixty-four qualities is experienced. When the lotus of the Holy Name fully expands, Kṛṣṇa's *aṣṭa-kālīya nitya-līlā*, although beyond material nature, manifests within this world<sup>7</sup>.

Those who have no material expectation regarding *sādhana* or the goal of *sādhana*, who simply desire to become the servant of Rādhā, the dearest of Madana Gopāla, under the control of the highest inconceivable spontaneous love, chant loudly and without offense the names of Kṛṣṇa, the king of *rasa*. As described in *Śrī Bṛhad-bhāgavatāmṛta* 2.3.144, those who desire to serve the lotus feet of Rādhā must constantly perform *nāma-saṅkīrtana*.<sup>8</sup>

Śrīla Bhaktisiddhānta Sarasvatī would cite many sources, particularly *Śrīmad-Bhāgavatam* and *Śrī Caitanya-caritāmṛta*, asserting the preeminence of *kīrtana* as the prime purificatory activity for Kali-yuga and accessible to all without pre-qualification. He explained that his definition of *kīrtana* as being in and of itself *siddha-praṇālī* was firmly founded in the earliest teachings of the Gauḍīya *sampradāya*, and thus his emphasis on *kīrtana* was for restoring the original and easiest path. He described how *svarūpa-siddhi* arises from sincere chanting:

I was extremely glad to see in your mail the very gist of all the sayings of *śāstra*. After deliberating over the matter in your heart you will realize that precocious thinking born of idleness can bear no actual fruit. We are tiny *jīvas* traversing the path of *vidhi*, yet are not inimical to *rāga*. *Rāga-kathā* is exalted, but it seems inappropriate that it should come from our small mouths. Hearing such big words from our little mouths, devotees whose life and soul is *bhajana* will laughingly push us away.

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<sup>6</sup> Letter (18 December 1932), *Patrāvalī* 2.118–19.

<sup>7</sup> Gauḍīya 13.213; *Śrīla Prabhupādera Goloka-vāṇī* 3.35.

<sup>8</sup> Gauḍīya 9.30.506.

Having no idea of who Kṛṣṇa is, if a person tries to raise himself onto the path of *rāga*, he (only) exposes his laziness in attempting to raise himself to the highest level; the *mahājanas* proclaim this at every step.

Śrī Bhagavān (*nāmī*) and the name of Bhagavān (*nāma*) are a nondifferent entity. He who has a conditioned perception of difference between *nāma* and *nāmī* is absolutely required to serve devotees accomplished in *bhajana*, for rectification of his *anarthas*. To demonstrate this, the eternal associates of Śrī Gaurasundara have described the kind of *bhajana* such devotees perform. If we utter the name in parrot-like fashion, people will designate us as *prākṛta-sahajiyās* and thus decrease our self-conceit. But if we want to show all these *prākṛta-sahajiyās*, who are mired in their misconceptions — lamenting like a cow stuck in mud — the real glory of *rāgānugā-bhakti*, we ourselves must become expert in the art of *bhajana*, whereby others may be benefited.<sup>9</sup>

So take care to understand these topics well. *Bhajana* is not an external activity, nor for showing off. Loudly call out *nāma*; then the spirit of enjoyment in the form of laziness will not be able to devour us.<sup>10</sup>

### (3)

## Questions We Need to Ask — Answers We Need to Know

In Śrīla Prabhupāda’s purport to Text 8 he quotes a very important verse from Śrīla Rūpa Gosvāmī’s *Bhakti-rasāmṛta-sindhu* (1.2.295):

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

The literal translation of this verse is,  
Following after the inhabitants of Vraja, one should perform service in one’s physical body and in one’s *siddha* body, with a desire for a particular *bhāva*.<sup>1</sup>

Śrīla Prabhupāda’s translation is far more expanded and liberal.<sup>2</sup> He writes, “In the transcendental realm of Vraja [Vraja-dhāma] one should serve the Supreme Lord, Śrī Kṛṣṇa, with a feeling similar to that of His associates, and one should

<sup>9</sup> The analogy of a cow stuck in mud refers to a person caught in a misconception and who must suffer its sticky consequences.

<sup>10</sup> Letter (13 December 1928), *Patrāvalī* 1.62–63.

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 in the stage of bondage] and in the stage of *sādhya* [God realization], when one is a *siddha-puruṣa*, or a spiritually perfect soul.”

**Question One:** What are the implications of Śrīla Prabhupāda’s liberalism in translating this verse?

As the Founder-ācārya of ISKCON, and a confidential and empowered emissary of Svayam-Bhagavān Gaura, Śrīla Prabhupāda has the potency to make such adjustments. And that is an expression of Gaura’s continuing causeless mercy upon us.

Śrīla Prabhupāda, by his mercy and potency, has not only made genuine *rāgānugā-bhakti* available to the seriously practicing *sādhaka*, he has also provided an amazing network of support for him to attain all success in this lifetime. He has made residence in the sacred *dhāmas* of Māyāpura, Vṛndāvana and Jagannātha Purī — and many more — freely accessible to sincere aspirants all over the world. This was incomprehensible to the Gauḍīya Vaiṣṇava community even fifty years ago.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura preached that one is fallen if he doesn’t chant a lakh of *Harināma* daily. Śrīla Prabhupāda gave a very potent mercy program for the fallen: Chant 16 rounds, honor only *prasāda*, follow the four regulative principles and serve Śrī Caitanya Mahāprabhu’s *saṅkīrtana* mission. He was confident that if we did this, our attraction and attachment for Nāma would grow and He would shower His mercy upon us in reciprocation. We would not remain fallen.

His liberal translation of this *Bhakti-rasāmṛta-sindhu* verse is yet another of his “mercy programs” for we fallen souls. Nowadays, it is not incomprehensible for a serious *sādhaka* to live in the association of devotees in the *dhāma* and follow in the sacred footsteps and mood of an eternal associate of the Lord, (though not necessarily by meditating on his *siddha-deha*). For example, a serious and conscious *sādhaka* may live and serve in Māyāpura Dhāma inspired in his daily service of preaching the Holy Name by the causeless and fathomless mercy of Śrī Nityānanda Rāma. Although a humble and simple beginning, a loving relationship will evolve with Śrī Nityānanda Rāma because of the devotee’s prayers to Him, attempts to please Him by service, dependence on Him etc. And slowly, slowly by His grace, the internal life of the devotee will unfold and be revealed. And in time that internal life, under the shelter and guidance of *Sad-guru* (an eternal associate of the Lord) will take on a life of its own — even though the

external behavior and service will seem very much unchanged. (Of course, to the mature and discerning eye, it will be much more connected, focused and dynamic.)

By giving his liberal translation, Śrīla Prabhupāda is encouraging us by providing yet another avenue for Śrī Caitanya Mahāprabhu to shower His compassion upon we very fallen souls. He is also protecting us from the sahajiyistic tendency to artificially and inappropriately attempt to practice a path far beyond our present *adhikāra*. He is not only making clear the stage of *sādhaka* and of *siddha*. He is practically guiding us how to progress from *sādhaka* to *siddha*. Devotional service is the key — especially preaching /serving Śrī Caitanya Mahāprabhu’s *saṅkīrtana* mission.

**Question Two: What Is the significance of Śrīla Rūpa Gosvāmī’s use of the words *sādhaka-rūpeṇa* and *siddha-rūpeṇa* in the verse cited by Śrīla Prabhupāda?**

Both Śrīla Jīva Gosvāmī and Śrīla Viśvanātha Cakravartī Ṭhākura give some insight about this. Let’s take a look at what they have to say.

#### Śrīla Jīva Gosvāmī’s Commentary

*Sādhaka-rūpa* refers to the physical body of the practitioner. *Siddha-rūpa* refers to the body which is suitable for one’s desired service, and which is contemplated internally. One serves with a desire for the particular *bhāva* or *rati* of an associate of Kṛṣṇa situated in Vraja (*tad-bhāva-lipsunā*). One should follow in the footsteps of the dear associates of Kṛṣṇa in Vraja (*vraja-lokā*) and others loyal to them.

#### Śrīla Viśvanātha Cakravartī Ṭhākura’s Commentary

One performs service with the *sādhaka-rūpa* — the present body — and with the *siddha-rūpa* — the body which is suitable for serving Vraja Kṛṣṇa in the particular type of *rati* or *bhāva* one desires, and which appears through inner contemplation, with a desire for a particular *rati* directed to one’s beloved Kṛṣṇa situated in Vṛndāvana (*tad-bhāva-lipsunā*). One should follow persons such as Śrī Rūpa and Sanātana Gosvāmīs, who themselves follow dear devotees of Kṛṣṇa such as Rādhā, Lalitā, Viśākhā, Śrī Rūpa-maṅjarī (*vraja-lokā*). One should perform mental service in one’s *siddha-rūpa*, following the examples of Śrī Rādhā, Lalitā, Viśākhā, Śrī Rūpa-maṅjarī and others. In one’s physical body, one should perform services using one’s body, following persons such as Śrī Rūpa and Sanātana Gosvāmīs situated in Vraja. By the word *vraja-lokā* is meant persons situated in Vraja — Rādhā, Candrāvalī and others. Following them, one should perform service using one’s physical body also.

Clearly this verse is describing the practice of an advanced devotee using two bodies.

### Question Three: What is *rāgānugā-bhakti*?

Devotional service in spontaneous love is vividly expressed and manifested by the inhabitants of Vṛndāvana. Devotional service that accords with their devotional service is called *rāgānugā-bhakti*, or devotional service following in the wake of spontaneous loving service.

— CC Madhya 22.154

### Question Four: Who is qualified for *rāgānugā-bhakti*?

*rāgātmikaika-niṣṭhā ye vraja-vāsi-janādayaḥ  
teṣāṁ bhāvāptaye lubdho bhaved atrādhikāravān*

The qualification for *rāgānugā-bhakti* is as follows:

That person who is greedy for attaining a *bhāva* similar to that of the inhabitants of Vraja — who are fixed solely in *rāgātmikā-bhakti* — is qualified for *rāgānugā-bhakti*.

— Brs 1.2.291

### Śrīla Viśvanātha Cakravartī Ṭhākura’s Commentary

Having described the characteristics of *rāgātmikā-bhakti* of the *siddha-bhaktas*, the author now describes the characteristics of *rāgānugā-bhakti* of the *sādhakas*. He who is greedy to attain *bhāva* similar to that of the people of Vraja — who are fixed in *rāgātmikā-bhakti* — is qualified for *rāgānugā-bhakti*.



*tat-tat-bhāvādi-mādhurye śrute dhīryad apekṣate  
nātra śāstram na yuktim ca tal lobhotpatti-lakṣaṇam*

The appearance of that greed is indicated when the intelligence does not depend on rules of scripture and logic, after realizing to some degree the sweetness of their (inhabitants of Vraja) love through the process of hearing from the scriptures.

— Brs 1.2.292

### Śrīla Jīva Gosvāmī’s Commentary

When a person realizes to some degree the sweetness of the love and activities of the inhabitants of Vraja through hearing from the scriptures such as *Bhāgavatam*, which describe these *siddha* devotees, his intelligence may develop disregard for the injunctions of scripture (*śāstram*) and logic (*yuktim*), though logic is certainly employed.

## Śrīla Viśvanātha Cakravartī Ṭhākura's Commentary

..... One can infer (*lakṣaṇam*) that greed has arisen in the person from recognizing this symptom. Nevertheless, it is not possible to say that the condition described is the real essence (*svarūpa*) of that greed, since that greed does not always include disregard for scriptural injunctions and logic as a necessary component.

**Question Five: What does all this mean, practically speaking?**

When an advanced, realized devotee hears about the affairs of the devotees of Vṛndāvana — in the mellows of *śānta*, *dāśya*, *sakhya*, *vātsalya* and *mādhurya*—he becomes inclined in one of these ways, and his intelligence becomes attracted. Indeed, he begins to covet that particular type of devotion. When such covetousness is awakened, one's intelligence no longer depends on the instructions of *śāstra* [revealed scripture] or on logic and argument.

— CC Madhya 22.155

*Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that a devotee is attracted by the service of the inhabitants of Vṛndāvana — namely the cowherd men, Mahārāja Nanda, mother Yaśodā, Rādhārāṇī, the gopīs and the cows and calves. An advanced devotee is attracted by the service rendered by an eternal servitor of the Lord. This attraction is called spontaneous attraction. Technically it is called svarūpa-upalabdhi.*

*This stage is not achieved in the beginning. In the beginning one has to render service strictly according to the regulative principles set forth by the revealed scriptures and the spiritual master. By continuously rendering service through the process of vaidhī-bhakti, one's natural inclination is gradually awakened. That is called spontaneous attraction, or rāgānugā-bhakti.*

*An advanced devotee situated on the platform of spontaneity is already very expert in śāstric instruction, logic and argument. When he comes to the point of eternal love for Kṛṣṇa, no one can deviate him from that position, neither by argument nor by śāstric evidence. An advanced devotee has realized his eternal relationship with the Lord, and consequently he does not accept the logic and arguments of others.*

*Such an advanced devotee has nothing to do with the sahajiyās, who manufacture their own way and commit sins by indulging in illicit sex, intoxication and gambling, if not meat-eating. Sometimes the sahajiyās imitate advanced devotees and live in their own whimsical way, avoiding the principles set down in the revealed scriptures.*

Unless one follows the six Gosvāmīs — Śrī Rūpa, Sanātana, Raghunātha Bhaṭṭa, Śrī Jīva, Gopāla Bhaṭṭa and Raghunātha dāsa — one cannot be a bona fide spontaneous lover of Kṛṣṇa. In this connection, Śrīla Narottama dāsa Ṭhākura says, rūpa-raghunātha-pade haibe ākuti kabe hāma bujhaba se yugala pirīti. The sahajiyās’ understanding of the love affairs between Rādhā and Kṛṣṇa is not bona fide because they do not follow the principles laid down by the six Gosvāmīs. Their illicit connection and their imitation of the dress of Rūpa Gosvāmī, as well as their avoidance of the prescribed methods of revealed scriptures, will lead them to the lowest regions of hell. These imitative sahajiyās are cheated and unfortunate. They are not equal to advanced devotees (paramahamsas). Debauchees and paramahamsas are not on the same level.

— CC Madhya 22.153p

<sup>1</sup> The word-for-word translation of this verse is:

sevā—service; sādḥaka-rūpeṇa—in the sādḥaka body; siddha-rūpeṇa—in the siddha body; ca—and; atra—here; hi—indeed; tat-bhāva—that particular bhāva; lipsunā—by one who is eager to obtain; kāryā—should be done; vraja-loka—of the residents of Vraja; anusārataḥ—in pursuance.

<sup>2</sup> In strict Gauḍīya Vaiṣṇava terminology Śrīla Prabhupāda’s way of translation follows the tradition of *bhāvānuvāda* — the translator/commentator restates the verse, incorporating other thoughts to further explain it to his audience.

In this cultural light, it is noteworthy that Śrīla Prabhupāda gives a very different translation in his *Śrī Caitanya-caritāmṛta*.

sevā sādḥaka-rūpeṇa  
siddha-rūpeṇa cātra hi  
tat-bhāva-lipsunā kāryā  
vraja-lokānusārataḥ

The advanced devotee who is inclined to spontaneous loving service should follow the activities of a particular associate of Kṛṣṇa’s in Vṛndāvana. He should execute service externally as a regulative devotee as well as internally from his self-realized position. Thus he should perform devotional service both externally and internally. (CC Madhya 22.158)

(4)

## Siddha and Sādḥaka are Not the Same

Some people ask me, “Why don’t you give *siddha-praṇālī* (the identity of one’s eternal relationship with Kṛṣṇa)? However, I cannot understand how a *sādḥaka* and a *siddha* can be on the same level. How can one in the stage of *sādhana* that is full of *anarthas* cultivate the activities of *sādhana* that is free from *anarthas* or

that of *siddhi* (the stage of perfection)? If someone is *siddha*, self-realized, and he mercifully reveals his *svarūpa* to me, then only can I come to know his eternal constitutional form.

In *madhura-rasa* Śrīla Gurudeva is Vārṣabhānavī (Śrī Rādhā). According to a person's eternal nature, he will see that same Śrī Gurudeva as a certain absolute reality (*vastu*). One in the mood of a parent sees him as Nanda-Yaśodā; one in the mood of a friend sees him as Śrīdāmā-Sudāmā and one in the mood of a servitor sees him as Citraka-Patraka.

The truth of who is *viṣaya* and who is *āśraya* appears in the heart of one who remains engaged in the service of Śrīla Gurudeva. This truth does not manifest in the heart by any artificial means. When the tendency to serve arises in a fortunate soul, this truth automatically appears in the heart. We are not obliged to serve anyone other than our Gurudeva. The nature of *nitya-līlā* (Kṛṣṇa's eternal pastimes with His devotees), which even Śeṣa, Śiva, Brahmā and others cannot conceive of, will never be realized by one whose consciousness is polluted with mundane conceptions.

— Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, *Harikathāmṛta*

(5)

## The *Rāga* and *Vidhi* Dynamic

### Part One

The *rāga* exhibited by the soul in the materially conditioned state is a perversion caused by the false bodily identification of the soul, and thus the perverted *rāga* of the soul accepts material things as its objects. Directing this material *rāga* towards flowers, food, drink, intoxicants, clothing, shelter, or lover, the living entities end up bewildered in a world of illusion. For this reason the conditioned souls are situated far apart from *rāga* naturally directed to the Lord. Since *bhakti* instigated by *rāga* is therefore very rare, it is necessary to consider carefully what is beneficial and what is detrimental in the worship of the Lord. From this consideration arises the *vidhi*.

*Vidhi* monitors the state of *rāga*. *Vidhi* is not an opposing party to *rāga*. *Vidhi* may be called ritual, and *rāga* may be called spontaneous attachment. Though they are different conceptions, in the pure state they are one. *Vidhi* in its pure state is an assistant to *rāga*. Pure *rāga* follows the *vidhi*, which are the will of the Lord. For the Lord, *vidhi* predominates, and for the *jīvas*, *rāga* predominates. The opposition of *rāga* and *vidhi* that is seen in the material world is because of the

unhealthy condition of *rāga*. When *rāga* recuperates, *vidhi*, having fulfilled its function, retreats. Therefore, in the healthy state, *rāga* predominates for the *jīva*. As much as *rāga* for material things leads to degradation, so *rāga* for the Lord becomes the highest condition of existence.

The relation of *rāga* with *vidhi* is like the relation of the body to medicine. *Rāga* has many functions, but the function of *vidhi* is to protect and nourish *rāga*. When *rāga* is thoroughly nourished, it does not depend on *vidhi* any longer.

Pure *rāga* for the Lord takes shelter of only the pure soul, a soul who has been liberated from material contamination. That pure *rāga* is called *rāgaṭmikā-bhakti*. Only pure souls who participate in the Lord's pastimes, are qualified for *rāgaṭmikā-bhakti*; none except the inhabitants of Vraja are qualified. When conditioned souls, by hearing the descriptions in the scriptures, develop a desire to follow in the footsteps of the inhabitants of Vraja who offer *rāgaṭmikā-bhakti* to Kṛṣṇa, the *bhakti* that results is called *rāgānugā*.<sup>1</sup> The inspiration for this level *bhakti* is greed for its object, not the *vidhi*.<sup>2</sup> The *vidhi*, by various methods, attempts to stimulate the nature of the soul. However, when spiritual greed becomes the impetus for following the *vidhi*, the devotional practice is no longer called *vaidhī-bhakti*, but *rāgānugā-bhakti*.

That person who develops *lobhā* (sacred greed) to attain the emotional state in which the *rāgaṭmikā* devotees serve Kṛṣṇa is qualified for *rāgānugā-bhakti*. *Rāgānugā-bhakti* includes all the same *aṅgas* as *vaidhī-bhakti*, but the devotee of *rāgānugā-bhakti* performs those activities with a spontaneous mood, rather than by following the guidelines of *vidhi*.<sup>3</sup> The conditioned soul living in the world must necessarily carry out physical, mental and social activities to maintain his body. The *vidhi* mentioned in the discussion of *vaidhī-bhakti*, which serve to keep the devotee on the path of *bhakti* and prevent him from becoming materially contaminated, must also be followed by the practitioners of *rāgānugā-bhakti*.

The practice of *rāgānugā* is internal, so what external *vidhi* should the person follow? If devotees do not accept all the necessary rules of *vaidhī-bhakti* that serve

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<sup>1</sup> Those who have *lobhā* (spiritual greed) to attain the emotional state of the inhabitants of Vraja situated in *rāgaṭmikā-bhakti* are qualified for *rāgānugā-bhakti*." (Brs 1.2.291)

<sup>2</sup> "This *lobhā* for the object arises from hearing the sweet emotions of the inhabitants of Vraja in the *Bhāgavatam*, not from scriptural injunctions or reasoning." (Brs 1.2.292)

<sup>3</sup> The devotee is only qualified for *vaidhī-bhakti* as long as *rati* does not appear. In *vaidhī-bhakti*, there is a dependence upon the rules of scripture and reasoning, thus leading to *bhakti*. The practicing devotee, remembering Kṛṣṇa and his dear most devotees, lives in Vraja relishing those matters. The *rāgānugā* devotee who wants to achieve a mood similar to the mood of the eternal associates serves the inhabitants of Vraja, using his material body externally and his spiritual body internally. The *aṅgas* of *vaidhī-bhakti*, such as hearing and chanting, are also *aṅgas* of *rāgānugā-bhakti*." (Brs 1.2.293-296)

to make them fit for practicing internally, they will finish their life untimely or revert to material life, and reduce their propensity for *rāga*. If the manner of cultivating *bhakti* is not accepted in full, internal practice cannot be maintained or grow. Though interest in *rāgānugā* may grow, the *aṅgas* of *bhakti*, such as hearing and chanting should not be given up.

*Sādhana-bhaktas* who develop a greed for emotions similar to those of a particular inhabitant of Vraja, should internally fix themselves as servants of that person and with complete dedication to him or her, internally perform service in a suitable mentally conceived spiritual body. They should practice externally all the *aṅgas* of *vaidhī-bhakti* that are agreeable to their particular cultivation as long as they have not reached the beginning stages of *prema*. Thus, they should follow the *vidhi* that is favorable to their mood. Furthermore, they should serve Kṛṣṇa and His devotees with faith; they should regularly discuss about Kṛṣṇa and His devotees; and they should live in Vraja or a place where the Lord performed His pastimes. If they cannot do so physically, then they should do so mentally. The causes of *vaidhī-bhakti* are the scriptures and the *vidhi* therein that guides the performance of *bhakti*. In contrast, the causes of *rāgānugā-bhakti* are Kṛṣṇa and His devotees. As *vaidhī-bhakti* is the reverential form of *prema-bhakti*, it is sometimes called *maryādā-mārga*, the path of respect. As *rāgānugā-bhakti* nourishes *prema-bhakti*, it is sometimes called the *puṣṭi-mārga*, the path of nourishment.

— Śrīla Bhaktivinoda Ṭhākura, *Śrī Caitanya-śikṣāmṛta*, Fourth Rainfall

## The *Rāga* and *Vidhi* Dynamic

### Part Two

Śrīla Rūpa Gosvāmī has personally given the following definition of *lobhā* (sacred greed). “When the heart yearns for the sweetness of the moods of Kṛṣṇa and His eternal associates in Vraja, and one is not prompted by scriptural injunctions or logical arguments, then that is the definition of ‘sacred greed’”. If one thinks ‘let such greed arise in me also’, after hearing about moods such as the transcendental conjugal mood toward Kṛṣṇa of His associates the *gopis* in Vraja, then one need not wait for suitable sanctions from the revealed scriptures or logical arguments. If such impetuses as these are there, then it cannot be justly called greed. This greed never arises in anyone on such premises, nor does the candidate ever consider whether he is qualified for the path of *rāgānugā-bhakti*, or not. Rather, simply after hearing about the subject matter, or seeing it, that spontaneous greed will arise in him.

There are two causes for the appearance of greed: The mercy of the Lord or the mercy of another *anūrāgī* devotee. There are again two kinds of mercy bestowed by a devotee: *prāktana* and *ādhunika*. *Prāktana* means mercy bestowed by a *rāgānugā-bhakta* in a previous life, and *ādhunika* is mercy bestowed in the present birth. The *prāktana* devotee in this life takes shelter of the lotus feet of a *rāgānugā* guru after the greed has arisen in him, and the *ādhunika* will get that greed only after having surrendered to the feet of such a guru. It is said (in *Bhakti-rasāmṛta-sindhu*): “The only causes of the appearance of greed is the mercy of Kṛṣṇa or His devotee. Therefore some call the path of *rāgānugā-bhakti puṣṭi-mārga* (the path of nourishment).”

Now, when both the above-mentioned kinds of devotees become inquisitive about how to attain the mood of Kṛṣṇa’s eternal associates in Vraja, then we see that they are again dependent on information from the revealed scriptures and logical arguments. The way can only be shown through the rules set forth by the scriptures and their resultant logical arguments. There is no other way. Just like when one is greedy for cow’s milk, one must ask someone who knows how to get that milk, and one is dependent on that person’s instructions. That person will say: “You should buy a cow”, and will also instruct one how to transport the cow, how to feed it grass and how to milk it. One does not attain the required knowledge just like that, without being instructed. (Ref. ŚB 8.6.12)

In *Śrīmad-Bhāgavatam*, which is the essence of all the *Upaniṣads*, Lord Kapila speaks the following words (3.25.38): “To the devotees I am the beloved, the very Self, the son, the friend, the spiritual master, the well-wisher, Fate, or the chosen Deity.” Śrīla Rūpa Gosvāmī’s, *Bhakti-rasāmṛta-sindhu* which describes the devotion propounded by *Śrīmad-Bhāgavatam*, provides the following three verses: “The devotee should remember Kṛṣṇa and an eternally liberated devotee of his own choice. He should always live in Vraja and be attached to topics concerning Kṛṣṇa and his favourite devotee.” (Brs 1.2.294) “Both in his material and in his perceived spiritual body he should follow in the footsteps of the people of Vraja, always desiring their moods and activities.” (1.2.295) “The practitioner of *rāgānugā-bhakti* should also perform all the limbs of *vaidhī-bhakti*, such as hearing and chanting, as far as they are favourable. This is what the learned say.” (1.2.296) These three verses explain the position of the *kāmānuga* devotee (those serving in the conjugal mood).

First of all, by the words “remembering Kṛṣṇa” (Brs 1.2.294), it is indicated that remembrance (*smaraṇam*) is the main item of *rāgānugā-bhakti*. *Rāga* is a special feature of the mind.<sup>1</sup>

The beloved is the Lord of Vṛndāvana, Śrī Kṛṣṇa, who enjoys pastimes suitable to His own mood. By “His people” is meant His beloved eternal associates in Vraja, and particularly that transcendental personality that the practising devotee is attracted to, Vṛndāvanēśvarī Śrīmatī Rādhārāṇī, Lalitā, Viśākhā, Rūpa Mañjarī etc. Although they are Kṛṣṇa’s favourites, they are also more dear to those devotees who desire to enter into an effulgent conjugal relationship with Kṛṣṇa.

If one cannot live in Vraja physically one must at least internally do so. But the next verse (Brs 1.2.295) clearly explains how one must live in Vraja physically. Living with the *sādhaka-rūpa* means in the physical body of the practising devotee, and the *siddha-rūpa* means one’s own perfected spiritual body that is suitable for direct transcendental service to Lord Kṛṣṇa.

How to serve? With paraphernalia that is collected either internally (in *siddha-rūpa*) or physically (in *sādhaka-rūpa*).

How to follow in the footsteps of the people of Vraja? In one’s physical body one follows in the footsteps of Śrīla Rūpa Gosvāmī and other saints who lived in Vraja, and in the internally perceived body one follows in the footsteps of Śrīmatī Rūpa Mañjarī and the other eternal associates of Kṛṣṇa. The people of Vraja should be followed. Candrakānti, the sages of the Daṇḍaka forest, whose story is told in the *Bṛhad-vāmana Purāṇa*, as well as the *śrutis*, have all attained their spiritual relationship with Kṛṣṇa. One should act like them. In this way the first two verses described *smaraṇam* and living in Vraja and the third verse (Brs 1.2.296) describes practices such as hearing about Kṛṣṇa’s pastimes. All other limbs of devotional practise are attained through the practise of hearing and chanting. Without hearing and chanting one’s following in the footsteps of the people of Vraja will remain fruitless.

Actually, when one follows *vidhi-mārga*, prompted by greed, that is called *rāgānugā-bhakti*, and when one follows *vidhi-mārga* and is prompted by the orders from the revealed scriptures, that is called *vidhi-bhakti*. When one worships Kṛṣṇa without following the rules given by the scriptures, then as the *Nārada Pañcarātra* proves, it is considered to be simply a cause of disturbance.

— Śrīla Viśvanātha Cakravartī Ṭhākura, *Rāga-vartma-candrikā*

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<sup>1</sup> Although *smaraṇam* is the chief item of *rāgānugā-bhakti*, even this is dependent on *kīrtana*. In the present Age of Kali everyone can enter into *bhajana* through the means of *kīrtana*. All the scriptures proclaim that *kīrtana* is the very best limb of *bhakti*. (op. cit. *Prathama Prakāśaḥ*, Verse 14)

(6)

## The *Bhāva* and *Bābājī* Dynamic

There is a sect of *bābājīs* who call themselves *viraktas* (detached). They dress like *bābājīs* and think themselves renounced, but it is a mistake to think that simply accepting a name will produce *virakti* (detachment). One should not accept the dress of a *bābājī* if *virakti* has not appeared within oneself as a corollary of *bhāva*. *Bābājī* means to have developed *virakti* through *bhāva*, whereby all aspects of material life become distasteful. Those who find this world and family life unfavorable for cultivating devotion should restrict their needs, wear simple cloth, and partake only of *prasāda* obtained by begging. This lifestyle will gradually become natural for them. When it is determined by the guru that their character has actually transformed in accordance with scriptural standards, and they are deemed qualified, that is real attainment of *bābājī* status. The present custom of awarding *bābājī* status to unqualified people is extremely dangerous.

What to speak of developing *bhāva*, without being steady in *vaidhī bhakti* many people flightily or out of temporary renunciation adopt *bābājī-veśa* for the purpose of making a living. “Temporary renunciation” refers to distaste for the world that arises from disagreement between man and wife, other forms of suffering in family life, inability to get married, satiation with prostitutes, the influence of intoxicants, and so on. With this immature sense of renunciation people boldly approach a *bābājī* or *gosvāmī* and offer some donation in exchange for a *kaupīna* and cloth. But soon the “renunciation” wears off and the man or woman, controlled by the senses, fall into illegitimate family life, or secretly satisfy their senses illicitly. They attain no spiritual advantage from this. The Vaiṣṇava community will not derive benefit until this type of *bābājī* life is completely eradicated. False renunciation is a great offense to devotional life.

Among persons who identify themselves as Vaiṣṇava renunciates, those who have actually attained detachment through *bhakti* are very rare. They should be given full respect. Unauthorized renunciates are divided into four classes: monkey renunciates, cheating renunciates, unsteady renunciates, and imitative renunciates. Monkey renunciates don the cloth of renunciates, but not being factually renounced, they travel around with uncontrolled senses committing sinful acts. Cheating renunciates adopt *bābājī-veśa* during festivals or for receiving donations from householders to enjoy food, tobacco, or *gāñjā*, or to get their funeral rites performed by Vaiṣṇavas when they pass away. Unsteady renunciates accept *bābājī-veśa* due to momentary feelings of renunciation arising from suffering, poverty,

sickness, failure of marriage, or quarrel. Their renunciation does not endure; very quickly they become false renunciates. Imitative renunciates are those who, due to addiction to intoxicants, failure in married life, or make a show of *bhakti* while intoxicated, or learn how to act as a devotee by showing false symptoms, or try to imitate the stage of *bhāva* by material emotions. All these categories of so-called renunciates are low, sinful, and unbeneficial for the world.

Renunciation arising from *bhakti* is the beauty of devotional life. To first renounce and then search out *bhakti* is unnatural and in most cases disastrous. Renunciation or detachment is the special ornament of the person who has attained *bhāva*. It is not an *aṅga* of *bhakti*, but a symptom of *bhakti*.

— Śrīla Bhaktivinoda Ṭhākura, *Śrī Caitanya-śikṣāmṛta*, 5<sup>th</sup> Rainfall, 2<sup>nd</sup> Shower

(7)

## Our Prayojana : *Anartha-nivṛtti* or *Artha-pravṛtti*?

All these days we have not spoken to everyone about *līlā*. The reason is that this is our greatly confidential asset, our only objective. You should not mistakenly consider *anartha-nivṛtti* as *prayojana*, for one thus surmising can never enter into *artha-pravṛtti*. Therefore I will begin speaking about *aṣṭa-kālīya-līlā*.

I know that even now you are not ready to hear it, yet we should know that such a transcendental ideal exists within the realm of *bhajana*. This is why *anartha-nivṛtti* is essential. After that comes *artha-pravṛtti*, namely, that in the supramundane realm there is service to the divine pastime-couple — without knowing this, all our efforts may end in voidism.

Let those who have chanted *harināma* for fifteen or twenty years hear such matters. Beginners need not hear these topics, for they would misunderstand. These subjects are for *sevonmukha* listeners, not for all. *Āpana bhajana-kathā na kahiba yathā tathā*: “I will not speak here and there, to anyone and everyone, about my *bhajana*.” Disregard of this instruction of our previous *ācāryas* will cause a permanent fall from the realm of *bhajana*.

Do not think that *aṣṭa-kālīya-līlā smaraṇa* is the property of the *prākṛta-sahajiyās*; it is actually our affair. It has to be retrieved from the hands of those cheaters. Our *guru-mahārāja* heard these things from Śrīla Bhaktivinoda Ṭhākura and in turn revealed to us various esoteric matters. We have heard the last instructions from our Śrī-Gurudeva: “Living in Rādhā-kuṇḍa would be pleasant if you could deliver

it from the hands of eleven ungodly men.” Perhaps by now eleven has increased to one hundred and eight.

— Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, lecture at Rādhā-kuṇḍa, 1932.

(8)

## Excerpts from a Lecture at Rādhā-kuṇḍa

16 October 1932, during *Vraja-maṇḍala Parikramā*

— Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura —

The eighth instruction of Śrīla Rūpa Prabhu is the essence of all instructions:

*tan-nāma-rūpa-caritādi-sukīrtanānusmṛtyoḥ  
krameṇa rasanā-manasī niyojya  
tiṣṭhan vraje tad-anurāgi janānugāmī  
kālaṁ nayed akhilam ity upadeśa-sāram*

We must remain ever subordinate to the *Vraja-vāsīs*. The Yamunā banks, which are the playground for Kṛṣṇa’s amorous pastimes, the waters of the Yamunā, the cows, sticks, horns, and flutes — all are *Vraja-vāsīs* in *śānta-rasa*. Raktaka, Citraka, Patraka, and others are *Vraja-vāsīs* in *dāsyā-rasa*. Externally making a show of residing in Vraja while internally thinking about material enjoyment unrelated to Kṛṣṇa cannot be called *vraja-vāsa*. *Vraja-vāsīs* are those who cannot perform anything other than Kṛṣṇa’s service, even in their dreams or while unconscious, and who have natural attachment for Kṛṣṇa. If one is unable to live physically in Vraja, he should live there mentally, meaning that he must always keep his mind absorbed in thoughts of Vraja. One must give up both material enjoyment and dry renunciation. According to *Śrīmad-Bhāgavatam*, neither an attached householder nor a dry renunciant can worship Hari.

We must follow the gradual path, beginning with hearing the Holy Names and *Kṛṣṇa-kathā*. Kṛṣṇa’s Holy Name reveals Himself as the Lord’s forms, qualities, pastimes, and associates. After hearing we must act accordingly; we must constantly chant what we have heard. Then *smaraṇa-daśā* (the state of remembrance) will come. There are five kinds of remembrance. The final stage of remembrance is called *samādhi* (uninterrupted recollection). After *smaraṇa-daśā* one attains *sampatti-daśā* (the stage of self-realization), after which one achieves the ultimate goal of life and goes back to Godhead.

One must properly glorify the Lord’s name, form, and qualities. Showy *kīrtana* will not yield any result. In *Śrīmad-Bhāgavatam* it is stated:

*śṛṇvataḥ śraddhayā nityaṁ grṇataś ca sva-ceṣṭitam  
kālena nātīdīrghena bhagavān viśate hṛdi*

*Persons who hear Śrīmad-Bhāgavatam regularly and are always taking the matter very seriously will have the Personality of Godhead, Śrī Kṛṣṇa, manifested in their hearts within a short time. (ŚB 2.8.4)*

Trying to artificially remember the Lord by giving up *kīrtana* is not real *smaraṇa*. A pretense of *smaraṇa*, sans *kīrtana*, will leave one meditating on sense objects.

*Śāstra* describes two paths, *śreyas* and *preyas*. Whatever we like is the path of *preyas*, and what we do not like is that of *śreyas*. When *śreyas* and *preyas* consubstantiate, our hearts will rush toward Śrī Rādhā-Kṛṣṇa's service. In that stage *śreyas* appears as *preyas*, and *preyas* as *śreyas*. This is the understanding of exalted devotees.

The phrase *tad-anurāgi* in the original verse (NOI 8) refers to the *Vraja-vāsīs*, who are deeply attached to the Lord. The cows, sticks, horns, flute, *kadamba* trees, and banks of the Yamunā are deeply attached *Vraja-vāsīs* in *śānta-rasa*. Raktaka, Citraka, and Patraka, who are Nanda's house servants and tend Kṛṣṇa when He returns from the pasturing ground, are deeply attached *Vraja-vāsīs* in *dāsyā-rasa*. Friends like Śrīdāmā or Sudāmā are deeply attached *Vraja-vāsīs* of *viśrambha-sakhya-rasa* (friendship with natural affection).

Personalities like Nanda and Yaśodā are deeply attached *Vraja-vāsīs* in *vātsalya-rasa*. Śrī Raghupati Upādhyāya, a disciple of Śrī Mādhavendra Purī, said:

*śrutim apare smṛtim itare bhāratam anye bhajantu bhava-bhītāḥ  
aham iha nandaṁ vande yasyālinde paraṁ brahma*

Some who are afraid of material existence worship *śruti*, others worship *smṛti*, and yet others worship *Mahābhārata*. I worship Mahārāja Nanda, in whose courtyard the Personality of Godhead, the Supreme Absolute Truth, is playing. (*Padyāvalī* 126, quoted as CC Madhya 19.96)

The *vraja-gopīs* are deeply attached *Vraja-vāsīs* in the topmost *mādhurya-rasa*. Gravely afflicted by separation from Kṛṣṇa, when they met Him at Kurukṣetra during a solar eclipse they said:

*āhuś ca te nalina-nābha padāravindam  
yogeśvarair hṛdi vicintyam agādha-bodhaiḥ  
saṁsāra-kūpa-patitottaraṇāvalambam  
geham juṣām api manasy udiyāt sadā naḥ*

*Dear Lord, whose navel is like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshiped*

and meditated upon by great mystic yogīs and highly learned philosophers. We wish that these lotus feet be awakened also within our hearts, although we are only ordinary persons engaged in household affairs. (ŚB 10.82.48)

Materialists are motivated by a desire to become liberated from mundane life. Renunciant yogīs practice meditation to realize the subtle principle. Surpassing these considerations is the superlative platform of devotional service found in the *gopīs* of Vraja. They are not prepared to serve Kṛṣṇa from a distance, like yogīs who practice meditation. The *gopīs*' meditation is spontaneous and natural.

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We would like to express our appreciation and gratitude for His Holiness Bhakti Vikāsa Mahārāja's gracious and very kind help and cooperation with this "Torchlight on the Sacred Path" section. The following articles are printed with permission from his superlative "*Śrī Bhaktisiddhānta Vaibhava*":

- 1) Eligibility Through *Harināma*
- 2) Our *Prayojana* — *Anartha-nivṛtti* or *artha-pravṛtti*?
- 3) A Lecture at Rādhā-kuṇḍa

Many, many thanks, Mahārāja!

## The Practicalities of Walking the Sacred Path

### — Part One —

*siddhānta vihīna hoile kṛṣṇe citta lāge nā  
sambandha-hīnera kabhu abhideya haya nā*

Without knowledge of transcendental truth (*siddhānta*), no one's heart can ever be spiritually attuned with Lord Kṛṣṇa. If one lacks knowledge of his relationship with Kṛṣṇa (*sambandha*), then the proper execution of devotional service in relationship to Him (*abhidheya*) is impossible.

*sambandha-vihīna jana prayojana pāya nā  
ku-siddhānte vyasta jana kṛṣṇa-sevā kore nā*

One who lacks knowledge of *sambandha*, the relationship between Kṛṣṇa and the living entities, can never attain *prayojana*, the supreme goal of life [namely pure love of Godhead, *Kṛṣṇa-prema*.] One who is distracted by bogus philosophical conclusions about devotional service (*ku-siddhānta*) is not performing actual devotional service to Śrī Kṛṣṇa.

*kṛṣṇa-nāme bhakta kabhu jaḍa-buddhi kore nā  
anartha nā gele nāme rūpa dekhā deya nā*

The genuine devotee never maintains materialistic conceptions about the Holy Name of Kṛṣṇa. If the deviations that impede devotional service (*anarthas*) have not been expelled, then the chanting of the Holy Name will never reveal the beautiful form of the Lord.

*anartha nā gele nāme guṇa bujhā jaya nā  
anartha nā gele nāme kṛṣṇa-sevā haya nā*

As long as *anarthas* remain, then the chanting of the Holy Name will never produce an understanding of the transcendental qualities of the Lord. As long as *anarthas* remain, then the chanting of the Holy Name will never factually engage one in Kṛṣṇa's service.

*rūpa-guṇa-līlā-sphūrti nāma chāḍā haya nā  
rūpa-guṇa-līlā hoite kṛṣṇa-nāma haya nā*

Revelations of the Lord's transcendental form, qualities, and pastimes are never manifest in the absence of His Holy Name. The Holy Name of Kṛṣṇa is never separated from His transcendental form, qualities or pastimes.

*kṛṣṇa-nāma, kṛṣṇa-rūpa kabhu jaḍa bole nā  
kṛṣṇa-guṇa, kṛṣṇa-līlā kabhu jaḍa bole nā*

One should never say that Kṛṣṇa's Holy Name or transcendental form are mundane. One should never say that Kṛṣṇa's divine qualities or sublime pastimes are mundane.

*jaḍa-rūpa anarthete kṛṣṇa-bhrama kore nā  
kṛṣṇa-nāma-rūpa-guṇe jaḍa-buddhi kore nā*

One should never become bewildered by the *anartha* of material bodies and mistake Lord Kṛṣṇa's form to also be a material body. One should never try to analyse the Lord's divine names, forms, and qualities with materialistic intelligence.

*nāma-rūpa-guṇa-līlā jaḍa boli' māne nā  
jaḍa-nāma-rūpa-guṇe kṛṣṇa kabhu bole nā*

One should never consider any of Kṛṣṇa's transcendental names, forms, qualities or pastimes to be mundane. Similarly, one should never claim that any material names, forms or qualities could be Kṛṣṇa's.

*jaḍa-sūnya aprākṛta nāma chāḍā bole nā  
jaḍa-sūnya aprākṛta rūpa chāḍā dekhe nā*

Other than the pure transcendental names of Kṛṣṇa, which are completely free from all material contact, nothing else should be spoken. Other than the pure transcendental forms of Kṛṣṇa, which are completely free from all material contact, nothing else should be seen.

*jaḍa-śūnya aprākṛta guṇa chāḍā śune nā  
jaḍa-śūnya aprākṛta līlā chāḍā seve nā*

Other than the pure transcendental qualities of Kṛṣṇa, which are completely free from all material contact, nothing else should be heard. Other than the pure transcendental pastimes of Kṛṣṇa, which are completely free from all material contact, nothing else should be served.

*anartha thākāra kāle līlā-gāna kore nā  
anartha-nivṛtti-kāle nāma jaḍa bole nā*

While still contaminated with *anarthas*, one should never sing songs about the Lord's confidential pastimes. After these impediments are purified (*anarthas nivṛtti*), one never speaks of the Holy Name of Kṛṣṇa as if it were a mundane sound vibration.

*anartha-nivṛtti-kāle rūpe jaḍa dekhe nā  
anartha-nivṛtti-kāle guṇe jaḍa bujhe nā*

After the *anarthas* are removed, material attributes are no longer seen in the transcendental forms of Kṛṣṇa. When such impediments are removed, material attributes are no longer perceived in His pure qualities.

*nāmake jānile jaḍa, kāma dūra haya nā  
rūpake mānile jaḍa, kāma dūra haya nā*

One who thinks that the Holy Name of Kṛṣṇa is mundane can never become free from lust. One who thinks that the transcendental form of Kṛṣṇa is mundane can never become free from lust.

*guṇake bujhile jaḍa, kāma dūra haya nā  
līlāke purile jaḍe, kāma dūra haya nā*

One who thinks that the divine qualities of Kṛṣṇa are mundane can never become free from lust. One who thinks that the eternal pastimes of Kṛṣṇa are mundane can never become free from lust.

*nāme jaḍa-vyavadhāne rūpodaya haya nā  
nāme jaḍa-vyavadhāne guṇodaya haya nā*

If one's consciousness is blocked by material conceptions, then Kṛṣṇa's pure transcendental form can never be realized by chanting the Holy Name. If one's consciousness is blocked by material conceptions, then Kṛṣṇa's pure transcendental qualities can never be realized by chanting the Holy Name.

— Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, *Prākṛta-Rasa Śata-Dūṣiṇī*

## — Part Two —

*rasa hoite rati-śraddhā kakhana-i haya nā*  
*śraddhā hoite rati chāḍā Bhāgavata gāya nā*

*Rasa*, devotional mellow, can never be first present and then develop into *rati*, transcendental attachment, or *śraddhā*, proper faith. The *Śrīmad-Bhāgavatam* (or the realized devotee) never sings any opinion other than *rati* develops from *śraddhā*.

*rati yukta rasa chāḍā śuddha-bhakta bole nā*  
*sādhane rati rasa guru kabhu bole nā*

The pure devotee of Kṛṣṇa never speaks of anything other than *rasa*, transcendental mellow, that is endowed with *rati*, loving attachment. The guru never claims that *rati* and *rasa* are present within the practice of preliminary devotion (*sādhana bhakti*).

*bhāva-kāle je avasthā sādhanāgre bole nā*  
*vaidhī śraddhā sādhanete rāgānugā haya nā*

The awakening of transcendental emotional ecstasies (*bhāva-bhakti*) is never said to occur before the practice of regulated devotional service (*sādhana-bhakti*). The performance of regulated devotion with faith limited only to such beginning regulations (*vaidhī-śraddhā*) can never give rise to spontaneous devotional service (*rāgānugā-bhakti*).

*bhāvera āṅkura ho'le vidhi āra thāke nā*  
*rāgānugā śraddhā mātṛe jāta-rati haya nā*

When *bhāva*, the ecstatic mood of divine love actually sprouts, then the need for following scriptural rules (*vidhi*) does not remain. Mere faith in spontaneous devotional service, however, does not produce the actual awakening of transcendental loving attachment (*rati*).

*ajāta-ratite kabhu bhāva-labdha bole nā*  
*rāgānugā sādhanete jāta-bhāva bole nā*

If transcendental attachment has not yet developed within the heart, a devotee

is never said to have attained the stage of ecstatic *bhāva*. The followers of spontaneous devotion never say that neophyte students of devotion (*sādhakas*) have experienced the awakening of *bhāva*.

*rāgānugā sādhakere labdha-rasa bole nā*  
*rāgānugā sādhya-bhāva rati chāḍā haya nā*

Genuine devotees on the level of spontaneous devotional service never say that neophyte students of devotion have attained *rasa*. The pure emotions characteristic of the goal of spontaneous devotion are never attained without first experiencing the correct progressive development of spiritual attachment (*rati*).

*bhāvāṅkura-samāgame vaidhī bhakti thāke nā*  
*rucike ratira saha kabhu eka jāne nā*

Only when the seed of intense divine emotion sprouts forth as pure *bhāva*, is there no longer any need to adhere to scriptural rules and regulations (*vaidhī bhakti*). One should never consider *ruci* (the taste for devotional service) to be the same as *rati* (transcendental loving attachment in devotional service).

*rāgānugā bolile-i prāpta-rasa jāne nā*  
*vidhi-śodhya jane kabhu rāgānugā bole nā*

Divine *rasa* can never be factually attained merely by talking of spontaneous devotion [by claiming “I am a *rāgānugā-bhakta*.”] A beginning student who should still be further purified by following the scriptural injunctions is never said to be on the level of performing spontaneous loving service unto the Lord.

*sādhanera pūrve keha bhāvāṅkura pāya nā*  
*jaḍe śraddhā nā chāḍile rati kabhu haya nā*

No one can ever experience the sprouting of pure ecstatic emotions without first following the regulated injunctions of the scriptures. One who does not give up materialistic faith can never attain the stage of spiritual attachment in devotional service.

*jāta-bhāva nā hoile rasika to' haya nā*  
*jaḍa-bhāva nā chāḍile rasika to' haya nā*

If divine ecstatic emotions have not yet awakened, there is no possibility of one becoming a *rasika*, a true relisher of devotional mellows. If materialistic emotions are not entirely rejected, one can never become a true *rasika*.

*mūla-dhana rasa-lābha rati-vinā haya nā*  
*gāche nā uṭhite kāṇḍi vṛkṣa-mūle pāya nā*

Without first developing pure attachment (*rati*), the attainment of devotional mellows (the greatest wealth) can never be possible. Without first climbing the branch of a tree, the fruits can never be reached.

*sādhane anartha āche, rasodaya haya nā  
bhāva-kāle nāma-gāne chala-rasa haya nā*

If one still has unwanted material impediments (*anarthas*) present in his performance of devotional service (*sādhana*), then *rasa* can never truly awaken. When the Holy Name of the Lord is chanted from the platform of pure ecstatic emotions (*bhāva*), then the cheating mood born of pretentious devotional mellows can never be present.

*aśakta komala-śraddhe rasa-kathā bole nā  
anadhikārīre rase adhikāra deya nā*

A devotee should never speak on the topics of devotional mellows to one who has weak, pliable faith. A devotee should never attempt to bestow the qualification for *rasa* upon one who is unqualified to receive it.

*svalpa-śraddha-jane kabhu jāta-rati māne nā  
svalpa-śraddha-jane rasa upadeśa kore nā*

Those who possess little faith are never recognized as being highly developed in loving devotional attachment. Those who possess little faith are never to be instructed in topics concerning transcendental mellows.

*jāta-rati prauḍa-śraddha-saṅga tyāga kore nā  
komala-śraddhere kabhu rasa diyā seve nā*

When spiritual attachment (*rati*) is manifest, one never leaves the company of those endowed with advanced faith. If immature devotees with pliable faith are presented with a devotional mellow, they will never be able to properly serve it.

*sādhana chāḍile bhāva udaya to' haya nā  
rāgānugā jānile-i sādhana to' chāḍe nā*

If the preliminary practices of devotional service (*sādhana*) are neglected, then the awakening of ecstatic emotions (*bhāva*) can never occur. Even one who has attained realization of spontaneous devotional service (*rāgānugā-bhakti*) should never give up practicing the regulative principles of devotional service.

*bhāva nā hoile kabhu rasodaya haya nā  
āge rasodaya, pare ratyudaya haya nā*

Without first experiencing *bhāva*, the ecstatic emotions of divine love, *rasa* can never arise. The realization of *rasa* never occurs before the development of *rati*, spiritual attachment.

*sāmagrīra amilane sthāyī-bhāva haya nā*  
*sthāyī-bhāva-vyatireke rase sthiti haya nā*

In the absence of the necessary constituent elements of the *bhakti* process (such as *anartha-nivṛtti*, *niṣṭhā*, *ruci*, etc.), one can never become fixed up in his own eternal *sthāyī-bhāva* (one of the five principal mellowes). In the absence of *sthāyī-bhāva* and its necessary elements, one can never become situated in his eternal *rasa*.

*aparādha-vyavadhāne rasa-lābha haya nā*  
*aparādha-vyavadhāne nāma kabhu haya nā*

Due to the blockage of offenses (*aparādha*), one can never attain the flow of pure transcendental mellowes. Due to the blockage of offenses, one can never factually experience the Holy Name of the Lord.

*sevopakaraṇa karṇe nā śunile haya nā*  
*jadopakaraṇa dehe līlā śonā jaya nā*

If one does not hear the proper details of devotional science [from the disciplic succession], then genuine service to the Lord can never be performed. One absorbed in the various material ingredients of the bodily concept of life will never be able to hear of the Lord's transcendental pastimes.

*vyavahita līlā-gāne kāma dūra haya nā*  
*aparādha-vyavadhāne siddha-deha pāya nā*

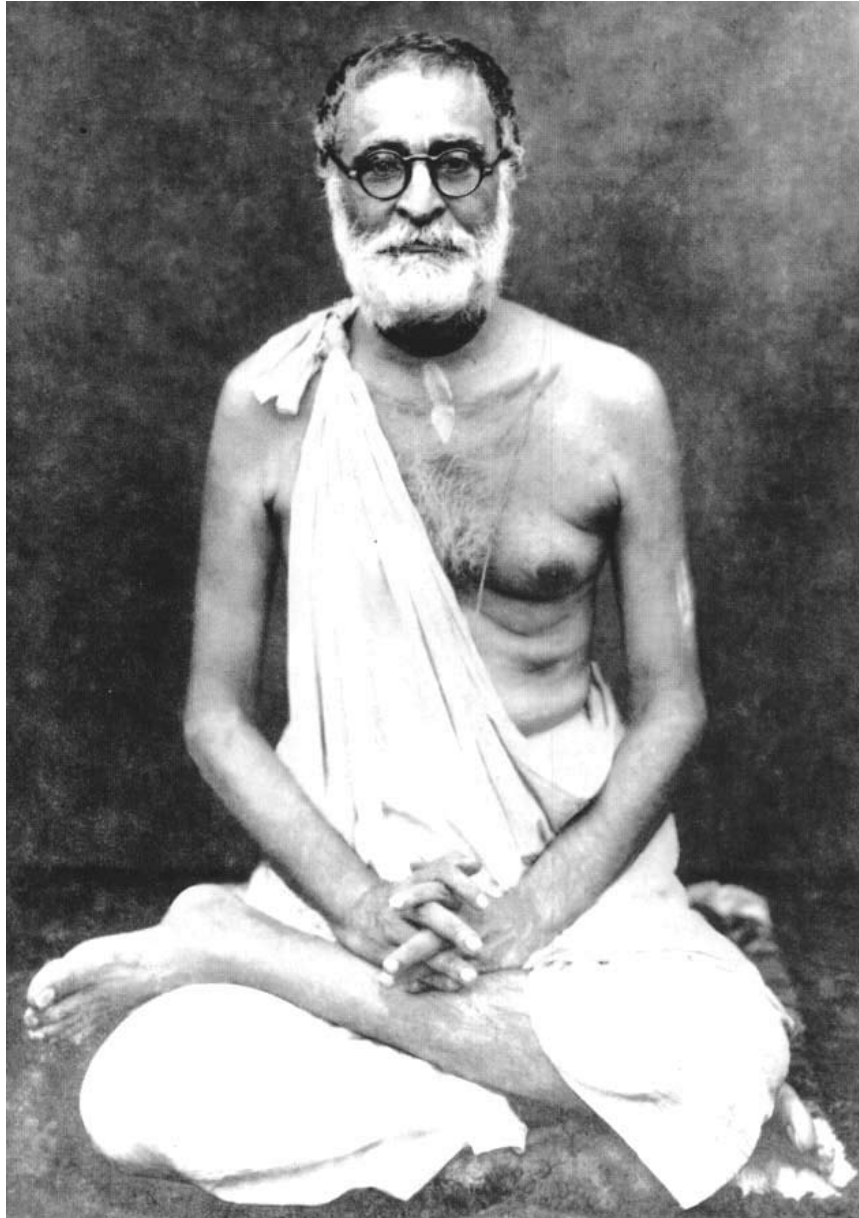
One who is covered by offenses may sing the pastimes of the Lord, but this will never do away with the lust burning in his heart. By the blockage of offenses, one's eternal spiritual body (*siddha-deha*) will never be attained.

— Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, *Prākṛta-Rasa Śata-Dūṣiṇī*

## The Topmost Glories of *rāga-mārga*

Those who have narrow conceptions will not understand the beauty and sweetness of the *puṣṭi-mārga*. Unless one becomes equal to or more capable than the Supreme Lord, one cannot serve Him with love. The devotees in *sākhya-rasa* have so much love and affection that they can feed Kṛṣṇa the remnants of their fruits and climb on His shoulders. Devotees in *vātsalya-rasa* like Yaśodā can bind Kṛṣṇa as their son and even beat Him. The *gopīs* headed by the daughter of Vṛṣabhānu, devotees in *mādhurya-rasa*, can serve Kṛṣṇa with heart and soul. Although they are subordinate, they can make the object of their service act as a subordinate. One cannot understand these topics as long as he is filled with mundane conceptions and material knowledge. If one tries to understand them anyway, he will simply fall into *anartha*.

— Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, *Vakṛtāvalī* (*Puṣṭi-mārga*)



*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*



# **Ninth Rainfall**

*Fourth Shower*

# Songs for a Sādhaka

(1)

## Bhaja Re Bhaja Re Āmār

*bhaja re bhaja re āmār mana ati manda*  
(*bhajan vinā gati nāi re*)  
(*bhaja*) *braja-bane rādhā-kṛṣṇa-caraṇāravinda*  
(*jñāna-karma parihari' re*)  
(*bhaja*) (*braja-bane rādhā-kṛṣṇa*)

My dear mind, how foolish you are! Oh just worship, oh just worship the lotus feet of Rādhā and Kṛṣṇa in the forests of Vraja! (Oh, without such worship there is no means of spiritual advancement!) Just worship the lotus feet of Rādhā and Kṛṣṇa in the forests of Vraja! (Oh, give up all speculative knowledge and materialistic activities!) (1)

(*bhaja*) *gaura-gadādhara-dwaita guru-nityānanda*  
(*gaura-kṛṣṇae abheda jene' re*)  
(*guru kṛṣṇa-preṣṭha jene' re*)  
(*smara*) *śrīnivās, haridās, murāri, mukunda*  
(*gaura-preme smara, smara re*)  
(*smara*) (*śrīnivās haridāse*)

Just worship Gaura, Gadādhara, Advaita, and Lord Nityānanda, the original spiritual master! (Oh, knowing Lord Gaura and Lord Kṛṣṇa to be the same!) (Oh, knowing the spiritual master to be very dear to Kṛṣṇa!) Just remember the dear associates of Lord Caitanya, namely Śrīvāsa Ṭhākura, Haridāsa Ṭhākura, Murāri Gupta, and Mukunda Datta! (Oh, in deep love for Lord Gaura, you should remember, just remember!) (Just remember the two great personalities Śrīvāsa Ṭhākura and Haridāsa Ṭhākura!) (2)

(*smara*) *rūpa-sanātana-jīva-raghunātha-dvandva*  
(*kṛṣṇa-bhajan jadi korbe re*)  
(*rūpa-sanātane smara*)  
(*smara*) *rāghava-gopāla-bhaṭṭa swarūpa-rāmānanda*  
(*kṛṣṇa-prema jadi cāo re*)  
(*swarūpa-rāmānande smara*)

Just remember Śrī Rūpa Gosvāmī, Sanātana, Jīva, and the two Raghunāthas! (Oh, if you are engaged in worshiping Lord Kṛṣṇa!) (Just remember the two great

souls Śrī Rūpa Gosvāmī and Sanātana Gosvāmī!) Just remember Rāghava Paṇḍita, Gopāla Bhaṭṭa Gosvāmī, Svarūpa Dāmodara Gosvāmī, and Rāmānanda Rāya! (Oh, if you really seek love of Kṛṣṇa!) (Just remember Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya!) (3)

(smara) goṣṭhi-saha karṇapūra, sena śivānanda  
 (ajasra smara, smara re)  
 (goṣṭhi-saha karṇapūre)  
 (smara) rūpānuga sādhu-jana bhajana-ānanda  
 (braje bās jadi cāo re)  
 (rūpānuga sādhu smara)

Just remember Śrīla Kavi Karṇapūra and all his family members, especially his father, Śivānanda Sena! (Oh, always remember, always remember!) (Śrī Kavi Karṇapūra and his family!) Just remember all the sādhus who follow the path of Śrī Rūpa Gosvāmī and who are absorbed in the ecstasy of bhajana! (Oh, if you actually want residence in the land of Vraja!) (Just remember the sādhus who are followers of Śrīla Rūpa Gosvāmī!) (4)

— Śrīla Bhaktivinoda Ṭhākura's *Gītāvalī*



(2)

## Rādhā-Kṛṣṇa! Nivedana

*rādhā-kṛṣṇa! nivedana ei jana kare  
 doṅha ati rasamaya, sa karuṇa-hṛdaya  
 avadhāna kara nātha more*

O Rādhā! O Kṛṣṇa! O You who are both full of transcendental mellows, so charming and so kind-hearted and merciful. I am offering this prayer before You, and praying that You may glance mercifully on me. (1)

*he kṛṣṇa gokulacandra, he gopī prāṇa-vallabha  
 he kṛṣṇa-priyā –śiromaṇi  
 hema-gaurī śyāma-gāya, śravaṇe paraśa pāya  
 guṇa śuni juḍāya parāṇī*

O dark-complexioned Kṛṣṇa, moon of Gokula, and the beloved of the gopīs, O golden Rādhā, the crown-jewel among all of Kṛṣṇa's dearest ones, only when I hear and chant Your transcendental names does my heart become pacified. (2)

*adhama-durgati-jane, kevala karuṇā mane  
tribhuvana e jaśa-kheyāti  
śuniya sādhura mukhe, śaraṇa lainū sukhe  
upekṣile nāhi mora gati*

You are well-known throughout the three worlds for being so merciful to the fallen and distressed souls. When I heard about Your glories from saintly persons, I eagerly surrendered myself to You. Now If You ignore me, what will I do? I have no other place to go. (3)

*jaya rādhe jaya kṛṣṇa, jaya jaya rādhe kṛṣṇa  
kṛṣṇa kṛṣṇa jaya jaya rādhe  
aṅjali mastake dhari, narottama bhūme paḍi  
kahe donhe purāo mana-sādhe*

Again and again I repeat “O Rādhā, all glories to You! O Kṛṣṇa all glories to You!” Narottama dāsa thus folds his hands placing them on his forehead, and falling to the ground like a stick before You, prays, “Please fulfill my innermost heart’s desire.” (4)

— Śrīla Narottama dāsa Ṭhākura’s *Prārthanā*



(3)

### Vṛndāvana Ramya-Sthāna

*vṛndāvana ramya-sthāna, divya-cintāmaṇi-dhāma  
ratana-mandira manohara  
abrta kālindī-nīre rāja-haṁsa keli kare  
tāhe śobhe kanaka-kamala*

The beautiful place known as Vṛndāvana is a transcendental abode in the spiritual world and is made entirely of divine touchstones. There are many beautiful temples made out of jewels, and swans known as *rāja-haṁsa* play in the waters of the River Yamunā, which flows through that transcendental land. In the water of that divine river there is a beautiful golden lotus of a hundred petals. (1)

*tāra madhye hema-pīṭha aṣṭa-dale beṣṭita  
aṣṭa-dale pradhānā nāyikā  
tāra madhye ratnāsane ba’si āchen dui-jane  
śyāma-saṅge sundarī rādhikā*

In the midst of that lotus, there is a golden platform surrounded by eight petals. Situated upon those eight petals are the principal *sakhīs*, headed by Lalitā and Viśākhā. On that golden platform, the Divine Couple sit upon a jewelled throne. In the company of Lord Śyāma sits the beautiful Rādhikā. (2)

*o-rūpa-lābaṇya-rāśi amiya pariche khasi  
hāsyā-parihāsa-sambhāṣaṇe  
narottama-dāsa kaya nitya-lilā sukha-maya  
sadāi sphurūka mora mane*

The beauty and sweetness of Śrī Rādhā and Govinda's forms during Their talks, which are filled with smiles and laughter are emanating showers of nectar. Narottama dāsa says: "May these eternal pastimes, filled with transcendental joy, be ever manifest in my heart." (3)

— Śrīla Narottama dāsa Ṭhākura's *Prārthanā*



(4)

### Rādhā-Kṛṣṇa Prāṇa Mora

*rādhā-kṛṣṇa prāṇa mora jugala-kīśora  
jīvane maraṇe gati āro nāhi mora*

The divine couple, Śrī Śrī Rādhā and Kṛṣṇa, are my life and soul. In life or death I have no other refuge but Them. (1)

*kālindīra kūle keli-kadambēra vana  
ratana-bedīra upara bosābo du'jana*

In a forest of small *kadamba* trees on the bank of the Yamunā, I will seat the divine couple on a throne made of brilliant jewels. (2)

*śyāma-gaurī-aṅge dibo (cūwā) candanera gandha  
cāmara ḍhulābo kabe heri mukha-candra*

I will anoint Their dark and fair forms with sandalwood paste scented with *cūyā*, and I will fan Them with a *cāmara* whisk. Oh, when will I behold Their moonlike faces? (3)

*gāthiyā mālatīr mālā dibo dohāra gale  
adhare tuliyā dibo karpūra-tāmbūle*

After stringing together garlands of *mālātī* flowers I will place them around Their necks, and I will offer *tāmbūla* scented with camphor to Their lotus mouths. (4)

*lalitā viśākhā-ādi jata sakhī-bṛnda*  
*ājñāya koribo sebā caraṇāravinda*

With the permission of all the *sakhīs*, headed by Lalitā and Viśākhā, I will serve the lotus feet of Rādhā and Kṛṣṇa. (5)

*śrī-kṛṣṇa-caitanya-prabhur dāser anudāsa*  
*sevā abhilāṣa kore narottama-dāsa*

Narottama dāsa, the servant of the servant of Śrī Kṛṣṇa Caitanya Prabhu, longs for this service to the Divine Couple. (6)

— Śrīla Narottama dāsa Ṭhākura's *Prārthanā*



(5)

### Gaurāṅgera Duṭī Pada

*gaurāṅgera duṭī pada, jā'ra dhana sampada*  
*se jāne bhakati-rasa-sāra*  
*gaurāṅgera madhura-līlā, jāra karṇe praveśilā*  
*hṛdaya nirmala bhela tā'ra*

Anyone who has accepted the two lotus feet of Lord Caitanya can understand the true essence of devotional service. If one is captivated by the pleasing pastimes of Lord Caitanya, the dirty things in his heart will all become cleansed. (1)

*je gaurāṅgera nāma laya, tā'ra haya premodaya*  
*tāre muñi jāi balihārī*  
*gaurāṅga-guṇete jhure, nitya-līlā tāre sphure*  
*se jana bhakati-adhikārī*

One who simply takes the Holy Name of Gaurasundara, Śrī Kṛṣṇa Caitanya, will immediately develop love of God. To such a person I say: “Bravo! Very nice! Excellent!” If one appreciates the merciful pastimes of Lord Caitanya and feels ecstasy and sometimes cries, this process will immediately help him to understand the eternal pastimes of Rādhā-Kṛṣṇa. (2)

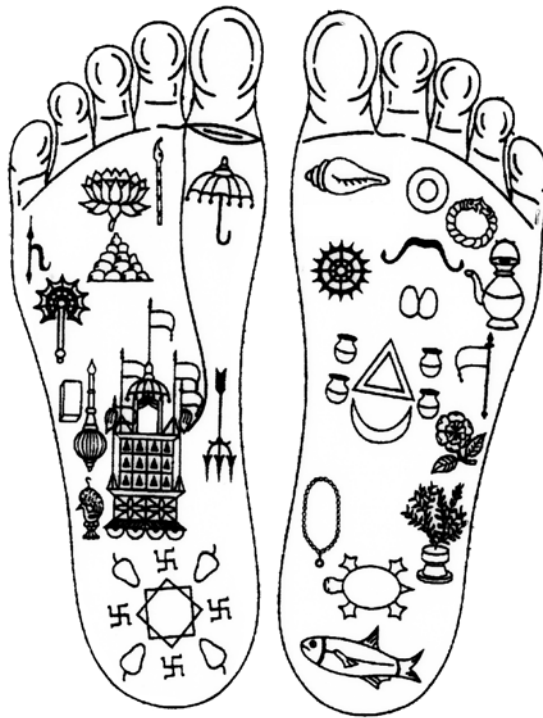
*gaurāṅgera saṅgi-gaṇe, nitya-siddha kārī mane  
se jāya brajendra-suta-pāsa  
śrī-gauḍa-maṇḍala-bhūmi, jebā jāne cintāmaṇi  
tāra haya braja-bhūme vāsa*

Simply by understanding that the associates of Lord Gaurāṅga are eternally free from material contamination, one can immediately be promoted to the transcendental abode of Lord Kṛṣṇa. If one simply understands that the land of Navadvīpa is not different from Vṛndāvana, then he actually lives in Vṛndāvana. (3)

*gaura-prema-rasārṇave, se taraṅge jebā ḍube  
se rādhā-mādhava-antaraṅga  
grhe vā vanete thāke, hā gaurāṅga bale ḍāke  
narottama māge tā'ra saṅga*

If one says: “Let me dive deep into the waves of the nectarean ocean of the transcendental loving movement introduced by Lord Caitanya”, he immediately becomes one of the confidential devotees of Rādhā and Kṛṣṇa. It does not matter whether one is a householder living at home or a *vānaprastha* or *sannyāsī* living in the forest, if he chants “O Gaurāṅga”, and becomes a devotee of Lord Caitanya, then Narottama dāsa begs to have his association. (4)

— Śrīla Narottama dāsa Ṭhākura's *Prārthanā*



# Inspirational Prayers for a *Sādhaka*

## From Śrīla Rūpa Gosvāmī's *Stavamālā*

(1)

### Prayer One

*viracaya mayi daṇḍaṁ dīna-bandho dayam va  
gatiṁ iha na bhavattaḥ kacid anyā mamasti  
nīpatatu śata-koṭīṁ nirmalaṁ va navambhas  
tad api kila payodaḥ stuyate catakena*

O Lord of the poor, do what You like with me, give me either mercy or punishment, but in this world I have none to look to except Your Lordship. The *cātaka* bird always prays for the cloud, regardless of whether it showers rains or throws a thunderbolt. (1)

*pracīnanaṁ bhajānam atulaṁ duṣkaraṁ śṛṇvato me  
nairyaśena jvalati hṛdayaṁ bhakti-leśaśālasya  
viśva-drīcīm aghahara tavakarmaṇya karuṇya-vīcīm  
aśa-bindukṣitam idam upety antare hanta śaityaṁ*

I am very weak and lazy to do even the smallest devotional service and so when I hear of the peerless and difficult-to-perform services performed by the great devotees in ancient times, my heart burns with despair. O Lord, O killer of Aghāsura, when I hear that Your waves of mercy splash everyone from the demigod Brahmā down to the most insignificant creature, then my heart becomes sprinkled with a cooling drop of hope. (2)

(2)

### Praṇāma-praṇaya-stava

Bowing Down and Offering Prayers of Love

*kandarpa-koṭi-ramyaya  
sphuraḍ-indīvara-tviṣe  
jagan-mohana-līlāya  
namo gopendra-sūnave*

I offer my respectful obeisances to the prince of the *gopas*, who is more handsome than millions of Kāmadevas, who is more splendid than a blossoming blue lotus, and whose pastimes enchant the entire world. (1)

*kṛṣṇāla-kṛta-harāya  
kṛṣṇa-lāvaṇya-śaline  
kṛṣṇa-kula-karīndraya  
kṛṣṇāya karavai namaḥ*

Let me offer my respectful obeisances to Lord Kṛṣṇa, who wears a *guñjā* necklace, who is as splendid as a sapphire, and who is a regal elephant on the Yamunā's shore. (2)

*sarvānanda-kadambāya  
kadamba-kusuma-sraje  
namaḥ premāvalambaya  
pralambari-kanīyase*

I offer my respectful obeisances to Balarāma's younger brother, who is the reservoir of all transcendental bliss, who wears a garland of *kadamba* flowers, and who is attained by pure love. (3)

*kuṇḍala-sphurad-aṁsaya  
vaṁśayatta-mukha-śriye  
rādhā-manasa-haṁsaya  
vrajottaṁsaya te namaḥ*

O Lord whose shoulders are splendid with earrings, O Lord who gracefully places the flute to Your mouth, O swan who swims in the Mānasa Lake of Rādhā's thoughts, O flower-crown of Vraja, I offer my respectful obeisances unto You. (4)

*namaḥ śikhaṇḍa-cudaya  
daṇḍa-maṇḍita-panāye  
kuṇḍalī-kṛta-puṣpaya  
puṇḍarīkeśanāya te*

O Lord who wears a peacock-feather crown, O Lord whose hand is decorated with a staff, O Lord who wears flower earrings, O lotus-eyed Lord, I offer my respectful obeisances unto You. (5)

*rādhikā-prema-mādhvika-  
mādhurī-muditantaram  
kandarpa-vṛnda-saundaryam  
govindam abhivadaye*

I offer my respectful obeisances to Lord Govinda, whose heart is pleased by the sweetness of the *mādhvika* nectar of Rādhā's love, and who is more handsome than a host of Kāmadevas. (6)

*śṛṅgāra-rasa-śṛṅgāraṁ  
karṇikāratta-karṇikam  
vande śriya navabhraṇaṁ  
bibhranaṁ vibhramaṁ harim*

I offer my respectful obeisances to Lord Hari, who is decorated with the nectar of transcendental amorous pastimes, who wears *karṇikāra* earrings, and whose splendid luster makes one mistake Him for a host of new monsoon clouds. (7)

*sādhvī-vrata-maṇi-vrata-  
paśyatohara-veṇave  
kahlara-kṛta-cuḍaya  
śaṅkhacuḍa-bhide namaḥ*

I offer my respectful obeisances to the Lord, whose flute openly stole the jewels of the *gopīs*' chastity, who wears a *kahlāra* flower in His hair, and who broke the demon Śaṅkhacūḍa. (8)

*rādhikādhara-bandhūka-  
makaranda-madhuvratam  
daitya-sindhura-parīndraṁ  
vande gopendra-nandanam*

I offer my respectful obeisances to the prince of the *gopas*, who is a bumblebee tasting the honey of the *bandhūka* flower of Rādhā's lips, and who is a lion against the elephants of the demons. (9)

*barhendrayudha-ramyaya  
jagaj-jīvana-dayine  
radha-vidyud-vṛtaṅgaya  
kṛṣṇambhodaya te namaḥ*

O Lord whose peacock feather is as charming as a rainbow, O Lord who enlivens the world, O dark cloud embraced by the lightning flash of Śrī Rādhā, I offer my respectful obeisances unto You. (10)

*premāndha-ballavī-vṛnda-  
locanendīvarendave  
kaśmīra-tilakaḍhyaya  
namaḥ pītambaraya te*

O moon shining on the lotus flowers of the eyes of the *gopīs* blinded by love, O Lord decorated with *kunḁuma tilaka*, O Lord dressed in yellow garments, I offer my respectful obeisances to You. (11)

*gīrbaṇeśa-madoddama-  
dana-nirvaṇa-nīradam  
kandukī-kṛta-śailendram  
vande gokula-bandhavam*

I offer my respectful obeisances to the dear friend of Gokula, who is a cloud that extinguishes the blazing forest fire of Indra's pride, and who made the king of mountains into a toy ball. (12)

*daityarṇave nimagno 'smi  
mantu-grava-bhararditaḥ  
duṣṭe kārūṇya-parīṇa  
mayi kṛṣṇa kṛpam kuru*

Weighed down by the heavy boulder of my offenses, I am drowning in the ocean of pain. O merciful Lord Kṛṣṇa, please be kind to me, a wicked, sinful man. (13)

*adharo 'py aparādhanam  
aviveka-hato 'py aham  
tvat-karūṇya-pratikṣo 'smi  
prasīda mayi mādharma*

Although I am a mine of offenses, and although I cannot tell right from wrong, I still hope for Your mercy. O Lord Mādhava, please be merciful to me. (14)

(3)

## Śrī Prārthanā-paddhatiḥ

### An Appeal

*śuddha-gāṅgeya-gaurāṅgīm  
kuraṅgī-laṅgimekṣaṇām  
jita-koṭīndu-bimbāsyām  
ambudāmbara-samvṛtām*

O queen whose fair limbs are more splendid than pure gold, O queen whose eyes are as charming as the does' eyes, O queen whose face defeats millions of moons, O queen dressed in garments as dark as monsoon clouds. (1)

*navīna-ballavī-vṛnda-  
dhammillottaṁsa-mallikām  
divya-ratnādy-alakāra-  
sevyamāna-tanu-śrīyām*

O queen who is the crowning garland of *mallikā* flowers on the decorated braided hair of the young *gopīs*, O queen whose beauty is served by many splendid transcendental jewels and other ornaments. (2)

*vidagdhā-maṇḍala-gurvīm*  
*guṇa-gaurava-maṇḍitam*  
*ati-preṣṭhā-vayasyābhir*  
*aṣṭabhir abhivēṣṭitām*

O teacher of the intelligent and expert *gopīs*, O queen elaborately decorated with a host of transcendental virtues, O queen accompanied by Your eight very dear friends. (3)

*cañcalapāṅga-bhaṅgena*  
*vyākulī-kṛta-keśavām*  
*goṣṭhendra-suta-jīvatu-*  
*ramya-bimbādharaṁṛtām*

O queen who arouses Lord Keśava with the waves of Your restless sidelong glances, O queen whose nectar *bimba* fruit lips have become the food of the prince of Vraja. (4)

*tvām asau yācate natvā*  
*viluṭhan yamunā-taṭe*  
*kakubhir vyākula-svānto*  
*jano vṛndāvaneśvari*

O queen of Vṛndāvana, bowing down and rolling about on the Yamunā's shore, this person, with an agitated heart and a choked voice, appeals to You. (5)

*kṛtāgaske 'py ayogye 'pi*  
*jano 'smin kumatāv api*  
*dāsya-dāna-pradānasya*  
*lavam apy upapādaya*

Even though he has committed offenses, even though he is unqualified, and even though his intelligence is crooked, please give this person a small particle of Your devotional service. (6)

*yuktas tvayā jano naiva*  
*duḥkhito 'yam upekṣitum*  
*kṛpā-dyota-dravāc-citta-*  
*navanītāsi yat sadā*

Because the fresh butter of Your heart is always melting in the splendor of Your transcendental mercy, it is not proper for You to neglect this anguished person. (7)

## Excerpts from Karpaṇya-pañjika-stotra

### A List of Requests

*tvaṁ ca vṛndāvanādhīśa  
tvaṁ ca vṛndāvaneśvarī  
kakubhir vandamano 'yaṁ  
mandah prarthayate janah*

O King of Vṛndāvana, O Queen of Vṛndāvana, bowing down before You, with a choked voice this foolish person appeals to You. (1)

*yogyatā me na kacid vaṁ  
kṛpā-lābhāya yady api  
māha-kṛpālu-maulitvat  
tathāpi kurutaṁ kṛpām*

Although I am not worthy to receive Your mercy, please be merciful to me, for You are the crowns of all who are merciful. (2)

*ayogye 'py aparādhe 'pi  
dṛśyante kṛpāyakulaḥ  
mahā-kṛpālavo hanta  
loke lokaśa-vanditau*

O King and Queen worshiped by the masters of all the worlds, they who are very merciful are filled with mercy even for the unworthy and even for the offenders. (3)

*bhakter vaṁ karuṇā-hetor  
leśabhāso nasti me  
maha-lileśvarataya  
tad apy atra prasīdatam*

Although I have not the dimmest shadow of pure devotion, which is the only way to attain You, still, because You are the masters of playful transcendental pastimes, please be merciful to me. (4)

*jane duṣṭe 'py asakte 'pi  
prasīdanto vilokitaḥ  
mahā-lilā maheśaś ca  
ha nāthau bahavo bhuvi*

O my King and Queen, in this world many powerful controllers and many playful persons are seen to be merciful to the impious and indifferent. (5)

*adhamo 'py uttamaṁ matva  
svam ajño 'pi manīṣiṇam  
śiṣṭaṁ duṣṭo 'py ayaṁ jantur  
mantuṁ vyadhita yady api  
tathapy asmin kadacid vaṁ  
adhīśau nāma-jalpini  
avadya-vṛnda-nistari-  
nāmabhāso prasīdatam*

Although I am the lowest and You the highest, although I am fool and You the greatest philosophers, although I am wicked and You the most saintly, and although I commit offenses when I think of You, still, O King and Queen the shadow of whose Holy Name delivers one from a host of sins, please be kind to this person who sometimes chants Your Holy Name. (6)

*yad akṣamyam nu yuvayoḥ  
sakṛd bhakti-lavad api  
tadagaḥ kvapi nāsty eva  
kṛtvaśaṁ prārthaye tataḥ*

The most unpardonable sin is made nonexistent by a small particle of devotion to You. This makes me hopeful. For this reason I now appeal to You. (7)

*hanta klībo 'pi jīvo 'yam  
nītaḥ kaṣṭena dhr̥ṣṭatam  
muhuh prārthayate nāthau  
prasādo ko 'py udañcatu*

Although this living entity is a cowardly eunuch, intense pain has now made him bold. O King and Queen, again and again he appeals to You. Please be kind to him. (8)

*eṣa papī rudann uccair  
adaya radanais tṛnam  
ha nāthau nāthati praṇī  
sīdaty atra prasīdatam*

Loudly crying and taking a straw between his teeth, this sinful soul begs: “O King and Queen, please be kind!” (9)

*ha-ha-ravam asau kurvan  
durbhago bhikṣate janah  
etaṁ me śṛnutam kakum  
kakum śṛnutam īśvarau*

Calling out, “Alas! Alas!” this unfortunate person begs: “Please hear my appeal! O King and Queen, please hear my appeal!” (10)

*yace phut-kṛtya phut-kṛtya  
ha ha kakubhir akulah  
prasīdatam ayogye ‘pi  
jane ‘smin karuṇārnava*

Filled with anguish and again and again calling out, “Alas! Alas!” I beg: “O oceans of mercy, please be kind to this unworthy person!” (11)

*krośaty arta-svarair asye  
nyasyaṅguṣṭham asau janah  
kurutaṁ kurutaṁ nāthau  
karuṇā-kanikam api*

Placing his face in his hands, this person cries in anguish: “O King and Queen, please, please give a small drop of Your mercy!” (12)

*vaceha dīnaya yace  
sakrandam ati-manda-dhīḥ  
kirataṁ karuna-svantau  
karuṇormi-cchaṭam api*

Crying, I, who am a great fool, beg in a piteous voice: “O merciful King and Queen, please splash me with Your waves of mercy!” (13)

*madhuraḥ santi yavanto  
bhavaḥ sarvatra cetasaḥ  
tebhyo ‘pi madhuraṁ prema  
prasādi-kurutaṁ nijam*

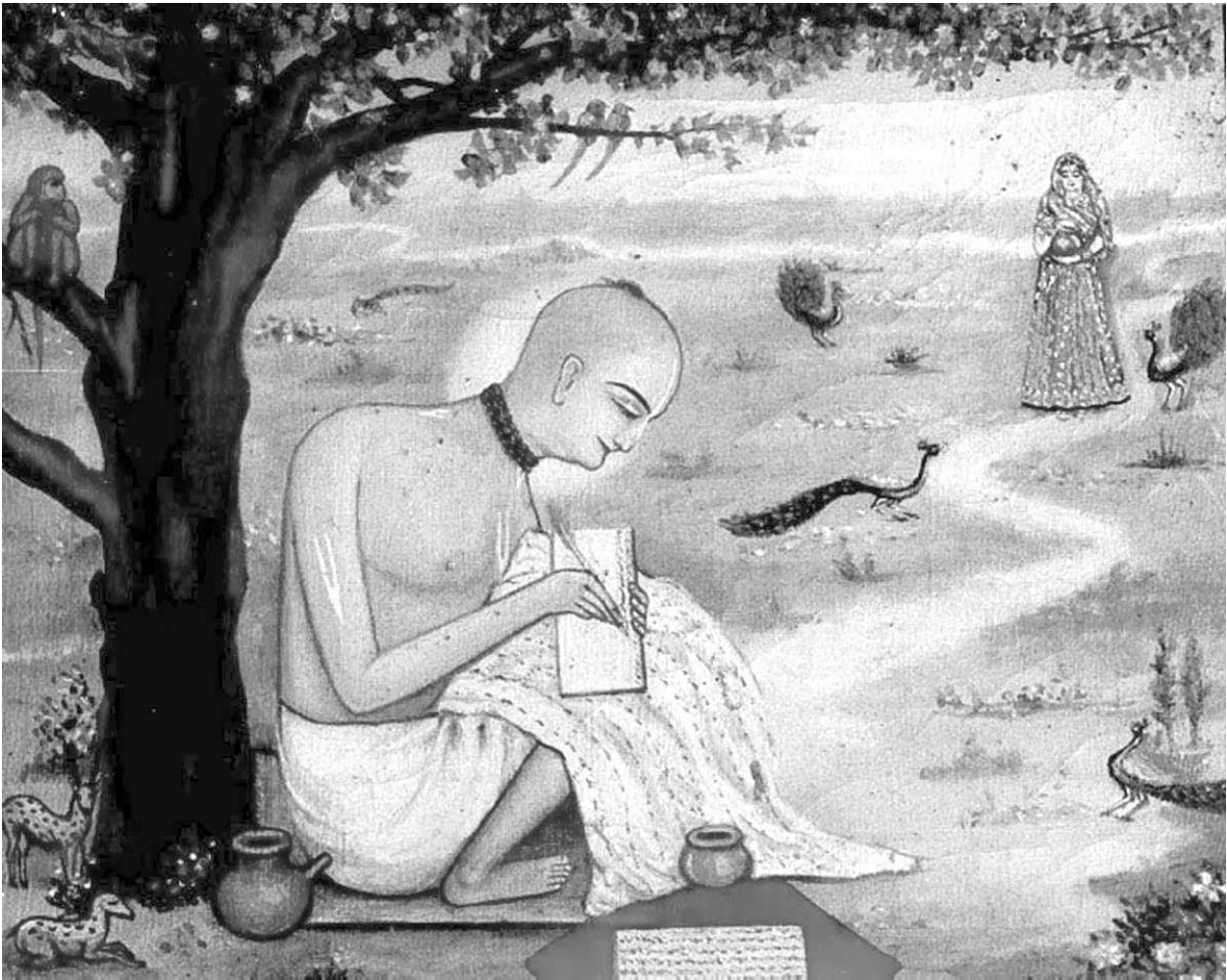
To they whose hearts are filled with sweet, ecstatic devotion You mercifully give sweet, pure love. (14)

*sevam evadya vaṁ devav  
īhe kiñcana naparam  
prasādabhimukhau hanta  
bhavantau bhavatam mayi*

O King and Queen, I wish only to serve You. I do not wish anything else. Please become kind to me. (15)

*nāthitaṁ param evedaṁ  
anātha-jana-vatsalau  
svaṁ sakṣad dasyam evasmin  
prasādi-kurutam jane*

O King and Queen who are kind to the shelterless, please be kind to this person and grant the direct service he begs. (16)



# Meditations for a Serious *Sādhaka*

## — Part One —

### (1)

#### Humbly Praying for Help

*Philosophy lived is culture. The heart of culture is attitude. What is the attitude of a cultured Gauḍīya Vaiṣṇava? How should that attitude pervade our Nāma-bhajana, our lives? Let's take a look at what Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has to share with us about this.*

Śrī Gaurasundara explained that to genuinely call out for Bhagavān, one has to be more humble than a blade of grass (*ṭṛṇād api sunīcena*). We cannot cry out for someone until we have accepted our own insignificance in relation to that person. We beg for assistance when we are forced to acknowledge our helplessness. Whenever we find ourselves incapable of completing a task on our own, we are left with no choice but to seek another's help. Alone I cannot complete a task that requires five people to accomplish.

Śrī Gaurasundara has instructed us to genuinely cry out for Bhagavān, which means He has urged us to solicit Śrī Bhagavān for help. This we have heard from Śrīla Gurudeva. However if I cry out to Him with the intention of involving Him in service to me, or if I petition Him for the purpose of accomplishing any task, my cries lack the real humility of *ṭṛṇād api sunīcena*. Real humility is never found in an external show of humility, which is actually mere duplicity. Calling out to Bhagavān in the mood of being His master, expecting Him to obey like a servant, is ineffective. He does not hear such a call because He is supremely independent and fully conscious. Consequently, He is not controlled by anyone. Until a person's egoism establishes roots in sincere, non-duplicitous humility, his prayers will not reach Bhagavān, who is fully independent.

A person who is more humble than a blade of grass may cry out to Bhagavān, but unless he is endowed with the qualities of patience and tolerance, his calling out will still not bear fruit. If we show impatience by hankering after our own interests, our behaviour is in direct opposition to the mood of *ṭṛṇād api sunīcena*. If we are fully confident that Bhagavān is the Complete Being, and that our calling out to Him will never result in scarcity, we will not experience any dearth of patience. But if I become greedy, intolerant and restless, and if I remain adamant that I will accomplish my task on the strength of my own ability and competence, I will not be able to call out to Bhagavān in the true sense.

If we are excessively vain, we cannot properly call out to Him. And also if we try to annihilate our real self-interest, then we will not be able to cry out to Bhagavān properly. Often, I think that I am obliging Him by my prayers, and therefore I engage in other activities in which I don't need to ask for His help. This mentality also indicates the absence of tolerance.

We therefore require a guardian to save us from such tendencies until we become qualified to sincerely pray in the mood of *tṛṇād api sunīcena*. His shelter and support are necessary to shield us from such unfavourable inclinations. Śrīla Narottama dāsa Ṭhākura says: “*āśraya laiyā bhaje, kṛṣṇa nāhi tāre tyaje, āra saba mare akāraṇa* — one who performs *bhajana* under the shelter of personalities who are the abode of love for Kṛṣṇa, is not neglected by Kṛṣṇa; everyone else lives in vain.”

— Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, *Harikathāmṛta*

(2)

## Am I a Serious *Sādhaka*?

Serious devotional service begins with *śravaṇa-daśā*, the stage of hearing *kṛṣṇa-kathā*. Śrīla Bhaktivinoda Ṭhākura tells us there are two kinds of *śravaṇa-daśā*:

(1) *Krama-hīna-śravaṇa-daśā*

(No steps *śravaṇa-daśā*)

Hearing done without regulation or determination and which doesn't include hearing of Kṛṣṇa's pastimes. *Rasa* does not develop from such hearing because there is no touch of Kṛṣṇa's pastimes.

(2) *Krama-śuddha-śravaṇa-daśā*

(Pure steps *śravaṇa-daśā*)

Hearing done regularly and with great determination. This includes hearing about Kṛṣṇa's eternal pastimes and occasional pastimes. Such hearing facilitates proper engagement in devotional service, an awareness of how sweet the Lord's pastimes are, and gives rise to spontaneous attraction for Kṛṣṇa within the heart (*rāgānugā-bhakti*).

— Śrīla Bhaktivinoda Ṭhākura, *Jaiva Dharma*, Ch.40

**Am I Advancing on the Path? Or Am I Going Nowhere?!**

**— Just a Little Food for Thought —**

(3)

*The eye of devotion is nothing but the eye of the pure unalloyed spiritual self of the jīva. The form of Kṛṣṇa is visible to that eye in proportion to its purification by the practice of devotion. When the devotion of the neophyte reaches the stage of bhāva-bhakti the pure eye of that devotee is tinged with the salve of love by the grace of Kṛṣṇa, which enables him to see Kṛṣṇa face to face. The phrase “in their hearts” means Kṛṣṇa is visible in proportion as their hearts are purified by the practice of devotion. The sum and substance of this is that the form of Kṛṣṇa, who is Śyāmasundara, Nāṭavara (Best Dancer), Muralīdhara (Holder of the Flute) and Tribhaṅga (Triple-bending), is not a mental concoction but is transcendental, and is visible with the eye of the soul of the devotee under trance.*

— Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, *Śrī Brahma-saṁhitā* 38p

(4)

*The limited intellectual function of the jīva is always contaminated by the influence of time and space and is, therefore, not in a position to shake off this limitedness. If the potency of cognitive function does not extend to the realization of the transcendental, what else can? In reply Brahmā says that the transcendental Absolute is beyond the reach of the Vedas. The Vedas originate in sound and sound originates in the mundane ether. So the Vedas cannot present before us a direct view of the transcendental world (Goloka). It is only when the Vedas are imbued with the cit potency that they are enabled to deal with the transcendental. But Goloka reveals itself to every jīva-soul when he is under the influence of the spiritual cognitive potency joined to the essence of ecstatic energy. The ecstatic function of devotion is boundless and is surcharged with unalloyed transcendental knowledge. That knowledge reveals goloka-tattva (the principle of the highest transcendence) in unison with devotion, without asserting itself separately but rather as a subsidiary to unalloyed devotion.*

— Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, *Śrī Brahma-saṁhitā* 33p



*I worship Govinda, the primeval Lord, whose glory ever triumphantly dominates the mundane world by the activity of His own pastimes, being reflected in the mind of recollecting souls as the transcendental entity of ever-blissful cognitive rasa.*

*Those who constantly recollect in accordance with spiritual instructions the name, figure, attributes and pastimes of the form of Kṛṣṇa appearing in the amorous rasa,*

whose loveliness vanquishes the god of mundane love, conqueror of all mundane hearts, are alone meditators of Kṛṣṇa. Kṛṣṇa, who is full of pastimes, always manifests Himself with His realm only in the pure receptive cognition of such persons. The pastimes of that manifested divine realm triumphantly dominates in every way all the majesty and beauty of the mundane world.

— Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, Śrī Brahma-saṁhitā 42+p

(5)

*The following two gems are from His Holiness Bhakti Vikāsa Mahārāja and are printed with his kind permission.*

During a conversation with Śrī Śaradindu Nārāyaṇa Rāya in Calcutta in November 1930, the first verse of *Vilāpa-kusumāñjali* flashed into Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura’s mind and he recited it:

*tvaṁ rūpa-māñjarī sakhi prathitā pure ‘smin  
pumśaḥ parasya vadanam na hi paśyasīti  
bimbādhare kṣatam anāgata-bhartṛkāyā  
yat te vyadhāyi kim u tac chuka-puṅgavena*

*O friend Rūpa Mañjarī, it is well known in this town that you do not look at the face of any man other than your husband. He is not here, and yet there is a mark on the bimba fruits of your lips as if someone has bitten them. Did a large parrot bite them?*

As Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura began to explain this verse, his voice faltered and then choked up. Tears streamed from his eyes, his body quivered, and his hairs stood on end. Gripped with ecstasy, he fell from his wooden chair to the floor. Disciples in attendance helped him up, and carefully supporting him, led him to an adjoining interior apartment. Śaradindu Bābu followed him inside, and after offering fully prostrated *daṇḍavat* declared, “This happened because we are not fit to hear such topics.” Observing this upsurge of ecstasy in their characteristically deeply grave *ācārya*, his disciples became stunned and motionless, like figures in a painting. After some time the visitors left, and eventually Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura returned to external consciousness. He then lamented to the remaining devotees, “Today I have succumbed to great weakness by speaking topics of the spiritual realm in the presence of ordinary persons. I didn’t realize that so many outsiders were here. On what level are the talks of commonplace folk, engaged in satisfying their bodies and minds, and on what level are the talks of Śrī Rūpa-Raghunātha? Better to speak according to the judgment of Rūpa-Raghunātha.”



Upon mentioning or hearing the name “Rādhā,” Śrīla Sarasvatī Ṭhākura sometimes suddenly manifested various symptoms of *aṣṭa-sāttvika-vikāra*, the eight symptoms of transcendental ecstasy described in Vaiṣṇava literature: *stambha* — being stunned; *sveda* — perspiring; *romāñca* — horripilation; *gadgada* or *svara-bheda*—stammering; *kampa* or *vepathu* — trembling; *vaivarnya* — pallor; *āsru* — tearfulness; and *pralaya* — fainting. Despite trying to maintain gravity, his entire body would stiffen and his words become choked. Sometimes upon entering his room, disciples found Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura sitting alone in ecstatic reverie, weeping profusely.

At a public meeting a gentleman questioned, “Why do Gauḍīya Vaiṣṇavas so much emphasize Rādhā? Why do you neglect Lakṣmī?” He then recited several scriptural references glorifying Lakṣmī. Śrīla Bhaktisiddhānta Sarasvatī found himself in a quandary. Glorification of Rādhā was not to be spoken openly, yet he was obliged to reply to uphold Her dignity and that of the previous *ācāryas* for whom She is the topmost object of reverence. Perplexed and tormented by this dilemma, he fainted.

## Meditations for a Serious *Sādhaka*

### — Part Two —

#### (1)

The ideal place to execute Kṛṣṇa consciousness is Vrajabhūmi, or Vṛndāvana, where the people are naturally inclined to love Kṛṣṇa and Kṛṣṇa is naturally inclined to love them.

*In the Bhagavad-gītā (4.11) it is said, ye yathā mām prapadyante tāms tathaiva bhajāmy aham. There is a responsive cooperation between the Supreme Lord Kṛṣṇa and His devotees. The more a devotee sincerely loves Kṛṣṇa, the more Kṛṣṇa reciprocates, so much so that a highly advanced devotee can talk with Kṛṣṇa face to face. Kṛṣṇa confirms this in the Bhagavad-gītā (10.10):*

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

“To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me.” *The actual mission of human life is to understand Kṛṣṇa and return home, back to Godhead. Therefore one who is sincerely engaged in the service of the Lord with love and faith can talk with Kṛṣṇa and receive instructions by which he can speedily return home, back to Godhead.*

Today many scholars defend the science of religion, and they have some conception of the Supreme Personality of Godhead, but religion without practical experience of the Supreme Personality of Godhead is no religion at all. Śrīmad-Bhāgavatam describes this as a form of cheating. Religion means abiding by the orders of Kṛṣṇa, the Supreme Personality of Godhead. If one is not qualified to talk with Him and take lessons from Him, how can one understand the principles of religion? Thus talks of religion or religious experience without Kṛṣṇa consciousness are a useless waste of time.

— CC Madhya 4.95+p



Maintain your Kṛṣṇa consciousness, and transcend the idea that “I am Hindu, American, *brāhmaṇa*, *brahmacārī*, *sannyāsa*, whatever.” In Vṛndāvana, the only identity is “I am Kṛṣṇa’s servant.” Live in that consciousness, and the real, pure, eternal Vṛndāvana will be yours.

— Śrīla Prabhupāda, Vṛndāvana Days, Ch. 24



When one develops his love for the six Gosvāmīs, he can understand the conjugal love between Rādhā and Kṛṣṇa.

— CC Ādi. 7.17p



It is not that we are to enjoy the loving exchange between Kṛṣṇa and Rādhā like spectators at some sports show. We must feel separation from Them. The more we feel separation, the more we should understand that we are advancing.

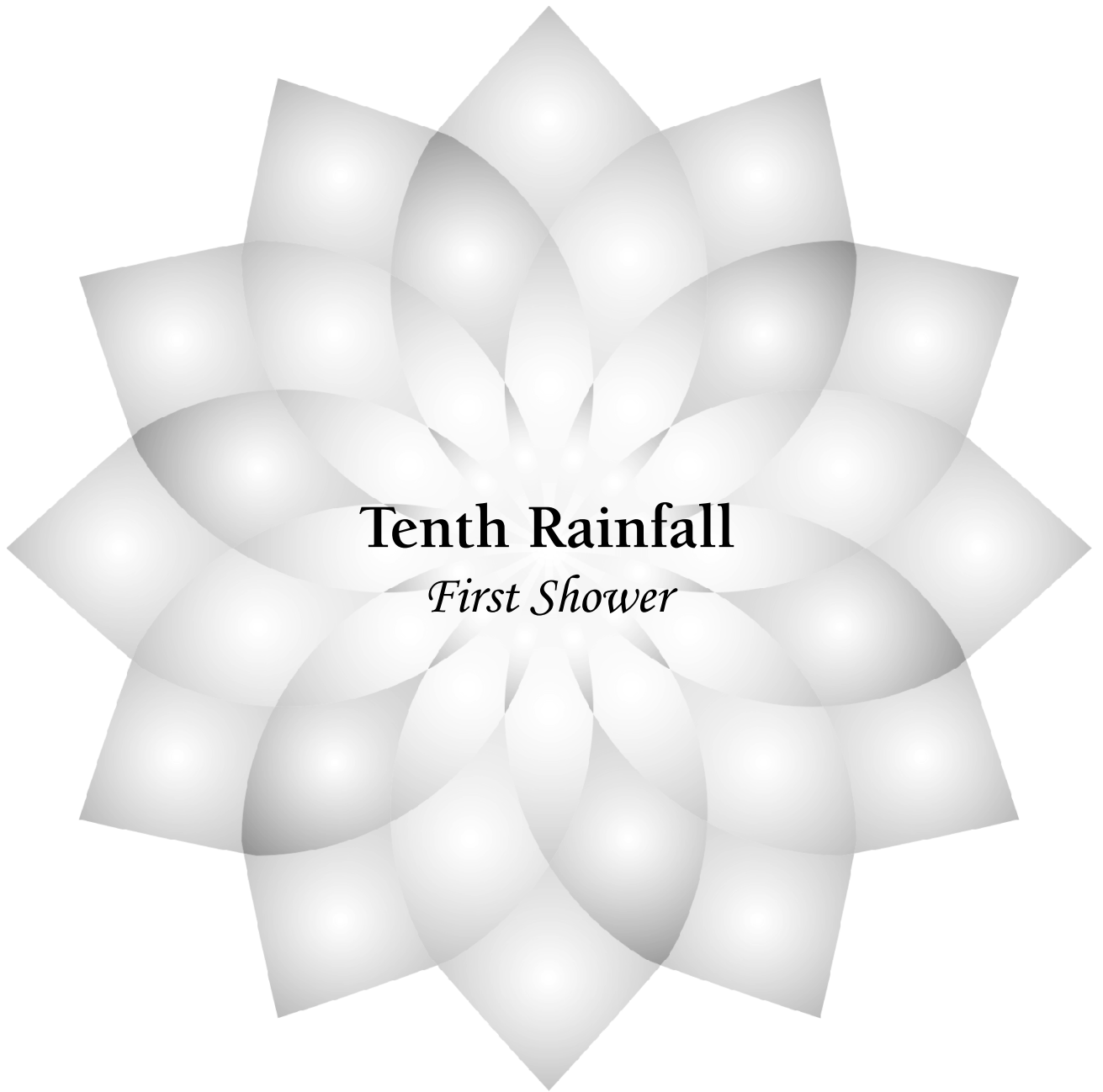
— Elevation to Kṛṣṇa Consciousness, Ch. 5

We have to follow the footprints of the Gosvāmīs, how to search out Kṛṣṇa and Rādhārāṇī..... That is the process of Caitanya Mahāprabhu’s *bhajana*: feelings of separation, *vipralambha-sevā*.

— Lecture, 29<sup>th</sup> August, 1971, London

We have to follow in the footprints of the Gosvāmīs and search out Rādhā and Kṛṣṇa in this way. Vṛndāvana is in our hearts, and we must search for Him there. This is the process recommended by Caitanya Mahāprabhu, the process of worship in separation.

— Elevation to Kṛṣṇa Consciousness, Ch. 5



# **Tenth Rainfall**

*First Shower*

## GEM NINE

वैकुण्ठाञ्जनितो वरा मधुपुरी तत्रापि रासोत्सवाद्  
वृन्दारण्यमुदारपाणिरमणात्तत्रापि गोवर्धनः  
राधाकुण्डमिहापि गोकुलपतेः प्रेमामृताप्लावनात्  
कुर्यादस्य विराजतो गिरितटे सेवां विवेकी न कः

*vaikunṭhāj janito varā madhu-purī tatrāpi rāsotsavād  
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ  
rādhā-kunḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt  
kuryād asya virājato giri-taṭe sevām vivekī na kaḥ*

*vaikunṭhāt*—than Vaikuṇṭha, the spiritual world; *janitaḥ*—because of birth; *varā*—better; *madhu-purī*—the transcendental city known as Mathurā; *tatra api*—superior to that; *rāsa-utsavāt*—because of the performance of the *rāsa-līlā*; *vṛndā-aranyam*—the forest of Vṛndāvana; *udāra-pāṇi*—of Lord Kṛṣṇa; *ramaṇāt*—because of various kinds of loving pastimes; *tatra api*—superior to that; *govardhanaḥ*—Govardhana Hill; *rādhā-kunḍam*—a place called Rādhā-kunḍa; *iha api*—superior to this; *gokula-pateḥ*—of Kṛṣṇa, the master of Gokula; *prema-amṛta*—with the nectar of divine love; *āplāvanāt*—because of being overflowed; *kuryāt*—would do; *asya*—of this (Rādhā-kunḍa); *virājataḥ*—situated; *giri-taṭe*—at the foot of Govardhana Hill; *sevām*—service; *vivekī*—who is intelligent; *na*—not; *kaḥ*—who.

### TRANSLATION

The holy place known as Mathurā is spiritually superior to Vaikuṇṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the superexcellent Śrī Rādhā-kunḍa stands supreme, for it is overflowed with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kunḍa, which is situated at the foot of Govardhana Hill?

# Śrī Upadeśāmṛta Text Nine

## A Walk Through Map

### Hierarchy of the Transcendental Realm

#### ŚRĪ RĀDHĀ-KUṆḌA

Superior because:

- \* Here love of Kṛṣṇa overflows
- \* Site of many memories of the eternal loving affairs of Rādhā Kṛṣṇa
- \* Rediscovered by Śrī Caitanya Mahāprabhu, therefore most dear to the Gauḍīya Vaiṣṇavas
- \* Importance not realized by other Vaiṣṇava *sampradāyas*, nor by people not interested in devotional service.



#### GOVARDHANA HILL

Superior because:

- \* Kṛṣṇa lifted it with His own hand
- \* He tends His cows there with His cowherd friends
- \* He meets with Śrī Rādhā and has loving pastimes with Her there.



#### VRNDĀVANA

- \* Superior to Mathurā because of the 12 forests (*dvādaśa-vana*) where Kṛṣṇa performs His various loving pastimes.



#### MATHURĀ

- \* Spiritually superior to Vāikuṇṭha because the Lord appeared there (Even though it appears to be in the material world)



#### VAIKUṆṬHA

- \* Spiritual world; ¾ of total creation; superior to material world.

#### A GLIMPSE OF THE BEAUTY OF RĀDHĀ-KUṆḌA

Śrī Rādhā-kuṇḍa is beautifully surrounded by jewelled steps and jewelled bathing places. In these bathing places are jewelled platforms with a jewelled dais on each side. On each side of these platforms are two trees on whose flower laden branches wonderfully decorated swings are hanging.

On the southern side of each platform a jewelled swing hangs from the branches of two *campaka* trees, on the eastern side from two *kadamba* trees, on the north from two mango trees, and on the west two *bakula* trees. Between the eastern and south-eastern side is a wonderful bridge on pillars, and Rādhā-kuṇḍa's and Śyāma-kuṇḍa's water meet under this.

Many trees are surrounding Rādhā-kuṇḍa on all sides. Those trees and the vines are bowing down from the weight of their thick leaves and their many fruits and flowers. Around the bases of those trees are big platforms and beautifully jewelled altars. These platforms, which have staircases, keep one cool in the summer and warm in the winter. Some of them are hexagonal (6 sided), some heptagonal (7 sided), some octagonal (8 sided), and some are round. Here Rādhā and Kṛṣṇa are always enjoying joking words with Their friends.

In the four corners of Rādhā-kuṇḍa there are gardens of *mādhavī*-flowers surrounded by groves of *vāṇīra*, *keśara* and *aśoka* trees. The outskirts of these gardens are adorned with banana trees with ripe and unripe fruits, and flowers whose leaves provide a cool shade. Beyond that there are the outer sub-forests surrounded by flower gardens. In the middle of the *kuṇḍa* is a jewelled temple connected with the shore by a bridge. Rādhā-kuṇḍa has many forest-goddesses and hundreds of maidservants who fetch various kinds of fruits and flowers for Rādhā Kṛṣṇa's service. Within the flower gardens and subforests are cottages filled with such items by Vṛndā-devī.

— Śrī Govinda-Līlāmṛta, Chapter Seven

# Practical and Transformational Insights

## Excerpts from Śrīla Prabhupāda's Text 9 Purport

The spiritual world is three fourths of the total creation of the Supreme Personality of Godhead, and it is the most exalted region. The spiritual world is naturally superior to the material world; however, Mathurā and the adjoining areas, although appearing in the material world, are considered superior to the spiritual world because the Supreme Personality of Godhead Himself appeared at Mathurā. The interior forests of Vṛndāvana are considered superior to Mathurā because of the presence of the twelve forests (*dvādaśa-vana*), such as Tālavana, Madhuvana and Bahulāvana, which are famous for the various pastimes of the Lord. Thus the interior Vṛndāvana forest is considered superior to Mathurā, but superior to these forests is the divine Govardhana Hill because Kṛṣṇa lifted Govardhana Hill like an umbrella, raising it with His lotuslike beautiful hand to protect His associates, the denizens of Vraja, from the torrential rains sent by the angry Indra, King of the demigods. It is also at Govardhana Hill that Kṛṣṇa tends the cows with His cowherd friends, and there also He had His rendezvous with His most beloved Śrī Rādhā and engaged in loving pastimes with Her. Rādhā-kuṇḍa, at the foot of Govardhana, is superior to all because it is there that love of Kṛṣṇa overflows. Advanced devotees prefer to reside at Rādhā-kuṇḍa because this place is the site of many memories of the eternal loving affairs between Kṛṣṇa and Rādhārāṇī (*rati-vilāsa*).

In *Caitanya-caritāmṛta* (Madhya-līlā) it is stated that when Śrī Caitanya Mahāprabhu first visited the area of Vrajabhūmi, He could not at first find the location of Rādhā-kuṇḍa. This means that Śrī Caitanya Mahāprabhu was actually searching for the exact location of Rādhā-kuṇḍa. Finally He found the holy spot, and there was a small pond there. He took His bath in that small pond and told His devotees that the actual Rādhā-kuṇḍa was situated there. Later the pond was excavated by Lord Caitanya's devotees, headed first by the Six Gosvāmīs, such as Rūpa and Raghunātha dāsa. Presently there is a large lake known as Rādhā-kuṇḍa there. Śrīla Rūpa Gosvāmī has given much stress to Rādhā-kuṇḍa because of Śrī Caitanya Mahāprabhu's desire to find it. Who, then, would give up Rādhā-kuṇḍa and try to reside elsewhere? No person with transcendental intelligence would do so. The importance of Rādhā-kuṇḍa, however, cannot be realized by other Vaiṣṇava *sampradāyas*, nor can persons uninterested in the devotional service of Lord Caitanya Mahāprabhu understand the spiritual importance and divine nature of Rādhā-kuṇḍa. Thus Rādhā-kuṇḍa is mainly worshiped by the Gauḍīya Vaiṣṇavas, the followers of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu.

## Did I Catch the Essence?

Quite often we read unconsciously. We have no recollection of what we read five minutes earlier. We've just read *Excerpts from Śrīla Prabhupāda's Text Nine Purport*. Did we catch the essence of what he said? Do we remember it clearly? Let's do a simple Reality Check to help make it clear where we stand.

**(1) Mathurā is spiritually superior to:**

- (a) the material world
- (b) Vṛndāvana
- (c) Vaikuṇṭha
- (d) all of the above

**(2) Vṛndāvana forest is considered superior to Mathurā because:**

- (a) it is more beautiful
- (b) the 12 pastime forests of Kṛṣṇa are there
- (c) many very advanced devotees live there
- (d) all of the above

**(3) Govardhana Hill is superior to Vṛndāvana because:**

- (a) Kṛṣṇa lifted it
- (b) Kṛṣṇa tends the cows with His cowherd friends
- (c) there Kṛṣṇa had His rendezvous with His most beloved Śrī Rādhā and engaged in loving pastimes with Her
- (d) all the above

**(4) Rādhā-kuṇḍa is superior to all because:**

- (a) advanced devotees prefer to reside there
- (b) it is there that love of Kṛṣṇa overflows
- (c) it is the site of Rādhā Kṛṣṇa's many eternal loving affairs
- (d) other Vaiṣṇava *sampradāyas* cannot realize its importance

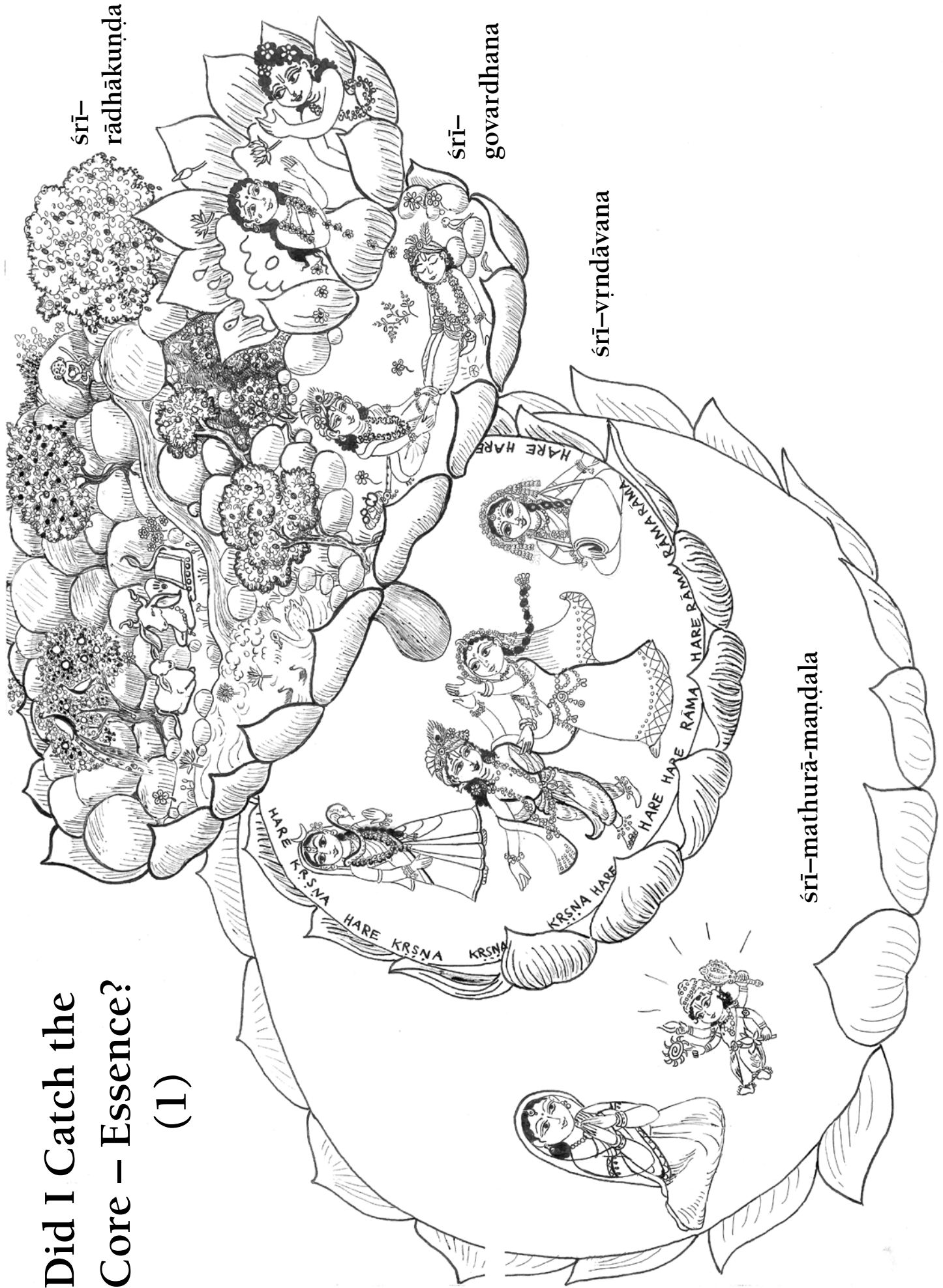
**(5) Rādhā-kuṇḍa is mainly worshiped by:**

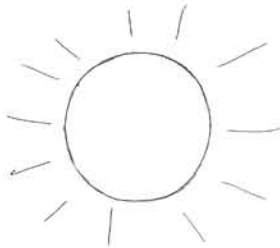
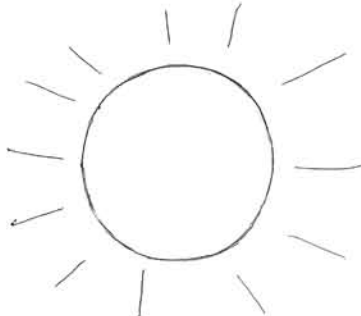
- (a) very advanced devotees
- (b) people with transcendental intelligence
- (c) Gauḍīya Vaiṣṇavas, followers of Śrī Kṛṣṇa Caitanya Mahāprabhu
- (d) none of the above

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare  
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*

Answers: (1) c; (2) b; (3) d; (4) b; (5) c

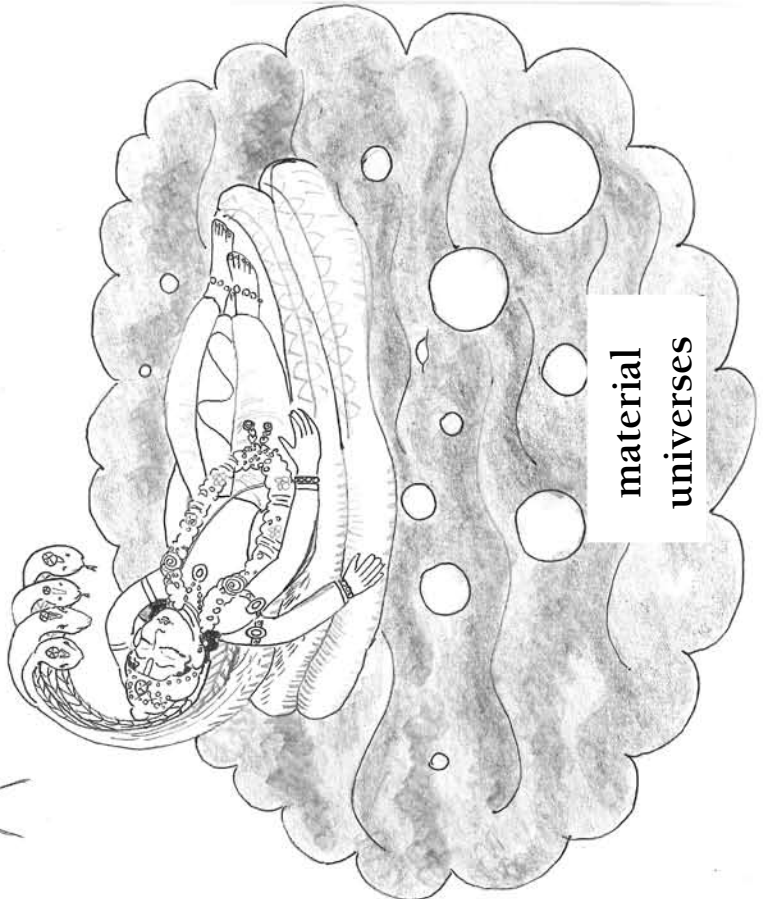
# Did I Catch the Core – Essence? (1)



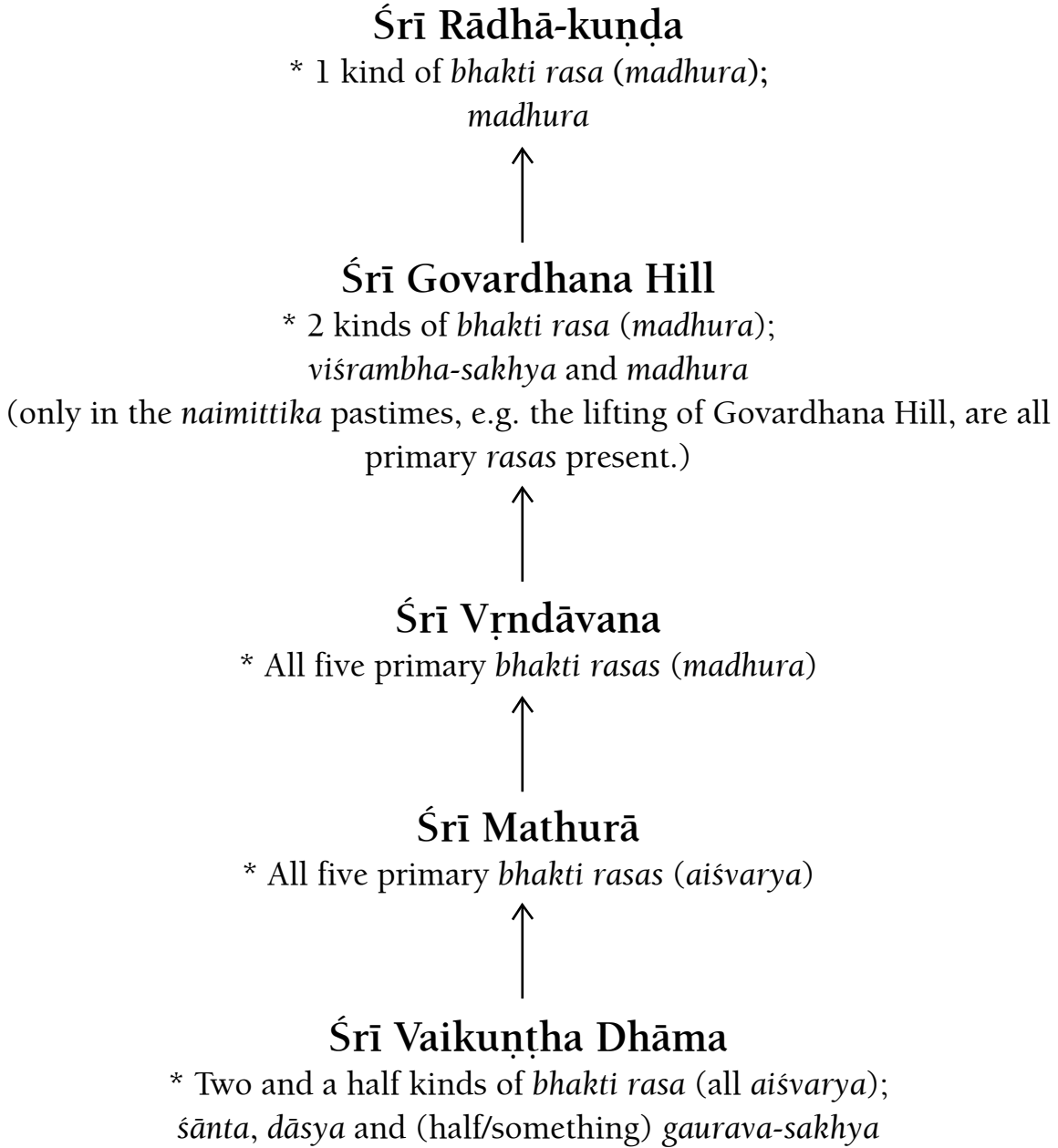


unlimited Vaikunṭha planets

Śrīla Rūpa Gosvāmī is talking of a hierarchy of transcendental places. Transcendental people live in those transcendental places, and they all have a transcendental loving relationship with Kṛṣṇa which is permanent and eternal. And so, we are not only talking of a hierarchy of transcendental places.....(P.T.O.)



# We Are Also Talking of a Hierarchy of Transcendental *Rasas*!



# Did I Catch the Core – Essence?

(2)

Śrīla Prabhupāda says something very subtle and deep in his Text 9 purport. He says, *Advanced devotees prefer to reside at Rādhā-kuṇḍa because this place is the site of many memories of the eternal loving affairs between Kṛṣṇa and Rādhārāṇī (rati-vilāsa).*

Why does he say, *this place is the site of MANY MEMORIES of the eternal loving affairs between Kṛṣṇa and Rādhārāṇī (rati-vilāsa)?*

Why doesn't he just say, *this place is the site of the eternal loving affairs between Kṛṣṇa and Rādhārāṇī (rati-vilāsa)?*

**And the big question is, whose memories is he talking about?**

Śrīla Prabhupāda is referring to the memories of exalted Gauḍīya Vaiṣṇavas who lived and served (eternally live!) at Śrī Rādhā-kuṇḍa — Śrīla Raghunātha dāsa Gosvāmī, Śrīla Jīva Gosvāmī, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, Śrīla Viśvanātha Cakravartī Ṭhākura. And we now know those “memories” by names like *Stavāvalī*, *Gopāla-campū*, *Śrī Govinda-līlāmṛta*, *Kṛṣṇa-bhāvanāmṛta*, etc.

In his Text 8 purport, Śrīla Prabhupāda quotes Śrīla Rūpa Gosvāmī as saying, *By following in the footsteps of such associates and by entering under their eternal guidance, one can acquire an intense desire to serve the Supreme Personality of Godhead.* (Brs 1.2.294)

Śrīla Prabhupāda's “memories” statement in his Text 9 purport should be seen in light of this statement by Śrīla Rūpa Gosvāmī to really catch the core — essence of what he is saying.

**Just a Little Food for Thought!**

# The Glories of Śrī Kṛṣṇa's Sacred Realm

(1)

## The Glories of Śrī Mathurā

The place that crushes all sins and grants the supreme destination where the Supreme Person resides, is known as Mathurā.

— Śrīla Rūpa Gosvāmī, *Mathurā-māhātmya*, Text 104

In the *Brahmāṇḍa Purāṇa* it is said that all the results of traveling on all the pilgrimages within the three worlds can be achieved simply by touching the holy land of Mathurā. In many *śāstras* (scriptures) it is said that simply by hearing, remembering, glorifying, desiring, seeing or touching the land of Mathurā, one can achieve all desires.

— NOD, Ch. 12

How wonderful it is that simply by residing in Mathurā even for one day one can achieve a transcendental loving attitude toward the Supreme Personality of Godhead.

— NOD, Ch. 12

They who as a joke serve Lord Hari during Kārtika in Mathurā will attain pure devotional service, what to speak of they who serve the Lord with faith and devotion.

— Śrīla Rūpa Gosvāmī, *Mathurā-māhātmya*, Text 180

“I will live in Mathurā! I will go to Mathurā!” A person who thinks in this way becomes free from material bondage.

— Śrīla Rūpa Gosvāmī, *Mathurā-māhātmya*, Text 97

Who is that person who will not agree to worship the land of Mathurā? Mathurā can deliver all the desires and ambitions of the fruitive workers and of the salvationists, who desire to become one with the Supreme *Brahman*. Certainly Mathurā will deliver the desires of the devotees, who simply aspire to be engaged in the devotional service of the Lord. In the Vedic literature it is also stated, “How wonderful it is that simply by residing in Mathurā even for one day, one can achieve a transcendental loving attitude toward the Supreme Personality of Godhead! This land of Mathurā must be more glorious than Vaikuṇṭha-dhāma, the kingdom of God!”

— NOD, Ch. 12



The Lord does not award devotional service to ordinary persons who are not serious about it. But even such unserious persons who execute devotional service according to the regulative principles during the month of Kārtika, and within the jurisdiction of Mathurā in India, are very easily awarded the Lord's personal service.

— NOD, Ch. 12

## TRANSCENDENTAL WARNINGS

Lord Varāha tells the men of Earth, “Any person who becomes attracted to places other than Mathurā will certainly be captivated by the illusory energy.

— NOD, Ch. 12

Do not mix freely with the residents of Mathurā; show them respect from a distance. Because you are on a different platform of devotional service, you cannot adopt their behavior and practices.

— CC Antya 13.37

(2)

## The Glories of Śrī Vṛndāvana-dhāma

Rādhā is the Mistress of Vṛndāvana and Kṛṣṇa is the Master of Vṛndāvana. In life or in death, Rādhā and Kṛṣṇa are my eternal shelter.

— Śrīla Jīva Gosvāmī

*Kṛṣṇa prema-mayī Rādhā, Yugalāṣṭaka (8)*

To perform devotional service means to follow in the footsteps of Rādhārāṇī, and devotees in Vṛndāvana put themselves under the care of Rādhārāṇī in order to achieve perfection in Their devotional service.

— NOD, Ch. 1

The ideal place to execute Kṛṣṇa consciousness is Vrajabhūmi, or Vṛndāvana, where the people are naturally inclined to love Kṛṣṇa and Kṛṣṇa is naturally inclined to love them.

— CC Madhya 4.95

*In the spiritual world everyone, Mother Yaśodā, Nanda Mahārāja, Śrīmatī Rādhārāṇī, the cowherd boys.....all are trying to satisfy Kṛṣṇa. That is the real meaning of Vṛndāvana.*

— TLK Ch. 12.

Vṛndāvana is the transcendental abode of the Lord, where there is no hunger, anger or thirst. Though naturally inimical, both human beings and fierce animals live there together in transcendental friendship.

— ŚB 10.13.60

*The word vana means “forest”. We are afraid of the forest and do not wish to go there, but in Vṛndāvana the forest animals are as good as demigods, for they have no envy.*

— ŚB 10.13.60p

We are meant for dancing and playing and walking and living with Kṛṣṇa. That is our real position. That is Vṛndāvana.

— ŚPL 21<sup>st</sup> Feb.’ 76, Māyāpura

*In Vṛndāvana every one is happy. The calf is happy, the cat is happy, the dog is happy, the man is happy, everyone. Everyone wants to serve Kṛṣṇa in a different capacity, and thus there is no envy.*

— ŚB 10.13.60p

This is Vṛndāvana, the dust. Vṛndāvana dust is also Kṛṣṇa: so *ārādhyo bhagavān vrajeśa-tanayas tad dhāma vṛndāvanam*.....This is the verdict of the *ācāryas*.

— ŚPL 3<sup>rd</sup> April’ 76, Vṛndāvana

### HOW TO ENTER VṚNDĀVANA

Akrura’s journey to Vṛndāvana is exemplary. One who intends to visit Vṛndāvana should follow the ideal footsteps of Akrūra and always think of the pastimes and activities of the Lord.

— KB, Akrūra’s Arrival in Vṛndāvana

As soon as one reaches the boundary of Vṛndāvana, he should immediately smear the dust of Vṛndāvana over his body without thinking of his material position and prestige.

— KB, Akrūra’s Arrival in Vṛndāvana

Actually, if someone goes to Vṛndāvana he will immediately feel separation from Kṛṣṇa who performed such nice activities when He was present there.

— NOD, Ch. 18

### LIVING IN VṚNDĀVANA

*One should follow the principles of Śrī Caitanya Mahāprabhu and always think of Kṛṣṇa in full Kṛṣṇa consciousness. Then one will be eligible to live in Vṛndāvana, and his life will be successful.*

— ŚB 9.19.19p

*If one somehow or other gets the opportunity to live in Vṛndāvana and if one is not a pretender but simply lives in Vṛndāvana and concentrates his mind upon Kṛṣṇa, one is liberated from material bondage.*

— ŚB 9.19.19p

If we live in Vṛndāvana we are living with Kṛṣṇa, because Vṛndāvana is non different from Kṛṣṇa.

— Vṛndāvana Days, Ch.5

To live in Vṛndāvana means to know Kṛṣṇa..... So those who are living in Vṛndāvana they should try to understand Kṛṣṇa *tattvataḥ*. That is their business.

— ŚPL, 30<sup>th</sup> Oct' 72, Vṛndāvana

*There are still many devotees of the Lord living there (in Vṛndāvana) in ecstasy in search of Kṛṣṇa and His childhood associates, the gopīs. It is not that such devotees meet Kṛṣṇa face to face, but eagerly searching after Kṛṣṇa is as good as seeing Him personally.*

— ŚB 3.1.24p

### ŚRĪLA PRABHUPĀDA'S DESIRE

I want that those who come here (Vṛndāvana), whether *gr̥hasthas* or *sannyāsīs*, behave on the level of real *gosvāmīs*. *Gosvāmī* means controlling the senses and always glorifying Kṛṣṇa by varieties of engagement in devotional service.

— ŚP Letter to Mūrti, 23<sup>rd</sup> March,'74

Because it is Vṛndāvana, those who come should be exemplary so that all the people of Vṛndāvana will see that we are actually following the six *Gosvāmīs* headed by Rūpa *Gosvāmī*.

— ŚP Letter to Mūrti, 23<sup>rd</sup> March,'74

### ŚRĪLA PRABHUPĀDA'S INVITATION

*In our Kṛṣṇa consciousness movement we invite all the elderly persons of the world to come to Vṛndāvana and stay there in retired life, making advancement in spiritual consciousness.*

— ŚB 7.5.5p

### THE UGLINESS IN VṚNDĀVANA

The ugliness that you see here is *yoga-māyā*. It's Kṛṣṇa's covering. Vṛndāvana appears this way to drive away the atheists and impersonalists, just as New York attracts them.... Vṛndāvana hides herself from the materialist.

— Vṛndāvana Days, Ch. 5

Materialists consider Vṛndāvana-dhāma an unclean city because there are many monkeys and dogs there, and along the bank of the Yamunā there is refuse. Some time ago, a materialistic man asked me, “Why are you living in Vṛndāvana? Why have you selected such a dirty place to live after retiring?” Such a person cannot understand that the earthly Vṛndāvana-dhāma is always a representation of the original Vṛndāvana-dhāma. Consequently Vṛndāvana-dhāma is as worshipable as Lord Kṛṣṇa. Ārādhya bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanam: according to Śrī Caitanya Mahāprabhu’s philosophy, Lord Śrī Kṛṣṇa and His abode, Vṛndāvana, are equally worshipable. Sometimes materialistic people who have no spiritual understanding go to Vṛndāvana as tourists. One who goes to Vṛndāvana with such materialistic vision cannot derive any spiritual benefit. Such a person is not convinced that Kṛṣṇa and Vṛndāvana are identical. Since they are identical, Vṛndāvana is as worshipable as Lord Kṛṣṇa.

— CC Madhya 16.281p

### BE CAREFUL!

The senses freed from designations and engaged in the service of the Lord — that is Vṛndāvana life.... If there is any purpose other than this, it’s difficult to utilize the opportunity and good fortune of living in Vṛndāvana.

— Vṛndāvana days, Ch. 23

Many persons come here in Vṛndāvana, *tīrtha*, but.. they think “let me take bathing in the Yamunā River. Then my business is finished.” But no. Śāstra says that you should approach... a devotee who is living in Vṛndāvana, pure devotee, and surrender unto him. That is *tīrtha-yātrā*.

— ŚPL 16<sup>th</sup> March 74, Vṛndāvana

In a holy place like Vṛndāvana.....if one gets the chance to hear from pure devotees, then the cultivation of Kṛṣṇa consciousness becomes very easy.

— ŚB 4.29.39-40p

One’s mind is not purified even in Vṛndāvana, if one is agitated by lusty desires. One should not live in Vṛndāvana and commit offences, for a life of offenses in Vṛndāvana is no better than the lives of the monkeys and hogs there... Men who have gone to Vṛndāvana but who still hanker for sex should immediately leave Vṛndāvana and stop their greivous offences at the lotus feet of the Lord. There are many misguided men who live in Vṛndāvana to satisfy their sexual desires, but they are certainly no better than the monkey and hogs.

— ŚB 9.19.19p

## ŚRĪLA PRABHUPĀDA'S PERSONAL EXPERIENCE

I lived very simply (in Vṛndāvana), content to be in Rūpa Gosvāmī's presence. Now I have hundreds of temples to go to, but I still like it here best of all.

— Vṛndāvana Days, Ch. 5

Here I am, now sitting in New York, the world's greatest city, but my heart is always hankering after that Vṛndāvana.

— ŚP *Līlāmṛta*, Vol. 5, p249

## VṚNDĀVANA CONSCIOUSNESS AND ITS POTENCY

Although I may be in a New York apartment, my consciousness is there (in Vṛndāvana), and this is as good as being there.

— The Path of Perfection, Ch. 9

Vṛndāvana is revealed in the heart of the sincere devotee. In reality, it is not on any map, nor is it part of any country.

— Vṛndāvana Days, Ch. 5

If we but come to the point of Kṛṣṇa consciousness and learn how to love Kṛṣṇa, the whole world will become Vṛndāvana.

— Vṛndāvana Days, Ch. 23

*When one's mind does not accept and reject but simply becomes fixed on the lotus feet of Kṛṣṇa, then one's mind becomes as good as Vṛndāvana. Wherever Kṛṣṇa is, there also are Śrīmatī Rādhārāṇī, the gopīs, the cowherd boys and all the other inhabitants of Vṛndāvana. Thus as soon as one fixes Kṛṣṇa in his mind, his mind becomes identical with Vṛndāvana. In other words, when one's mind is completely free from all material desires and is engaged only in the service of the Supreme Personality of Godhead, then one always lives in Vṛndāvana, and nowhere else.*

— CC Madhya 13.137p

If you are always in the atmosphere of Kṛṣṇa consciousness, then here also you can have Vṛndāvana. Vṛndāvana is not a particular place that is called Vṛndāvana. Kṛṣṇa says, "It is not that I live in the Kingdom of God, Vaikuṇṭha; nor is it that I live in the heart of the yogī." The yogī wants to find out where Kṛṣṇa is within the heart. But Kṛṣṇa says, "I am not in the abode in the spiritual sky, nor am I in the heart of the yogī." Then where are You? Kṛṣṇa says, "I stay where My pure devotees are chanting My glories." That is Vṛndāvana.

— Kṛṣṇa Consciousness: The Topmost Yoga System, Ch. 4

If one lives in the earthly land of Vṛndāvana, touches it, sees it, travels to it, meditates upon it, bows down to offer respects to it, sings or hears about its glorious qualities, carries its dust on one's head, or has any relationship with it, then this purifying earthly Vṛndāvana will carry him to the supreme abode of Vṛndāvana in the spiritual world.

— Śrīla Prabhodhānanda Sarasvatī, *Śrī Vṛndāvana Mahimāmṛta*



(3)

## The Glories of Śrī Govardhana Hill

1. Govardhana Hill is like a flag of intense sweetness placed in the opulent land of Vṛndāvana. As the king of mountains, Govardhana Hill offers very pleasing royal service to the young prince of Vraja.
2. The rocks of Govardhana Hill are many kinds of splendid jewels that provide thrones, couches, and other kinds of furniture for Śrī Kṛṣṇa, the supreme monarch of all nectar mellows.
3. Govardhana Hill's beautiful forests and caves are Kṛṣṇa's nectar pastime palaces, each one perfect for the supreme good fortune of His beloved and Her friends.
4. Govardhana Hill's trees and vines serve Śrī Kṛṣṇa by offering Him blossoming branches with sweet fruits, and flowers filled with honey, nectar and fragrant pollen.
5. The red vermilion, yellow and other colored pigments of Govardhana Hill decorate Lord Kṛṣṇa's transcendental body for the pleasure of His beloved *gopīs*.
6. The musk left by deer, as well as the *kuṅkuma*, camphor, and *aguru* naturally produced by Govardhana Hill, are all used to give a sweet fragrance to the transcendental body of Lord Kṛṣṇa.
7. There is a pleasant grove of sandalwood trees on Govardhana Hill. Although snakes are generally attracted to sandalwood trees, no snakes ever come here, or if sometimes a snake may come it is not poisonous, or if sometimes a poisonous snake comes its poison is automatically counteracted, and it can do no harm. As the best servant of Lord Hari, Govardhana Hill has made this wonderful arrangement for the Lord's pleasure.

8. The rocks of Govardhana Hill are all precious gems. Some are sapphires, some emeralds, some rubies or crystals. They provide the perfect backdrop for Lord Kṛṣṇa's pastimes.
9. The peacocks dance enthusiastically, the bees and cuckoos sing melodiously and many other birds chirp a rhythmic accompaniment, as they all gaze on the service to Lord Hari done by Govardhana Hill, the best of Lord Hari's servants.
10. The land around Govardhana Hill in all directions is filled with many lakes, groves, and other charming places of Lord Kṛṣṇa's pastimes. Many lovely streams flow from Govardhana Hill onto these lands in all directions.
11. The Supreme Personality of Godhead eternally enjoys pastimes on Govardhana Hill. He personally lifted Govardhana Hill with His own hand to protect His cowherd associates. Who is able to describe the glories of Govardhana Hill, the best of Lord Hari's servants?
12. Rādhā-kuṇḍa and Śyāma-kuṇḍa are Govardhana's two love-filled eyes. Because Govardhana nourishes the *gopas*, *gopīs*, and *surabhi* cows with Lord Mādhava's sweetness, it shines with the name 'go-varadhana'.
13. Śyāma-kuṇḍa and Rādhā-kuṇḍa are two great floods of the nectar of beauty. They are two great oceans of splendor. They are two beautiful roots from which the sweetest devotional service grows.
14. They are two jewel-mines of love. They are two seeds from which grow the jewel-vines of transcendental pastimes. How did they become two splendid and nectar-sweet lakes?
15. By seeing these two lakes, Rādhā and Kṛṣṇa believe They are present in Them. It is as if They directly see each other there. The wise say that by approaching these lakes one directly approaches Rādhā and Kṛṣṇa.

— Śrīla Viśvanātha Cakravartī Ṭhākura, *Vraja Riti Cintāmaṇi*, Ch. 3 excerpts

(4)

## The Glories of Śrī Rādhā-Kuṇḍa

After the killing of Ariṣṭāsura, Śrīmatī Rādhikā and Her *sakhīs* exchanged many joking words with Śrī Kṛṣṇa concerning the necessary atonement for one who has committed the offense of killing a bull. As a result, the Queen of Vṛndāvana, Śrīmatī Rādhikā, and Her *sakhīs* joyfully excavated Śrī Rādhā-kuṇḍa with their own hands. May that immensely fragrant Rādhā-kuṇḍa be my shelter. (1)

In the land of the hearts of those who bathe in Rādhā-kunḍa will arise a desire tree of the superlative *prema*, which is rarely attainable even by Kṛṣṇa's beloveds. May that supremely charming Rādhā-kunḍa be my shelter. (2)

For the pleasure of Śrīmatī Rādhikā, even Śrī Kṛṣṇa Himself, yearning to attain Her merciful sidelong glance, voluntarily follows (in the footsteps) of Her bathing attendants. May that supremely enchanting Rādhā-kunḍa be my shelter. (3)

May that supremely enchanting Rādhā-kunḍa, which the moon of Vraja, Śrī Kṛṣṇa, loves as much as He loves the crown-jewel amongst the sweet girls of Vraja, Śrīmatī Rādhikā, and which He has made known by the name of Rādhikā Herself, be my shelter. (4)

The mercy obtained by serving Rādhā-kunḍa makes the desire-creeper of *prema* for the prince of Vraja sprout and is celebrated for bearing the flower of service to Śrīmatī Rādhikā. May that supremely charming Rādhā-kunḍa be my shelter. (5)

Gloriously manifest on the banks of Rādhā-kunḍa are eight *kuñjas* named after Rādhikā's principal *sakhīs*. Filled with the sweet humming of bumblebees, these *kuñjas* act as stimuli for the amorous pastimes of the Divine Couple. The lotus feet of that Rādhikā, who sends Kṛṣṇa to enjoy in all the different *kuñjas*, are desired by everyone. May that supremely enchanting Rādhā-kunḍa be my shelter.\* (6)

Situated on an exquisite dais on the bank of Rādhā-kunḍa and accompanied by Her beloved *sakhīs*, Śrīmatī Rādhikā charmingly engages in sweet, joking words with Śrī Kṛṣṇa, the moon of Vraja. These playful verbal exchanges are enhanced by so many innuendoes. May that Rādhā-kunḍa be my shelter. (7)

May that very charming and specially fragrant Rādhā-kunḍa, where intoxicated by love the Divine Couple and the *sakhīs* daily sport with great joy in water very fragrant with exquisite lotus flowers, be my shelter. (8)

To that devotee who is completely dedicated to the service of Śrīmatī Rādhikā, and who reads this charming prayer describing Śrī Rādhā-kunḍa, even in his present body Śrī Kṛṣṇa will quickly grant him *darśana* of His beloved Rādhikā as He happily embraces Her. (9)

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\*On the eastern bank is the *kuñja* known as Citrā-sukhada, on the southeastern side is Indulekhā-sukhada, on the southern bank is Campakalatā-sukhada, on the southwestern side is Raṅgadevī-sukhada, on the western bank is Tuṅgavidyā-sukhada, on the northwestern side is Sudevī-sukhada, on the northern bank is Lalitā-sukhada, and on the northeastern side is the *kuñja* known as Viśākhā-sukhada.



# **Tenth Rainfall**

*Second Shower*

# Commentaries by Our Ācāryas

## Text 9

### *Śrī Upadeśāmṛta Bhāṣā*

By Śrīla Bhaktivinoda Ṭhākura

*vaikuṇṭha apekṣā śreṣṭha māthura-maṇḍala*

In comparison to Vaikuṇṭha, Māthura-maṇḍala (Mathurā and the surrounding area) is superior. (1)

*tad-apekṣā vṛndāvana yathā rāsasthala*

Compared to that, Vṛndāvana is superior — it is the place where the *rāsa*-dance takes place. (2)

*tad-apekṣā govardhana nitya keli-sthāna*

Compared to that, Govardhana is superior — it is the eternal place of pastimes and amorous sports. (3)

*rādhā-kuṇḍe tad-apekṣā premera vijñāna*

Compared to that, Rādhā-kuṇḍa is superior — it is the realized experience of *prema*. (*premera vijñāna*). (4)

### *Pīyūṣa-varṣiṇī-vṛtti*

By Śrīla Bhaktivinoda Ṭhākura

Of all places of worship, Śrī Rādhā-kuṇḍa is the very best. This has been clearly indicated in this ninth verse.

Because of Lord Śrī Kṛṣṇa's birth (there), Śrī Mathurā is superior to Vaikuṇṭha which is in the spiritual sky and endowed with all opulences (*aiśvarya-maya*).

Within the area of Māthura-maṇḍala, Śrī Vṛndāvana is best because of the *rāsa-līlā* festival (which takes place there).

Within Vraja, Śrī Govardhana is best because of the many various places of pleasure-pastimes of Śrī Kṛṣṇa, the lifter of Govardhana Hill. Near Śrī Govardhana, Śrīmad Rādhā-kuṇḍa is splendidly present. It is the most exalted (place) because of the

special overflow there of Śrī Kṛṣṇa's *premāmṛta* (nectar of love). Which person who is mindful of loving devotional service would not serve this Rādhā-kuṇḍa?

Residing there continually in either his gross or subtle body (*līṅga-deha*), he will (certainly) take shelter of the method of worship previously described (in this *Śrī Upadeśāmṛta*).

## *Śrī Upadeśāmṛta Bhāṣā*

By Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

*vaikuṇṭha haite śreṣṭha mathurā nagarī  
janama labhiyā yathā kṛṣṇa-candra hari (1)*

The town of Mathurā is superior to Vaikuṇṭha because the moonlike Lord Śrī Kṛṣṇacandra Hari took birth there. (1)

*mathurā haite śreṣṭha vṛndāvana-dhāma  
yathā sādhiyāche hari rāsotsava-kāma (2)*

The abode of Vṛndāvana is still more exalted than Mathurā, because there Lord Hari realizes His desires by performing the festival of the *rāsa* dance. (2)

*vṛndāvana haite śreṣṭha govardhana-śaila  
gīridhārī gāndharvikā yathā krīḍā kaila (3)*

Govardhana Hill is more excellent than Vṛndāvana. There Gāndharvikā and Gīridhārī enjoy amorous pastimes. (3)

*govardhana haite śreṣṭha rādhā-kuṇḍa-tāṭa  
premāmṛte bhāsāila gokula-lampāṭa (4)*

The banks of Rādhā-kuṇḍa are even more exalted than Govardhana, because the debauchee of Gokula, Śrī Kṛṣṇa, floods them with the nectar of *prema* (*premāmṛta*). (4)

*govardhana giritāṭa rādhā-kuṇḍa chāḍī  
anyatra ye kare nija kuñja puṣpabāḍī  
nirbodha tāhāra sama keha nāhi āra  
kuṇḍa-tīra sarvottama sthāna premādhāra (5-6)*

There is no fool equal to he (she!) who forsakes Rādhā-kuṇḍa at the feet of Govardhana Hill and makes her *kuñja* and flower garden elsewhere. The banks of Rādhā-kuṇḍa are the foremost place. The very reservoir of *prema*. (5-6)

## Śrī Upadeśāmṛta Anuvṛtti

By Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

Compared to other sacred abodes, Vaikuṇṭha which is situated in the spiritual sky is the most exalted. Compared to Vaikuṇṭha, Māthura-maṇḍala is even more exalted because of the Lord's birth (there). Vṛndāvana is the place of Lord Kṛṣṇa's *rāsa-līlā* pastimes and is therefore more exalted than Mathurā. Govardhana is the place where Lord Kṛṣṇa roams and enjoys His pastimes as He wills. It is superior to Vṛndāvana.

Rādhā-kuṇḍa is superior to Govardhana because it completely overflows with the nectar of *kṛṣṇa-prema*. Which truly wise genuine devotee (*sad-bhakta*) would earnestly absorb his mind elsewhere — even if deprived of the service of Śrī Rādhā-kuṇḍa at the feet of Govardhana Hill?!

Śrīla Rūpa Gosvāmī, the very intimate and empowered devotee of Śrī Caitanya Mahāprabhu, has instructed (all) to serve Śrī Rādhā-kuṇḍa. This is the most excellent and highest of all instructions. This Rādhā-kuṇḍa *sevā* is the highest *bhāva* (residing) in Śrī Gaurahari's heart. The Vaiṣṇavas in the Śrī Nimbārka-sampradāya, etc. or (even other) devotees who take shelter of *madhura-rasa* (but) are devoid of *gaura-bhakti* are completely unable to comprehend it. It is inaccessible to them.

by sense descends down but is not lukewarm  
it comes down upon the material eye sight -  
ଏହି ବିଷୟ কৃষ্ণের চরণে আসে এবং  
সেই। অতীত-কৃষ্ণের অঙ্গের অঙ্গের  
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Handwriting of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

## A Further Elaboration

*What follows are excerpts from a Vraja-maṇḍala parikramā lecture given by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura at Śrī Rādhā-kuṇḍa on the 16th October, 1932.*

In Śrī Rūpa Prabhu's ninth instruction, he determines the best place to perform *bhajana*:

*vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād  
vṛndāranyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ  
rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt  
kuryād asya virājato giri-taṭe sevām vivekī na kaḥ*

The holy place known as Mathurā is spiritually superior to Vaikuṇṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kuṇḍa stands supreme, for it is overflooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?

— Śrī Upadeśāmṛta, Text 9

As surrendered maidservants of Śrī Rādhā, we must constantly live on the banks of Rādhā-kuṇḍa. In the conception of Nārāyaṇa there is no existence of progenitor and progenitrix, since He is unborn. Yet when that unborn Lord appears as the son of Devakī and Vasudeva in Mathurā, He performs the pastime of taking birth. The Lord of Vaikuṇṭha is unborn. But since that unborn Lord, due to His inconceivable potency, manifests His pastime of taking birth, His position as the Supreme Lord becomes more glorious. Therefore Mathurā is superior to Vaikuṇṭha. Lord Kṛṣṇa also appears in the pure mind of a devotee. That pure mind is also Mathurā. Many people consider Mathurā a mythical place, like one described in fairy tales. Such a conclusion denies Kṛṣṇa's inconceivable potency, whereby Mathurā appears along with Kṛṣṇa in this material world.

Vṛndāvana, where Kṛṣṇa enjoyed *rāsa-līlā*, is superior to Mathurā, where Kṛṣṇa took birth.

*śrīmān rāsa-rasārambhī vaṁśīvaṭa-taṭa-sthitah  
karṣaṇa veṇu-svanair gopīr gopīnāthaḥ śrīye 'stu nah*

Śrī Śrīla Gopīnātha, who originated the transcendental mellow of the *rāsa* dance, stands on the shore in Vamśīvaṭa and, with the sound of His celebrated flute, attracts the attention of the cowherd damsels. May they confer upon us their benedictions.

— CC Ādi 1.17

In Mathurā, Kṛṣṇa enjoys His pastimes as an immature boy. In the *rāsa-maṇḍala* He is a mature youth. Kṛṣṇa enjoyed *rāsa-līlā* with His different categories of *gopī* friends. When Śrī Rādhā arrived and saw that the special characteristics of Her service could not be exhibited in a *rāsa-līlā* with so many types of *gopīs*, She left the arena and went to Govardhana. Candrāvalī also arrived. Śrī Rādhā became dismayed when She saw Śrī Kṛṣṇa at Govardhana sitting in a cave with Candrāvalī. After tactfully deceiving Candrāvalī's messenger Śaibyā, Rādhā's *gopīs* — Tulasī, Dhaniṣṭhā, and others — sent Candrāvalī to Sakhīsthalī. That is why Śrīla [Raghunātha] dāsa Gosvāmī Prabhupāda, who was a staunch follower of Śrī Rūpa, offered *daṇḍavat* to Sakhīsthalī from a distance. After deceiving Candrāvalī, Śrī Rādhā's followers brought Śyāmasundara to Rādhā-kuṇḍa.

Śrī Govardhana, where Śrī Rādhā-Kṛṣṇa's most confidential amorous pastimes take place, is superior to Vṛndāvana. In his “*Govardhanāśraya-daśakam*” (6) Śrīla Raghunātha dāsa Gosvāmī wrote:

*yasyām mādharma-nāviko rasavatīm ādhāya rādhām tarau  
madhye caṣcala-keli-pāta-valanāt trāsaiḥ stuvatyās tataḥ  
svābhiṣṭham paṇam ādadhe vahati sā yasmin mano-jāhnavī  
kas taṁ tan nava-dam-pati-pratibhuvanṁ govardhanam nāśrayet*

Who will not take shelter of Govardhana Hill, where the Divine Couple enjoy Their pastime of the rescue fee, below which is situated Mānasa-gaṅgā, the lake on which the captain Mādhava took sweet beautiful Rādhā in His boat? When being frightened by a great storm She prayed that He calm it, He claimed from Her as a toll the fulfilment of His amorous desires.

Rādhā-kuṇḍa is superior to Govardhana because it is fully flooded with the nectarean love of Śrī Kṛṣṇa. Śrī Rūpa, who understood Caitanya Mahāprabhu's concealed intention, instructed that service to Rādhā-kuṇḍa, the highest object of Śrī Gaurahari's internal mood, is the ultimate goal of all service. Śrī Rādhā-kuṇḍa is totally incomprehensible and unattainable by followers of the Nimbārka *sampradāya*, followers of any *sampradāya* under Candrāvalī's guidance, or so-called followers of *mādhurya-rasa* who are devoid of devotion to Gaura. Therefore Śrīla [Raghunātha] dāsa Gosvāmī wrote in his *Śrī Rādhā-kuṇḍāṣṭaka* (2):

*vraja-bhuvi mura-śatroḥ preyasīnām nikāmair  
asulabham api tūrṇam prema-kalpa-drumam tam  
janayati hṛdi bhūmau snātur uccaiḥ priyam yat  
tad ati-surabhi rādhā-kuṇḍam evāśrayo me*

May very dear and fragrant Rādhā-kuṇḍa, which for one who bathes therein immediately creates in the land of the heart a desire tree of pure love rarely found even among the *gopī* beloveds of Lord Kṛṣṇa in Vraja, be my shelter.



*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

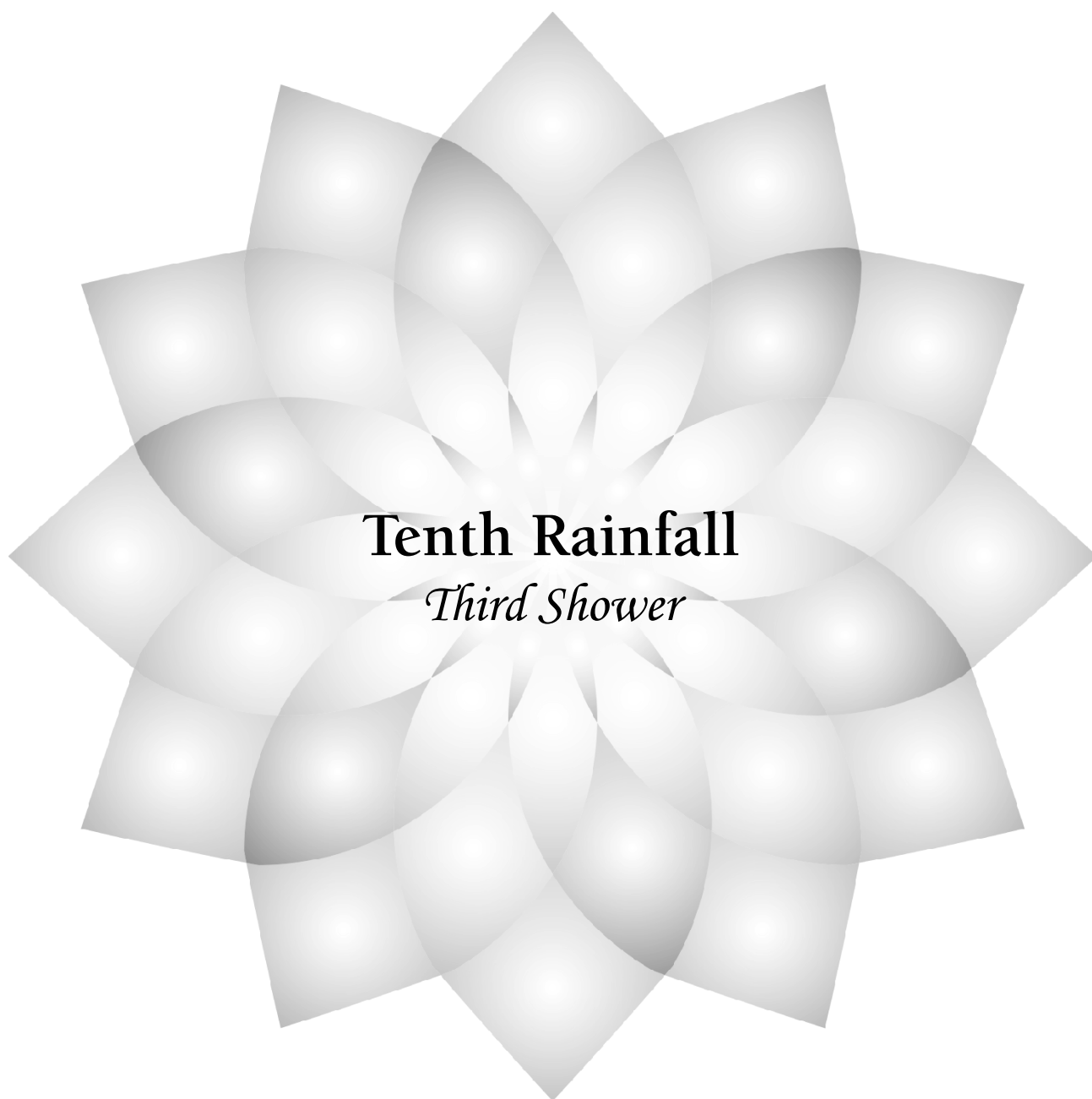
*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*



# **Tenth Rainfall**

*Third Shower*

# Torchlight on the Path

## To Be a Vraja-vāsī

On 8 October, 1932 in Mathurā, in the presence of pilgrims assembled for the upcoming Vraja-maṇḍala Parikramā, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura requested Śrīmad Bhakti Vilāsa Gabhastinemi Mahārāja to sing from Śrīla Narottama dāsa Ṭhākura's Prārthanā the song beginning hari hari! āra kabe pālaṭibe daśā and then himself explained some words from the song. The following extracts from that speech were published in the Gauḍīya 11.218–21.

*hari hari ! āra kabe pālaṭibe daśā*

*hari hari ! āra kabe pālaṭibe daśā  
e saba kariyā bāme jāba vṛndāvana-dhāme  
ei mane kariyāchi āśā*

O Lord Hari, when will my condition change so that I can abandon everything and go to Vṛndāvana?

*dhana jana pūtra dvāre e saba kariyā dūre  
ekānta haiyā kabe jāba  
saba duḥkha parihari vṛndāvane bāsa kari  
madhukarī māgiyā khāiba*

When will I give up wealth, followers, sons, wife and go to Vṛndāvana? When will I forget all my distresses and simply reside in Vṛndāvana? When will I maintain my livelihood by begging mādhubhukarī?

*jamunāra jala jena amṛta samāna hena  
kabe piba udara pūriyā  
kabe rādhā-kunḍa-jale snāna kari kutūhale  
śyama-kunḍe rahiba paḍiyā*

When will I consider the water of the Yamunā as nectarean, and drink to my full satisfaction? When will I take bath in the waters of Rādhā-kunḍa and lie down on the banks of Śyāma-kunḍa?

*bhramiba dvādaśa bane rasa-keli je je sthāne  
premābeśe gaḍagaḍi diyā  
sudhāiba jane jane vraja-bāsī-gaṇa-sthāne  
nivediba caraṇa dhariyā*

When will I travel to the twelve forests where various pastimes of Rādhā and Kṛṣṇa took place, and roll on the ground? When will I fall at the feet of the Vraja-vāsīs and inquire about the locations of the pastimes?

*bhojanera sthāna kabe nayana-gocara habe  
āra jata āche upabana  
tāra madhye vṛndāvana narottama dāsera mana  
āśā kare jugala caraṇa*

When will I see the place where Kṛṣṇa ate with His cowherd boy-friends? When will I visit the forests and sub-forests of Vṛndāvana? Hankering in this way, Narottama dāsa desires the lotus feet of Rādhā and Kṛṣṇa.



*Bhramiba dvādaśa bane rasakeli je je sthāne*: “When will I wander throughout the twelve forests of Vraja, to all the places of nectarean pastimes.” Śrī Gaurasundara said, *anyera hṛdaya—mana, mora mana—vṛndāvana*: “For others, the mind and heart are one, yet because My mind is never separated from Vṛndāvana, I consider My mind and Vṛndāvana one.”<sup>1</sup>

*Rasa* arises in the pure mind from the mixing of the four elements — *vibhāva*, *anubhāva*, *sāttvika*, and *vyabhicārī-bhāva* — with the *sthāyi-bhāva rati*. Kṛṣṇa, the very form of all *rasas*, is completely satisfied when the five major *rasas* nourished by the seven secondary *rasas*, skirting the method of contemplation, manifest in a most amazing, deep form within a heart blazing with *sattva*. Such a heart, called the “forest,” is a receptacle of, and serves as the support for, the twelve *rasas*. Wherever *rāsa-līlā* was performed has become smeared with *rasa* and flooded with *prema*. If a particle of any other desire occludes like a dam the current of *rasa*, the fountain of *rasa* cannot properly flow. The description and details of the appearance of material *rasas* in the unconscious receptacle, the material mind, which gives rise to thoughts, can be found in *Bhāva-prakāśa*, *Sāhitya-darpaṇa*, or the *rasa-śāstra* of Bharata Muni. *Rasas* that arise from reading of heroes and heroines in such stories as *Naiṣadha-carita*, *Sāvitṛī-Satyavān*, Śānī’s *Pāñcalī*, *Othello* and *Desdemona*, or the story of *Nala*, are merely impermanent material emotions. In those affairs the subject of *rasa* is not the unsurpassable Lord who has no equal. But the subject of *rasa* in the twelve forests is Kṛṣṇa, the Supreme Absolute Truth, the form of all *rasas*. He is the only subject of genuine *rasa*. The subject of the five *rasas* — *śānta*, *dāsyā*, *sakhyā*, *vātsalya*, and *madhurya* — is only Śrī Vrajendra-nandana.

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<sup>1</sup> CC Madhya 13.137

*Sudhāiba jane jane vraja-vāsī-gaṇa-sthāne / nivediba caraṇa dhariyā:* “I will clasp the feet of each *vraja-vāsī* and supplicate him.” *Vraja-vāsīs* know Kṛṣṇa because at every moment, uninterruptedly, they serve Him in pure love. The cows and calves serve Kṛṣṇa. Being toys for satisfying Kṛṣṇa’s senses, they increase His pleasure. They are the play-dolls of His milking pastimes. Citraka, Raktaka, Patraka, Bakula and other servants serve Kṛṣṇa, His cows, and His mother and father. They wash Kṛṣṇa’s feet with the spiritual water of the Yamunā, a liquid form of *Brahman*. When Kṛṣṇa returns from pasturing, all His limbs are covered with Vraja dust. At that time His servants wash Him with Yamunā water. What do Kṛṣṇa’s cows know? They are actually very great sages. Those who, after many births of austerity and reading the *Vedas*, desired service to the Lord became cows in Vraja. They learned to serve Kṛṣṇa by giving milk. They were not the so-called sages who study Vedānta.

To attain *Vraja-vāsa* one must be subservient to all *Vraja-vāsīs*. Śrī Rūpa Gosvāmī Prabhu said:

*tan-nāma-rūpa-caritādi-sukīrtanānu-  
smṛtyoḥ krameṇa rasanā-manasī niyojya  
tiṣṭhan vraje tad-anurāgi-janānugāmī  
kālaṁ nayed akhilam ity upadeśa-sāram*

The essence of all advice is that one should utilize one’s full time — twenty-four hours a day — in nicely chanting and remembering the Lord’s divine name, transcendental form, qualities and eternal pastimes, thereby gradually engaging one’s tongue and mind. In this way one should reside in Vraja [Goloka Vṛndāvana dhāma] and serve Kṛṣṇa under the guidance of devotees. One should follow in the footsteps of the Lord’s beloved devotees, who are deeply attached to His devotional service. (Śrī *Upadeśāmṛta* Text 8)

*Vraja-vāsī* means a servant of Hari possessed of spiritual understanding — not an enjoyer of material objects who is averse to serving Him. If I am not subservient to Citraka, Patraka, and Bakula, if I am not a follower of Kṛṣṇa, if I become a material enjoyer subservient to the objects of the eyes and ears, then I do not live in Vraja and do not have spiritual love. “I am enjoying; this object is giving me pleasure”— that is called material enjoyment, the opposite of service to Kṛṣṇa. If I do not have love for such shelters of *dāsyā-rasa* as Citraka, Raktaka, and Patraka, shelters of *sakhyā-rasa* such as Śrīdāmā and Sudāmā, shelters of *vātsalyā-rasa* like Nanda and Yaśodā, and shelters of *mādhuryā-rasa* like Rūpa Mañjarī and others, then how can there be *Vraja-vāsa*? All of them are *nitya-siddha Vraja-vāsīs*.

*Sudhāiba jane jane vraja-vāsī-gaṇa-sthāne*: “I will inquire from every *Vraja-vāsī*.” One should ask about a particular *rasa* from one who possesses it. If I ask about *madhura-rasa* then you should take me to a *Vraja-vāsī* who exemplifies *madhura-rasa*. If you ask about it from those who have not associated with Lalitā and Viśākhā, or who have not met Śrī Rūpa Mañjarī, they may start talking about the *rasa* of Rāvaṇa stealing Sītā, or of Nala and Damayantī.

We cannot attain *Vraja-vāsa* without the mercy of the *Vraja-vāsīs*. But why should they speak to us? How will we see them with material eyes? Because we are covered with pride and envy, they will not listen to what we say. Because we have no attachment for them, they do not speak to us. Why would the *Vraja-vāsīs* engaged in eternal spiritual pastimes speak to us? They say, “You are searching for material pleasure. Has Kṛṣṇa become a material object for your pleasure?” One cannot know about *Vraja* except through subservience to Śrī Rūpa Mañjarī and Śrī Rati Mañjarī. When we receive the mercy of Prabhu Nityānanda, on that very day we will understand the mercy of Śrī Rūpa Mañjarī and Śrī Rati Mañjarī, otherwise:

*prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ  
ahaṅkāra-vimūḍhātmā kartāham iti manyate*

The spirit soul bewildered by the influence of false ego thinks himself the doer of activities that are actually carried out by the three modes of material nature. (Bg 3.27)

Besotted in this way, we will not comprehend the verse:

*sarva-dharmān parityajya mām ekaṁ śaraṇam vraja*

Abandon all varieties of religion and just surrender unto Me. (Bg 18.66)

One encounters obstacles when approaching Kṛṣṇa in a spirit of averseness to serving Him. As a result of previous sins we worship many demigods. There cannot be good fortune without taking hold of the feet of those who serve Kṛṣṇa favorably. “I rambled in the Vṛndāvana forest” — if while doing so I ate a fruit from a tree, or smelled a flower, then at that time I was not walking in the forest but was simply committing offenses with my feet. *Govardhane nā uṭhio* — by these words it is understood not to place one’s feet on Kṛṣṇa’s body.<sup>2</sup>

Without developing spiritual *sakhya-rasa* one cannot put his feet on Kṛṣṇa’s shoulders; with false *sakhya-rasa* one cannot do so. We cannot wander in the forests of Vṛndāvana if we have the material enjoying mentality of a lucre-hunter.<sup>3</sup>

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<sup>2</sup> *Govardhane nā uṭhio*—presumably a paraphrase of CC Antya 13.39

<sup>3</sup> lucre means monetary gain

How long will I live? Why should I perform other activities during those few days? Ṭhākura Narottama has stated:

*haiyā māyāra dāsa kari nānā abhilāṣa  
tomāra smaraṇa gela dūre  
artha-lābha-ei āṣe kapaṭa-vaiṣṇava-veṣe  
bhramiyā bulaye ghare ghare*

Having become a servant of *māyā*, I have unlimited desires. Remembrance of You has gone far away. Hoping to gain wealth, I roam from house to house, deceitfully dressed as a Vaiṣṇava.<sup>4</sup>

The characteristics of hypocrisy are described in the beginning of *Bhāgavatam*:

*dharmah projjhita-kaitavo 'tra paramo nirmatsarāṇām satām  
vedyaṁ vāstavam atra vastu śivadaṁ tāpa-trayonmūlanam*

Completely rejecting all religious activities that are materially motivated, this *Bhāgavata Purāṇa* propounds the highest truth, understandable by those devotees who are fully pure in heart. That highest truth is reality distinguished from illusion, for the welfare of all, and it uproots the threefold miseries. (ŚB 1.1.2)

Herein *dharma*, *artha*, and *kāma* are kicked out. But sense enjoyers pray for these things. Other than Vedānta, the remaining five *darśanas* speak more or less of *artha*, *dharma*, and *kāma*. And impersonalists who imaginatively interpret Vedānta are competitors with the sense enjoyers. To fear variety in spiritual life because of varieties of problems in material life, as “a cow whose barn was burned fears a red cloud,” merely engenders the same or even worse difficulties.

“We are studying *Tarka-śāstra* according to Śrī Jagadīśa and Śrī Gadādhara. Ānandagiri, who follows Śaṅkara’s conclusion, Appayya Dikṣita’s *Nyāya-rakṣā-maṇi*, *Parimala*, *Ānanda-laharī*, and *Śivārka-maṇi-dīpikā*, Vācaspati Miśra’s *Bhāmatī* along with Śaṅkara’s commentary” — anyone with such views can never comprehend the *nitya-siddha Vraja-vāsīs*. By worshiping dogs one becomes a *bhāṅgī*; by worshiping horses one becomes a groom; by worshiping iron one becomes a blacksmith; by worshiping gold one becomes a goldsmith. **To become a *Vraja-vāsī* one must attain exclusive service to the *nitya-siddha Vraja-vāsīs*.**

Members of the thirteen *apa-sampradāyas* cannot comprehend the twelve transcendental *rasas*. Since the twelve *rasas* reside in Kṛṣṇa alone, how can they be found elsewhere? This is my question to all the *prākṛta-sahajiyā* groups.

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<sup>4</sup> Śrīla Narottama dāsa Ṭhākura, *Prārthanā*

When we begin our search for Kṛṣṇa, first we must range throughout the entire universe searching for a Kārṣṇa. By not taking shelter of the lotus feet of (such) *śuddha* Vaiṣṇavas, and by instead calling non-Vaiṣṇavas Vaiṣṇavas, we invite severe misfortune. While playing music, a performer might happen to get lockjaw; similarly, fools consider the outward gestures of pretenders to be *bhajana-siddhi*.

The purpose of attaining that worthy object of worship is to become completely absorbed in love of Kṛṣṇa. Kṛṣṇa is not a material object. Can one see Adhokṣaja Kṛṣṇa with the infected eye attached to material enjoyment, like the one that Bilvamaṅgala plucked out and discarded? Those who take Kṛṣṇa as their order supplier, or likewise think that the objects of their sense enjoyment are Kṛṣṇa — such persons' infected eyes will soon turn into a cataract, for these two attitudes are obstacles to seeing the object of worship (Kṛṣṇa) and the place where He should be worshiped (Vraja).

In two verses Rūpa Gosvāmī has described the secret of *bhajana*:

*anāsaktasya viṣayān yathārham upayuñjataḥ  
nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate*

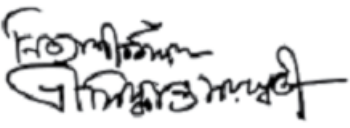
Not being attached to anything yet properly using everything in relation to Kṛṣṇa is *yukta-vairāgya*, renunciation suitable for *bhakti*.

*prāpañcikatayā buddhyā hari-sambandhi-vastunaḥ  
mumukṣubhiḥ parityāgo vairāgyaṁ phalgu kathyate*

Renunciation, by persons desiring liberation, of items related to the Supreme Personality of Godhead, considering them material, is called *phalgu* (insignificant and worthless).

— Brs 1.2.255–56

According to worldly vision we should be either enjoyers or renouncers, considering the world either enjoyable or rejectable. However, as long as we hold such rascally conceptions we can bid farewell to eligibility for genuine *bhajana*.

  
Signature of Śrīla  
Bhaktisiddhānta Sarasvatī Ṭhākura

## Understanding *Vraja-vāsa* and *Vraja-vāsīs*

Śrī Caitanya Mahāprabhu and His followers adored the land of Vṛndāvana and its vicinity as the highest *līlā-bhūmi* (place of pastimes) of Lord Śrī Kṛṣṇa, being a non-different manifestation of Goloka Vṛndāvana, the vertex of the spiritual universes. Śrī Caitanya Mahāprabhu declared that to reside in Vṛndāvana is a principal constituent of *bhakti*, and in *Mathurā-māhātmya* Śrīla Rūpa Gosvāmī ascertained that to quit one's body in Vraja-maṇḍala guarantees entrance into an eternal life in Goloka Vṛndāvana.

Accordingly, many persons came to live in Vṛndāvana, which was studded with innumerable temples and *āśramas*. Yet Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura pointed out that various nondevotees had also settled in Vṛndāvana, many for solving their economic problems by becoming beggars. He did not recognize them as genuine *Vraja-vāsīs* — but as intruders like Agha, Baka, and Pūtanā, those who entered Vṛndāvana with a deceptive attitude and harbored in their hearts a most malicious spirit of envy toward Kṛṣṇa. He stated that although anyone living in Vṛndāvana is benefited one way or another, the real Vṛndāvana is appreciated only by a pure devotee:

*Vraja* means “to walk.” Anyone always walking the path of satisfying Kṛṣṇa is a *Vraja-vāsī*.<sup>1</sup>

*Vraja-vāsīs* are all *nitya-siddhas*, are free from illusion, are followers of the principles of Vaiṣṇavism, are simple, and are sincere friends to Vaiṣṇavas.<sup>2</sup>

To instruct materialistic persons, Śrī Caitanya Mahāprabhu visited Vṛndāvana and took *darśana* of the pastime places therein. Forgetting this, conditioned souls accept Vṛndāvana as their field of enjoyment within the material world and thus rebel against Śrī Mahāprabhu and His teachings. The manner in which *prākṛta-sahajiyās* conceive of the *dhāma* and proclaim themselves *Vraja-vāsīs* or *dhāma-vāsīs* is actually quite different from factual spiritual residence in Vṛndāvana, for by taking it as a place for their sense gratification they make their residence in the material world and increase their material disturbances. This is not the attitude of pure devotees. Even though Śrī Svarūpa Dāmodara is an eternal *Vraja-vāsī*, from accounts of his activities it is not heard that he ever visited Bhauma-Vṛndāvana (Vṛndāvana manifested on this plane). Similarly, there are no authorized documents stating that exalted personalities such

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<sup>1</sup> *Amṛta Vāṇī* 127; Śrīla Prabhupādera *Upadesāmṛta* 384.

<sup>2</sup> *Gauḍīya* 11.216.

as Śrī Puṇḍarīka Vidyānidhi, Śrī Haridāsa Ṭhākura, Śrī Śrīvāsa Paṇḍita, Śrī Śivānanda Sena, Śrī Rāmānanda Rāya, Śrī Śikhi Māhiti, Śrī Mādhavī-devī, and Śrī Gadādhara Paṇḍita Gosvāmī ever visited Vṛndāvana dhāma.

Notwithstanding, popular opinion is that many persons devoid of *śuddha-bhakti* — *prākṛta-sahajiyās*, *karmīs*, *jñānīs*, and others with intentions separate from service to Kṛṣṇa — also visit, see, and reside in Bhauma-Vṛndāvana. Such *Vraja-vāsa* may bestow upon persons devoid of *bhakti* the fruits of going to *svarga*, of *mukti*, or those fruits attained through renunciation of both sin and piety. But proper and true transcendental *vṛndāvana-vāsa* is attained by those possessed of spotless spiritual vision, according to the stanza *premāñjana-cchurita-bhakti-vilocanena*.<sup>3</sup>

In the next period [i.e., after Lord Caitanya’s disappearance], Śrīla Narottama dāsa Ṭhākura in Kheturī and Śrīnivāsa Ācārya in Jājigrāma, and after that Śrīla Jagannātha dāsa Bābājī in Gauḍa-deśa, Śrī Bhagavān dāsa Bābājī in Kālnā, Śrīla Gaura Kiśora dāsa Bābājī in Navadvīpa-dhāma, and Śrīla Bhaktivinoda Ṭhākura in Calcutta, were solely devoted to Śrī Nāma and certainly did not live anywhere but in Vṛndāvana.<sup>4</sup>

Those persons who have developed a strong desire to unceasingly serve the Lord are entitled to go to Vṛndāvana. Foolish persons, situated outside Kṛṣṇa’s internal energy and primarily concerned with board and lodging, lack eligibility for entrance into the Vṛndāvana that eludes material vision. Vṛndāvana is not like other ordinary places meant for eating, sleeping, and so on, or for the mundane proclivities of acceptance and rejection. This supramundane land is the eternal place of worship for devotees firmly attached to Kṛṣṇa and free from desire for material enjoyment. Śrī Sanātana Gosvāmī set the standard by taking shelter at Śrīmān Mahāprabhu’s lotus feet, and being empowered by His mercy, one becomes qualified to enter and reside in Vṛndāvana.<sup>5</sup>

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura further elaborated:

*Sahajiyās* think that by buying a ticket they will go to Vṛndāvana and engage their bodies, saturated with the consciousness of “I” and “mine,” in sense enjoyment. This they call *Vraja-vāsa*. And immorality, debauchery, cheating, avoiding service to real Vaiṣṇavas, avoiding chanting the names of the Lord, and seeking fame — this they call *hari-bhajana*. While giving up worship of the Lord’s devotees they make a show of living in Vraja. With the material body they try to enjoy Kṛṣṇa. So many sinful persons have mustered together

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<sup>3</sup> Śrī Brahma-saṁhitā 5.38

<sup>4</sup> CC Madhya 16.280–81, commentary.

<sup>5</sup> Śrīla Prabhupādera Goloka-vāṇī 1.213–14.

in Vṛndāvana and Navadvīpa. Absorbed in satisfying their senses, they do not understand a single word of the pure Vaiṣṇavas, and instead commit offenses at their lotus feet. Śrī Caitanya and the Gosvāmīs are merciful to those who worship the devotees of Kṛṣṇa.<sup>6</sup>



Shortly after completing the 1932 Vraja-maṇḍala Parikramā, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura suddenly clapped his hand to his forehead, exclaiming, “I am so unfortunate to have traveled throughout Vraja-dhāma yet not to have found a single Vaiṣṇava.” His astonished disciples questioned how that was possible, since they had observed many Vraja-vāsīs strictly following vows and worshiping the Lord by chanting, reciting śāstra, worshiping deities, and performing various other services. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura replied that all such sādhus were simply *kaniṣṭha-adhikārīs*.

In a lecture during his last visit to Vṛndāvana, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura noted:

Bhagavān was present at Śeṣaśāyī for many days, but Śrī Gaurasundara, proceeding there while singing the *Bhāgavatam* verse *yat te sujāta-caraṇāmburuhaṁ staneṣu*, revealed the glories of this place and manifested His dancing *līlā*. The Gosvāmīs in the line of Śrī Gaurasundara were also ignited by sentiments similar to His. Yet nowadays there is no one here with whom to discuss or from whom to hear such topics.<sup>7</sup>



Despite his disdain for unqualified persons claiming to be Vraja-vāsīs, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura accepted even the insects of Vraja-maṇḍala as Vraja-vāsīs. When some disciples tried to shoo away flies buzzing around him during a lecture in Mathurā, he said, “These are all Vraja-vāsīs. You should not disturb them.”<sup>8</sup>

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<sup>6</sup> Gauḍīya 20.321.

<sup>7</sup> Śrīla Prabhupādera Goloka-vāṇī 1.245.

<sup>8</sup> Gauḍīya 11.220.

*The above article is excerpts from an article by the same name written by H.H. Bhakti Vikāsa Mahārāja and published in his “Bhaktisiddhānta Vaibhava” trilogy. We printed with his kind permission.*



# **Tenth Rainfall**

*Fourth Shower*

# Songs for a *Sādhaka*

## Part One

(1)

### Dhule Dhule Gorā Cānda

*dhule dhule gorā cānda*  
*hari guṇa gāi*  
*āsiyā vṛndāvane*  
*nāce gaura rāy*

The moonlike Lord Gauracānda arrives in Vṛndāvana while dancing, swaying to and fro, and singing the glories of Lord Hari. (1)

*vṛndāvaner tarur latā*  
*preme koy hari kathā*  
*nikuñjer pakhi guli*  
*hari nām sonāi*

The creepers adorning the trees of Vṛndāvana are overwhelmed with ecstatic love, and they are speaking about the glories of Lord Hari. Flocks of birds who live in the groves are singing the name of Lord Hari. (2)

*gaura bole hari hari*  
*śārī bole hari hari*  
*mukhe mukhe śuka śārī*  
*hari nām gāi*

Lord Gaura says, “Hari! Hari!” a female parrot responds, “Hari! Hari!” and then all male and female parrots start singing a loud chorus of the name of Hari. (3)

*hari nāme matta hoye*  
*hariṇa āsiche dei*  
*mayūr mayūrī preme*  
*nāciyā khelāy*

Becoming intoxicated by the Holy Name, the deer come out from the forest. The peacocks and peahens are dancing and frolicking in ecstatic love. (4)

*prāṇe hari dhyāne hari*  
*hari bolo badan bhoṛi*

*harinām geye geye  
rase gale jāi*

Lord Hari is in His heart, Lord Hari is in His meditation, and He always chants the name of Hari with His voice. Gauracānda is intoxicated by ecstatic mellows and rolls around on the ground while singing and singing *harināma*. (5)

*āsiyā jamunār kule  
nāce hari hari bole  
jamunā uthole ese  
caraṇa dhoyāi*

Arriving on the bank of the Yamunā River, He dances wildly while chanting “Hari! Hari!” Mother Yamunā becomes so ecstatic that she arises and comes forward to wash Lord Gaurāṅga’s feet. (6)

— Traditional Bangladesh *Bhajana*

(2)

**Jaya Rādhē, Jaya Kṛṣṇa**

*jaya rādhē, jaya kṛṣṇa, jaya vṛndāvan  
śrī govinda, gopīnātha, madana-mohan*

All glories to Rādhā and Kṛṣṇa and the divine forest of Vṛndāvana! All glories to the three presiding Deities of Vṛndāvana — Śrī Govinda, Gopīnātha, and Madana-mohana! (1)

*śyāma-kunḍa, rādhā-kunḍa, giri-govardhan  
kālindī jamunā jaya, jaya mahāvan*

All glories to Śyāma-kunḍa and Rādhā-kunḍa, Govardhana Hill, and the Yamunā River (Kālindī)! All glories to the great forest known as Mahāvana, where Kṛṣṇa and Balarāma displayed Their childhood pastimes! (2)

*keśī-ghāṭa, baṁśī-baṭa, dwādaśa-kānan  
jāhā saba lilā koilo śrī-nanda-nandan*

Glories to Keśī-ghāṭa, where Kṛṣṇa killed the Keśī demon! All glories to the Vamśī-vaṭa tree, to which Kṛṣṇa attracted all the *gopīs* by playing His flute! Glories to all twelve forests of Vraja! At these places the son of Nanda, Śrī Kṛṣṇa, performed His pastimes. (3)

*śrī-nanda-jaśodā jaya, jaya gopa-gaṇ  
śrīdāmādi jaya, jaya dhenu-vatsa-gaṇ*

All glories to Kṛṣṇa's father and mother, Nanda and Yaśodā! All glories to the cowherd boys, headed by Śrīdāmā! All glories to the cows and calves of Vraja! (4)

*jaya bṛṣabhānu, jaya kīrtidā sundarī  
jaya paurṇamāsī, jaya ābhīra-nāgarī*

All glories to Rādhā's father and mother, Vṛṣabhānu and the beautiful Kīrtidā! All glories to Paurṇamāsī, the mother of Sāndīpani Muni, grandmother of Madhumaṅgala, and beloved disciple of Devarṣi Nārada! All glories to the young cowherd maidens of Vraja! (5)

*jaya jaya gopīśvara vṛndāvana-mājh  
jaya jaya kṛṣṇa-sakhā baṭu dwija-rāj*

All glories, all glories to Gopīśvara Śiva, who resides in Vṛndāvana to protect the holy *dhāma*! All glories, all glories to Kṛṣṇa's funny *brāhmaṇa* friend, Madhumaṅgala! (6)

*jaya rāma-ghāta, jaya rohiṇī-nandan  
jaya jaya vṛndāvana-bāsī jata jan*

All glories to Rāma-ghāta, where Lord Balarāma performed His *rāsa* dance! All glories to Lord Balarāma, the son of Rohiṇī! All glories, all glories to all the residents of Vṛndāvana! (7)

*jaya dwija-patnī, jaya nāga-kanyā-gaṇ  
bhaktite jāhārā pāilo govinda-caraṇ*

All glories to the wives of the proud Vedic *brāhmaṇas*! All glories to the wives of the Kāliya serpent! Through pure devotion they all obtained the lotus feet of Lord Govinda. (8)

*śrī-rāsa-maṇḍala jaya, jaya rādhā-śyām  
jaya jaya rāsa-līlā sarva-manoram*

All glories to the place where Śrī Kṛṣṇa performed His *rāsa* dance! All glories to Rādhā and Śyāma! All glories, all glories to the divine *rāsa* dance, the most beautiful of all Lord Kṛṣṇa's pastimes! (9)

*jaya jayojjwala-rasa sarva-rasa-sār  
parakīyā-bhāve jāhā brajete pracāra*

All glories, all glories to the mellow of conjugal love, which is the most excellent of all *rasas* and which Śrī Kṛṣṇa propagates in Vraja in the form of *parakīyā-bhāva* (paramour love)! (10)

*śrī-jāhnavā-pāda-padma koriyā smaraṇ  
dīna kṛṣṇa-dāsa kohe nāma-saṅkīrtan*

Remembering the lotus feet of Lord Nityānanda's consort, Śrī Jāhnavā Devī, this very fallen and lowly servant of Kṛṣṇa sings the *saṅkīrtana* of the Holy Name. (11)

— Śrī Vraja-dhāma-mahimāmṛta

(3)

### Rādhā-Kuṇḍa-Taṭa

*rādhā-kuṇḍa-taṭa-kuñja-kuṭīr  
govardhana-parvata, jāmuna-tīr*

The cottage in the grove on the bank of Rādhā Kuṇḍa, the great Govardhana Hill, the banks of the Yamunā river... (1)

*kusuma-sarovara, mānasa-gaṅgā  
kalinda-nandinī vipula-taraṅga*

...the Kusuma Sarovara lake, the Manasa Gaṅgā, daughter of Mount Kalinda (the Yamunā river) with her many waves... (2)

*vaṁśī-vaṭa, gokula, dhīra-samīr  
bṛndāvana-taru-latikā-bānīr*

...the Vaṁśī Vaṭa banyan tree, the town of Gokula, the holy place Dhīra Samīra, the trees and creepers of Bṛndāvana... (3)

*khaga-mṛga-kula, malaya-bātās  
mayūra, bhramara, muralī-vilās*

...the different varieties of birds and deer, the cooling breeze from the Malaya mountains, the peacocks, the bumblebees, the pastimes of the low-pitched *muralī* flute... (4)

*veṇu, śṛṅga, pada-cihna, megha-mālā  
vasanta, śaśaṅka, śaṅkha, karatāla*

...the high-pitched *veṇu* flute, the buffalo horn bugle, the footprints of the Lord and

His consort in the dust of Vraja, the clusters of blackish rain clouds, springtime, the moon, the conchshell, and the *karatālas*... (5)

*yugala-vilāse anukūla jāni*  
*līlā-vilāse-uddīpaka māni*

...all these I know to be very favorable for the blissful pastimes of the Divine Couple, Rādhā and Kṛṣṇa. I recognize them as transcendental stimulants (*uddīpana*) for intensifying the Lord's charming pastimes. (6)

*e saba choḍato kañhi nāhi jāu*  
*e saba choḍato parāna hārāu*

I refuse to go anywhere if these stimulants of devotional service are not there, for to abandon them is to abandon life itself. (7)

*bhaktivinoda kohe, śuno kān!*  
*tuwā uddīpaka hāmārā parān*

Bhaktivinoda says, "Please hear me, O Kṛṣṇa! All the things that stimulate remembrance of You are the very source of my life!" (8)

— Śrīla Bhaktivinoda Ṭhākura's *Śaraṇāgati*

(4)

**Jaya Jaya Rādhā-Kṛṣṇa**

*jaya jaya rādhā-kṛṣṇa yugala-milana*  
*ārati karowe lalitādi sakhī-gaṇa*

All glories, all glories to the meeting of the transcendental couple Śrī Śrī Rādhā and Kṛṣṇa! The assembly of *gopīs*, headed by Lalitā, perform the *ārati* ceremony for Their pleasure. (1)

*madana-mohana rūpa tri-bhaṅga-sundara*  
*pītambara śikhi-puccha-cūḍā-manohara*

The beautiful three-fold bending form of Kṛṣṇa, who is the attractor of Cupid, dressed in a yellow silk *dhotī* and wearing a crown decorated with the feathers of a peacock, is simply captivating to the mind. (2)

*lalita-mādhava-vāme bṛṣabhānu-kanyā*  
*sunīla-vasanā gaurī rūpe guṇe dhanyā*

Sitting to the left of the charming Lord Mādhava is the beautiful daughter of

King Vṛṣabhānu, dressed in a lovely deep blue sārī. Her complexion is the color of molten gold, and all the characteristics of Her beauty and qualities are highly praiseworthy. (3)

*nānā-vidha alaṅkāra kore jhālamala  
hari-mano-vimohana vadana ujjala*

She is decorated with various shimmering, sparkling ornaments. Her face is so splendrous that it enchants the mind of Lord Hari. (4)

*viśākhādi sakhī-gaṇa nānā rāge gāya  
priya-narma-sakhī jata cāmara dhulāya*

All the *gopīs* headed by Viśākhā sing many beautiful songs in various tunes, while the topmost class of *gopīs* known as the *priya-narma-sakhīs* soothe Rādhā and Kṛṣṇa by waving *cāmara* fans. (5)

*śrī-rādhā-mādhava-pada-sarasija-āśe  
bhaktivinoda sakhī-pade sukhe bhāse*

Hoping to attain the lotus feet of Rādhikā and Mādhava, Bhaktivinoda happily swims in the ocean of bliss found at the feet of the damsels (of *Vraja-dhāma*). (6)

— Śrīla Bhaktivinoda Ṭhākura's *Gītāvalī*



## Part Two

(1)

### Kabe Mor Śubhadina

*kabe mora śubha-dina hoibe udaya  
vṛndāvana-dhāma mama hoibe āśraya*

When will that auspicious day dawn when I will achieve full shelter in the transcendental abode of Vṛndāvana? (1)

*ghucibe saṁsāra-jwālā viṣaya-vāsanā  
vaiṣṇave saṁsarge mora pūribe kāmanā*

The burning fire of this material world will cease, as well as all desires for sense gratification, for by being with the devotees of the Lord, all my longings will be fulfilled. (2)

*dhulāya dhūsara ho'ye hari-saṅkīrtane  
matta ho'ye paḍe ro'ba vaiṣṇava-carāṇe*

Becoming maddened by their chanting of the Holy Name of the Lord, I will fall down and roll in the grayish dust at the devotees' feet. (3)

*kabe śrī-jamunā-tīre kadamba-kānane  
heribo jugala-rūpa hṛdoya-nayane*

When, in a *kadamba* grove on the bank of the Yamunā River, will I behold the beauty of the Divine Couple with the eyes of my heart? (4)

*kabe sakhī kṛpā kori' jugala-sevāya  
niyukta koribe more rākhi' nija pā'ya*

When will a *sakhī* show her gracious mercy to me by engaging me in loving service, keeping me by her side? (5)

*kabe bā jugala-līlā kori' daraśana  
premānanda-bhare āmi ha'bo acetana*

And when will I catch a glimpse of Their divine loving pastimes? Becoming filled with the ecstasy of pure spiritual love I will lose consciousness. (6)

*katakṣaṇa acetana paḍiyā rahibo  
āpana śarīra āmi kabe pāśaribo*

Falling down, I will remain unconscious for a long time, and I will thus completely forget about my own body. (7)

*uṭhiyā smaribo punaḥ acetana-kāle  
jā' dekhinu kṛṣṇa-līlā bhāsi' an̄khi-jale*

Getting up I will again remember that sight which I saw while unconscious — I saw the pastimes of Kṛṣṇa while I was swimming in an ocean of tears. (8)

*kākuti minati kori' vaiṣṇava-sadane  
balibo bhakati-bindu deho' e durjane*

Making repeated requests in the presence of the devotees, I will ask them to give just one drop of the ocean of devotion to this wicked person. (9)

*śrī-anaṅga-mañjarīra carāṇa śaraṇa  
e bhaktivinoda āśā kore anukṣana*

Bhaktivinoda's incessant longing is for the shelter of the lotus feet of Śrī Anaṅga-mañjarī. (Vṛndāvana-līlā form of Śrī Jāhnavā-devī, Lord Nityānanda's consort and pleasure potency.) (10)

— Śrīla Bhaktivinoda Ṭhākura's *Kalyāṇa-kalpataru*

(2)

## Hari Hari Nitāi Kabe

*hari hari nitāi kabe karuṇā karibe  
saṁsāra-vāsāna mora kabe dūra habe*

Hari! Hari! When will Lord Nitāi be merciful? When will material desires flee far away from me? (1)

*kabe vā kāṅgāla-veśe vṛindāvane yābe  
śyāma-kunḍa rādhā-kunḍa nayane heriba*

When, wearing the garments of a beggar, will I live in Vṛndāvana? When will I see Śyāma-kunḍa and Rādhā-kunḍa with my own eyes? (2)

*vaṁśi-vaṭera chāyāya giyā jīvana juḍāba  
kabe govardhana-mūle gaḍāgaḍi diba*

When, attaining the shade of the Vaṁśi-vaṭa tree, will I feel my life filled with cooling bliss? When at the foot of Govardhana Hill will I roll on the ground? (3)

*māyā-moha puruṣa-deha kabe vā chāḍiba  
sakhīra anugā haiyā caraṇa seviba*

When will I give up this human body made of māyā's illusions? When, attaining the form of a follower of the gopīs, will I serve the feet of the Divine Couple? (4)

*śrī-rūpa-mañjarī-sakhira āśraya la-iba  
vāma-pāśe rahi aṅge cāmara ḍhulāba*

When will I take shelter of Śrī Rūpa Mañjarī? When, standing at her side, will I fan the Divine Couple with a cāmara whisk? (5)

*ekāsane yugala-kiśora vasāiba  
eka mālā duhuṅ gale kabe vā parāba*

When will I give the Divine Couple a sitting place on the same throne? When will I place one flower garland around Their necks? (6)

*kāṅgāla haiyā vraje giyā kabe vā bhramiba  
ghare ghare mādrukuri bhikṣā māgi khāba*

Now becoming a beggar, when will I wander in Vṛndāvana? When will I eat by begging from house to house? (7)

*prema dāsa kahe kabe hena bhāgya habe  
gaurāṅga balite mora pāpa prāṇa yābe*

Prema Dāsa says, “when will I become fortunate in these ways? When, calling out “Gaurāṅga!”, will I leave this body made of sins?” (8)

— Prema Dāsa

(3)

### Hede He! Nāgara Bara

*hede he! nāgara bara, śuna he mūralīdhara  
nivedana kari tuyā pāya  
caraṇa nakhara maṇi, yena cāṇḍera gāṇthani  
bhāla śobhe āmāra galāya*

O my dear Hero! O Lord, the flute player! Please hear my request to You. Your jewel-like toenails resemble rows of moons when You go to the forest with Śrīdāma and Sudāma. (1)

*śrīdāma sudāma saṅge, yakhana vane yāo raṅge  
takhana āmi duyāre dāṇḍāye  
mane kari saṅge yāi, gurūjanara bhaya pāi  
āṅkhi raila tuyā pāne ceye*

At that time, I stand at the doorstep thinking of going with You. But I am afraid of the elders and the respectable people. Therefore, my eyes simply gaze after You. (2)

*cāi navīna-megha-pāne, tuyā baṇḍhu paḍe mane  
elāiyā keśa nāhi bāṇḍhi  
randhana-śālāte jāi, tuyā baṇḍhu guṇa gāi  
dhuṇyāra chalanā kari kāṇḍi*

Whenever I see the new clouds, O my friend, I immediately remember You and I let lose my hair. When I cook in the kitchen, I simply sing Your glories and cry on the pretext of smoke. (3)

*maṇi nao māṇika nao, āñcale bāṇdhile rao  
phula nao ye keśe karibeśe  
nārī nā karita vidhi, tuyā hena guṇanidhi  
laiyā phiritāma deśe deśe*

O beloved Lord! You are neither a jewel nor a diamond that I can keep You tied to the end of my cloth. You are not a flower that I can decorate my hair with. If I were not a woman, I could have taken You, the ocean of divine qualities, all over the country. (4)

*aguru candana haitāma, tuyā ange mākhā raitāma  
ghāmiyā paḍitāma rāṅgā pāya  
ki mora manera sādha, vāmana haye cāṇda hāta  
vidhi ki sādha pūrābe āmāra*

If I were *aguru* or sandalwood, then I would be smeared on Your limbs, and when You would perspire, I would have fallen at Your reddish lotus feet. What desires I have! Although I am a dwarf, still I want to touch the moon. Will the creator ever fulfill my desire? (5)

*narottama dāsa kaya, śuna ahe dayāmaya  
tumī āmāya nā chāḍiha dayā  
je dina tomāra bhāve āmāra e deha jābe  
sei dine diya pada chāyā*

Narottama dāsa says, “Please hear, O most merciful Lord! Please do not neglect me. The day I give up my body being fully absorbed in Your thoughts, please give me shelter at Your lotus feet.” (6)

— Śrīla Narottama dāsa Ṭhākura’s *Prārthanā*

(4)

## Dekhite Dekhite

*dekhite dekhite, bhulibo vā kabe,  
nija-sthūla-paricoya  
nayane heribo, braja-pura-śobhā,  
nitya cid-ānanda-moya*

When will I be able to leave my gross bodily identity far behind? Within a split second, I will completely forget about all these false external affairs and behold the exquisite beauty of the transcendental realm of Vraja, which is completely pervaded with eternal, conscious bliss. (1)

*bṛṣabhānu-pure, janama loibo,  
yāvaṭe vivāha ha'be  
braja-gopī-bhāva, hoibe swabhāva,  
āno-bhāva nā rohibe*

I shall then take birth in Varṣāṇā, the town of King Vṛṣabhānu, and I will be married nearby in the town of Yāvaṭa. My sole disposition and character shall be that of a simple cowherd girl, and I shall not know any other mood. (2)

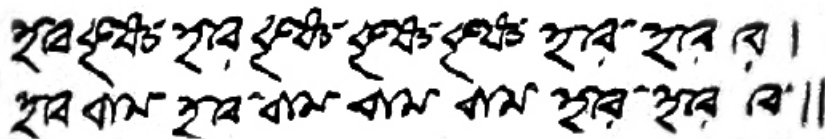
*nija-siddha-deha, nija-siddha-nāma,  
nija-rūpa-swa-vasana  
rādhā-kṛpā-bale, lobhibo vā kabe,  
kṛṣṇa-prema-prakaraṇa*

I shall obtain my own eternal spiritual body, transcendental name, and specific type of beauty and dress for the pleasure of Kṛṣṇa. And when, by the power of Śrī Rādhā's causeless mercy, will I be allowed entrance into the pastimes of divine love of Kṛṣṇa? (3)

*jamunā-salila- āharaṇe giyā,  
bujhibo yugala-rasa  
prema-mugdha ho'ye, pāgalinī-prāya,  
gāibo rādhāra yaśa*

As I go with a water pot on my head to draw water from the Yamunā river, I shall cherish remembrance of the mellows of love that unite Śrī Rādhā with Kṛṣṇa. Thus being enchanted by divine love, I will sing the glories of Śrī Rādhā just like a mad woman. (4)

— Śrīla Bhaktivinoda Ṭhākura's Śrī Gītā-mālā



हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे ।  
हरे राम हरे राम राम राम हरे हरे ॥

Hare Kṛṣṇa mahā-mantra written down  
by Śrīla Bhaktivinoda Ṭhākura

# Inspirational Prayers for a *Sādhaka*

## Śrī Mathurā-stava

Prayers to Śrī Mathurā by Śrīla Rūpa Gosvāmī

*mukter govinda-bhakter vitarāṇa-caturam-sāc-cid-ānanda-rūpaṁ  
yasyām-vidyoti vidyā-yugalam udayate tārakam-pārakam-ca  
kṛṣṇasyotpatti-līlā-khanir akhila-jagan-mauli-ratnasya sā te  
vaikuṇṭhoru-pratiṣṭhā prathayatu mathurā maṅgalānām-kalāpam*

May Mathurā, which is more famous than Vaikuṇṭha, which is a mine of the jewels of the pastimes of Lord Kṛṣṇa, the crest jewel of all the worlds, which has within it two potencies of eternal and blissful transcendental knowledge: *tāraka*, which brings liberation, and *pāraka*, which brings pure devotion for Lord Govinda, bring great auspiciousness to you all. (1)

*koṭindu-spaṣṭa-kāntī rabhasa-yuta-bhava-kleśa-yodhair ayodhyā  
māyā vitrāsi-vāsā muni-hṛdaya-muṣaḥ divya-līlāḥ stuvantī  
sāśīḥ kāsīsa-mukhyāmara-patibhir alaṁ prārthita-dvārakāryā  
vaikuṇṭhodgīta-kīrtir diśatu madhu-purī prema-bhakti-śriyaṁ vaḥ*

May Mathurā, which is more splendid than millions of moons, which cannot be attacked by the powerful armies of material suffering, where material illusion is afraid to stay, which charms the sages' hearts, which glorifies the Lord's transcendental pastimes, whose doors Brahmā, Śiva, and all the demigods aspire to guard, and whose glories are sung by the Supreme Lord Himself, give the great treasure of pure devotional service to you all. (2)

*bījam mukti-taror anartha-paṭali-nistārakam tārakam  
dhāma prema-rasasya vāñchita-dhurā-sampārakam pārakam  
etaḍ yatra nivāsinām udayate cic-chakti-vṛtti-dvayaṁ  
mathnātu vyasanāni māthura-purī sā vaḥ śriyaṁ ca kriyāt*

May Mathurā Purī, where two transcendental potencies, (*tāraka*, which is the seed of the tree of liberation and the savior from a host of sufferings, and *pāraka*, which satisfies the thirst for the nectar of pure love of Kṛṣṇa), arise among the residents, crush all your sins and give you the treasure of pure love for Lord Kṛṣṇa. (3)

*adyāvanti patad-graṇam kuru kare māye śanair vijaya  
cchatraṁ kāñci grhāṇa kāsī purataḥ pādū-yugam dhāraya*

*nāyodhye bhaja sambhramam stuti-katham nodgāraya dvārake  
devīyam bhavatiṣu hanta mathurā dṛṣṭi-prasādam dadhe*

Avantī, hold this betelnut dish in your hand! Gayā, slowly move the fan! Kāñcī, hold this parasol! Vārāṇasī, carry these two sandals! Ayodhyā, don't be afraid! Dvārakā, don't recite those prayers! Mathurā-devī has already placed her glance of mercy upon you all. (4)

### Śrī Vṛndāvanāṣṭaka

Eight Prayers Glorifying Śrī Vṛndāvana by Śrīla Rūpa Goswāmī

*mukunda-muralī-rava-śravaṇa-phulla-hṛd-ballavīkadambaka-  
karambita-prati-kadamba-kañjāntarā  
kalinda-giri-nandinī-kamala-kandalāndolinā  
su-gandhir anilena me śaraṇam astu vṛndāṭavī*

May Vṛndāvana, which is fragrant with a gentle breeze that makes the lotuses in the Yamunā rock to and fro, where there are groves of *kadamba* trees and there are many *gopīs*, their hearts blossoming with happiness by hearing the music of Lord Mukunda's flute, be my shelter. (1)

*vaikuṇṭha-pura-saṁśrayād vipinato 'pi niḥśreyasāt  
sahasra-guṇitām śrīyam praduhatī rasa-śreyasīm  
caturmukha-mukhair api sprhita-tārṇa-dehodbhavā  
jagad-gurubhir agrimaiḥ śaraṇam astu vṛndāṭavī*

May Vṛndāvana, where Lord Brahmā and other *jagad-gurus* desire to be born even as a blade of grass, and which, even though it is a forest, is many thousands of times more opulent, beautiful, charming, and sweet than the spiritual cities of Vaikuṇṭha, be my shelter. (2)

*anārata-vikasvara-vratati-puñja-puṣpāvalivīsāri-  
vara-saurabhodgama-ramā-camatkāriṇī  
amanda-makaranda-bhṛd-viṭapi-vṛnda-vandī-kṛtadvirepha-  
kula-vanditā śaraṇam astu vṛndāṭavī*

May Vṛndāvana, where the fragrance of the eternally blossoming flower vines fills the goddess of fortune with wonder, and where the bumblebees in the trees filled with very sweet honey are poets who bow down and recite eloquent prayers, be my shelter. (3)

*kṣaṇadyuti-ghana-śriyor vraja-navīna-yūnoḥ padaiḥ  
su-valgubhir alaṅkṛtā lalita-lakṣma-lakṣmī-bharaiḥ*

*tayor nakhara-maṇḍalī-śikhara-keli-caryocitair  
vṛtā kiśalayāṅkuraiḥ śaraṇam astu vṛndāṭavī*

May Vṛndāvana, which is decorated with blades of grass that bear the charming, gracefully marked footprints and playful toenail prints of the youthful Divine Couple of Vraja, who are as glorious as a monsoon cloud and lightning, be my shelter. (4)

*vrajendra-sakha-nandinī-śubhatarādhikāra-kriyāprabhāvaja-  
sukhotsava-sphurita-jaṅgama-sthāvarā  
pralamba-damanānuja-dhvanita-vaṁśikā-kākalīrasajña-  
mṛga-maṇḍalā śaraṇam astu vṛndāṭavī*

May Vṛndāvana, where the moving and inert creatures celebrate a festival of great happiness by seeing the glory of Śrīmatī Rādhārāṇī's beautiful pastimes, and where the deer taste the nectar of Lord Kṛṣṇa's sweet flute music, be my shelter. (5)

*amanda-mudirāmbudābhyadhika-mādhurī-meduravrajendra-  
suta-vikṣaṇonnaṭita-nīla-kaṇṭhotkarā  
dineśa-suhṛd-ātmajā-kṛta-nijābhimānollasallatā-  
khaga-mṛgāṅganā śaraṇam astu vṛndāṭavī*

May Vṛndāvana, where the peacocks leap and dance to see the prince of Vraja, who is more charming than a host of monsoon clouds, and where the does, birds and flowering vines become jubilant to hear Śrīmatī Rādhārāṇī proudly claim the forest as Her property, be my shelter. (6)

*aganya-guṇa-nāgarī-gaṇa-gariṣṭha-gāndharvikāmanojā-  
raṇa-cāturī-piśuna-kuñja-puñjojvalā  
jagat-traya-kalā-guror lalita-lāśya-valgat-padaprayoga-  
vidhi-sākṣinī śaraṇam astu vṛndāṭavī*

May Vṛndāvana, which is splendid with the expert skill in lover's quarrels of Śrīmatī Rādhārāṇī, the best of all virtuous heroines, and which is the witness to the gracefully dancing feet of Lord Kṛṣṇa, the teacher of fine arts to the three worlds, be my shelter. (7)

*variṣṭha-hari-dāsatā-pada-samṛddha-govardhanā  
madhūdvaḥ-vadhū-camatkṛti-nivāsa-rāsa-sthala  
agūḍha-gahana-śrīyo madhurima-vrajenojvalā  
vrajasya saḥajena me śaraṇam astu vṛndāṭavī*

May Vṛndāvana, wherein is Govardhana Hill, (which is fortunate to be the best servant of Lord Hari), and wherein is the *rāsa* dance arena, (which fills the beautiful *gopīs* with wonder), and wherein is the splendid sweetness of many charming forest groves, be my shelter. (8)

*idaṁ nikhila-niṣkuṭāvali-variṣṭha-vṛndātavīguṇa-  
smaraṇa-kāri yaḥ paṭhati suṣṭhu padyāṣṭakam  
vasan vyasana-mukta-dhīr anīṣam atra sad-vāsanah  
sa pīta-vasane vaśī ratim avāpya vikrīdati*

A person who resides here in Vṛndāvana, whose heart is free from sin, who controls his senses, who always stays with the devotees, and who carefully reads these eight verses, which bring to mind the transcendental virtues of Vṛndāvana, the best of all forests, will attain love for, and enjoy transcendental pastimes with Lord Kṛṣṇa. (9)

### **Prathama Govardhanāṣṭaka**

First Set of Eight Prayers Glorifying Govardhana Hill  
by Śrīla Rūpa Gosvāmī

*govindāsyottaṁsita-vaṁsī-kvaṇitodyallāsyotkaṇṭhā-  
matta-mayūra-vraja-vīta  
rādhā-kunḍottuṅga-taraṅgāṅkuritāṅga  
praty-āśāṁ me tvaṁ kuru govardhana pūrṇām*

O hill filled with peacocks madly dancing to the music of the flute at Lord Govinda's mouth, O hill splashed by the high waves of Rādhā-kunḍa, O Govardhana, please fulfill my desires. (1)

*yasyotkarṣād vismita-dhībhir vraja-devīvṛndair  
varyāṁ varṇitam āste hari-dāsyam  
citrair yuñjan sa dyuti-puñjair akhilāśāṁ  
praty-āśāṁ me tvaṁ kuru govardhana pūrṇām*

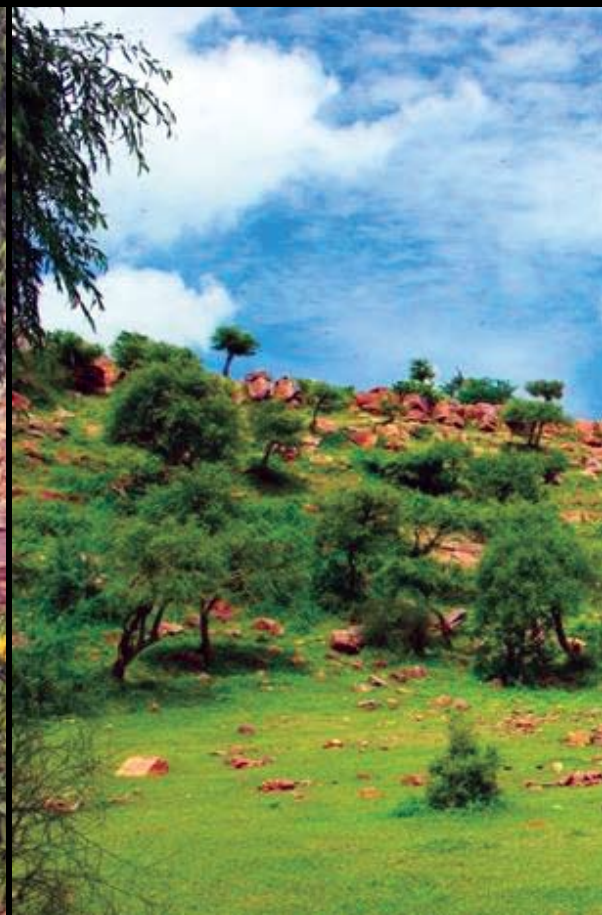
O hill the goddesses of Vraja, astonished by your glory, described you as the best servant of Lord Hari, O hill that fills all directions with the most wonderful splendor, O Govardhana, please fulfill my desires. (2)

*vindadbhir yo mandiratām kandara-vṛndaiḥ  
kandaiś cendor bandhubhir ānandayatīṣam  
vaidūryābhair nirjhara-toyair api so 'yaṁ  
praty-āśāṁ me tvaṁ kuru govardhana pūrṇām*

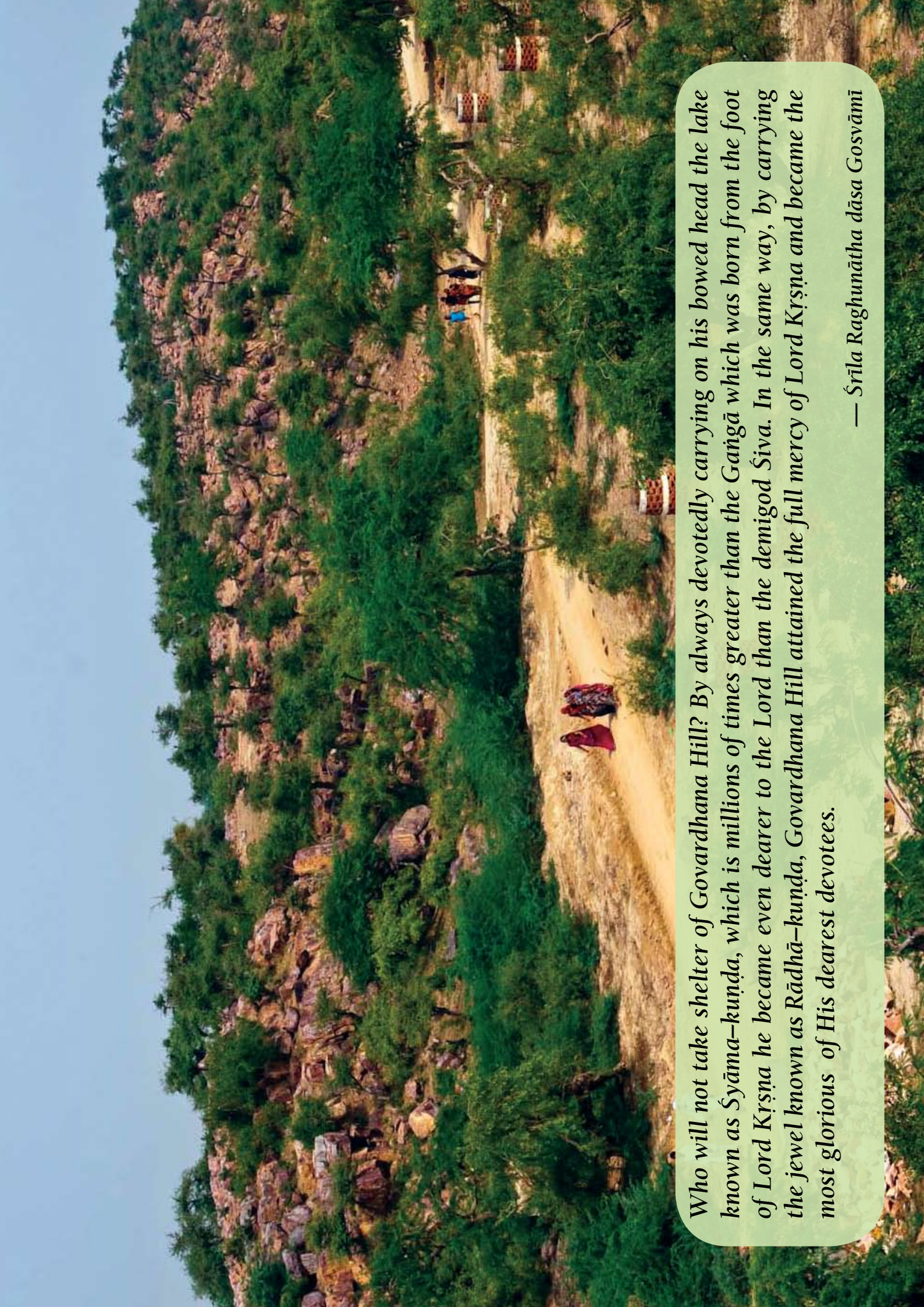


*Superior to the forest of Vṛndāvana is Govardhana Hill for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes.*

*— Śrīla Rūpa Gosvāmī*







Who will not take shelter of Govardhana Hill? By always devotedly carrying on his bowed head the lake known as Śyāma-kunḍa, which is millions of times greater than the Gaṅgā which was born from the foot of Lord Kṛṣṇa he became even dearer to the Lord than the demigod Śiva. In the same way, by carrying the jewel known as Rādhā-kunḍa, Govardhana Hill attained the full mercy of Lord Kṛṣṇa and became the most glorious of His dearest devotees.

— Śrīla Raghunātha dāsa Gosvāmī

O hill which with your palatial caves and clouds that are the moon's friends pleases the Supreme Personality of Godhead, O hill the water of whose swiftly-flowing streams is the color of lapis lazuli, O Govardhana, please fulfill my desires. (3)

*śaśvad-viśvāṅkaranāṅkṛti-medhyaiḥ  
premnā dhautair dhātubhir uddīpita-sāno  
nityākrandat-kandara veṇu-dhvani-harṣāt  
praty-āśāṁ me tvaṁ kuru govardhana pūrṇām*

O hill whose peaks are splendid with mineral colors washed with love and suitable to decorate the Supreme Lord who is Himself the eternal decoration of all the worlds, O hill whose valley eternally resounds with the joyful sound of the flute, O Govardhana, please fulfill my desires. (4)

*prājyā rājir yasya virājaty upalānām  
kṛṣṇenāsau santatam adhyāsita-madhyā  
so 'yam bandhura-dharmo surabhīnām  
praty-āśāṁ me tvaṁ kuru govardhana pūrṇām*

O hill whose rocks are the regular sitting place of Lord Kṛṣṇa, O charming friend of the surabhi cows, O Govardhana, please fulfill my desires. (5)

*nirdhunvānaḥ saṁhṛti-hetuṁ ghana-vṛndaṁ  
jītvā jambhārātim asamabhāvita-bādham  
svānām vairam yaḥ kila niryāpitavān saḥ  
praty-āśāṁ me tvaṁ kuru govardhana pūrṇām*

O hill that stopped the destructive clouds, O hill that defeated Indra and made him harmless, O hill that ended Indra's hatred of your relatives, the hills and mountains, O Govardhana, please fulfill my desires. (6)

*bibhrāṇo yaḥ śrī-bhuja-daṇḍopari bhartuś  
chatrī-bhāvaṁ nāma yathārthaṁ svam akarṣīt  
kṛṣṇopajñam yasya makhas tiṣṭhati so 'yam  
praty-āśāṁ me tvaṁ kuru govardhana pūrṇām*

O hill that became an umbrella above the handle called the Supreme Lord's arm, O hill very appropriately named, O hill Lord Kṛṣṇa ordered to be worshiped in a Vedic yajña, O Govardhana, please fulfill my desires. (7)

*gāndharvāyāḥ keli-kalā-bāndhava kuñje  
kṣunnais tasyāḥ kaṅkana-hāraiḥ prayatāṅga  
rāsa-kṛīḍā-maṇḍitayopatyakādhyā  
praty-āśāṁ me tvaṁ kuru govardhana pūrṇām*

O friend of Śrīmatī Rādhārāṇī's transcendental pastimes, O hill in whose forest groves She dropped Her necklaces and bracelets, O hill decorated with the *rāsa-līlā*, O Govardhana, please fulfill my desires. (8)

*adri-śreṇi-śekhara padyāṣṭakam etat  
kṛṣṇāmbhoda-preṣṭha paṭhed yas tava dehī  
premānandaṁ tundilayan kṣipram amandaṁ  
taṁ garṣeṇa svī-kurutāṁ te hṛdayeśa*

O king of hills, O dear friend of the black cloud Kṛṣṇa, I pray that to whoever reads these eight verses glorifying you; the Lord of your heart (Śrī Kṛṣṇa) will quickly grant the intense bliss of pure love, and happily accept him among His associates. (9)

**Śrī Rādhā-Kuṇḍāṣṭakam**  
Eight Prayers Glorifying Śrī Rādhā-Kuṇḍa  
by Śrīla Raghunātha dāsa Gosvāmī

*vṛṣabha-danuja-nāsān narma-dharmokti-raṅgair  
nikhila-nija-sakhībhīr yat sva-hastena pūrṇam  
prakaṭitam api vṛndāranya-rājñyā pramodais  
tad ati-surabhi rādhā-kuṇḍam evāśrayo me*

After the killing of Ariṣṭāsura, Śrīmatī Rādhikā and Her *sakhīs* exchanged many joking words with Śrī Kṛṣṇa concerning the necessary atonement for one who has committed the offense of killing a bull. As a result, the Queen of Vṛndāvana, Śrīmatī Rādhikā, and Her *sakhīs* joyfully excavated Śrī Rādhā-kuṇḍa with their own hands. May that immensely fragrant Rādhā-kuṇḍa be my shelter. (1)

*vraja-bhuvi mura-śatroḥ preyaśinām nikāmair  
asulabham api tūrṇam prema-kalpa-drumaṁ tam  
janayati hṛdi bhūmau snātur uccaiḥ priyaṁ yat  
tad ati-surabhi rādhā-kuṇḍam evāśrayo me*

In the land of the hearts of those who bathe in Rādhā-kuṇḍa will arise a desire tree of superlative *prema*, which is rarely attainable even by Kṛṣṇa's beloveds. May that supremely charming Rādhā-kuṇḍa be my shelter. (2)

*agha-ripur api yatnād atra devyāḥ prasādaprasara-  
kṛṣṇa-kaṭākṣa-prāpti-kāmaḥ prakāmam  
anusrati yad uccaiḥ snāna-sevānu-bandhais  
tad ati-surabhi rādhā-kuṇḍam evāśrayo me*

For the pleasure of Śrīmatī Rādhikā, even Śrī Kṛṣṇa Himself, yearning to attain Her merciful sidelong glance, voluntarily follows (in the footsteps) of Her bathing attendants. May that supremely enchanting Rādhā-kuṇḍa be my shelter. (3)

*vraja-bhuvana-sudhāmśo prema-bhūmir nikāmaṁ  
vraja-madhura-kiśorī-mauli-ratna-priyeva  
paricitam api nāmnā yac ca tenaiva tasyās  
tad ati-surabhi rādhā-kunḍam evāśrayo me*

May that supremely enchanting Rādhā-kuṇḍa, which the moon of Vraja, Śrī Kṛṣṇa, loves as much as He loves the crown-jewel amongst the sweet girls of Vraja, Śrīmatī Rādhikā, and which He has made known by the name of Rādhikā Herself, be my shelter. (4)

*api jana iha kaścid yasya sevā-prasādaiḥ  
praṇaya -sura-latā syāt tasya goṣṭhendra-sūnoḥ  
sapadi kila mad-īśā-dāsyā-puṣpa-praśasyā  
tad ati-surabhi rādhā-kunḍam evāśrayo me*

The mercy obtained by serving Rādhā-kuṇḍa makes the desire-creeper of *prema* for the prince of Vraja sprout and is celebrated for bearing the flower of service to Śrīmatī Rādhikā. May that supremely charming Rādhā-kuṇḍa be my shelter. (5)

*tata-madhura-nikuñjāḥ kṛpta-nāmāna uccair  
nija-parijana-vargaiḥ saṁvibhajyāśritās taiḥ  
madhukara-ruta-ramyā yasya rājanti kāmyās  
tad ati-surabhi rādhā-kunḍam evāśrayo me*

Gloriously manifest on the banks of Rādhā-kuṇḍa are eight *kuñjas* named after Rādhikā's principal *sakhīs*. Filled with the sweet humming of bumblebees, these *kuñjas* act as stimuli for the amorous pastimes of the Divine Couple. The lotus feet of that Rādhikā, who sends Kṛṣṇa to enjoy in all the different *kuñjas*, are desired by everyone. May that supremely enchanting Rādhā-kuṇḍa be my shelter.\* (6)

*tata-bhuvi vara-vedyām yasya narmāti-hṛdyām  
madhura-madhura-vārtām goṣṭha-candrasya bhaṅgyā  
prathayati mitha īśā prāṇa-sakhyālibhiḥ sā  
tad ati-surabhi rādhā-kunḍam evāśrayo me*

Situated on an exquisite dais on the bank of Rādhā-kuṇḍa and accompanied by Her beloved *sakhīs*, Śrīmatī Rādhikā charmingly engages in sweet, joking words with Śrī Kṛṣṇa, the moon of Vraja. These playful verbal exchanges are enhanced by so many innuendoes. May that Rādhā-kuṇḍa be my shelter. (7)

*anudinam ati-raṅgaiḥ prema-mattāli-saṅghair  
vara-sarasija-gandhair hāri-vāri-prapūrṇe  
viharata iha yasmin dāmpatī tau pramattau  
tad ati-surabhi rādhā-kuṇḍam evāśrayo me*

May that very charming and specially fragrant Rādhā-kuṇḍa, where intoxicated by love the Divine Couple and the *sakhīs* daily sport with great joy in water very fragrant with exquisite lotus flowers, be my shelter. (8)

*avikalam ati devyāś cāru kuṇḍāṣṭakam yaḥ  
paripaṭhati tadīyollāsi-dāsyārpitātmā  
aciram iha śarīre darśayaty eva tasmai  
madhu-ripur ati-modaiḥ śliṣyamāṇām priyām tām*

To that devotee who is completely dedicated to the service of Śrīmatī Rādhikā, and who reads this charming prayer describing Śrī Rādhā-kuṇḍa, even in his present body Śrī Kṛṣṇa will quickly grant him *darśana* of His beloved Rādhikā as He happily embraces Her. (9)



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\* On the eastern bank is the *kuṇja* known as Citrā-sukhada, on the southeastern side is Indulekhā-sukhada, on the southern bank is Campakalatā-sukhada, on the southwestern side is Raṅgadevī-sukhada, on the western bank is Tuṅgavidyā-sukhada, on the northwestern side is Sudevī-sukhada, on the northern bank is Lalitā-sukhada, and on the northeastern side is the *kuṇja* known as Viśākhā-sukhada.

# Meditations for a Serious *Sādhaka*

## Part One

### Circumambulation of the Divine Realm of Vraja

#### (1)

#### The Theory

*The following is an extract from an article of the same title in the Harmonist 29.7.193–98 (January 1932).*

The whole attention of the pilgrim has to be given not to the landscape nor to any shrine or figures. It is least of all necessary for him to attend to the activities of himself. It is imperative to turn his attention to the minutest doings and sayings of the *sādhū* under whose direction he has chosen to perform the devotional journey. If he goes on indulging his own fancies and viewing with his own eyes the entities on the spiritual plane he may, indeed, succeed in deluding himself but he will assuredly miss the only legitimate object of his pilgrimage. If he attends and lives up to the instructions of his spiritual guide and does not allow himself to be directed by any other consideration, he will automatically find himself on the plane of *arcana* in course of the performance of his spiritual journey, by the unsolicited and causeless grace of the *sad-guru* (the bona fide spiritual guide).

The very first principle, therefore, which all intending circumambulators should accept in their heart of hearts, is to attend fully to the instructions of the bona fide guide and prefer following them to every other occupation. If he tries to do so he will find that the bona fide guide will put him to activities which may be neither such as are to his liking nor what he had previously arranged for. The *sad-guru* will upset all his pre-arranged plans. The pilgrim is not expected to be allowed to guide himself in any way. It is the nature of the conditioned soul to be tempted to assume his own guidance however much he may profess to be guided by another.

It is not the journey but the method of its performance that really matters. Any journey that is performed under the lead of the *sādhū* is a spiritual function. No journey can have any spiritual value that is not so performed. The circumambulation of Śrī Vraja-maṇḍala has the further advantage of spiritual associations which are of great help to the novice on the path of spiritual endeavor. The novice is in a position on such occasions to be reminded by the *sādhū* that he is never to attend to the scene at all, because what he will see if he does so is not the thing

which he should see, but something else, the sight of which will be obstructive of the real function for which he is on his pilgrimage. The *sādhū* himself will see everything very carefully and minutely, but he will never encourage the novice to any function of the kind. If the novice submits to be so thwarted at almost every step and is prepared to do whatever the *sādhū* tells him to do with loyal faith, he will have gained the real object of his pilgrimage.

## (2)

### The Practice

*In 1932, two consecutive issues of the Harmonist ran the articles “Circumambulation of the Divine Realm of Vraja” and “Circumambulation of Śrī Navadvīpa-dhāma” respectively, each explaining the proper attitude for undertaking parikramā of the dhāmas and stressing the importance of visiting the dhāma with an advanced devotee and constantly hearing from him.*

*Then in Oct-Nov of 1932, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura led a party of devotees on Vraja-maṇḍala Parikramā.*

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura personally led the group of pilgrims on the 168-mile route. Although such devotional expeditions were regularly conducted by other sects, particularly the Vallabha *sampradāya*, the Gauḍīya Maṭha Parikramā was one of the biggest ever seen in Vṛndāvana. Everything was done in a grand way. The devotees walked in procession headed by the deity of Lord Caitanya carried atop an elephant named Kīrtana dāsa, accompanied by a caparisoned horse and a police band. Along the way, six camels were purchased to help carry loads. Also present were two of the Gauḍīya Maṭha cars sent from Calcutta by train. As they walked, numerous pilgrims carried flags and all chanted in *kīrtana*. For the convenience of pilgrims from different provinces, lectures and guidance were given in various languages.

Each evening a small township of almost a hundred large tents was arranged in a semicircle and each group of pilgrims was assigned to a specific section for the night. In the center were tents for the deity, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, his *sannyāsīs*, and other leading devotees. Evening halts were not merely for resting, but for *kīrtana*, *hari-kathā*, cooking, and finally honoring of *mahā-prasāda*. Certain wealthy devotees sponsored feasts on different days. Dozens of gaslights and campfires made a pretty scene, yet pragmatism demanded that even in this superlatively sacred place, guards be posted to stave off the dacoits known to infest the locality.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura made concessions for the several participants on the *parikramā* who were not committed devotees. For instance, although it is enjoined that *parikramā* be performed barefoot, because the paths of Vraja-maṇḍala were full of thorns Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura allowed the use of rubber-bottomed canvas shoes. And tea-drinking was permitted for those thus habituated. Yet he forbade participants from taking fruit or flowers from the trees, or twigs to use as toothbrushes. He explained, “Everything in Vraja is meant for Kṛṣṇa’s enjoyment. The trees are *ṛṣis* and *munis*. Do not disturb them.” He reprimanded some *brahmacārīs* after being informed that they had broken off twigs at Rāsa-sthalī to use as toothbrushes.

Each day Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura had one of the noted *kīrtanīyās* among his disciples lead Śrīla Bhaktivinoda Ṭhākura’s song beginning *rādhā-kuṇḍa-taṭa kuñja-kuṭīra*, which lists diverse sights and sensations of Vṛndāvana that are *uddīpanas* for love of Kṛṣṇa. And throughout each day he profusely spoke *hari-kathā*.

At that time Vraja-maṇḍala, like almost all of rural India, was materially undeveloped. There were no proper roads, only dirt tracks, and cars were rarely seen. As the party wended through the tranquil pastoral surroundings, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura described the most important of the innumerable places of *kṛṣṇa-līlā* and revealed their significance to the accompanying devotees. Śrī Vinoda Bihārī Brahmacārī and others would patrol on horseback, keeping the participants in order and coordinating all necessary arrangements.

Both at halts and along the way, *Vraja-vāsīs*, including many learned *paṇḍitas* residing in Vraja-maṇḍala, flocked to see and hear from Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. He spoke with *paṇḍitas* in Sanskrit, common folk in Hindi, and local children in very simple Hindi. *Parikramā* participants were gratified by the ingenuousness and hospitality of the earthy Vraja village folk in extending their cordiality toward visiting pilgrims. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura reciprocated by arranging for three to five truck loads full of varieties of sweets and other *mahā-prasāda* items to be distributed daily to *Vraja-vāsīs*. Baskets full of tomatoes, long white radishes, guavas, and other fruit and vegetables were carried from village to village, and Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura personally distributed *mahā-prasāda* to all, both young and old. He especially liked to feed *Vraja-vāsī* children. But if his disciples stretched out their hands to receive *mahā-prasāda*, he would say, “No, this is not for you.”

During the *parikramā*, early one morning in Mathurā, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura started speaking to his disciples, beginning by telling them of a saying of his Gurudeva’s that still rang in his ears: “Śrīmatī Rādhārāṇī is *kāṅgālinīra*

*ṭhākuraṇī* (the mistress of the poor).” He further explained that Śrīmatī Rādhārāṇī is Herself the embodiment of guileless freedom from any desire other than to serve Kṛṣṇa and She can be attained only by persons possessed of the same selflessness. Anyone who thinks himself the owner of anything cannot have Rādhā.

After delivering this impromptu *hari-kathā*, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura suddenly said, “Now Kṛṣṇa is taking the cows to the forest. So come — we’ll also go!” Accompanied by a group of devotees, he set off for Vṛndāvana.

When approaching Govardhana Hill, participants were warned not to take any *śilās* from there. Then while they were circumambulating, sudden violent wind and rain threw the pilgrims into chaos. The accompanying *paṇḍā* declared that someone must have made a serious mistake. And Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura asked if anyone had taken a *śilā*. A member of the group admitted to having done so, and then replaced the *śilā*, after which the storm immediately ceased.

At Rādhā-kuṇḍa Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura lectured before an audience of five hundred. The adjacent rooftops were packed with people straining to hear, and in the crowd below there was no space even for standing. At one point in this lecture he began speaking animatedly on *Rādhā-tattva*, then suddenly stopped — silent — overwhelmed with ecstasy. After about ten minutes his emotions subsided and he continued speaking.

During this visit, the Gauḍīya Maṭha party fed almost 250 Vaiṣṇavas with delicacies like *laḍḍu*, *peḍā*, and *kacaurīs* brought from the town of Vṛndāvana in two cars. And Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura expressed a desire to construct a major Rādhā-Kṛṣṇa temple there, with eight temples for the *aṣṭa-sakhīs*, the eight principal *gopī* assistants of Śrīmatī Rādhārāṇī.

Although this first Vraja-maṇḍala Parikramā proved highly successful — despite many challenges — it was the last to be conducted under the shelter and guidance of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

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*The above article is composed of excerpts from an article written by H.H. Bhakti Vikāsa Mahārāja and published in his “Bhaktisiddhānta Vaibhava” trilogy. Printed with his kind permission.*

## Part Two

### (1)

#### Meditations on the Holy *Dhāma*

The appearance of the form of Kṛṣṇa anywhere, and specifically within the heart, is called *dhāma*. *Dhāma* refers not only to Kṛṣṇa's form, but to His name, His form, His quality and His paraphernalia. Everything becomes manifest simultaneously.

— ŚB 10.2.18p

When a self-realized soul acts in his transcendental position, his situation is called Mathurā. In other words, when one acts in the process of *bhakti-yoga*, he may live anywhere, but actually he lives in Mathurā, Vṛndāvana. Devotion to Kṛṣṇa, the son of Nanda Mahārāja, is the essence of all knowledge, and wherever such knowledge is manifested is called Mathurā. Also, when one establishes *bhakti-yoga*, excluding all other methods, one's situation is called Mathurā.

— ŚB 10.1 additional notes

Any place where the Supreme Personality of Godhead is present by His name, form, qualities or paraphernalia immediately becomes a *dhāma*. For example, we speak of Vṛndāvana-dhāma, Dvārakā-dhāma and Mathurā-dhāma because in these places the name, fame, qualities and paraphernalia of the Supreme Godhead are always present. Similarly, if one is empowered by the Supreme Personality of Godhead to do something, the core of his heart becomes a *dhāma*, and thus he becomes so extraordinarily powerful that not only his enemies but also people in general are astonished to observe his activities.

— ŚB 10.2.17p

“Vrajabhūmi” refers to Mathurā-Vṛndāvana, and Gauḍa-maṇḍala-bhūmi includes Navadvīpa. These two places are nondifferent. Therefore, anyone living in Navadvīpa-dhāma, knowing Kṛṣṇa and Śrī Caitanya Mahāprabhu to be the same personality, lives in Vrajabhūmi, Mathurā-Vṛndāvana. The Lord has made it convenient for the conditioned soul to live in Mathurā, Vṛndāvana and Navadvīpa and thus be directly connected with the Supreme Personality of Godhead. Simply by living in these places, one can immediately come in contact with the Lord. There are many devotees who vow never to leave Vṛndāvana and Mathurā. This is undoubtedly a good vow, but if one leaves Vṛndāvana, Mathurā or Navadvīpa-dhāma for the service of the Lord, he is not disconnected from the Supreme Personality of Godhead. At any rate, we must understand the transcendental importance of Mathurā-Vṛndāvana and Navadvīpa-dhāma. Anyone who executes

devotional service in these places certainly goes back home, back to Godhead, after giving up his body. Thus the words *mathurā bhagavān yatra nityam sannihito hariḥ* are particularly important. A devotee should fully utilize this instruction to the best of his ability. Whenever the Supreme Lord personally appears, He appears in Mathurā because of His intimate connection with this place. Therefore although Mathurā and Vṛndāvana are situated on this planet earth, they are transcendental abodes of the Lord.

— ŚB 10.1.28p

Any person engaged in the devotional service of the Lord is recommended to live in one of three places, namely Dvārakā, Mathurā or Vṛndāvana. Because devotional service in these three places is magnified, those who go there to follow the principles in terms of instructions imparted in the revealed scriptures surely achieve the same result as obtained during the presence of Lord Śrī Kṛṣṇa. His abode and He Himself are identical, and a pure devotee under the guidance of another experienced devotee can obtain all the results, even at present.

— ŚB 1.10.27p

(2)

## A Meditation on Śrī Mathurā

O friend, crowded with flowering gardens, sweet waters, and great columned palaces that rival Mount Kailāsa's children, Mathurā City by the Yamunā's shore will fill you with bliss. Somewhere there Śiva's bull chews grass. Somewhere Brahmā's swan swallows lotus stems. Somewhere Kārtikeya's peacock devours poisonous snakes. Somewhere Indra's elephant eats *śallakī* sprouts.

Traveling again and again, go to the Vṛṣṇis' difficult-to-enter palaces in the middle of the city. There Kṛṣṇa's blissful palace is glorious with flags that cover the sky. On its roof are many great crystal swans with beaks and feet of rubies. Many live swans come from a nearby pleasant lotus lake and offer friendly respects to them.

You will see Kṛṣṇa's private pastime-room, its windows decorated with fresh flowers, its splendid columns decorated with swinging strands of pearls, and its walls glorious with Tenth-Canto pastimes in lines of gold. On His terrace is an emerald column where a splendid cooing peacock sleeps at night. Brother, fearlessly fly to the top of that column and wait for the pastimes of the Yadus' king.

Sitting on a couch of very soft white cushions at the height of the three-worlds' opulences, His form slightly bent, happy, resting His elbows on a great cushion splendid as a full moon, His splendor as glorious as the Yamunā's rising waves, His cheeks charming with swinging jewel shark earrings, and His silk garments defeating the splendor of gold, Mukunda will splash your eyes with the nectar of bliss.

— Śrīla Rūpa Gosvāmī's *Hamsadūta* 33-34, 41-42, 46-49

(3)

### A Meditation on Śrī Vṛndāvana Dhāma

I am full of faults and devoid of any good qualities. Alas, I am not even qualified to approach the compassionate great souls. I commit so many unforgivable offenses. Still, O forest of Vṛndāvana, do not reject me, for you are like my mother and I am like your child.

May that transcendental abode of Vṛndāvana, which is supremely soft, which is illuminated by the effulgence of various jewels, which is filled with the wonderful sounds of various birds and bees, whose inhabitants are beautiful and attractively decorated, whose trees and creepers are always decorated with many fruits and flowers, and which is the abode of Kṛṣṇa's divine pastimes, become my life and soul.

O most dear Vṛndāvana, O supremely blissful Vṛndāvana. If I could see the beauty of your animate and inanimate inhabitants with millions of divine eyes, if I could smell your fragrance with millions of noses, if I could hear about your transcendental qualities with millions of ears, if I could wander about your land with millions of legs, and if I could offer you obeisances with millions of heads, still I would not be satisfied.

If you have circumambulated the land of Vṛndāvana, then what need is there for visiting millions of holy places? If the chirping of Vṛndāvana's birds has entered your ears, then what is the use of studying the *Vedas*? If you have uttered the names of the trees of Vṛndāvana, then there is no need to recite any prayers or *mantras*. If your vision has fallen on any part of Vṛndāvana, what is the use of millions of meditations?

O it is indeed wonderful that the beasts, birds, men, women, trees and creepers of Vṛndāvana all possess bodies made of spiritual bliss. They are always jubilant on account of their own glories and influence. Yet unfortunate people who are

controlled by the illusory energy, see this land of Vṛndāvana as mundane. O my Lord Hari, when will my body become spiritualized simply by residing in Vṛndāvana?

May my head eternally bow down to Śrī Vṛndāvana. May my tongue become overwhelmed by singing the transcendental glories of Vṛndāvana. May my hands engage in sweeping the fresh groves of Vṛndāvana. May my legs circumambulate the land of Vṛndāvana. May my ears engage in hearing the glories of Vṛndāvana, my eyes in seeing the beauty of Vṛndāvana. and my mind in meditating on Vṛndāvana.

Where do all living entities attain Kṛṣṇa, where are Kṛṣṇa's wonderful transcendental pastimes found, and where can one see the highest expression of bliss, which comes from worshiping the lotus feet of Kṛṣṇa? O mind, just listen as I tell you the secret. Everything is available in this abode called Vṛndāvana.

My only prayer is that the indescribably wonderful land of Vṛndāvana, which is the abode of the highest transcendental love of God, may manifest before me in its various features, and the golden and blue complexioned Śrī Śrī Rādhā and Kṛṣṇa, who enjoy sweet pastimes in each and every grove of Vṛndāvana, may attract my mind to Their soft, lotus feet.

Meditate on the abode of Vṛndāvana with intense love, roll your entire body in the dust of Vṛndāvana, offer your body in the service of Vṛndāvana, and thus achieve firm love for Kṛṣṇa. Worship the beloved Lord of Śrī Rādhā and satisfy all animate and inanimate living entities of Vṛndāvana. In this way take shelter of Vṛndāvana with your body, mind and speech.

Let my eyes become overwhelmed by watching the beautiful, nectarean forest of Vṛndāvana, let my intelligence become merged in the nectarean ocean of the glories of Vṛndāvana, and let my body roll on the ground of Vṛndāvana overwhelmed by currents of spiritual bliss. Oh, may I always offer obeisances at the feet of all the living entities who reside in Vṛndāvana.

Śrī Vṛndāvana is decorated with many attractive groves for performing unlimited pastimes. It has many inviting lakes full of crystal clear water. The entire tract of land is decorated with many beautiful trees, creepers, and multi-colored flowers. It is inhabited by many kinds of birds and beasts, who are filled with spiritual bliss. O Vṛndāvana, you are the place of Śrī Śrī Rādhā Kṛṣṇa's wonderful eternal pastimes. When, oh when, will you become the object of my constant meditation?

Oh, when will that auspicious day arrive when the actual glories of Vṛndāvana will be revealed to me? The scriptures are unable to touch even one millionth of its

wonderful glories. Even great personalities like Lord Brahmā, Lord Śiva, Lakṣmī, Śukadeva, Arjuna and Uddhava are unable to take *darśana* of its confidential form. And what to speak to others, even the ordinary *Vrajavāsīs* cannot see it. Śrī Vṛndāvana exhibits her real form only to those fortunate devotees who have taken full shelter of the lotus feet of Śrī Rādhikā.

— Śrīla Prabhodhānanda Sarasvatī, *Vṛndāvana-mahimāmṛta* 10.96, 17.20, 4.53, 13.13, 17.42, 7.48, 1.47, 2.49, 1.5, 1.14, 17.98, 17.60

(4)

## A Meditation on Śrī Govardhana

The land around Govardhana Hill in all directions is filled with many lakes, groves, and other charming places of Lord Kṛṣṇa's pastimes. Many lovely streams flow from Govardhana Hill onto these lands in all directions.

To the east is Dāna-nivartana-kuṇḍa. When Śrī Rādhikā's handsome beloved remembers it, He begins to tremble, and the hairs on His body stand erect. To the east of that is Candra-sarovara, where the Divine Couple enjoyed many *rāsa* dances. The memory of this place makes Them dance in ecstatic love.

Southeast of Govardhana Hill is Saṅksarṣaṇānanda-sarovara, and to the east of that is Gaurī-tīrtha, which is scrupulously avoided by Gaurī's husband, Lord Śiva. The nectar flood of supreme good fortune rising from His eternal pastimes with Her has made Her beloved supremely learned in the philosophy of forest-pastimes. In between Saṅkarṣaṇa-sarovara and Dāna-nivartana-kuṇḍa is Ānandarāja-tīrtha, where the *ānna-kūṭa* festival delighted the young prince of Vraja.

West of that are two splendid places in the mouth of Kṛṣṇa's pastimes. They are Śrī Dhāna-ghāṭa and Śrī Sumanī-ghāṭa, where the Divine Couple playfully talked and joked. At this place the Divine Couple enjoyed the playful quarrel pastime known as *dāna-keli*. Who would not be astonished by this pastime? When this pastime enters the ears it makes both the body and mind dance.

Govardhana Hill resembles a gigantic peacock that has Govinda-kuṇḍa as its tail. The Mānasa-gaṅgā, where the Divine Couple eternally enjoys boat-sailing pastimes, enters into the waters of Govinda-kuṇḍa. If one hears about the Divine Couple's boat-sailing pastimes, he will become stunned in ecstasy, and it will not be possible for him to stop hearing about them. On the Mānasa-gaṅgā's shores are many *mādhavī*-vine pavilions with nectar beauty that shines in the three worlds. There the Divine Couple enjoys splendid pastimes that are eternally remembered in the devotees' hearts.

With its nearby forest groves and the limitless nectar-trickling flowers in its waters, Kusuma-sarovara shines with great splendor. Is it the handsome face of Govardhana Hill, the king of mountains? This lake is known as Kusuma-sarovara because of the many blossoming flowers, destined to become *gopīs* in the future, that grow in its waters. Simply by once bathing in this Kusuma-sarovara, Nārada Muni attained a *gopī* form. This fact is directly confirmed in the words of the enchanting Supreme Personality of Godhead.

The Supreme Personality of Godhead eternally enjoys pastimes on Govardhana Hill. He personally lifted Govardhana Hill with His own hand to protect His cowherd associates. Who is able to describe the glories of Govardhana Hill, the best of Lord Hari's servants?

— Śrīla Viśvanātha Cakravartī Ṭhākura's *Vraja-riti-cintāmaṇi* Chapter 3, 15-28

(5)

## Meditations on Śrī Śyāma-kuṇḍa and Śrī Rādhā-kuṇḍa

Śyāma-kuṇḍa and Rādhā-kuṇḍa are two great floods of the nectar of beauty. They are two great oceans of splendor. They are two beautiful roots from which sweet devotional service grows.

They are two jewel-mines of love. They are two seeds from which grow the jewel-vines of transcendental pastimes. How did they become two splendid and nectar-sweet lakes?

By seeing these two lakes, Rādhā and Kṛṣṇa believe They are present in them. It is as if They directly see each other there. The wise say that by approaching these lakes one directly approaches Rādhā and Kṛṣṇa.

Longing to meet, but forced to remain separate, Rādhā and Kṛṣṇa assumed the forms of Rādhā-kuṇḍa and Śyāma-kuṇḍa. In this way They become splashed with the nectar of meeting each other.

I think that when Rādhā saw Kṛṣṇa She melted with ecstasy and thus assumed the liquid state of the waters of Rādhā-kuṇḍa, and in the same way when Kṛṣṇa saw Rādhā He also melted in ecstasy and became the waters of Śyāma-kuṇḍa. In this way these two lakes bear the names and qualities of the Divine Couple.

Out of great kindness to the people, so they could directly taste Their sweetness, Rādhā and Kṛṣṇa have become these two lakes. Shining with happiness, the devotees bathe in these two lakes.

I think these two lakes are the Divine Couple's love. They who are fortunate bathe there. Because bathing there is like bathing in Their transcendental love, these two lakes bear the names of the Divine Couple. Spelled backwards, the word *sara* (lake) becomes *rasa* (nectar). They who are aware of this great secret bathe in these two lakes.

Wishing to see Their sweet pastimes in the forest, the two lakes have become the Divine Couple's two pet *cakora* birds. Limitlessly beautiful Śrī Rādhā-kuṇḍa is filled with the Divine Couple's great love. On every side are the groves of Rādhā's friends and the humming of many bees.

— Śrīla Viśvanātha Cakravartī Ṭhākura's *Vraja-riti-cintāmaṇi* Chapter 3, 30-39

(6)

### Meditations on Śrī Rādhā-kuṇḍa

Within the midst of many groves there is a *kuṇḍa* full of crystal-clear nectarean water, which is like the essence of the mellows of ecstatic love. The four sides of this *kuṇḍa* are studded with various jewels, and the bathing *ghāṭas* are decorated with jewel-studded stairs. On the banks of this lake there are many jewel-studded raised platforms under the shade of *kadamba* trees. For the pleasure of the most beloved divine young couple this lake is deep in some places and shallow at other places. Various transcendental drinks are manifesting within different parts of that lake for the pleasure of Their Lordships. For Their pleasure many lotus flowers are repeatedly opening and closing. The groves are reflected within the crystal clear waters of this lake. The water of this lake is the reservoir of unlimited fragrance, and its ever-lasting sweetness repeatedly overwhelms everyone. Various lotus flowers and water lilies increase the beauty of this lake, which is moistened by honey emanating from the trees on its bank. In the middle of this lake is a beautiful grove meant for the Divine Couple (or it appears like an amazing jewel-studded residence has arisen from the water for the *gopīs*). The shores on the four sides of this lake as well as the bottom are adorned with jewels. The waters of this lake are full of lotus flowers. Oh, the four jewel-studded banks of this lake are decorated with many wonderful ornaments, bushes, and rows of fully blossomed *kadamba* trees, the flowers of which increase the beauty of the entire lake. This lake certainly increases the ocean of Śrī Śrī Rādhā-Kṛṣṇa's amorous pastimes.

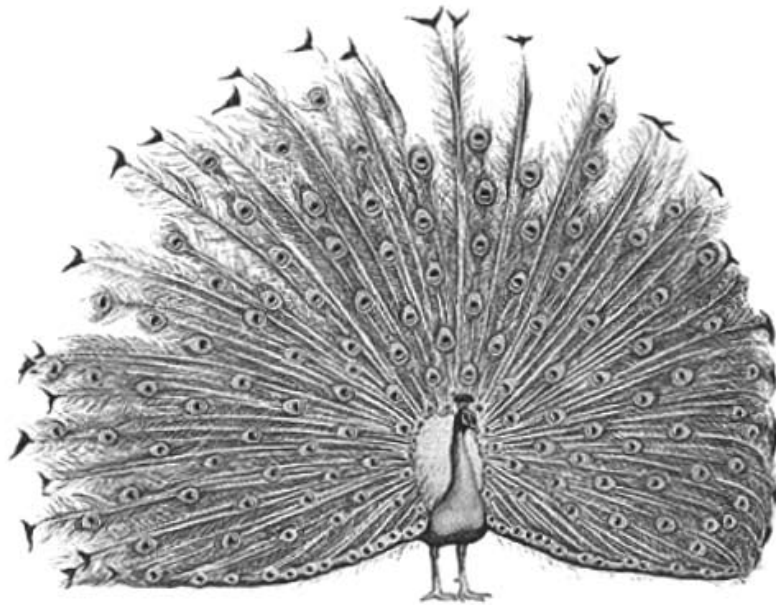
— Śrīla Prabodhānanda Sarasvatī, Śrī *Vṛndāvana-māhimāmṛta*,  
Śataka 4.107-112



I adore the most dear *kuṇḍa* of the Queen of Vṛndāvana! Śrī Rādhā and Śrī Śyāmasundara eternally enjoy sweet blissful pastimes within this *kuṇḍa*. The fragrant water of this *kuṇḍa* is like an ocean of the transcendental mellows of ecstatic love. I take shelter of Śyāma's most dear *kuṇḍa*, which is the ornament of Śrī Vṛndāvana. Just by touching the waters of this *kuṇḍa*, one experiences a wonderful feeling within one's heart. It is the abode of the mellows of pure conjugal pastimes. The waters of this *kuṇḍa* appear like shining gold. The most blissful divine young couple are engaged in eternal pastimes within those waters.

Śrī Rādhā-kuṇḍa is the crest jewel among all precious jewels and the decoration on the head of Govardhana Hill. It is very dear to the attractive lotus-eyed Śrī Kṛṣṇa and the enchanting lotus-eyed Śrī Rādhā. At this place Śrī Kṛṣṇa plays on His flute and displays His enchanting qualities while illuminating the four directions with the rays from His moonlike face. O friends, just meditate on the groves surrounding Rādhā-kuṇḍa, which surpass even the topmost beauty of Vṛndāvana, which are respectfully adored by Śrī Hari's beloved Govardhana Hill, and which are filled with the sweetness of Śrī Śrī Rādhā Kṛṣṇa's loving affairs.

— Śrīla Prabodhānanda Sarasvatī, *Śrī Vṛndāvana-māhimāmṛta*, Śataka 5.11-14





# Eleventh Rainfall

*First Shower*

## GEM TEN

कर्मिभ्यः परितो हरेः प्रियतया व्यक्तिं ययुर्ज्ञानिनस्  
तेभ्यो ज्ञानविमुक्तभक्तिपरमाः प्रेमैकनिष्ठास्ततः  
तेभ्यस्ताः पशुपालपङ्कजदृशस्ताभ्योऽपि सा राधिका  
प्रेष्ठा तद्वदियं तदीयसरसी तां नाश्रयेत्कः कृती

*karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas*  
*tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ*  
*tebhyas tāḥ paśu-pāla-pankaja-dṛśas tābhyo 'pi sā rādhikā*  
*preṣṭhā tadvad iyaṁ tadīya-sarasī tām nāśrayet kaḥ kṛtī*

*karmibhyaḥ*—than all fruitive workers; *paritaḥ*—in all respects; *hareḥ*—by the Supreme Personality of Godhead; *priyatayā*—because of being favored; *vyaktim yayuḥ*—it is said in the *śāstra*; *jñāninaḥ*—those advanced in knowledge; *tebhyaḥ*—superior to them; *jñāna-vimukta*—liberated by knowledge; *bhakti-paramāḥ*—those engaged in devotional service; *prema-eka-niṣṭhāḥ*—those who have attained pure love of God; *tataḥ*—superior to them; *tebhyaḥ*—better than them; *tāḥ*—they; *paśu-pāla-pankaja-dṛśaḥ*—the *gopīs* who are always dependent on Kṛṣṇa, the cowherd boy; *tābhyaḥ*—above all of them; *api*—certainly; *sā*—She; *rādhikā*—Śrīmatī Rādhikā; *preṣṭhā*—very dear; *tadvat*—similarly; *iyam*—this; *tadīya-sarasī*—Her lake, Śrī Rādhā-kunḍa; *tām*—Rādhā-kunḍa; *na*—not; *āśrayet*—would take shelter of; *kaḥ*—who; *kṛtī*—most fortunate.

## TRANSLATION

In the *śāstra* it is said that of all types of fruitive workers, he who is advanced in knowledge of the higher values of life is favored by the Supreme Lord Hari. Out of many such people who are advanced in knowledge [*jñānīs*], one who is practically liberated by virtue of his knowledge may take to devotional service. He is superior to the others. However, one who has actually attained *prema*, pure love of Kṛṣṇa, is superior to him. The *gopīs* are exalted above all the advanced devotees because they are always totally dependent upon Śrī Kṛṣṇa, the transcendental cowherd boy. Among the *gopīs*, Śrīmatī Rādhārāṇī

is the most dear to Kṛṣṇa. Her *kuṇḍa* [lake] is as profoundly dear to Lord Kṛṣṇa as this most beloved of the *gopīs*. Who, then, will not reside at Rādhā-kuṇḍa and, in a spiritual body surcharged with ecstatic devotional feelings [*aprākṛtabhāva*], render loving service to the divine couple Śrī Śrī Rādhā-Govinda, who perform Their *aṣṭakālīya-līlā*, Their eternal eightfold daily pastimes. Indeed, those who execute devotional service on the banks of Rādhā-kuṇḍa are the most fortunate people in the universe.

# Śrī Upadeśāmṛta Text Ten

## Walk Through Map

ŚRĪMATĪ RĀDHĀRĀṆĪ  
(and Her *kuṇḍa*)



- \* Highest of all *gopīs*; cannot be excelled
- \* Even Kṛṣṇa cannot understand the depth of Her transcendental feelings — and so came as Śrī Caitanya Mahāprabhu.
- \* Her Rādhā-kuṇḍa is the most exalted place (*Laghu-bhāgavatāmṛta*, *Uttara-khaṇḍa* 45)
- \* Those who execute devotional service on the banks of Rādhā-kuṇḍa are the most fortunate people in the universe.
- \* Progressive devotees must ultimately take shelter there and execute service throughout life. This is Śrīla Rūpa Gosvāmī's conclusion on text 10.



GOPĪS

- \* Most exalted devotees (Please see verse)
- \* Only desire is to satisfy Kṛṣṇa; expect NO return
- \* Cannot forget Him—*vipralambha-sevā*
- \* Śrī Caitanya Mahāprabhu claimed their mood to be highest; *vipralambha-sevā* better than serving directly.



BHAKTAS

- \* Perform devotional service according to regulative principles
- \* May come to spontaneous platform, following Nārada, Sanaka and Sanātana
- \* May develop pure love of Godhead.



JÑĀNĪS

- \* Have come to the platform of knowledge (*ātma-tattva*)
- \* Know fruitive activity binds and means rebirth
- \* Superior to *karmīs*
- \* Unless they come to devotional service they are still considered to be in ignorance, *avidyā*
- \* Those who do come to devotional service are very exalted (Bg 7.19)



KARMĪS

- \* Act according to Vedic knowledge, dear to Kṛṣṇa (Bg 4.11)
- \* Superior to *vikarmīs*
- \* Attachment to fruitive activities ensures rebirth
- \* Will go to higher destination, but eventually return to *martya-loka* (Bg 9.21, ŚB 5.5.5)



VIKARMĪS

- \* Act without guidance of Vedic knowledge
- \* Position not appreciated by saintly persons (ŚB 5.5.4)
- \* Risk being degraded to lower species eg. animals, trees, plants.

# Practical and Transformational Insights

## Excerpts from Śrīla Prabhupāda's Text 10 Purport

At the present moment almost everyone is engaged in some kind of fruitive activity. Those who are desirous of gaining material profits by working are called *karmīs*, or fruitive workers.

Although such persons may be elevated to the heavenly planets by their pious activities and although they may enjoy life there for many thousands of years, they nonetheless must return to this planet when the results of their pious activities are exhausted.

Among the *karmīs* are some *vikarmīs*, people who act without the guidance of Vedic knowledge. Those who act on the basis of Vedic knowledge perform sacrifices for the satisfaction of Lord Viṣṇu and to receive benedictions from Him. In this way they are elevated to higher planetary systems. Such *karmīs* are superior to the *vikarmīs*, for they are faithful to the directions of the *Vedas* and are certainly dear to Kṛṣṇa.

(But) One should be eager to understand the science of the soul (*ātma-tattva*). Unless one comes to the platform of *ātma-tattva*, by which one understands that the soul and not the body is oneself, one remains on the platform of ignorance. Out of thousands and even millions of ignorant people who are wasting their time simply gratifying their senses, one may come to the platform of knowledge and understand higher values of life. Such a person is called a *jñānī*. The *jñānī* knows that fruitive activities will bind him to material existence and cause him to transmigrate from one kind of body to another. Thus a *jñānī* is considered superior to a *karmī* because he at least refrains from the blind activities of sense enjoyment.

However, although a *jñānī* may be liberated from the ignorance of the *karmīs*, unless he comes to the platform of devotional service he is still considered to be in ignorance (*avidyā*). Although one may be accepted as a *jñānī*, or one advanced in knowledge, his knowledge is considered impure because he has no information of devotional service and thus neglects the direct worship of the lotus feet of the Supreme Personality of Godhead. When a *jñānī* takes to devotional service, he rapidly becomes superior to an ordinary *jñānī*.

After taking to devotional service under the regulative principles, a person may come to the platform of spontaneous love of Godhead, following in the footsteps of great devotees like Nārada and Sanaka and Sanātana. The Supreme Personality

of Godhead then recognizes him to be superior. The devotees who have developed love of Godhead are certainly in an exalted position.

Of all these devotees, the *gopīs* are recognized as superior because they do not know anything other than satisfying Kṛṣṇa. Nor do the *gopīs* expect any return from Kṛṣṇa. Indeed, sometimes Kṛṣṇa puts them into extreme suffering by separating Himself from them. Nonetheless, they cannot forget Kṛṣṇa.....Thus of all the devotees who have developed unalloyed devotional love for Kṛṣṇa, the *gopīs* are most exalted, and out of all these exalted *gopīs*, Śrīmatī Rādhārāṇī is the highest.

No one can excel the devotional service of Śrīmatī Rādhārāṇī. Indeed, even Kṛṣṇa cannot understand the attitude of Śrīmatī Rādhārāṇī; therefore He took Her position and appeared as Śrī Caitanya Mahāprabhu, just to understand Her transcendental feelings.

In this way Śrīla Rūpa Gosvāmī gradually concludes that Śrīmatī Rādhārāṇī is the most exalted devotee of Kṛṣṇa and that Her *kuṇḍa* (lake), Śrī Rādhā-kuṇḍa, is the most exalted place.

Therefore everyone interested in Kṛṣṇa consciousness should ultimately take shelter of Rādhā-kuṇḍa and execute devotional service there throughout one's life. This is the conclusion of Rūpa Gosvāmī in the tenth verse of *Upadeśāmṛta*.



# Did I Catch the Essence?

Quite often we read unconsciously. We have no recollection of what we read five minutes earlier. We've just read *Excerpts from Śrīla Prabhupāda's Text Ten Purport*. Did we catch the essence of what he said? Do we remember it clearly? Let's do a simple Reality Check to help make it clear where we stand.

(1) People who act without the guidance of Vedic knowledge are called:

- (a) dogs and hogs
- (b) *vikarmīs*
- (c) pious
- (d) materialists

(2) *Karmīs* are superior to *vikarmīs* because:

- (a) they are faithful to the directions of the *Vedas*
- (b) they are pious
- (c) they benefit others
- (d) they are certainly dear to Kṛṣṇa

(3) The\_\_\_\_\_knows that fruitive activities will bind him to material existence and cause him to transmigrate from one kind of body to another:

- (a) *yogī*
- (b) *karmī*
- (c) *jñānī*
- (d) average person

(4) The\_\_\_\_\_are recognized as superior because they do not know anything other than satisfying Kṛṣṇa:

- (a) *gopīs*
- (b) residents of Vraja
- (c) devotees
- (d) all of the above

(5) Śrīmatī Rādhārāṇī is the most\_\_\_\_\_devotee of Kṛṣṇa, and Her *kuṇḍa* is the most\_\_\_\_\_place:

- (a) wonderful, wonderful
- (b) beautiful, beautiful
- (c) special, special
- (d) exalted, exalted

(6) Rādhā-kuṇḍa and Śrīmatī Rādhārāṇī are:

- (a) both the most exalted
- (b) both beautiful
- (c) equally dear to Kṛṣṇa
- (d) all of the above

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare  
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*

Answers: (1) b; (2) a + d; (3) c; (4) a; (5) d; (6) a + c

## Did I Catch the Core — Essence?

In translating Śrīla Rūpa Gosvāmī's *Śrī Upadeśāmṛta*, Śrīla Prabhupāda writes: "Who then will not reside at Rādhā-kuṇḍa and, (a) in a spiritual body surcharged with ecstatic devotional feelings [*aprākṛtabhāva*] render loving service to the divine couple (b) Śrī Śrī Rādhā-Govinda, who perform (c) Their *aṣṭa-kālīya-līlā*, Their eternal eightfold daily pastimes."

[What follows is an elaboration of points a,b, and c, above]

- a) "in a spiritual body surcharged with ecstatic devotional feelings [*aprākṛtabhāva*], render loving service to the Divine Couple:" This clearly indicates that one not only knows his *svarūpa* but has entered the pastimes to perform *nitya-sevā*.
- b) "Śrī Śrī Rādhā-Govinda, who perform:" This is not in the verse. It is something from Śrīla Prabhupāda. Śrī Śrī Rādhā-Govinda are Śrīla Rūpa Gosvāmī's worshipable Deities, the *abhidheya Param Gurus*, the Master and Mistress of Goloka. Here we are being discreetly advised to follow in Śrī Rūpa Gosvāmī's footsteps and that the meditation and goal is Goloka, not Gokula.
- c) "Their *aṣṭa-kālīya-līlā*, Their eternal eightfold daily pastimes:" This also confirms that the preoccupation and goal is Goloka; entrance into *aṣṭa-kālīya-līlā*.



The point is that one must forsake materialistic conceptions: After attaining the *aprākṛta* body of the *gopīs*, *aprākṛta* living entities render *aprākṛta* service to *aprākṛta* Śrī Rādhā in *aprākṛta* Vraja as the *aprākṛta* maidservants of Śrī Rādhā in the transcendental grove on the bank of *aprākṛta* Rādhā-kuṇḍa.

— Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, A Lecture at Śrī Rādhā-kuṇḍa, October 1932.

Śrīla Bhaktivinoda Ṭhākura makes the same point in his *Pīyūṣa-varṣiṇī-vṛtti* Text 11 commentary. He says, "In the transcendental land of Vraja (*aprākṛta Vraja*), the transcendental living entity (*aprākṛta jīva*) after having attained his transcendental *gopī* body (*aprākṛta-gopī-deha*) has become situated at Rādhā-kuṇḍa in the *kuṇja* of a *sakhī* as a protected and maintained maid servant (*pālyā-dāsī*), by the mercy of his (her!) own spiritual master. Externally having first taken continuous shelter of *Nāma*, and being sheltered at Śrī Caitanya Mahāprabhu's feet, such a person, who is expert in *bhajana*, is attending Śrīmatī Rādhikā in (Her) *aṣṭa-kālīya-sevā* to Śrī Kṛṣṇa."

Just a Little Food for Thought!

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*



# Eleventh Rainfall

*Second Shower*

# Commentaries by Our Ācāryas

## Text 10

### Śrī Upadeśāmṛta Bhāṣā

By Śrīla Bhaktivinoda Ṭhākura

*cid-ānveṣī jñānī jaḍa-karmī haite śreṣṭha*

A *jñānī* who is a seeker of spiritual knowledge is better than a gross *karmī*. (1)

*jñānī-cara bhakta tad-apekṣā kṛṣṇa-preṣṭha*

In comparison to him, a devotee who was formerly a *jñānī* (or a *jñāna-miśra-bhakta*) is dearer to Kṛṣṇa. (2)

*prema-niṣṭha bhakta tad-apekṣā śreṣṭha jāni*

I know the devotee situated in *prema* to be more exalted than him. (3)

*gopī-gaṇe tad-apekṣā śreṣṭha bali māni*

I respect and proclaim the *gopīs* to be even more exalted. 4)

*sarva-gopī-śreṣṭhā rādhā kṛṣṇa-preṣṭhā sadā*

The most excellent of all the *gopīs* is Rādhā. She is always the most beloved of Kṛṣṇa. (5)

*tānhāra sarasī nitya kṛṣṇera prītidā*

Her lake eternally gives Kṛṣṇa joy. (6)

*e-hena premera sthāna govardhana-taṭe  
āśraya nā kare keba kṛtī niṣkapate?*

Which non-duplicitous fortunate soul would not take shelter of such a place of *prema* which is situated at the feet of Govardhana? (7)

### Pīyūṣa-varṣiṇī-vṛtti

By Śrīla Bhaktivinoda Ṭhākura

However many kinds of *sādhakas* there are in this world, those who reside on the banks of Rādhā-kunḍa and are engaged in transcendental loving service (to

Śrī Hari) are the most exalted of all, and are most dear to Kṛṣṇa. This has been indicated in this tenth verse.

A *jñānī*, who is in search of transcendence, is dearer to Kṛṣṇa than all types of *karmīs*. Dearer to Kṛṣṇa than all types of *jñānīs* is the devotee who is free from *jñāna*.

Amongst all types of devotees, the devotee who is endowed with *prema* is dearer to Kṛṣṇa. Amongst all types of *premī-bhaktas*, the *vraja-gopīs* are extremely dear to Kṛṣṇa.

Of all the *gopīs*, Śrī Rādhikā is unlimitedly dear. (And just) as Śrī Rādhikā is most dear to Śrī Kṛṣṇa, so is Her *kuṇḍa*. Therefore, he who is greatly fortunate will certainly reside at Śrī-Rādhā-kuṇḍa and engage in *aṣṭa-kāla-bhajana*.

## **Śrī Upadeśāmṛta Bhāṣā**

By Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

*sattva-guṇe adhiṣṭita puṇyavān karmī  
hari-priya-jana bali gāya saba dharmī*

Pious *karmīs* who are in the mode of goodness are glorified as being dear to Lord Hari by all those who are dharmic. (1)

*karmī haite jñānī hari-priya-tara jana  
sukha-bhoga-buddhi jñānī nā kare gaṇana*

The *jñānīs* are dearer to Lord Hari than the *karmīs* (because) they do not scheme for their own happiness and enjoyment. (2)

*jñāna-miśra bhāva chāḍi mukta-jñānī jana  
para-bhakti-samāśraye hari-priya hana*

When a *jñānī* gives up *jñāna-miśra-bhāva* and becomes liberated and takes full shelter of *parā-bhakti* (transcendental devotional service) he becomes dear to Lord Hari. (3)

*bhaktimān jana haite prema-niṣṭha preṣṭha*

Dearer than a person who is endowed with *bhakti* is he who has *prema*. (4)

*prema-niṣṭha haite gopī śrī-harira preṣṭha*

Even dearer to Lord Hari than those who have *prema* are the *gopīs*. (5)

*gopī haite śrī-rādhikā kṛṣṇa-priyatamā*

Dearer than the *gopīs* is Śrī Rādhikā who is Kṛṣṇa's most beloved. (6)

*se rādhā-sarasī priya haya tānra samā*

(And) Śrī Rādhā's lake is as dear (to Lord Hari) as She is. (7)

*se kuṇḍa-āśraya chāḍi kon mūḍha jana  
anyatra vasiyā cāya harira sevana?*

Which bewildered fool would want to serve Śrī Hari residing elsewhere and reject the shelter of this *kuṇḍa*? (8)

## *Śrī Upadeśāmṛta Anuvṛtti*

By Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

In comparison to those *jīvas* who act according to their own whims, pious workers in the mode of goodness are dearer to Lord Śrī Kṛṣṇa.

In comparison to such *karmīs*, the *jñānī* who has transcendental knowledge and is free from the three modes is dearer to Śrī Kṛṣṇa.

In comparison to the *jñānī*, the pure devotee is dearer to Śrī Kṛṣṇa. In comparison to the pure devotee, the devotee who is firmly fixed in *prema* is dearer to Śrī Kṛṣṇa.

In comparison to those firmly situated in *prema*, the beautiful damsels of Vraja are dearer to Kṛṣṇa.

In comparison to the beautiful damsels of Vraja, Śrīmatī Vārṣabhānavī (the beautiful daughter of King Vṛṣabhānu, Śrīmatī Rādhārāṇī) is most dear to Śrī Kṛṣṇa.

Just as Śrīmatī Rādhikā is most beloved to Śrī Kṛṣṇa, so is Her *kuṇḍa*.

The devotee of Kṛṣṇa who has received unparalleled good fortune takes shelter of this very same Śrī Rādhā-kuṇḍa with the mood that this *kuṇḍa* is his exclusive shelter.

# Who is Most Dear to Kṛṣṇa?

## — Part One —

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, *Vakṛtāvalī*

While describing the supremacy of Śrīmatī Rādhikā in his *Śrī Upadeśāmṛta* (10), Śrīla Rūpa Gosvāmīpāda writes:

*karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas  
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ  
tebhyas tāḥ paśu-pāla-pankaja-dṛśas tābhyo 'pi sā rādhikā  
preṣṭhā tadvad iyaṁ tadīya-sarasī tām nāśrayet kaḥ kṛtī*

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

### Pious workers are better than sinful workers, non-workers, and foolish workers

Pious workers, who are not interested simply in their own sense gratification but who engage in activities like giving charity, meditating, visiting holy places, and so on, are superior to those who do things that harm others, or who steal, lie, commit adultery, and eat prohibited foods. Due to an excess of sinful activities, it is impossible for human beings to live peacefully in this world. Still, the ideals of pious *karmīs* are not of ultimate concern.

Pious workers are better than sinful workers. The system of performing pious activities is meant to protect people from the clutches of waywardness and to diminish their propensity to indulge in sin. But all *karmīs* want material enjoyment,

and are busy trying for material advancement in this life and to assure their happiness in the next. Those *karmīs* who think themselves selfless are still covered by material desire, but they hide the desires for sense pleasure that live in the core of their hearts by practicing piety — patriotism, giving food and cloth to the poor, constructing hospitals, digging ponds, giving water, and honoring guests.

### ***Jñānīs* who search after spirit are better than the *karmīs* who are absorbed in matter**

*Karmīs* cannot see their own duplicity. *Jñānīs*, who want liberation, are superior to *karmīs*, who want sense gratification. But even though *jñānīs* are philosophical, and despite their understanding of the foolishness of *karmīs*, they themselves may end up becoming attached to sinful activity if they try to stop *karmīs* from pursuing fruitive activities. *Jñānīs* should remember the statement in *Bhagavad-gītā*, *na buddhi-bhedaṁ janayed ajñānāṁ karma-saṅginām*: “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.” In other words, it is difficult to change the mentality of foolish persons attached out of ignorance to fruitive activities. If the *jñānīs* try to stop them, they themselves will also become attached to temporary, fruitive activities.

*Karmīs* are foolish. The wiser *jñānīs* think,

*te taṁ bhuktvā svarga-lokaṁ viśālam  
kṣīṇe puṇye martya-lokaṁ viśanti*

When they have thus enjoyed vast heavenly sense pleasure and the results of their pious activities are exhausted, they return to this mortal planet again.

— Bg 9.21

As a result of their pious actions, *karmīs* enjoy heavenly pleasure according to the strength of their piety. Later, after enjoying immense pleasures in heaven and when their piety is exhausted, they again return to this mortal world. So considering all this foolishness on the *karmīs*’ part, the *jñānīs*, in their wisdom, try for a more perpetual happiness and become interested in liberation. Thinking that life is miserable, they decide it’s better to merge into the *Brahman*, which is free of spiritual variegatedness and all material dualities. These people are called *jñānīs*, and they are those who seek the impersonal *Brahman*, the *Māyāvādīs*, and the covered Buddhists. But how insignificant is their ambition! While competing with the foolish *karmīs* and trying to pose as wise men, they actually end up becoming foolish. They destroy themselves. They cannot attain that complete eternal happiness for which they pretended to be renunciates and envied the materialists.

*jñānī jīvan-mukta-daśā pāinu kari' māne  
vastutaḥ buddhi 'suddha' nahe kṛṣṇa-bhakti vine*

There are many philosophical speculators [*jñānīs*] belonging to the Māyāvāda school who consider themselves liberated and call themselves Nārāyaṇa. But their intelligence is not purified unless they engage in Kṛṣṇa's devotional service.

— CC Madhya 22.29

### **The servants of the transcendental Supreme Lord are topmost**

This is why the pure devotees are superior to all the kinds of *jñānīs*. A devotee's position is the highest. The foolish sense enjoyers, or *karmīs*, think the devotees work just like them — devotees ring the *ārati* bell like the *karmīs* do, they worship the Lord like they do, they show compassion toward other living beings like they do, they visit holy places and serve the saints like they do. But it's not actually like that. *Karmīs* determine what is good or bad by examining things with their material senses. But a devotee's service is fully transcendental and cannot be perceived by the senses. Devotees have no desire to gratify their senses; their only desire is to gratify Kṛṣṇa's senses.

### **The mentality of those who reject the fruits of *karma* is abominable.**

The *jñānīs* think that the devotees, like them, worship with blind faith a temporary object that won't exist later; that is, that the seer, the seeing process, and the object of worship don't ultimately exist, and after liberation, the *trīputi* [threefold experience] will be destroyed. The *jñānīs* cut off the transcendental hands, legs, mouth, eyes, nose, and lips of the inconceivably powerful Supreme Lord and try to make Him formless and without variety by binding His hands and feet with iron shackles and severing His limbs. "The Supreme Lord, who is the only enjoyer," they say, "May He not be able to enjoy! May He have no hands and feet!"

Yet all the temporary material enjoyers have hands and feet. They live in the fresh Himalayan air or in beautiful, lonely forests, or on the charming banks of the Ganges, and they enjoy in the name of renunciation.

The devotees are not covered enjoyers like these people. The same liberation for which the *jñānīs* hanker is so insignificant that it's worth spitting on. In his *Śrī Kṛṣṇa-karṇāmṛta* (107), Śrīla Bilvamaṅgala Ṭhākura explains that liberation is *bhakti's* maidservant:

*bhaktis tvayi sthīratarā bhagavān yadi syād  
daivena naḥ phalati divya-kīśora-mūrtiḥ  
muktiḥ svayaṁ mukulitāñjali sevate 'smān  
dharmārtha-kāma-gatayaḥ samaya-pratikṣāḥ*

For one who has developed pure devotional service to Kṛṣṇa, liberation stands before him with folded hands. Yet the pure devotees do not even look at her. Religiosity, economic development, and sense gratification wait patiently, hoping that someday they too will receive an opportunity to serve the pure devotees.

Therefore the religiosity, economic development, and sense gratification the *karmīs* desire, and the liberation desired by the *jñānīs* are like nothing to the devotees.

## Liberation is an insignificant desire

Śrīla Prabhodhānanda Sarasvatīpāda said (*Caitanya-candrāmṛta* 5),

*kaivalyaṁ narakāyate tri-daśa-pūr ākāśa-puṣpāyate  
durdāntendriya-kāla-sarpa-paṭalī protkhāta-damṣṭrāyate  
viśvaṁ pūrṇa-sukhāyate vidhi-mahendrādiś ca kīṭāyate  
yat-kāruṇya-kaṭākṣa-vaibhavavatām taṁ gauram eva stumaḥ*

For a devotee who has developed love for Śrī Gaurasundara, the pleasure of merging into the existence of *Brahman* is considered hellish. Similarly, he considers promotion to heavenly planets just another kind of phantasmagoria. The *yogīs* meditate for sense control, but for the devotee the senses appear like serpents with broken teeth. The whole material world appears joyful for a devotee, and even great personalities like Lord Brahmā and Lord Indra are considered no better than insects. Such is the position of a devotee who has received but a small glance of the mercy of Śrī Caitanya Mahāprabhu. Unto this most magnanimous personality I offer my respectful obeisances.

## Who Is Most Dear to Kṛṣṇa ?

### — Part Two —

What follows are excerpts from a *Vraja-maṇḍala Parikramā* lecture given by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura at Śrī Rādhā-kuṇḍa on the 16th October, 1932.

In his tenth instruction Śrī Rūpa Gosvāmī has ascertained who among the devotees is best:

*karmibhyaḥ parito hareḥ priyatayā vyaktiṁ yayur jñāninas  
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ  
tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā  
preṣṭhā tadvad iyaṁ tadiya-sarasī tām nāśrayet kaḥ kṛtī*

Śāstra states that of all types of fruitive workers, one advanced in knowledge of the higher values of life is favored by Hari. Out of many such people advanced in knowledge (*jñānīs*), one who is practically liberated by virtue of his knowledge may take to devotional service; he is superior to the others. But one who has actually attained *prema* is better still. The *gopīs* are exalted above all other advanced devotees because they are always totally dependent upon Śrī Kṛṣṇa, the transcendental cowherd boy. Among the *gopīs*, Śrīmatī Rādhārāṇī is dearest to Kṛṣṇa. Her *kuṇḍa* is as profoundly dear to Lord Kṛṣṇa as is this most beloved of the *gopīs*. Who then will not take shelter of Śrī Rādhā-kuṇḍa? Those who do so are the most fortunate persons in the universe. (*Upadeśāmṛta* 10)



Only the most fortunate live with pure hearts in the most sanctified place, Śrī Rādhā-kuṇḍa, and worship Kṛṣṇa twenty-four hours a day. Śrī Rādhā-kuṇḍa is the highest section of Goloka, the most confidential place in the spiritual sky, and the only shelter for devotees on the platform of *mādhurya-rasa*.

The planetary systems Bhū, Bhuvar, and Svar are meant for pious householders. Above them are the planetary systems Mahar, Jana, Tapa, and Satya, meant for the celibates. *Upakurvāṇa-brahmacārīs* live in Maharloka, *naiṣṭhika-brahmacārīs* attain Janaloka, *vānaprasthas* attain Tapaloka, and *sannyāsīs* enjoy in Satyaloka. The *Bhagavad-gītā* states:

*ā-brahma-bhuvanāl lokāḥ punar āvartino ‘rjuna  
mām upetya tu kaunteya punar janma na vidyate*

From the highest planet in the material world to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kuntī, never takes birth again. (Bg 8.16)

The ecstatic spiritual abode of Vaikuṇṭha is rarely attained even by liberated souls. Immediately after leaving their corporal tabernacles, the Lord's devotees who are free from material desire attain that abode. Mathurā is superior to Vaikuṇṭha; Vṛndāvana, the abode of the *rāsa-līlā*, is superior to Mathurā; Govardhana is superior to Vṛndāvana; and Rādhā-kuṇḍa is the best of all.

Śrīla Sanātana Gosvāmī Prabhu's explanation that the Lord's abode is three-fourths of the creation is most scientific.<sup>1</sup> The impersonal Brahman is situated

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<sup>1</sup> See Śrīla Sanātana Gosvāmī's *Dig-darśinī-ṭīkā* on *Bṛhad-bhāgavatāmṛta* 2.1.10.

beyond the Causal Ocean. Impersonalists think that ultimately there is nothing there. They suppose that all the “imaginary” gods as well as the “imaginary” form of *Brahman* will be merged, having become one. *Hayaśīrṣa-pañcarātra* states:

*yā yā śrutir jalpati nirviśeṣam  
sā sābhidhatte sa-viśeṣam eva  
vicāra-yoge sati hanta tāsām  
prāyo balīyaḥ sa-viśeṣam eva*

Whatever Vedic *mantras* describe the Absolute Truth as impersonal, ultimately prove only that the Absolute Truth is a person. The Supreme Lord is understood in two features, impersonal and personal. If one considers the Supreme Personality of Godhead in both features, he can actually understand the Absolute Truth. He knows that the personal understanding is stronger, because he can see that everything is full of variety. Everything has its own unique characteristics.

Śrīman Mahāprabhu says:

*‘nirviśeṣa’ tāñre kahe yei śruti-gaṇa  
‘prākṛta’ niṣedhi kare ‘aprākṛta’ sthāpana*

Impersonal descriptions in the *Vedas* are meant to establish that everything in spiritual existence is transcendental and free of mundane characteristics.

— CC Madhya 6.141

Impersonalists think they have overcome material variety and that spiritual variety must similarly be rejected. The abode of the impersonal *Brahman* lies on the other side of the Causal Ocean. The concept of the *Brahman* effulgence arises after washing off the three modes of material nature. But, *jyotir-abhyantare rūpam atulam śyāmasundaram*: “Within the effulgence is the beautiful and incomparable form of Lord Śyāmasundara”.<sup>2</sup>

Vaikuṇṭha possesses spiritual variety. There are two and a half *rasas* found there. The Supreme Lord is omnipotent; both matter and spirit are under His control. This is the philosophy taught by Śrī Rāmānuja. The Lord is the proprietor of the material and spiritual energies.

[Question:] Sometimes we become confused about *prayojana-tattva* when speaking with persons who do not know the difference between mundane and spiritual *rasas*. Would you please help us?

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<sup>2</sup> *Nārada Pañcarātra*

[Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's reply:] Nondevotees want to enjoy this material world, but devotees have a different mentality; they want neither to enjoy nor renounce the world. There are many sense enjoyers but only one Supreme Lord. *Lakṣmī-sahasra-śata-sambhrama-sevyamānam*: "The Lord is served by hundreds of thousands of Lakṣmīs or *gopīs*" . There is a difference between worship with awe and reverence and service with love and devotion.

After achieving perfection, when we give up the body awarded by our parents we will attain uninterrupted devotional service to Bhagavān. Bhagavān is supremely independent; everyone must respect His supreme will. Rules are prescribed for those whose propensity to serve the Lord has not yet been awakened, who are entangled with their gross and subtle bodies. Do not make a pretense. There is no value in pretending to act in one's constitutional position while still conditioned by the gross and subtle body. That is the behavior of a *prākṛta-sahajiyā*.

The subject matter of ornamental literature like *Kāvya-prakāśa* or *Sāhitya-darpaṇa* is mundane. Such books describe affairs between man and woman, or a number of men and women together. If the two and a half types of *rasas* are applied to the Lord, and the rest are applied to the abominable natures lived out by forgetful living entities, the consideration of *rasa* remains truncated. Five *rasas* are fully manifest in the complete kingdom of God, Goloka. The transcendental *gopīs* are not concerned with superiority or inferiority, or whether they are mature or immature girls. They serve Kṛṣṇa with all their limbs and senses. Those sages who could not attain perfection in their worship of the Supreme tried to do so by seeing Śrī Rāmacandra's beauty, but since Lord Rāma vowed to accept only one wife it was impossible for them to achieve their goal. Therefore, as described in *Padma Purāṇa*, they took birth as *gopīs* in Vraja. Among them, a few attained perfection at the beginning of the *rāsa-līlā*, as confirmed by *Bṛhad-Vāmana Purāṇa*. When the personified *Upaniṣads* were struck with wonder upon seeing the *gopīs*' good fortune, then as a result of the *Upaniṣads*' own intense worship they too appeared in Vraja as *gopīs*. If one ponders from a neutral viewpoint, he will find that the *gopīs*' love in *mādhurya-rasa* is far superior to and more wonderful than the love of *śānta*, *dāsyā*, and *sakhya-rasas*.

Among the *gopīs*, Śrī Rādhikā is supreme. She is principal among the group leaders headed by Lalitā and Viśākhā. By great good fortune one gains entry into Lalitā's group. That is why today those who desire to circumambulate Śrī Rādhā-kuṇḍa try to live on the banks of Lalitā-kuṇḍa. Some people adjudge Candrāvalī as the

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<sup>3</sup> *Brahma-saṁhitā* 5.29

leading *gopī*, but the highest achievement is to gain an opportunity to surrender as a maidservant to Śrī Rādhā, the personification of *mahābhāva*. Śrī Rādhā's name is mentioned only covertly in *Śrīmad-Bhāgavatam*, because the author feared that this literature would fall into the hands of materialists. Yet the most magnanimous Śrī Gaurasundara, and my spiritual master Śrī Rūpa Gosvāmī Prabhu, have revealed information about Śrī Rādhā without hiding it from qualified devotees. *Padma Purāṇa* states:

*yathā rādhā priyā viṣṇos tasyāḥ kuṇḍam priyam tathā  
sarva-gopīṣu saivaikā viṣṇor atyanta-vallabhā*

Just as Śrīmatī Rādhārāṇī is dearest to Kṛṣṇa, Her *kuṇḍa* is similarly dear. Of all the *gopīs*, She is the most beloved of the Lord.

— Śrīmatī Rādhārāṇī Is Most Dear to Kṛṣṇa —





# Eleventh Rainfall

*Third Shower*

# Torchlight on the Path

## Lust and Love

Lust and love have different characteristics, just as iron and gold have different natures. The desire to gratify one's own senses is *kāma* [lust], but the desire to please the senses of Lord Kṛṣṇa is *prema* [love]. The object of lust is only the enjoyment of one's own senses. But love caters to the enjoyment of Lord Kṛṣṇa, and thus it is very powerful. Social customs, scriptural injunctions, bodily demands, fruitive action, shyness, patience, bodily pleasures, self-gratification and the path of *varṇāśrama-dharma*, which is difficult to give up — the *gopīs* have forsaken all these, along with their families, and suffered their relatives' punishment and scolding, all for the sake of serving Lord Kṛṣṇa. They render loving service to Him for the sake of His enjoyment.

That is called firm attachment to Lord Kṛṣṇa. It is spotlessly pure, like a clean cloth that has no stain. Therefore lust and love are quite different. Lust is like dense darkness, but love is like the bright sun. Thus there is not the slightest taint of lust in the *gopīs*' love. Their relationship with Kṛṣṇa is only for the sake of His enjoyment.

— CC Ādi 4.164-172

The *gopīs* do not care for their own pleasures or pains. All their physical and mental activities are directed toward offering enjoyment to Lord Kṛṣṇa. They renounced everything for Kṛṣṇa. They have pure attachment to giving Kṛṣṇa pleasure.

— CC Ādi 4.174-175

There is another natural symptom of the *gopīs*' love that shows it to be without a trace of lust. The love of the *gopīs* nourishes the sweetness of Lord Kṛṣṇa. That sweetness in turn increases their love, for they are greatly satisfied. The happiness of the abode of love is in the happiness of the object of that love. This is not a relationship of desire for personal gratification. Whenever there is unselfish love, that is its style. The reservoir of love derives pleasure when the lovable object is pleased. When the pleasure of love interferes with the service of Lord Kṛṣṇa, the devotee becomes angry toward such ecstasy.

— CC Ādi 4.197-201

The natural love of the *gopīs* is devoid of any trace of lust. It is faultless, bright and pure, like molten gold.

— CC Ādi 4.209

## Only the Gauḍīyas Know Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, Vaktṛtāvalī

### — Part One —

Although Ācārya Nimbārkapāda spoke of the worship of the daughter of King Vṛṣabhānu, he did not display much clarity and completeness in his ideas — he never mentioned *svakīyavāda*, and so ended up worshiping Rukmiṇī-Vallabha.

Śrī Caitanya-caritāmṛta (Ādi 4.47-48) states:

*parakīyā-bhāve ati rasera ullāsa  
vraja vinā ihāra anyatra nāhi vāsa  
vraja-vadhū-gaṇera ei bhāva niravadhi  
tāra madhye śrī-rādhāya bhāvera avadhi*

There is a great increase of mellow in the unwedded conjugal mood. Such love is found nowhere but in Vraja. This mood is unbounded in the damsels of Vraja, but among them it finds its perfection in Śrī Rādhā.

And Madhya 8.230:

*gopī-ānugatya vinā aiśvarya-jñāne  
bhajileha nāhi pāya vrajendra-nandane*

Unless one follows in the footsteps of the *gopīs*, he cannot attain the service of the lotus feet of Kṛṣṇa, the son of Nanda Mahārāja. If one is overcome by knowledge of the Lord's opulence, he cannot attain the Lord's lotus feet, even though he is engaged in devotional service.

Although as a follower of Śrī Viṣṇu Svāmīpāda Līlāśuka Śrī Bilvamaṅgala glorified the pastimes in *madhurya-rasa* in his *Śrī Kṛṣṇa-karṇāmṛta*, the most wonderful noon pastimes of the daughter of Vṛṣabhānu preached by Śrīmān Mahāprabhu were missing. What to speak of that, these pastimes didn't even find a place in Śrī Jayadeva's *Gītā-govinda*.

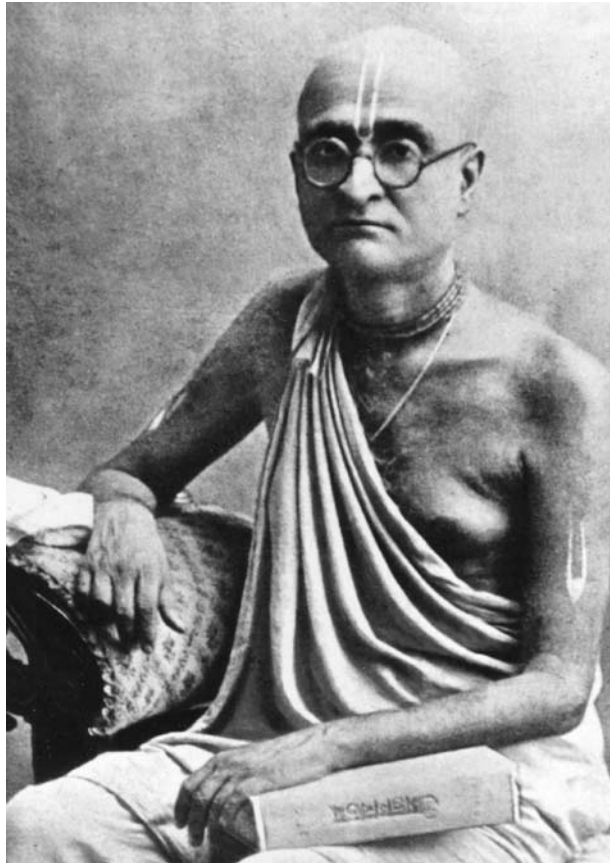
## Only the Gauḍīyas Know Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, Vaktṛtāvalī

### — Part Two —

The way *Rādhā-kathā* was once preached by Ācārya Nimbārkapāda to Śrīnivāsa Ācārya and others was to keep the glories of Śrīmatī simple. They were not much elaborated on. So many had no entry at all into Her noon pastimes, and only the

night time pastimes of Śrī Rādhā-Govinda were glorified. Compared to the night pastimes on the banks of the river Yamunā that Śrī Nimbārkapāda described, Śrī Gaurasundra described the sweet noon pastimes of Śrī Rādhā-Govinda to His dearmost Śrīla Rūpāpāda and his followers. These pastimes are far more advanced and complete.

No devotee or *ācārya* before Lord Gaurasundara has been able to properly describe the *rasa*'s superiority within the conception of *acintya-bhedābheda* in relation to *dvaitādvaita* philosophy. No one has been able to describe the most confidential level of Goloka and the newer and newer wonderful pastimes under the transcendental desire tree near the grove on the bank of Rādhā-kuṇḍa. Some have only been aware of the pastimes in *rāsa-sthalī*, but none had the qualification to enter into the sweet beauty of the kind of service the daughter of Vṛsabhānu renders to Kṛṣṇa at midday. Being attracted by the sound of the flute, many of Kṛṣṇa's maidservants, married and unmarried, attained the qualification to participate in the *rāsa* dance, but no one from the Niyamānanda *sampradāya* had that information apart from the Gauḍīyas, who follow Gaura and serve in *madhura-rasa*. No one had the good fortune to enter the topmost pastimes indicated in a verse Śrī Rūpa spoke: *dolāraṇyāmbu-vamśī-hṛti-rati-madhu-pānārka-pūjādi-līlau*: "They become eager to engage in sports like swinging, roaming in the forest, playing in the water, hiding Kṛṣṇa's flute, lovemaking, drinking honey, and worshiping the sun god." (quoted in *Śrī Govinda-līlāmṛta*)



## Why Is Śrī Rādhā the Crest Jewel Among the *Gopīs*?

Each kind of devotee feels that his sentiment is the most excellent, and thus in that mood he tastes great happiness with Lord Kṛṣṇa. But if we compare the sentiments in an impartial mood, we find that the conjugal sentiment is superior to all others in sweetness. Increasing love is experienced in various tastes, one above another. But that love which has the highest taste in the gradual succession of desire manifests itself in the form of conjugal love. Therefore I call it *madhura-rasa*. It has two further divisions, namely wedded and unwedded love. There is a great increase of mellow in the unwedded conjugal mood. Such love is found nowhere but in Vraja. This mood is unbounded in the damsels of Vraja, but among them it finds its perfection in Śrī Rādhā. Her pure, mature love surpasses that of all others. Her love is the cause of Lord Kṛṣṇa's tasting the sweetness of the conjugal relationship.

— CC Ādi 4.43-49



The essence of the *hlādinī* potency is love of God, the essence of love of God is emotion [*bhāva*], and the ultimate development of emotion is *mahābhāva*. Śrī Rādhā Ṭhākuraṇī is the embodiment of *mahābhāva*. She is the repository of all good qualities and the crest jewel among all the lovely consorts of Lord Kṛṣṇa. Of these two *gopīs* [Rādhārāṇī and Candrāvalī], Śrīmatī Rādhārāṇī is superior in all respects. She is the embodiment of *mahābhāva*, and She surpasses all in good qualities. Her mind, senses and body are steeped in love for Kṛṣṇa. She is Kṛṣṇa's own energy, and She helps Him in His pastimes.

— CC Ādi 4.68-71



Rādhā is the one who gives pleasure to Govinda, and She is also the enchantress of Govinda. She is the be-all and end-all of Govinda, and the crest jewel of all His consorts. The transcendental goddess Śrīmatī Rādhārāṇī is the direct counterpart of Lord Śrī Kṛṣṇa. She is the central figure for all the goddesses of fortune. She possesses all the attractiveness to attract the all-attractive Personality of Godhead. She is the primeval internal potency of the Lord.

— CC Ādi 4.82-83



Her worship [*ārādhana*] consists of fulfilling the desires of Lord Kṛṣṇa. Therefore the *Purāṇas* call Her Rādhikā.

— CC Ādi 4.87



Rādhā is *parama-devatā*, the supreme goddess, and She is worshipable for everyone. She is the protectress of all, and She is the mother of the entire universe.

— CC Ādi 4.89

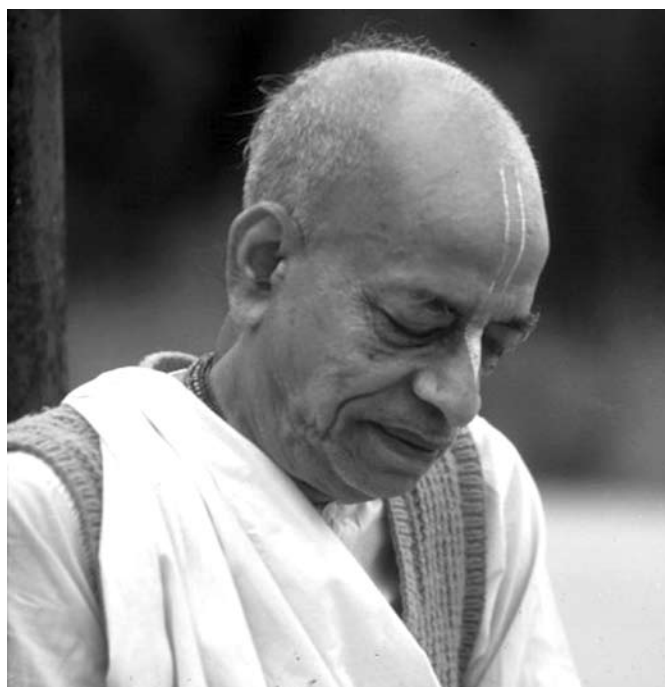


Among the *gopīs*, Śrīmatī Rādhikā is the foremost. She surpasses all in beauty, in good qualities, in good fortune and, above all, in love. Just as Rādhā is dear to Lord Kṛṣṇa, so Her bathing place [Rādhā-kuṇḍa] is dear to Him. She alone is His most beloved of all the *gopīs*.

“O Pārtha, in all the three planetary systems, this earth is especially fortunate, for on earth is the town of Vṛndāvana. And there the *gopīs* are especially glorious because among them is My Śrīmatī Rādhārāṇī.”

All the other *gopīs* help increase the joy of Kṛṣṇa’s pastimes with Rādhārāṇī. The *gopīs* act as the instruments of Their mutual enjoyment. Rādhā is the beloved consort of Kṛṣṇa, and She is the wealth of His life. Without Her, the *gopīs* cannot give Him pleasure.

— CC Ādi 4.214-218



## When Will That Day Come?

From Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's *Vakṛtāvalī*

When will that day come when we will be qualified to engage in the most wonderful eternal nectarean service of Śrī Śrī Rādhā-Govinda under the shelter of Śrī Rādhā as our divine mistress? To achieve that service, we will have to give up, like a crow's excrement, our desire for material enjoyment, the insignificant fruitive activities mentioned in the *smṛti*, and attachment to insignificant impersonalistic knowledge, austerity, mystic *yoga*, and so on.

Attainment of Śrī Rādhā's service is not possible when one is full of *anarthas*. Those who hurry to discuss the transcendental pastimes of Śrī Rādhā, who is the topmost maidservant of Kṛṣṇa, while still full of *anarthas* and without qualification, are sense enjoyers, illusioned enjoyers of matter, and mundane *sahajiyās*. In *Śrī Brahma-saṁhitā* (5.38) Lord Brahmā prays to Śrī Govinda:

*premāñjana-cchurita-bhakti-vilocanena  
santaḥ sadaiva hṛdayeṣu vilokayanti  
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

The transcendental form of Lord Śyāmasundara, who possesses inconceivable qualities, is seen with eyes anointed with love of God. The loving devotees who are free from *anarthas* see Lord Govinda. Therefore only those fortunate persons who are free from *anarthas* and worship Śrī Kṛṣṇa as servants of Śrī Rādhā can plunge into Śrī Rādhā-kuṇḍa — and only they attain the good fortune of serving Śrī Rādhā-Govinda twenty-four hours a day. Only they are most glorious.

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*



# Eleventh Rainfall

*Fourth Shower*

# Songs for a Sādhaka

(1)

## Ramaṇī-Śiromaṇi

*ramaṇī-śiromaṇi, bṛṣabhānu-nandini,  
nīla-vasana-paridhāna  
chinna-puraṭa jini', varna-vikāśinī,  
baddha-kabarī hari-prāna*

The beloved daughter of King Vṛṣabhānu is the crest-jewel of all young women. She is fond of wearing blue garments. Her radiant complexion is very pleasing and conquers the beauty of freshly cut gold, Her locks of hair are nicely arranged, and She is the life and soul of Lord Kṛṣṇa. (1)

*ābharāṇa-maṇḍita, hari-rasa-paṇḍita,  
tilaka-śusobhita-bhālā  
kañculikācchāditā, stana-maṇi-maṇḍitā,  
kajjala-nayanī rasālā*

She is artfully adorned with jewels, She is very learned in the science of *hari-rasa*, and Her forehead is nicely decorated with *tilaka*. Her breasts are covered with a beautiful *kañculi* and adorned with valuable gems, and Her eyes are anointed with black *kajjala*. Thus She appears to be relishable sweetness personified. (2)

*sakala tyajiyā se rādhā-caraṇe  
dāsī ho'ye bhaja parama-jatane*

Giving up everything and becoming a maidservant at the lotus feet of Rādhā, just worship and serve Her with great care and attention. (3)

*saundarya-kirana dekhiyā jāñhār  
rati-gaurī-līlā garva-parihār*

Beholding Her effulgent rays of pure beauty, the goddesses Rati, Gaurī, and Līlā abandon all their pride. (4)

*śacī-lakṣmī-satya saubhāgya bolane  
parājita hoy jāñhāra caraṇe*

The good fortune attributed to the goddesses Śacī, Lakṣmī, and Satyā is completely defeated in the presence of Rādhā's feet. (5)

*kṛṣṇa-vaśīkāre candrāvalī-ādi  
parājay māne hoiyā vivādī*

The group of rival *gopīs* led by Candrāvalī are forced to accept their defeat before Śrīmatī Rādhārāṇī, for She alone controls Kṛṣṇa. Thus they always sulk and simply remain quarrelsome. (6)

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

Bhaktivinoda, a resident of Śrī Godruma, always endeavors for the lotus feet of Rādhā, the most beloved of Lord Hari. (7)

— Śrīla Bhaktivinoda Ṭhākura's *Gītāvalī*



(2)

## Rādhā-bhajane jadi

*rādhā-bhajane jadi mati nāhi bhelā  
kṛṣṇa-bhajana tava akāraṇa gelā*

If your desire for the worship of Śrīmatī Rādhārāṇī does not come about, then your so-called worship of Kṛṣṇa is completely useless. (1)

*ātapa-rohita sūraya nāhi jāni  
rādhā-virahita mādharma nāhi māni*

Just as I never know the sun to be without sunlight, so I do not care to regard Mādhava without Rādhā. (2)

*kevala mādharma pūjaye so ajñānī  
rādhā anādara koro-i abhimānī*

One who worships Mādhava alone is imperfect in his knowledge, and one who disrespects Rādhā is simply conceited and proud. (3)

*kabañhi nāhi korobi tāñkor saṅga  
citte icchasi jadi braja-rasa-raṅga*

You should never associate with such a person if you at all desire within your heart to participate in the eternal sportive pastimes of Vraja. (4)

*rādhikā-dāsī jadi hoy abhimān  
śīghra-i mila-i taba gokula-kān*

If one considers oneself to be a humble maidservant of Rādhikā, then such a person very quickly meets the Lord of Gokula. (5)

*brahmā, śiva, nārada, śruti, nārāyaṇī  
rādhikā-pada-raja pūjaye māni'*

Lord Brahmā, Lord Śiva, Nārada Muni, the personified Vedas, and Lakṣmī-devī all honor and worship the dust of Rādhikā's lotus feet. (6)

*umā, ramā, satyā, śacī, candrā, rukminī  
rādha-avatāra sabe,-āmnāya-vānī*

The Vedic scriptures declare that the goddesses Umā, Ramā, Satyā, Śacī, Candrā, and Rukmiṇī are all personal expansions of Śrīmatī Rādhārāṇī. (7)

*heno rādhā-paricaryā jāṅkara dhan  
bhaktivinoda tā'r māgaye caraṇ*

Bhaktivinoda, whose only treasure is the service of such a Rādhā, humbly begs for Her lotus feet. (8)

— Śrīla Bhaktivinoda Ṭhākura's *Gītāvalī*



(3)

### **Rādhikā-Caraṇa-Renū**

Śrī Rādhikāśraya (The Shelter of Śrīmatī Rādhārāṇī)

*rādhikā-caraṇa-renū, bhūṣana kariyā tanū  
anāyāse pābe giridhārī  
rādhikā-caraṇāśraya, ye kare se mahāśaya  
tānre mūṇi jāi balihāri*

Decorate your body with the dust from the lotus feet of Śrī Rādhikā. Then, you will achieve the full grace of Śrī Kṛṣṇa, the lifter of Govardhana Hill. One who takes shelter of the lotus feet of Rādhikā, I glorify him as a great person. (1)

*jaya jaya rādhā-nāma, bṛndābana yānra dhāma  
kṛṣṇa-sūkha-bilāsera nidhi  
hena rādhā-guṇa-gāna, nā śunila mora kāna  
bañcita karila more bidhi*

All glories to the Holy Names of Śrī Rādhā, who eternally resides in Vṛndāvana. She is the ocean of Kṛṣṇa's happiness. I have been cheated by Providence because I have not heard about the glorification of Rādhā. (2)

*tānra bhakta-saṅga sadā, rasa-līlā-prema-kathā  
je kahe se pāya ghanaśyāma  
ihāte bimūkha jei, tāra kabhū siddhi nāi  
nāhi jena śuni tāra nāma*

One who associates with the devotees of Śrī Rādhā and discusses the loving pastimes of Rādhā certainly meets Śyāmasundara. Anyone averse to this never attains perfection and I do not wish to even hear the name of such a person. (3)

*kṛṣṇa-nāma-gāne bhāi, rādhikā-caraṇa pāi  
rādhā-nāma-gāne kṛṣṇacandra  
saṅkṣepe kahila kathā, ghūcāo manera byathā  
dūḥkha-maya anya kathā-dvandva*

O brother, simply by chanting the names of Kṛṣṇa, one can receive the lotus feet of Rādhikā, and by chanting the names of Rādhikā, one can receive the lotus feet of Kṛṣṇa. Thus, I have briefly explained everything by which you will be relieved from the pains of your heart. All other topics are full of miseries and dualities. (4)

*ahaṅkāra abhimāna, asat-saṅga asaj-jñāna  
chāḍi bhaja guru-pāda-padma  
kara ātma-nibedana, deha-geha-parijana  
guru-bākya parama mahattwa*

Give up false ego and pride. Giving up bad association and endeavoring for useless material knowledge, worship the lotus feet of the spiritual master. Surrender your body, home and family members unto him. The words from the lotus mouth of the spiritual master are supremely important. (5)

— Śrīla Narottama dāsa Ṭhākura's Śrī Prema bhakti-candrikā

(4)

**Rādhe Jaya Jaya Mādhava-Dayite**

*rādhe jaya jaya mādhava-dayite  
gokula-taruṇī-maṇḍala-mahite  
dāmodara-rati-varadhana-veśe  
hari-niṣkuṭa-vṛndā-vipineśe*

(Refrain) O Rādhā! O Mādhava's beloved! O You whom all the young girls of Gokula worship! All glories unto You! All glories unto You! O You who dress Yourself so as to make Lord Dāmodara love You more and more! O Queen of Lord Hari's pleasure grove, Vṛndāvana!

*vṛṣabhānūdadhi-nava-śaṣi-lekhe  
lalitā-sakhi guṇa-ramita-viśākhe  
karuṇām kuru mayi karuṇā-bharite  
sanaka-sanātana-varṇita-carite*

O new moon arisen from the ocean of King Vṛṣabhānu! O friend of Lalitā! O You whose virtues delight Viśākhā! O most merciful Goddess! O You whose divine qualities are sung by Sanaka and Sanātana Kumāras! O most merciful Rādhā, please have mercy on me!

— Śrīla Rupa Gosvāmi



# Inspirational Prayers for a *Sādhaka*

(1)

## Rādhā-praṇāma

*rādhā rāśeśvarī ramyā rāmā ca paramātmanah  
rāsodbhavā kṛṣṇa-kāntā kṛṣṇa-vakṣah-sthala-sthitā*

Beautiful Śrīmatī Rādhārāṇī is the queen and the origin of the *rāsa* dance. She is the giver of pleasure to Kṛṣṇa, who is the Supersoul in the hearts of all. She is the lover of Kṛṣṇa and is always situated upon the chest of the Lord. (1)

*kṛṣṇa-prāṇādhidevī ca mahā-viṣṇoḥ prasūr api  
sarvādyā viṣṇu-māyā ca satyā nityā sanātani*

She is the presiding Deity of Kṛṣṇa's very life, and She is the first of all persons, the energy of Lord Viṣṇu, the embodiment of truthfulness — eternal and ever-youthful. (2)

*brahma-svarūpā paramā nirliptā nirguṇā parā  
vṛndā vṛndāvane tvaṁ ca virajā-taṭa-vāsinī*

Her form is spiritual, therefore She is transcendental and beyond mundane qualities. She is divine energy and is unattached. O Rādhā, in Vṛndāvana You are the leader of the *gopīs*, and You reside on the banks of the Virajā River. (3)

*goloka-vāsinī gopī gopīśā gopa-mātrkā  
sānandā paramānandā nanda-nandana-kāminī*

She is a resident of Goloka Vṛndāvana and is a cowherd damsel. She is the queen of the *gopīs* and the divine mother of the cowherd boys. She is joyful and always experiencing the highest bliss, and She incites lusty desires in the heart of the son of Nanda. (4)

*vṛṣabhānu-sutā śānta kāntā pūrṇatamā tathā  
kāmyā kalāvatī-kanyā tīrtha-pūtā satī śubhā*

Rādhā is the daughter of Mahārāja Vṛṣabhānu. She is very peaceful and lovely. She is completely contented and fulfilled, very pleasing and is the daughter of Kalāvatī. She is the purifier of the *tīrthas* (holy places) and She is most auspicious and most chaste to Lord Kṛṣṇa. (5)

*samsāra-sāgare ghore bhītaṁ mām śaraṇāgatam  
sarvebhyo 'pi vinirmuktaṁ kuru rādhe sureśvari*

O Rādhā, I have fallen into the horrible ocean of birth and death and am frightened, but I am seeking Your shelter. O queen of the demigods, please free me from all fears. (6)

*tvat-pāda-padma-yugale pāda-padmālayārcite  
dehi mahyaṁ parām bhaktiṁ kṛṣṇena parisevite*

O Rādhikā, please give me transcendental devotional service to Your lotus feet, which are worshiped by Lord Brahmā and Lakṣmī, and which are served even by Lord Kṛṣṇa. (7)

*tapta-kāñcana-gaurāṅgi rādhe vṛndāvaneśvari  
vṛṣabhānu-sute devī praṇamāmi hari-priye*

O Śrīmatī Rādhārāṇī, I offer my respects to You whose bodily complexion is like molten gold. O Goddess, You are the queen of Vṛndāvana. You are the daughter of King Vṛṣabhānu, and are very dear to Lord Kṛṣṇa. (8)

*mahā-bhāva-svarūpā tvam kṛṣṇa-priyā-varīyasi  
prema-bhakti-prade devi rādhike tvām namāmy aham*

O Śrīmatī Rādhārāṇī, You are the exalted form of *mahābhāva*, therefore You are the most dear to Kṛṣṇa. O Goddess, You alone are able to bestow pure love for the Supreme Lord; therefore I offer my humble obeisances unto You. (9)

— *Pañcarātra Pradīpa*  
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(2)

*yasyāḥ kadāpi vasanāñcala-khelanottha-  
dhanyāti-dhanya-pavanena kṛtārtha-mānī  
yogīndra-durgama-gatir madhusūdano 'pi  
tasyā namo 'stu vṛṣabhānu-bhuvo diśe 'pi*

Obeisances to the direction that faces Śrī Vṛṣabhānu's daughter. When the breeze coming from that direction playfully moves the edge of His garment, Lord Kṛṣṇa, who cannot be attained by even the kings of the yogīs, thinks that His life has now become a great success. (1)

*yo brahma-rudra-śuka-nārada-bhīṣma-mukhyair  
ālakṣito na sahasā puruṣasya tasya  
sadyo-vaśī-karaṇa-cūrṇam ananta-śaktim  
taṁ rādhikā-caraṇa-reṇum anusmarāmi*

I meditate on the dust of Śrī Rādhā's feet, dust that even Brahmā, Śiva, Śukadeva, Nārada, Bhīṣma, and a host of great saints cannot see, dust that has limitless power, dust that at once transforms the Supreme Personality of Godhead into Śrī Rādhā's submissive servant. (2)

*ādhāya mūrdhani yad āpur udāra-gopyaḥ  
kāmyaṁ padaṁ priya-guṇair api piccha-mauleḥ  
bhāvotsavena bhajatām rasa-kāmadhenum  
taṁ rādhikā-caraṇa-reṇum ahaṁ smarāmi*

I meditate on the dust of Śrī Rādhā's feet, dust that becomes a *kāmadhenu* cow to give the nectar of *rasa* as the devotees celebrate a festival of spiritual love. Placing this dust on their heads, the beautiful *gopīs* attain something even peacock-feather-crowned Kṛṣṇa yearns to attain. (3)

*vṛndāni sarva-mahatām apahāya dūrād  
vṛndātavīm anusara praṇayena cetaḥ  
sat-tāraṇī-kṛta-su-bhāva-sudhā-rasaughaṁ  
rādhābhīdhānam iha divya-nidhānam asti*

O my heart, please turn from the great things of this world and run to Vṛndāvana, where the great treasure, the nectar flood that delivers the devotees from this world, is Śrī Rādhā's name. (4)

*yat-pāda-padma-nakha-candra-maṇi-cchaṭayā  
visphurjitaṁ kim api gopa-vadhūṣv adarśi  
pūrṇānurāga-rasa-sāgara-sāra-mūrtiḥ  
sā rādhikā mayi kadāpi kṛpāṁ karotu*

May Śrī Rādhā, who is the personified nectar ocean of perfect spiritual love, and the splendor of whose *candrakānta* jewel toenails glistens amongst the *gopīs*, be merciful to me. (5)

*rādhā-karāvacita-pallava-vallarīke  
rādhā-padāṅka-vilasan-madhura-sthalīke  
rādhā-yaśo-mukhara-matta-khagāvalīke  
rādhā-vihāra-vipine ramatām mano me*

I pray that my heart may find its happiness in Rādhā's pastime forest, where the vines bear flowers picked by Rādhā's own hands, where many charming places bear Rādhā's footprints, and where the birds passionately sing of Rādhā's glories. (6)

*vaidagdhya-sindhur anurāga-rasaika-sindhur  
vātsalya-sindhur ati-sāndra-kṛpaika-sindhuh  
lāvanya-sindhur amṛta-cchavi-rūpa-sindhuh  
śrī-rādhikā sphurati me hṛdi keli-sindhuh*

May Śrī Rādhā, who is an ocean of intelligence, a nectar ocean of love, an ocean of kind affection, an ocean of great mercy, an ocean of beauty, an ocean of nectar and splendor, and an ocean of transcendental pastimes, appear in my heart. (7)

— Śrī Prabodhānanda Sarasvatī Gosvāmī's *Śrī Rādhā-rasa-sudhā-nidhī*,  
Texts 2, 4, 5, 9, 11, 14, 18

(3)

### **Ānanda-candrikākhyam-rādhā-daśa-nāma-stotra** **The Moonlight of Bliss**

*rādhā<sup>1</sup> dāmodara-preṣṭhā<sup>2</sup>  
rādhikā<sup>3</sup> vārṣabhānavī<sup>4</sup>  
samasta-ballavī-vṛnda-  
dhamillottaṁsa-mallikā<sup>5</sup>*

1. Rādhā, 2. She who is dear to Lord Dāmodara, 3. His greatest worshiper, 4. The daughter of King Vṛṣabhānu, 5. She who is the crowning garland of *mallikā* flowers on the decorated braided hair of all the *gopīs*. (1)

*kṛṣṇa-priyāvalī-mukhyā<sup>6</sup>  
gāndharvā<sup>7</sup> lalitā-sakhī<sup>8</sup>  
viśākhā-sakhya-sukhinī<sup>9</sup>  
hari-hṛd-bhṛṅga-mañjarī<sup>10</sup>*

6. The first of Kṛṣṇa's beloveds, 7. An expert singer and musician, 8. Lalitā's friend, 9. She who is delighted with the friendship of Viśākhā, 10. the flower blossom that attracts the black bee of Lord Hari's heart. (2)

*imāṁ vṛndāvaneśvaryā  
daśa-nāma-manoramā  
ānanda-candrikāṁ nāma  
yo rahasyaṁ stutiṁ paṭhet*

*se kleśa-rahito bhūtvā  
bhūri-saubhāgya-bhūṣitaḥ  
tvaritaṁ karuṇā-pātraṁ  
rādhā-mādhavayor bhavet*

He who reads this confidential prayer, which bears the title *Ānanda-candrikā* (The Moonlight of Bliss), and which is beautiful with ten names of the Queen of Vṛndāvana, becomes free of all troubles and decorated with great good fortune. He quickly becomes the object of Śrī Śrī Rādhā Mādhava's mercy. (3-4)

— From Śrīla Rūpa Gosvāmī's *Stavamālā*

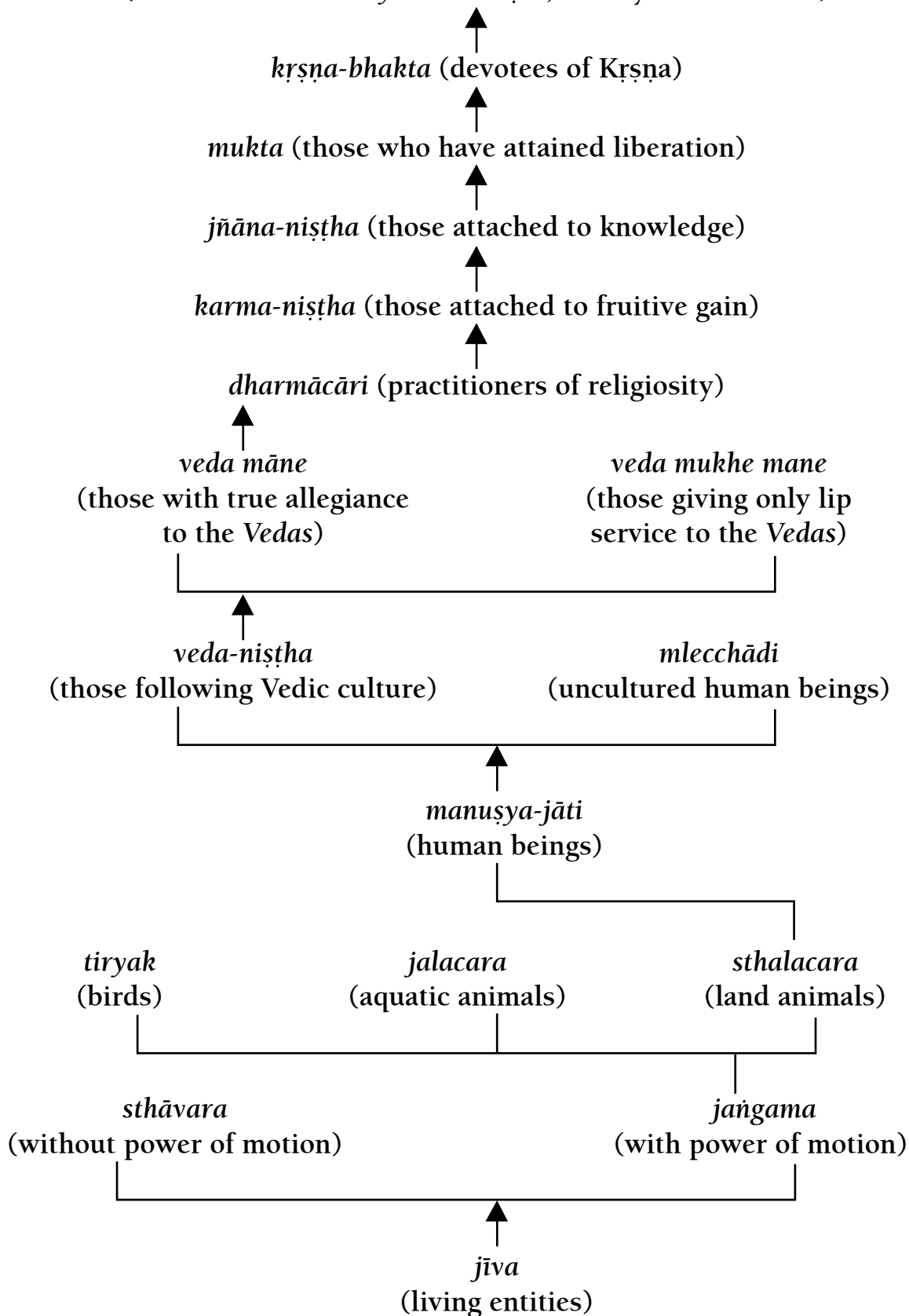


# Meditations for a Serious *Sādhaka*

(1)

## Do I Want to Move Up or Down?

(Based on Śrī Caitanya-caritāmṛta, Madhya 19.144 -149)



(2)

## The Exalted Nature of the Gopīs Love

*yā dohane 'vahanane mathanopalepa  
preṅkhenkhanārbha-ruditokṣaṇa-mārjanādaḥ  
gāyanti cainam anurakta-dhiyo 'śru-kaṇṭhyo  
dhanyā vraja-striya urukrama-citta-yānāḥ*

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

— ŚB 10.44.15

*tā nāvidan mayy anuṣaṅga-baddha-  
dhiyaḥ svam ātmānam adas tathedaṁ  
yathā samādhau munayo 'bdhi-toye  
nadyaḥ praviṣṭā iva nāma-rūpe*

My dear Uddhava, just as great sages in *yoga* trance merge into self-realization, like rivers merging into the ocean, and are thus not aware of material names and forms, similarly, the *gopīs* of Vṛndāvana were so completely attached to Me within their minds that they could not think of their own bodies, or of this world, or of their future lives. Their entire consciousness was simply bound up in Me.

— ŚB 11.12.12

*tā man-manaskā mat-prāṇā  
mat-arthe tyakta-daiḥikāḥ  
mām eva dayitaṁ preṣṭham  
ātmānaṁ manasā gatāḥ  
ye tyakta-loka-dharmāś ca  
mad-arthe tān bibharmy aham*

The minds of those *gopīs* are always absorbed in Me, and their very lives are ever devoted to Me. For My sake they have abandoned everything related to their bodies, renouncing ordinary happiness in this life, as well as religious duties necessary for such happiness in the next life. I alone am their dearest beloved and, indeed, their very Self. I personally sustain such devotees, who for My sake give up all worldly duties.

— ŚB 10.46.4

*vande nanda-vraja-strīṇām  
pāda-reṇum abhīkṣṇaśaḥ  
yāsām hari-kathodgītām  
punāti bhuvana-trayam*

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

— ŚB 10.47.63

(3)

### Śrī Kṛṣṇa Glorifies Śrī Rādhā's Love

All the world derives pleasure from Me. Is there anyone who can give Me pleasure? One who has a hundred times more qualities than Me could give pleasure to My mind. One more qualified than Me is impossible to find in the world. But in Rādhā alone I feel the presence of one who can give Me pleasure. Although My beauty defeats the beauty of ten million Cupids, although it is unequaled and unsurpassed, and although it gives pleasure to the three worlds, seeing Rādhārāṇī gives pleasure to My eyes. The vibration of My transcendental flute attracts the three worlds, but My ears are enchanted by the sweet words of Śrīmatī Rādhārāṇī. Although My body lends fragrance to the entire creation, the scent of Rādhārāṇī's limbs captivates My mind and heart. Although the entire creation is full of different tastes because of Me, I am charmed by the nectarean taste of the lips of Śrīmatī Rādhārāṇī. And although My touch is cooler than ten million moons, I am refreshed by the touch of Śrīmatī Rādhikā. Thus although I am the source of happiness for the entire world, the beauty and attributes of Śrī Rādhikā are My life and soul.

— CC Ādi 4.239-248

I am the full spiritual truth and am made of full joy, but the love of Śrīmatī Rādhārāṇī drives Me mad. I do not know the strength of Rādhā's love, with which She always overwhelms Me. The love of Rādhikā is My teacher, and I am Her dancing pupil. Her *prema* makes Me dance various novel dances.

— CC Ādi 4.122-124



## Take Shelter of the Devotees of Vṛṣabhānu's Daughter

*dīvyad-vṛndāraṇya-kalpa-drumādhah  
śrīmad-ratnāgāra-sinhāsana-sthau  
śrīmad-rādhā-śrīla-govinda-devau  
presthālibhiḥ sevyamānau smarāmi*

— Śrīla Bhaktisiddhānta Sarasvatī Thākura, *Vaktrtāvalī*

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ਸਿਰਜੀਤਸਿੰਘ-  
ਸੀਮਾਦਾਤਾ ਮਹਾਰਾਜੀ-

719

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

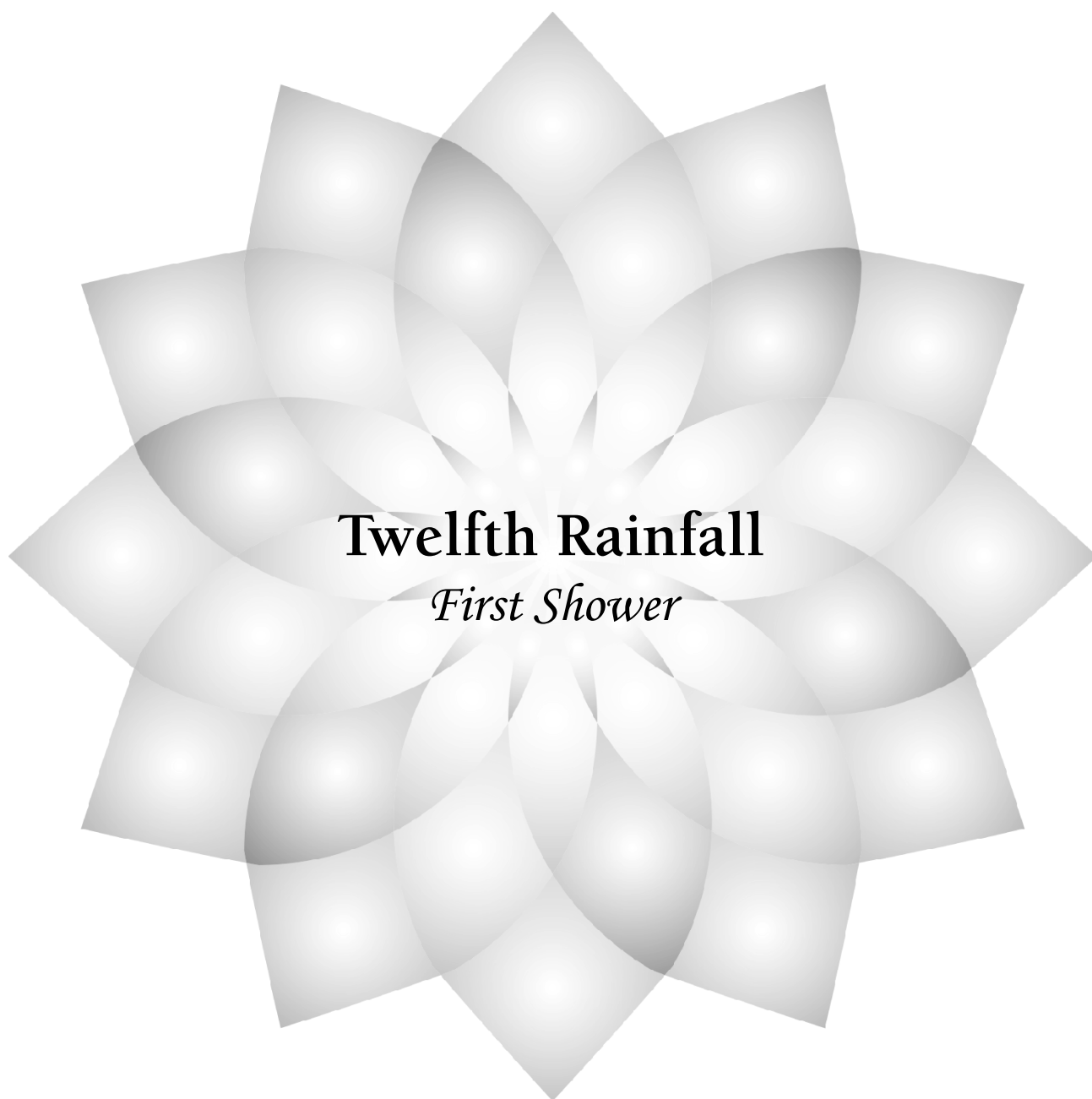
*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*



# Twelfth Rainfall

*First Shower*

## GEM ELEVEN

कृष्णस्योच्चैः प्रणयवसतिः प्रेयसीभ्योऽपि राधा  
कुण्डं चास्या मुनिभिरभितस्तादृगेव व्यधायि  
यत्प्रेष्ठैरप्यलमसुलभं किं पुनर्भक्तिभाजां  
तत्प्रेमेदं सकृदपि सरः स्नातुराविष्करोति

*kṛṣṇasyoccaiḥ praṇaya-vasatiḥ preyasībhyo 'pi rādhā  
kuṇḍam cāsyā munibhir abhitas tādr̥g eva vyadhāyi  
yat preṣṭhair apy alam asulabham kiṁ punar bhakti-bhājām  
tat premedam sakṛd api sarah-snātur āviṣkaroti*

*kṛṣṇasya*—of Lord Śrī Kṛṣṇa; *uccaiḥ*—very highly; *praṇaya-vasatiḥ*—object of love; *preyasībhyah*—out of the many lovable gopīs; *api*—certainly; *rādhā*—Śrīmatī Rādhārāṇī; *kuṇḍam*—lake; *ca*—also; *asyāḥ*—of Her; *munibhiḥ*—by great sages; *abhitaḥ*—in all respects; *tādr̥g eva*—similarly; *vyadhāyi*—is described; *yat*—which; *preṣṭhaiḥ*—by the most advanced devotees; *api*—even; *alam*—enough; *asulabham*—difficult to obtain; *kim*—what; *punaḥ*—again; *bhakti-bhājām*—for persons engaged in devotional service; *tat*—that; *prema*—love of Godhead; *idam*—this; *sakṛt*—once; *api*—even; *sarah*—lake; *snātuḥ*—of one who has bathed; *āviṣkaroti*—arouses.

### TRANSLATION

Of the many objects of favored delight and of all the lovable damsels of Vrajabhūmi, Śrīmatī Rādhārāṇī is certainly the most treasured object of Kṛṣṇa's love. And, in every respect, Her divine *kuṇḍa* is described by great sages as similarly dear to Him. Undoubtedly Rādhā-kuṇḍa is very rarely attained even by the great devotees; therefore it is even more difficult for ordinary devotees to attain. If one simply bathes once within those holy waters, one's pure love of Kṛṣṇa is fully aroused.

# Śrī Upadeśāmṛta Text Eleven

## Walk Through Map

The conclusion is that to live on the bank's of Rādhā-kuṇḍa and to bathe there daily constitute the highest perfection of devotional service. There is no limit to the glories of Rādhā-kuṇḍa.

### WHY RĀDHĀ KUṆḌA IS SO EXALTED

- \* Belongs to Śrīmatī Rādhārāṇī, who is the most beloved of Kṛṣṇa
- \* Is as dear to Kṛṣṇa as Rādhā Herself.
- \* Very rarely attained, even by great personalities fully engaged in devotional service
- \* A devotee will at once develop pure love of Kṛṣṇa in the wake of the *gopīs* if he once takes bath in Rādhā-kuṇḍa

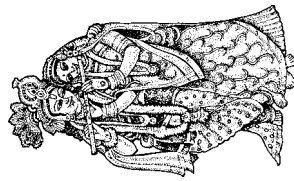
### THE IMPORTANCE OF BATHING IN RĀDHĀ-KUṆḌA:

- \* Śrīla Rūpa Gosvāmī recommends that one should take a bath in Rādhā-kuṇḍa as many times as possible
- \* He says this is a most important item in the execution of devotional service

### THE BENEFIT OF SERVING RĀDHĀ-KUṆḌA

- \* By serving Rādhā-kuṇḍa, one can attain an opportunity to become an assistant of Śrīmatī Rādhārāṇī under the eternal guidance of the *gopīs*

## The Glories of Śrī Rādhā-kuṇḍa



### ŚRĪLA BHAKTIVINODA THĀKURA WRITES:

- \* Rādhā-kuṇḍa is the most select place for those wishing to follow in the footsteps of the *sakhīs* and *māñjarīs*.
- \* Those eager to return to Goloka Vṛndāvana by means of attaining their *siddha-deha* should live at Rādhā-kuṇḍa, take shelter of maidservants of Śrī Rādhā, and engage constantly in Her service under their direction.
- \* This is the most exalted method for those engaged in devotional service under the protection of Śrī Caitanya Mahāprabhu.

### ŚRĪLA BHAKTISIDDHĀNTA SARASVATĪ THĀKURA WRITES:

- \* To take bath in Rādhā-kuṇḍa is a rare privilege
- \* Even Nārada and Sanaka don't get the opportunity
- \* If, by great fortune one attains the opportunity, he should bathe regularly giving up all material conceptions, taking shelter of Śrī Rādhā and Her assistant *gopīs*.
- \* Such constant engagement during this lifetime will result in returning Home to serve Śrī Rādhā as contemplated during one's life on the banks of Rādhā-kuṇḍa.

# Practical and Transformational Insights

## Excerpts from Śrīla Prabhupāda's Text 11 Purport

Why is Rādhā-kuṇḍa so exalted? The lake is so exalted because it belongs to Śrīmatī Rādhārāṇī, who is the most beloved object of Śrī Kṛṣṇa. Among all the *gopīs*, She is the most beloved. Similarly, Her lake, Śrī Rādhā-kuṇḍa, is also described by great sages as the lake that is as dear to Kṛṣṇa as Rādhā Herself. Indeed, Kṛṣṇa's love for Rādhā-kuṇḍa and Śrīmatī Rādhārāṇī is the same in all respects.

Rādhā-kuṇḍa is very rarely attained, even by great personalities fully engaged in devotional service, not to speak of ordinary devotees who are only engaged in the practice of *vaidhī bhakti*. It is stated that a devotee will at once develop pure love of Kṛṣṇa in the wake of the *gopīs* if he once takes a bath in Rādhā-kuṇḍa.

Śrīla Rūpa Gosvāmī recommends that even if one cannot live permanently on the banks of Rādhā-kuṇḍa, he should at least take a bath in the lake as many times as possible. This is a most important item in the execution of devotional service.

Śrīla Bhaktivinoda Ṭhākura writes in this connection that Śrī Rādhā-kuṇḍa is the most select place for those interested in advancing their devotional service in the wake of the lady friends (*sakhīs*) and confidential serving maids (*mañjarīs*) of Śrīmatī Rādhārāṇī. Living entities who are eager to return home to the transcendental kingdom of God, Goloka Vṛndāvana, by means of attaining their spiritual bodies (*siddha-deha*) should live at Rādhā-kuṇḍa, take shelter of the confidential serving maids of Śrī Rādhā and under their direction engage constantly in Her service. This is the most exalted method for those engaged in devotional service under the protection of Śrī Caitanya Mahāprabhu.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes that if by great fortune, one gets an opportunity to come to Rādhā-kuṇḍa and bathe even once, he can develop his transcendental love for Kṛṣṇa, exactly as the *gopīs* did.

It is also recommended that one should live on the banks of Rādhā-kuṇḍa and should be absorbed in the loving service of the Lord. One should bathe there regularly and give up all material conceptions, taking shelter of Śrī Rādhā and Her assistant *gopīs*. If one is thus constantly engaged during his lifetime, after giving up the body he will return back to Godhead to serve Śrī Rādhā in the same way as he contemplated during his life on the banks of Rādhā-kuṇḍa.

The conclusion is that to live on the banks of Rādhā-kuṇḍa and to bathe there daily constitute the highest perfection of devotional service. It is a difficult position to attain, even for great sages and devotees like Nārada. Thus there is no limit to the glory of Śrī Rādhā-kuṇḍa. By serving Rādhā-kuṇḍa, one can get an opportunity to become an assistant of Śrīmatī Rādhārāṇī under the eternal guidance of the *gopīs*.



## Did I Catch the Essence?

Quite often we read unconsciously. We have no recollection of what we read five minutes earlier. We've just read *Excerpts from Śrīla Prabhupāda's Text Eleven Purport*. Did we catch the essence of what he said? Do we remember it clearly? Let's do a simple Reality Check to help make it clear where we stand.

- (1) **Rādhā-kuṇḍa is so exalted because:**
  - (a) it belongs to Śrīmatī Rādhārāṇī
  - (b) it is as dear to Kṛṣṇa as Rādhā Herself
  - (c) it is very rarely attained, even by great personalities fully engaged in devotional service
  - (d) all of the above
- (2) **Śrīla Rūpa Gosvāmī recommends that even if one cannot live permanently at Rādhā-kuṇḍa, he should:**
  - (a) regularly do *parikramā*
  - (b) at least take bath once
  - (c) take bath as many times as possible
  - (d) at least pray for the opportunity to take bath
- (3) **Rādhā-kuṇḍa is the most select place for those interested in:**
  - (a) advancing in Kṛṣṇa consciousness
  - (b) advancing their devotional service in the wake of the *sakhīs* and *mañjarīs* of Śrīmatī Rādhārāṇī
  - (c) understanding Rādhā Kṛṣṇa's pastimes
  - (d) serving under the protection of Śrī Caitanya Mahāprabhu
- (4) **If, by great fortune, one bathes at Rādhā-kuṇḍa even once:**
  - (a) he is more fortunate than Nārada or Sanaka
  - (b) he will go back to Godhead
  - (c) he can develop his transcendental love for Kṛṣṇa, exactly as the *gopīs* did
  - (d) it is because of his previous life's devotional activities.
- (5) **It is recommended that if one lives on the banks of Rādhā-kuṇḍa, one should:**
  - (a) be absorbed in the loving service of the Lord
  - (b) bathe there regularly
  - (c) give up all material conceptions and take shelter of Śrī Rādhā and Her assistant *gopīs*
  - (d) all of the above

- (6) One can attain an opportunity to become an assistant of Śrīmatī Rādhārāṇī under the eternal guidance of the *gopīs* by:
- (a) living at Rādhā-kuṇḍa
  - (b) bathing regularly in Rādhā-kuṇḍa
  - (c) serving Rādhā-kuṇḍa
  - (d) all of the above

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare*  
*Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*

Answers: (1) a; (2) c; (3) b; (4) c; (5) d; (6) c

## Śrīla Prabhupāda Shares a Few Rare and Precious Thoughts

So Rādhā-kuṇḍa, who will live Rādhā-kuṇḍa? One is topmost devotee, and if he mixes with third-class devotee, how he is fit for living in Rādhā-kuṇḍa? There is no difference between Rādhā-kuṇḍa and Rādhārāṇī. So how you can jump over Rādhārāṇī? Rādhā-kuṇḍa and Rādhārāṇī (are) nondifferent. How you can enjoy Rādhā-kuṇḍa by swimming? You cannot touch with your feet even Rādhā-kuṇḍa. You can take little water and keep it on the head. That is respectful to Rādhā-kuṇḍa. Of course, things are going on like that, but strictly speaking, Rādhā-kuṇḍa should be respected as Rādhārāṇī herself. That is Rādhā-kuṇḍa consciousness. Highest Rādhā-kuṇḍa consciousness.

— Room conversation, Vṛndāvana, 5<sup>th</sup> September 1976

*Vāco vegam manasaḥ krodha-vegam, pṛthivīm sa śiṣyāt. Etān vegān yo viṣa...* You are manipulated by the *udara-vegam, upastha-vegam*. First there is test: *etān vegān yo viṣaheta dhīraḥ* [NOI 1]. Then for him Rādhā-kuṇḍa. *Dhīras tatra na muhyati* [Bg. 2.13]. He has got three dozen *sevā-dāsī*, and living in Rādhā-kuṇḍa. My Guru Mahārāja wanted to publish *Govinda-līlāmṛta*. He asked permission of Bhaktivinoda Ṭhākura. So first of all Bhaktivinoda Ṭhākura, “I’ll tell you some day.” And when he reminded, he said, “Yes you can print one copy. If you are so much anxious to print it, print one copy. You’ll read and you will see that you have printed. Not for distribution.” So we are printing all these books for understanding properly. Not that “Here is Rādhā-kuṇḍa. Let us go.” Jump over like monkey.

— Room conversation, Bombay, 16<sup>th</sup> August 1976

Raghunātha dāsa Gosvāmī showed how to live in Rādhā-kuṇḍa. *Saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ kālāvasānī-kṛtau*. He was circumambulating Rādhā-kuṇḍa, falling down, making a mark. That is Rādhā-kuṇḍa vāsī. *Saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ*. Not only counted holy names, but offering obeisances so many hundred times in... That is Rādhā-kuṇḍa. He, so much *vairāgya* he showed. He can take bath in the Rādhā-kuṇḍa. First of all, do this like Raghunātha dāsa Gosvāmī.

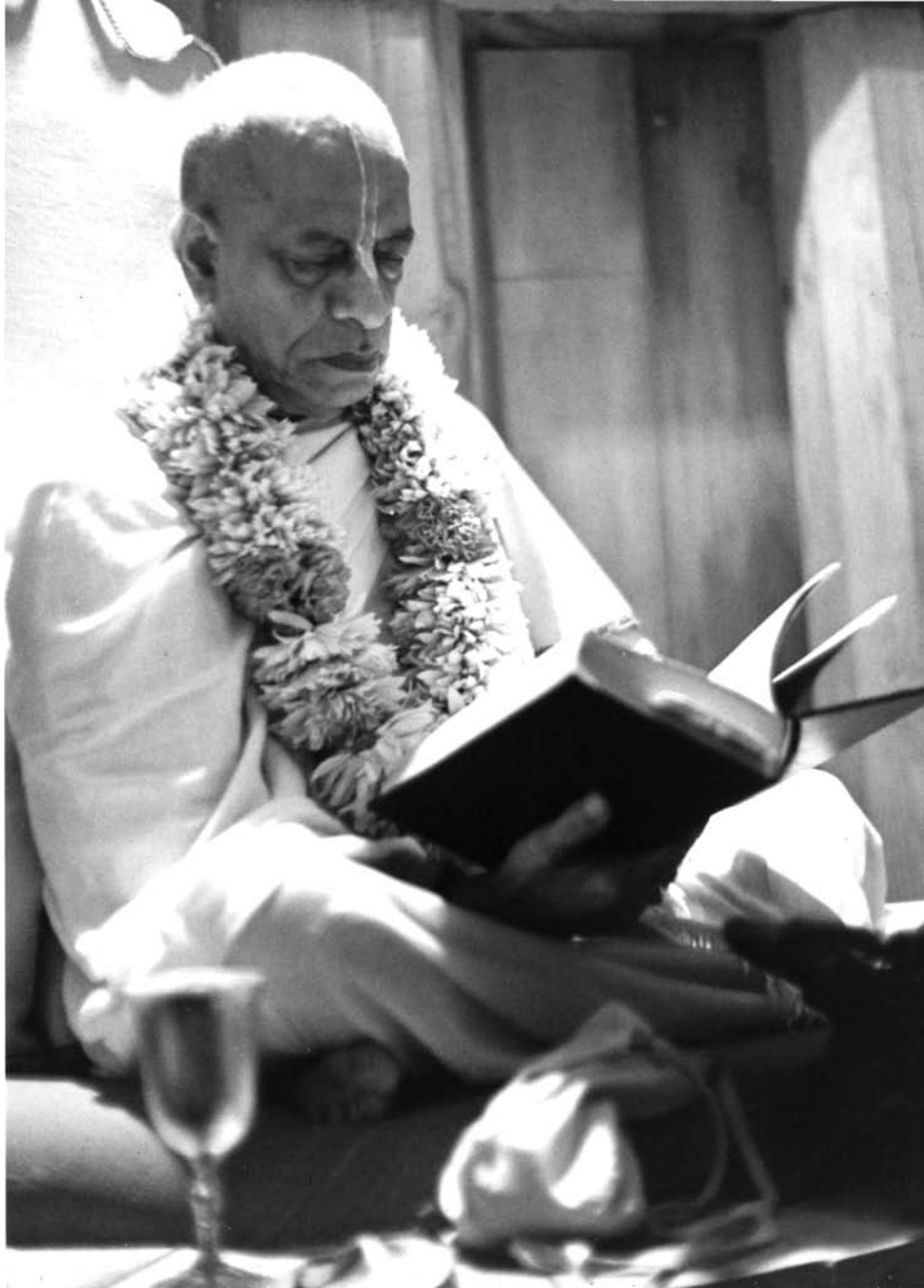
— Room conversation, Bombay, 16<sup>th</sup> August 1976

Who will understand Rādhā-Kṛṣṇa’s loving affairs unless one has gone really through the instruction of Rūpa Gosvāmī. Rādhā-Kṛṣṇa loving affairs is not so easy. Rādhā-kuṇḍa is not so easy that by force I go to Rādhā-kuṇḍa and become a candidate.

*rūpa-raghunātha-pade hoibe ākuti  
kabe hāma bujhabo se jugala-pīriti*

Narottama dāsa Ṭhākura is hankering, “When I shall understand about Rādhā-kuṇḍa, Rādhā-Kṛṣṇa’s *prema*?” Such liberated great devotees, *ācāryas*, they are hankering. *Rūpa-raghunātha-pade hoibe ākuti, kabe hāma bujhabo*. When I shall understand?

— Room conversation, Vṛndāvana, 5<sup>th</sup> September 1976



*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

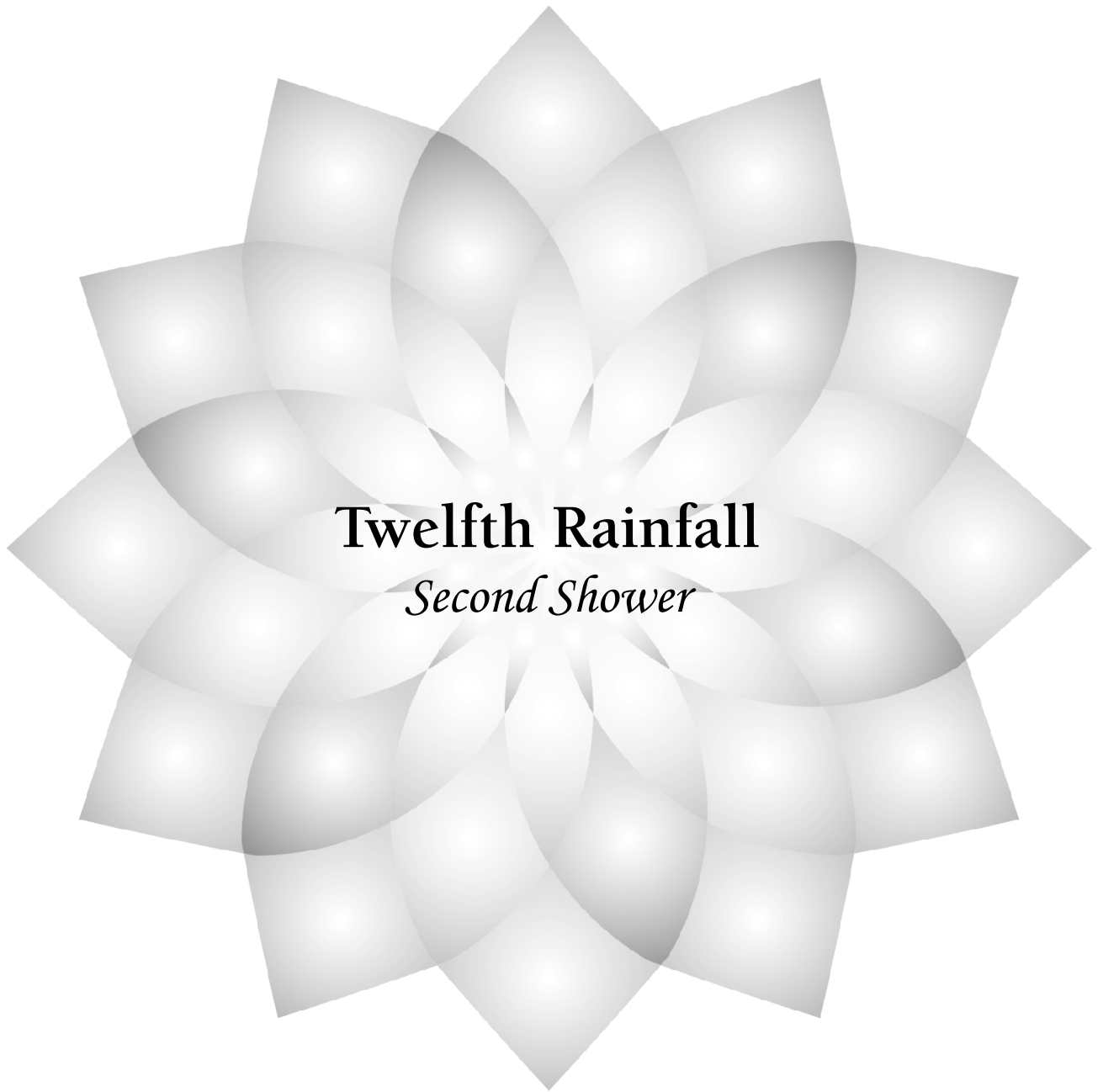
*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*



**Twelfth Rainfall**  
*Second Shower*

# Commentaries by Our Ācāryas

## Text 11

### *Śrī Upadeśāmṛta Bhāṣā*

By Śrīla Bhaktivinoda Ṭhākura

*sakala preyasī śreṣṭhā vṛṣabhānu-sutā  
tānhāra sarasī nitya śrī-kṛṣṇa-dayitā*

Of all those who are beloved (to Kṛṣṇa), the daughter of King Vṛṣabhānu is the most exalted. (And) Her lake is eternally Kṛṣṇa's beloved (*śrī-kṛṣṇa-dayitā*). (1)

*munigaṇa śāstre ei rūpa nirdhārila  
vraja-madhye śreṣṭhā bali kuṇḍe sthira kaila*

This the sages (*munis*) have ascertained. They have discerned that this lake is the most exalted within Vraja. (2)

*sādhana-bhaktira katha ki balibe āra  
kṛṣṇa-preṣṭha-gaṇera durlabha prema-sāra*

What more shall I speak about *sādhana-bhakti*? The essence of *prema* is rarely attained (even) by those who are most dear to Kṛṣṇa. (3)

*niṣkapate sei kuṇḍa ye kare majjana  
kuṇḍe tānre sei prema kare vitarāṇa*

(However), if one is in a non-duplicitous mood and fully submerges himself in this *kuṇḍa*, it gives him this *prema*. (4)

### *Pīyūṣa-varṣiṇī-vṛtti*

By Śrīla Bhaktivinoda Ṭhākura

To create firm steadiness in the *sādhaka*'s mind by descriptions of the natural glories of Śrī Rādhā-kuṇḍa, eleven introductory verses have been given for consideration.

Śrī Rādhikā is the abode of Śrī Kṛṣṇa's abundant love, and compared to His other beloveds She is the most exalted in every way.

(And) the multitude of sages have described in the scriptures the superiority of Śrī Rādhā-kuṇḍa is this way:

What to speak of those practicing *sādhana-bhakti*, this *prema* is difficult to attain even for Kṛṣṇa's most dear devotees like Nārada Muni, and others. (But) if one takes bath in Śrī Rādhā-kuṇḍa with *bhakti*, this *prema* is easily bestowed by this very *kuṇḍa*.

Therefore, Śrī Rādhā-kuṇḍa is the appropriate place to reside for all who are (utterly) devoted to engaging in the transcendental loving service of the Lord.

(This last statement means:) In the transcendental land of Vraja (*aprākṛta Vraja*), the transcendental living entity (*aprākṛta jīva*) after having attained his transcendental *gopī* body (*aprākṛta-gopī-deha*) has become situated at Rādhā-kuṇḍa in the *kuṇja* of a *sakhī* as a protected and maintained maidservant (*pālya-dāśī*), by the mercy of his (her) own spiritual master.

Externally having first taken continuous shelter of Nāma, and being sheltered at Śrī Caitanya Mahāprabhu's feet, such a person, who is expert in *bhajana*, is attending Śrīmatī Rādhikā in (Her) *aṣṭa-kālīya-sevā* to Śrī Kṛṣṇa.

At the end of his *Pīyūṣa-varṣiṇī-vṛtti*, Śrīla Bhaktivinoda Ṭhākura wrote the following in Sanskrit.

*To increase the bliss of Śrīmad Vanamālī Gosvāmī<sup>1</sup>, to bring about the joy of Śrī Prabhunātha<sup>2</sup>, who has offered his self [to the Lord], as well as to effect the prosperity of my own bhajana, Bhaktivinoda Dāsa, a resident of Godruma, has composed this Pīyūṣa-varṣiṇī-vṛtti on the aṣṭamī-tithi of kṛṣṇa-pakṣa (waning fortnight), in the month of Magha, in Gaurābda 412. (20th December, 1898)*

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<sup>1</sup> Śrīmad Vanamālī Gosvāmī was a friend of Śrīla Bhaktivinoda Ṭhākura from Rādhāramaṇa-gherā in Śrī Vṛndāvana Dhāma. It was in his personal library that Śrīla Bhaktivinoda Ṭhākura found Śrī Rādhāramaṇa dāsa Gosvāmī's handwritten commentary on Śrīla Rūpa Gosvāmī's Śrī Upadeśāmṛta. His work was entitled Śrī Upadeśa-prakāśikā-tīkā. This greatly inspired the Ṭhākura, who soon wrote his own commentaries on Śrī Upadeśāmṛta.

<sup>2</sup> Śrīmad Vanamālī Gosvāmī once visited Śrīla Bhaktivinoda Ṭhākura at Śrī Māyāpura Dhāma. He and his wife were accompanied by a simple and devoted young brāhmaṇa named Prabhunātha Miśra. All three of them stayed at the Yoga-pīṭha for some days. Prabhunātha was greatly attracted to Śrī Caitanya Mahāprabhu and His Dhāma, and when it came time to return to Vṛndāvana he asked Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's permission to serve the Deities. Both Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura and Vanamālī Gosvāmī gave their blessings. Prabhunātha soon became very dear to both Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura and Śrīla Bhaktivinoda Ṭhākura.

**Śrī Upadeśāmṛta Bhāṣā**  
By Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

*śrīmatī rādhikā kṛṣṇa-kāntā-śiromaṇi  
kṛṣṇapriya madhye tāñra sama nāhi dhanī*

Śrīmatī Rādhikā is the crest jewel amongst all of Kṛṣṇa's beloveds. Amongst all those who are dear to Kṛṣṇa no one is equal to Her in possessing (all kinds of) opulences. (1)

*muni-gaṇa śāstre rādhā-kuṇḍera varṇane  
gāndharvikā tulya kuṇḍa karaye gaṇane*

In the scriptures the sages have discerned Rādhā-kuṇḍa as equal to Gāndharvikā (Rādhikā). (2)

*nāradādi priya-varge ye prema durlabha  
anya sādhakete tāhā kabhu nā sulabha*

*Prema*, which is difficult to attain for Nārada and other dear devotees, is never attained by others who are *sādhakas*. (3)

*kintu rādhā-kuṇḍe snāna yei jana kare  
madhura-raṣete tañra snāne siddhi dhare  
aprākṛta-bhāve sadā yugala-sevana  
rādhā-pāda-padma labhe sei hari-jana*

However, anyone who bathes in the waters of Rādhā-kuṇḍa will attain the perfection of eternally serving the Divine Couple in *mādhurya-rasa* in transcendental consciousness (*aprākṛta-bhāva*). (And) that very same devotee of Hari attains Śrī Rādhā's lotus feet. (4-5)

— Thus ends the commentary on Text Eleven. —

## Concluding Words

*śrī-vārṣabhānavī kabe dayita-dāsere  
kuṇḍa-tire sthāna dibe nija-jana kare (6)*

When will Śrī Vārṣabhānavī give this Dayita Dāsa a place on the banks of Rādhā-kuṇḍa and make him Her own? (6)

*upadeśāmṛta-bhāṣā karila durjana  
pāṭha-kāle hari-jana kariha śodhana (7)*

This wicked person has composed the *Upadeśāmṛta bhāṣā*. Oh devotees of Lord Hari, kindly rectify the mistakes in this *bhāṣā* at the time of reading or reciting it. (7)

*upadeśāmṛta dhari rūpānuga-bhāve  
jīvana yāpile kṛṣṇa-kṛpā sei pābe (8)*

He who respectfully applies these immortal instructions (*Upadeśāmṛta*) throughout his life and accepts the mood of the followers of Śrī Rūpa (*rūpānugas*) will attain the mercy of Kṛṣṇa. (8)

*satya tretā dvāparera ye sakala bhakta  
kṛṣṇa-kṛpā labhiyāche gr̥hastha virakta  
bhāvikāle vartamāne bhaktera samāja  
sakalera padarajaḥ yāce dīna āja (9-10)*

Today this fallen soul begs for the dust of the lotus feet of all devotees who have attained Kṛṣṇa’s mercy — whether they be *gr̥hasthas* or renunciates, whether they be from the time of Satya-yuga, Tretā-yuga or Dvāpara-yuga, whether they be presently living in the community of Vaiṣṇavas or whether they will appear in the future. (9-10)

*bhaktivinoda-prabhu-anuga ye jana  
dayita-dāsera taṇra pade nivedana (11)*

Dayita Dāsa offers his prayers at the feet of all followers of his divine master, Śrī Bhaktivinoda Prabhu. (11)

*dayā kari doṣa hari bala hari hari  
upadeśāmṛta vāri śiropari dhari (12)*

Showing compassion for others, leaving aside all vices and accepting the waters of these ambrosial instructions, (*Śrī Upadeśāmṛta*), upon your head, please chant “Hari, Hari!” (12)

***Śrī Upadeśāmṛta Anuvṛtti***  
By Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

Śrīmatī Rādhikā is the pre-eminent recipient of Śrī Kṛṣṇa’s love and the crest jewel of all His beloveds. In the scriptures, the sages have described Śrīmatī’s *kuṇḍa* to be equal to Her in super-excellence.

The *prema* which is not easily available even to Śrī Nārada and other dear ones — what to speak of other devotees who are *sādhakas* — that (very) *prema* appears in one who takes bath just once in Śrī Rādhā-kuṇḍa.

Transcendentally residing at Rādhā-kuṇḍa in a loving mood (*prema-pūrṇa aprākṛta vāsa*) and transcendentally bathing in Rādhā-kuṇḍa, which is overflowing with the nectar of *prema*, in a loving mood (*prema-pūrṇa aprākṛta snāna*) — this means being indifferent to mundane desires for gross material enjoyment and engaging internally in loving service (*mānasa-bhajana*) again and again as a sold out attendant of Śrīmatī.

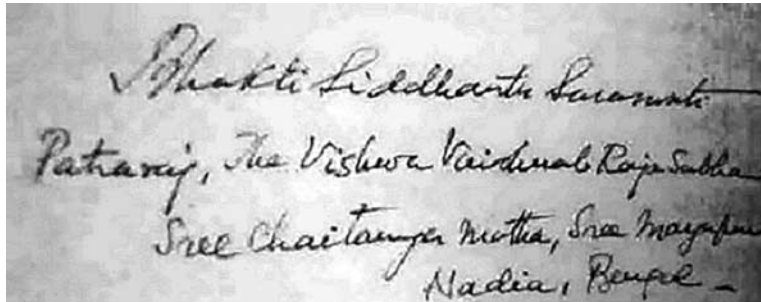
In this way, for the rest of this life — and after this life — the *jīva* becomes personally and directly — and eagerly — engaged in his eternal service (*nitya-sevā*) in his transcendental eternal body (*aprākṛta nitya-deha*).

He who takes bath in Rādhā-kuṇḍa attains the highest benefit. His great fortune is difficult to attain even by such devotees as Nārada and others. What to speak of sense-enjoyers, bathing in Rādhā-kuṇḍa is difficult to attain even for devotees who have taken shelter of *dāsyā-rasa*, *sakhyā-rasa* and *vātsalyā-rasa*.

What more shall I say about the transcendental bath (*aprākṛta-snāna*) in Śrī Rādhā-kuṇḍa? One who takes (such a) bath even attains the furthest limit of great fortune by becoming a protected maidservant (*pālyā-dāsī*) of Śrī Vārṣabhānavī.

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Having completed his *Anuvṛtti* on Text 11, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura penned a very heart revealing, poignant and illuminating lengthy prose poem. We have placed this in the final section of this Volume, entitled “An Avalanche of *Gaura-premāmṛta-kṛpā*”, which is dedicated to the complete commentaries of our *ācāryas* on Śrī *Upadeśāmṛta*.



Shakti Siddhanta Saraswati  
Patron, The Vishwa Vaidhanta Raja Sabha  
Sree Chaitanya Mitha, Sree Mayapuri  
Nadia, Bengal -

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's Handwriting

## Further Illuminations by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

In his *Śrī Upadeśāmṛta* Śrīla Rūpa Gosvāmī had ascertained that within the hallowed Vraja-maṇḍala, most sacred were Govardhana and especially Rādhā-kuṇḍa. Śrīla Sarasvatī Ṭhākura regarded these as his supreme objects of worship and often expressed profound veneration for them. He revealed Rādhā-kuṇḍa at Caitanya Maṭha and considered a particular pond in Ālānātha non-different from Rādhā-kuṇḍa. He once expressed a desire to reside eternally in Govardhana: “I am not fit to live at Rādhā-kuṇḍa. I shall stay in a less exalted position. My gurus Śrīla Gaura Kiśora dāsa Bābājī, Śrīla Bhaktivinoda Ṭhākura, and others eternally serve at Rādhā-kuṇḍa. I shall go serve them there, then return to a somewhat lower situation in Govardhana.” Similarly, he declared that an upper floor for the domicile of his gurus should be added to the single-story building at Vraja Svānanda-sukhada-kuñja and that he would stay below, only for the purpose of attending them. He also instructed his disciples not to live independently at Rādhā-kuṇḍa; if they were to reside there it should be only to serve their gurus at Vraja Svānanda-sukhada-kuñja.

Although Śrīla Bhaktisiddhānta Sarasvatī sometimes stayed at Rādhā-kuṇḍa, he rarely physically bathed there, but generally would offer *daṇḍavat* to, circumambulate, and sprinkle upon his head a little water of this incomparably sacred pond<sup>1</sup>. And he wanted his disciples to follow that example. Ordering them never to place their feet in Rādhā-kuṇḍa, he recommended to instead become *sarvātma-snapanam* (fully immersed) in the Rādhā-kuṇḍa of *bhakti-rasāmṛta-sindhu*<sup>2</sup>. Yet in 1935 on Bahulāṣṭamī (the anniversary of the appearance of Rādhā-kuṇḍa), after performing *saṅkīrtana* and *parikramā* of Rādhā-kuṇḍa with accompanying disciples, he bathed therein<sup>3</sup>.

When asked if the Rādhā-kuṇḍa referred to in *Śrī Upadeśāmṛta* was geographical or mental, he replied that neither understanding was correct, for Rādhā-kuṇḍa is a fully conscious reality, and that although according to the *prākṛta-sahajiyās* one cannot actually be accepted as a Gauḍīya Vaiṣṇava without bathing in Rādhā-kuṇḍa, their ostensible dip in Rādhā-kuṇḍa was merely imitative<sup>4</sup>.

Although there are some good people in Vraja-maṇḍala, most who pride themselves on being *Vraja-vāsīs* and regard themselves as great devotees are preoccupied with

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<sup>1</sup> *Sarasvatī-jayaśrī* records that in 1922 Śrīla Bhaktisiddhānta Sarasvatī fully bathed in Rādhā-kuṇḍa. Yet several of his disciples have stated that in later years he did not. Thus his doing so in 1935 was clearly an exception.

<sup>2</sup> *Bhakti-rasāmṛta-sindhu* means “the ocean of the nectar of devotional mellows” and is also the title of a famous work by Śrīla Rūpa Gosvāmī.

<sup>3</sup> *Gauḍīya* 14.189.

<sup>4</sup> *Gauḍīya* 20.257 and *Śrīla Prabhupādera Goloka Vāṇī* 2.153.

engaging others to feed them fancy foods and worship their feet. Anyone who can feed them and please them with monetary gifts is acknowledged as a Vaiṣṇava. Seeing that we do not souse in Rādhā-kuṇḍa, which hamstring their collecting of religious fees, these putative *Vraja-vāsīs* broadcast, “These people don’t bathe in Rādhā-kuṇḍa or respect the venerable devotees. What kind of Vaiṣṇavas are they?” Some say that we are Ārya Samājīs, others that we are Brahmos, Christians, or whatever. But it never enters the thick skulls of these so-called *Vraja-vāsī* Vaiṣṇavas that bathing in divine Rādhā-kuṇḍa is not possible with mundane contaminated senses and thus not achieved by dunking a bag of bones and flesh. If they bathe in Rādhā-kuṇḍa without accepting the purport of *ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ*, they will be deprived of Kṛṣṇa’s mercy<sup>5</sup>.

Commenting on Śrīla Rūpa Gosvāmī’s recommendation in *Śrī Upadeśāmṛta* to reside at and bathe in Rādhā-kuṇḍa, Śrīla Sarasvatī Ṭhākura stated:

*Aprākṛta-vāsa* (transcendental residence) on the banks of *prema*-filled Rādhā-kuṇḍa and *aprākṛta-snāna* (transcendental bath) in her waters, saturated in the nectar of *prema*, means to become wholly aloof from all desires for material sense enjoyment and, up to the end of life, to constantly perform *mānasa-bhajana* (deep meditational worship) with one-pointed submission to Śrīmatī Rādhikā, and after shedding the mortal body, to attain one’s eternal spiritual form and intently perform direct eternal service to Śrīmatī Rādhikā. One who actually [in this manner] bathes in Rādhā-kuṇḍa attains this topmost desirable boon<sup>6</sup>.

Śrīla Bhaktisiddhānta Sarasvatī referred to Śrīla Jagannātha dāsa Bābājī as the sole custodian of Rādhā-kuṇḍa<sup>7</sup>. Regarding the spurious *bābājīs* apparently living there, he commented:

Rādhā-kuṇḍa is protected like a fort by the associates of Śrī Rādhikā, who prohibit persons of contrary consciousness to enter therein. Unfortunately the luckless *prākṛta-sahajiyās* think themselves qualified to reside there, and attempt to pollute the entirely transcendental Rādhā-kuṇḍa with their materialistic ideas. But Rādhā-kuṇḍa is far beyond anything of this mundane world and even more exalted than Govardhana. Hence the ill-fated *prākṛta-sahajiyās* cannot actually live at Rādhā-kuṇḍa, nor touch even a drop of Her sacred water<sup>8</sup>.

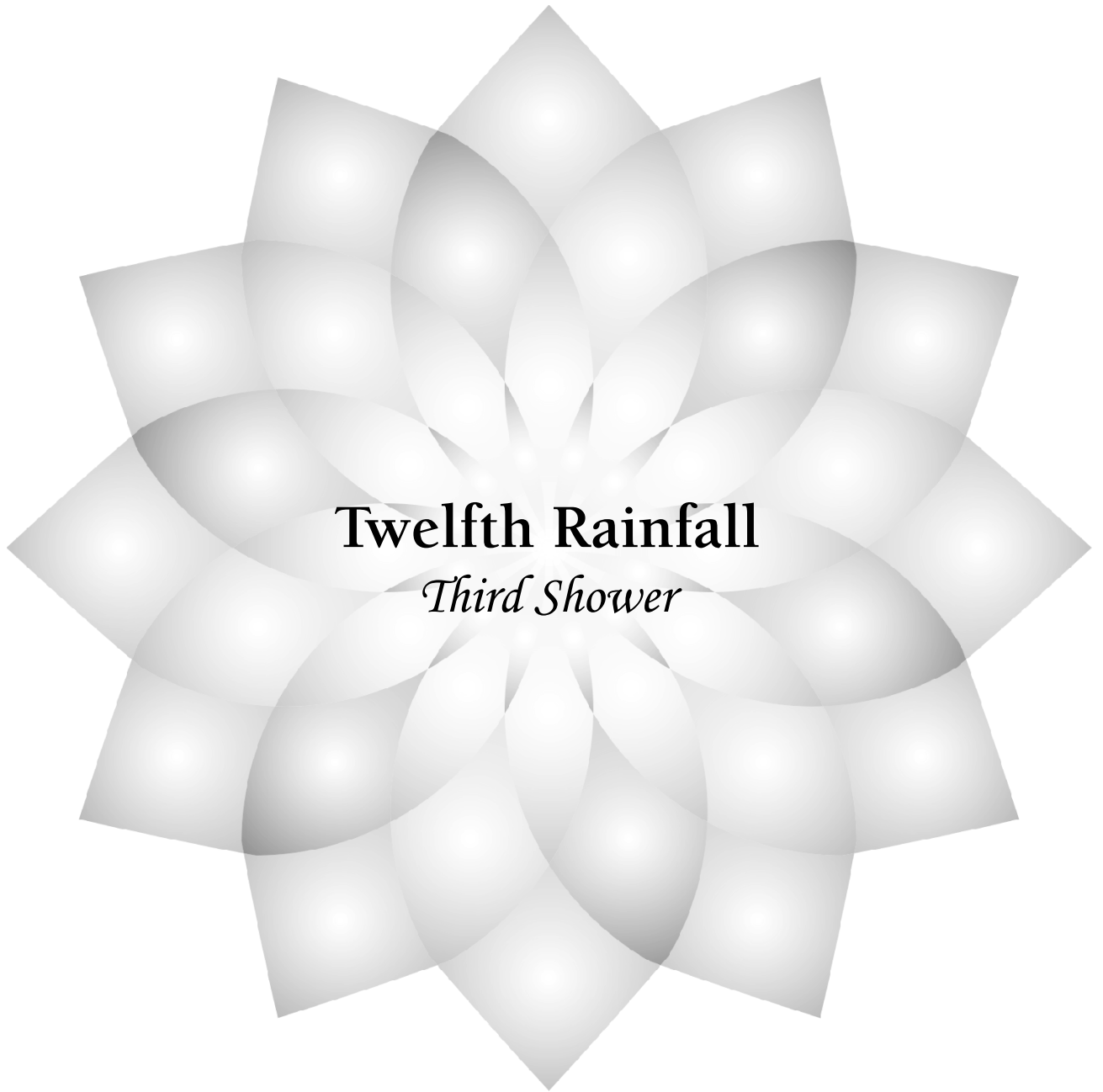
This article was written by H.H. Bhakti Vikāsa Mahārāja and printed herein with his kind permission.

<sup>5</sup> Śrīla Prabhupādera Goloka Vāṇī 3.176–77.

<sup>6</sup> Anuvṛtti on *Upadeśāmṛta* 11.

<sup>7</sup> Śrīla Prabhupādera Goloka Vāṇī 2.257.

<sup>8</sup> Śrīla Prabhupādera Hari-kathāmṛta 1.90.



# Twelfth Rainfall

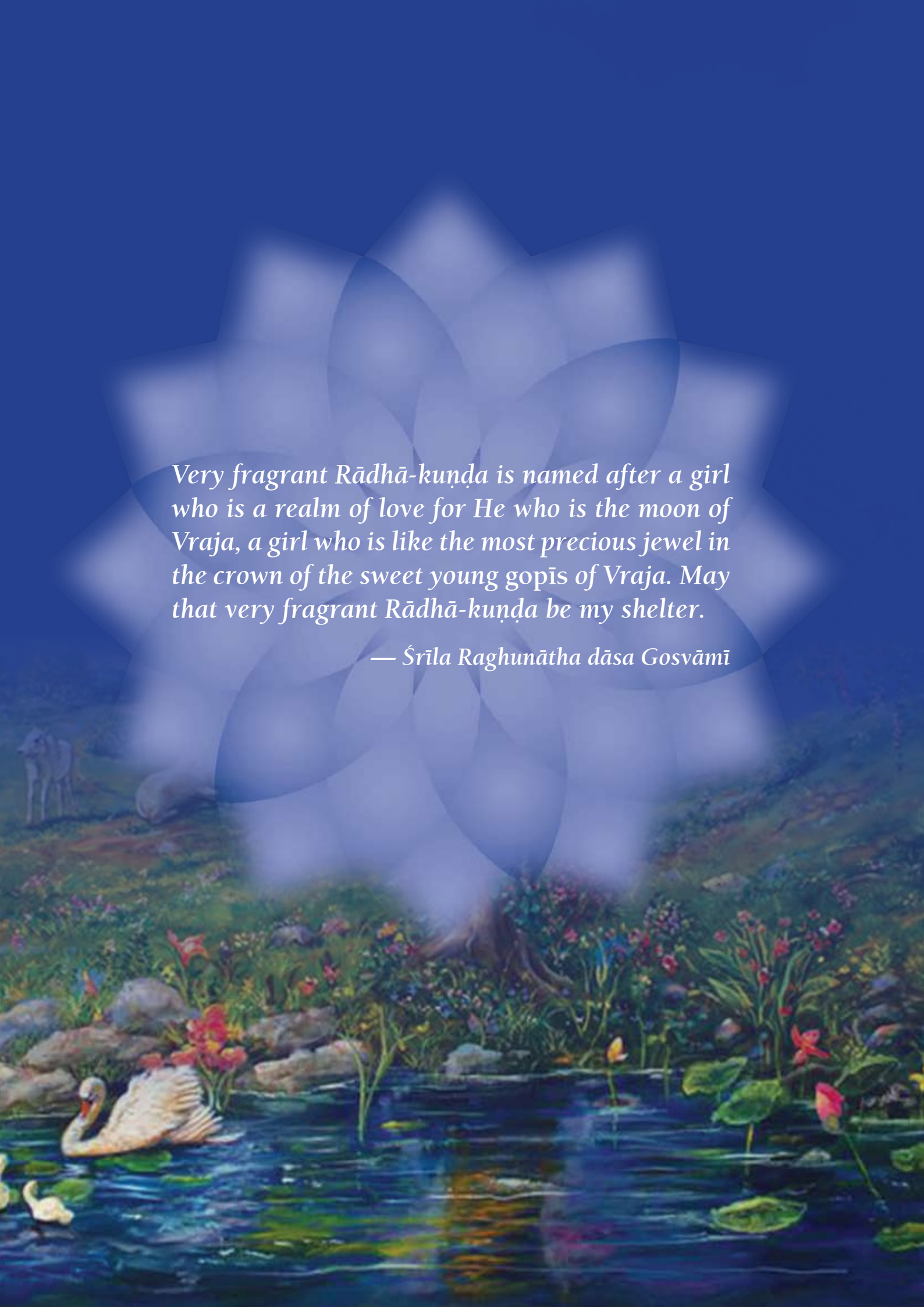
*Third Shower*

*The superexcellent Śrī Rādhā-Kuṇḍa stands supreme, for it is overflowed with the ambrosial nectar  
prema of the Lord of Gokula, Śrī Kṛṣṇa.*

— Śrīla Rūpa Gosvāmī







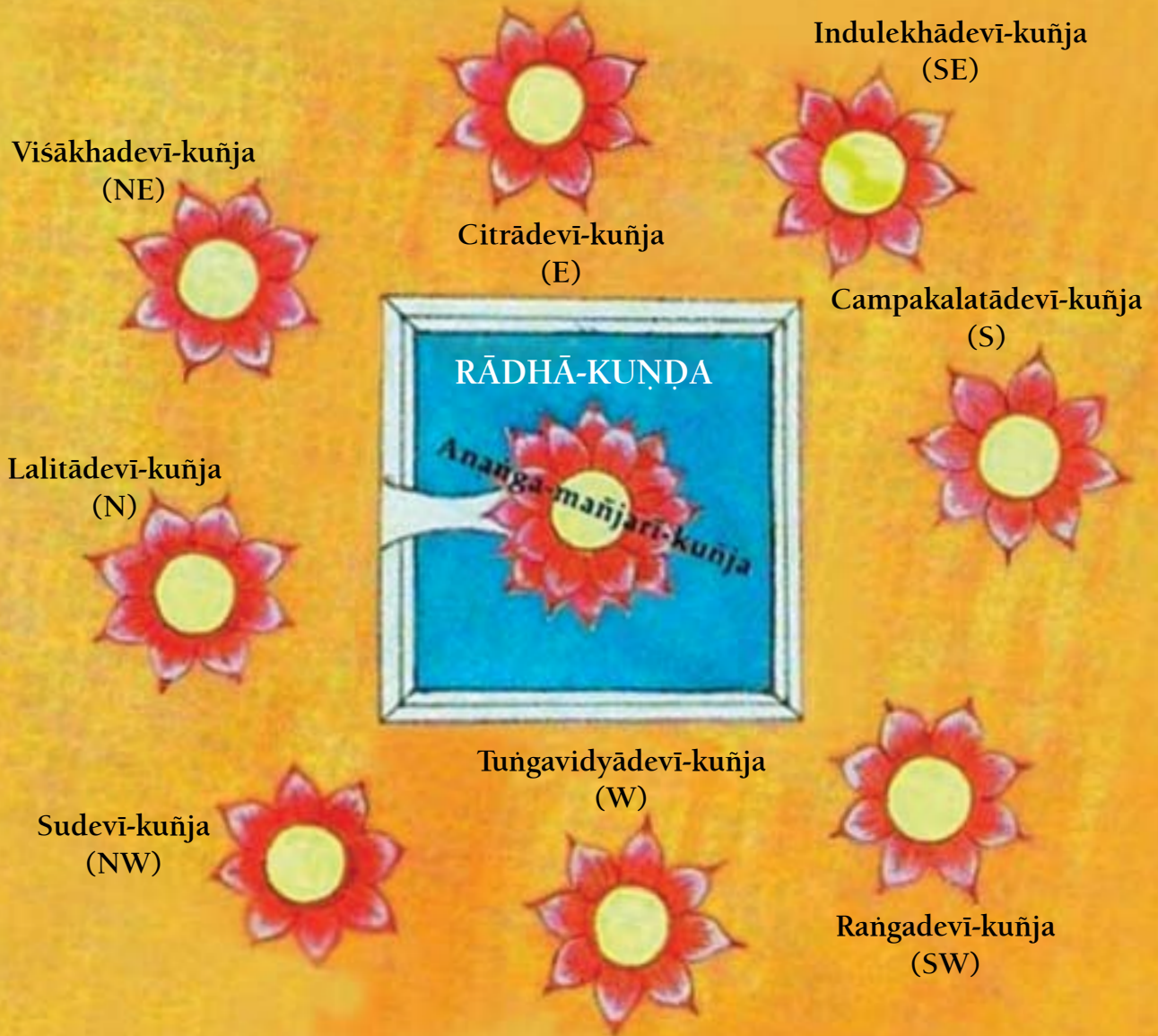
*Very fragrant Rādhā-kuṇḍa is named after a girl who is a realm of love for He who is the moon of Vraja, a girl who is like the most precious jewel in the crown of the sweet young gopīs of Vraja. May that very fragrant Rādhā-kuṇḍa be my shelter.*

*— Śrīla Raghunātha dāsa Gosvāmī*



# To Live on the Banks of Śrī Rādhā-kuṇḍa

## Śrī Govinda-līlāmṛta, Chapter 7



Those devotees who have developed genuine love for the Divine Couple, and who will soon become eligible to assist in Their pastimes, are able to see within their hearts the transcendental features of Śrī Rādhā-kuṇḍa. Others cannot help but think that Rādhā-kuṇḍa is an ordinary material place.

— Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī  
Śrī Govinda-līlāmṛta, 7.81

# A Glimpse of the Rādhā-kuṇḍa Kṛṣṇa Sees

— As presented in *Bhavanāsāra Saṅgraha* —

Kṛṣṇa, longing to meet His beloved Rādhikā, walked along a hidden path leading to Rādhā-kuṇḍa. *Govinda-līlāmṛta* 7.1

The fresh attractive groves surrounding Rādhā-kuṇḍa were unparalleled in their profound beauty and wealth of colourful flowers blooming blissful, jewel creepers. One grove featured an excellent highly ornamented bed, surrounded by pleasing items for the pleasure of Rādhā-Mādhava. Every inch of Rādhā-kuṇḍa was saturated with absolute bliss.

The beautiful lake in the middle of the grove was always filled with sweet, clear water. Verily, it was the form of condensed bliss. Four gem-studded banks adorned with jewelled bathing *ghāṭas* surrounded the lake. Regal *kadamba* trees kept the banks cool and fresh. The lake had different bathing depths to serve the whims of Rādhā-Mādhava. The lake also supplied a variety of tastes in different places for Kṛṣṇa's pleasure. Astonishing lotuses and water lilies opened and closed continuously. The beautiful forest groves flanking the lake reflected in its waters glowing with the color of various gems. *Vṛndāvana-māhimāmṛta* 4.106 -108

The magnificence of Rādhā-kuṇḍa was further enhanced by the fragrance of countless blossoming water lilies, lotuses, blue lotuses and night lotuses, along with the joyous playing and sweet warbling of swans, cranes, ducks and pairs of *cakravākas*. Hundreds of swarms of bees buzzed in all directions around the lake. *Vṛndāvana-māhimāmṛta* 3.103

On the four sides of Rādhā-kuṇḍa were platforms with steps leading down to the water. The pair of trees standing beside each platform supported a wonderful swing, richly decorated with flowers and fine cloth. The swings were suspended from *bakula* trees in the north, *kadamba* in the east, *campaka* in the south and mango in the west. There was a picturesque footbridge on pillars in the south corner of Rādhā-kuṇḍa, which extended east to Śyāma-kuṇḍa. The waters of both *kuṇḍas* mixed under the bridge. *Govinda-līlāmṛta* 7.4-6

The bowers around Rādhā-kuṇḍa resounded with the incredibly sweet singing of *myna* birds and affectionate parrots discussing the intimate pastimes of Rādhā-Mādhava. The cuckoos pleased everyone with their sweet “*Kuhū, kuhū.*” The madly dancing peacocks and the tumultuous joyful warbling of flocks of birds further enhanced the charm of the groves. *Vṛndāvana-māhimāmṛta* 4.105

As soon as the pigeons, turtledoves and *cātakas* saw Kṛṣṇa, their bodies swelled in joy and they enlivened the forest of Rādhā-kuṇḍa with their happy chirping, which sounded like nectar to the ears. The wise *cakora* birds, rejecting the feeble splendor of the moon, preferred to drink the nectarean moonlight of Kṛṣṇa's lovely face which defeated countless full-moons. The banks and the water of Rādhā-kuṇḍa manifested wonderful splendor to assist Rādhā-Mādhava's confidential pastimes. The abundant trees and creepers in the groves around Rādhā-kuṇḍa were bending over from the weight of their buds, flowers, new leaves, unripe, half-ripe and ripened fruits.

Seeing the clusters of white lotus flowers in Rādhā-kuṇḍa, one could conjecture that the *kuṇḍa* was laughing at the inferior beauty of the ocean of milk. Next to Rādhā-kuṇḍa was a lake named Śyāma-kuṇḍa created by the touch of Kṛṣṇa's lotus foot.

The *kuñjās* of the eight chief *sakhīs* (Lalitā, Viśākhā etc.) began in the north and continued to the north-west of Rādhā-kuṇḍa. With great love the *sakhīs* diligently decorated the *kuñjās* with their own hands to serve the pastimes of Rādhā-Mādhava. Small groves, craft rooms and artistically landscaped gardens bisected by narrow lanes lined by rows of shady trees extended outward from the *kuñjās*. The lanes were made of pure crystal studded with blue sapphires, creating the effect of little creeks with small waves. The gates and walls separating the various *kuñjās* were inlaid with such astonishing jewel work that a wall was easily mistaken for a door and a door mistaken for a wall. *Govinda-līlāmṛta* 7.22-30

## Transcendental Geography

(*Govinda-līlāmṛta*, Chapter 7)

Lalitā Devī's *kuñjā* — north side of Rādhā-kuṇḍa.

(The side where Raghunātha dāsa Gosvāmī's *puṣpa samādhī* presently stands.)

The huge, lightning colored *kuñjā* of Lalitā-sakhī, located on the north side of Rādhā-kuṇḍa, has eight sub-*kuñjās* resembling an eight-petaled lotus flower. An astonishing courtyard is situated in the middle of all the *kuñjās*. The courtyard is shaped like a thousand-petaled lotus whose lovely whorl is a glittering golden platform, which can expand or contract depending on the pastime. The pleasing opulence of all six seasons is always present here to increase the happiness of Rādhā-Mādhava. Lalitā's *kuñjā* is Rādhā-Mādhava's favourite forest because of its newer and newer astonishing delights.

Viśākhā Devī's *kuñjā* — northeast corner of Rādhā-kuṇḍa.

(The area where the external wall of Raghunātha dāsa Gosvāmī's *puṣpa samādhi* area and the *saṅgam* meet.)

Viśākhā's *kuñjā* is located in the north-east corner of Rādhā-kuṇḍa. Four immense *campaka* trees embraced by *mādhavī* creepers adorn its four corners. The fragrance of their pink, green, yellow and dark blue flowers obliterate all other smells and spread pleasure everywhere. The *mādhavī* vines, intertwined in the branches of the bent over *campaka* trees, create a palace-like effect. Yellow, blue and green bees, cuckoos and parrots enliven the place with their sweet sounds. This king of all *kuñjās* is the very form of *rasa* and *prema*. Mañjumukhī, an artist disciple of Viśākhā, maintains and continually cleans this *kuñjā* which always overflows with Rādhā-Mādhava's conjugal delights.

Citra Devī's *kuñjā* — eastern bank of Rādhā-kuṇḍa.

(The middle area of the *saṅgam*).

Citrā-sakhī's *kuñjā* ornaments the eastern bank of Rādhā-kuṇḍa. Everything in this *kuñjā* is multi-coloured or made from multi-coloured gems including the bees, birds, vines, seats, platforms, cottages, pathways, swings and its central whorl.

Indulekhā Devī's *kuñjā* — southeast bank of Rādhā-kuṇḍa.

(The area just after Girirāja Mandira where there are ascending stairs.)

The beautiful white *kuñjā* of Indulekhā rules the south-east shore of Rādhā-kuṇḍa. Amazingly, everything in this realm, including the trees, leaves, seats, platforms, courtyards and cottages, is white due to being made of crystal and moonstone. All the lotuses, water lilies and jasmine flowers are white. The trees and creepers have white flowers. No one can see the white bees, cuckoos and parrots because they merge into the white scenery. They can be detected only by hearing their sweet singing. On the full moon night, no one can see Rādhā-Mādhava and the *sakhīs* sporting here in their white clothes.

Campakalatā Devī's *kuñjā* — southern shore of Rādhā-kuṇḍa.

(Bank opposite to Raghunātha dāsa Gosvāmī's *puṣpa samādhi*).

On the southern shore of Rādhā-kuṇḍa stands Campakalatā's *kuñjā*, wherein everything is golden, including the earth, trees, creepers, flowers, bees, lotuses, courtyards, pavilions, swings, platforms and paraphernalia for pastimes. Whenever Rādhikā comes here dressed in golden yellow garments, ornaments and cosmetics, the eager eyes of Śyāma cannot detect Her. Sometimes Kṛṣṇa comes here disguised

in gold cloth. Merged in the golden background, Kṛṣṇa eavedrops on Rādhikā's secret love talks about Him with Her *sakhīs*.

**Raṅgādevī's *kuñjā* — southwest bank of Rādhā-kunḍa.**

(Area marked by shops and *subji* sellers, closest to Kuṇḍeśvara Śiva.)

Raṅgādevī's *śyāma*-colored *kuñjā* lies to the southwest of Rādhā-kunḍa. Rādhikā appreciates this *kuñjā* because its dark blue color reminds Her of Her beloved Śyāmasundara. Everywhere bluish creepers embrace *tamala* trees. The ground, temples and cottages are all studded with blue sapphires.

**Tuṅgavidyā Devī's *kuñjā* — western shore of Rādhā-kunḍa.**

(Area presently dominated by *subji* sellers and shops.)

On the western shore of Rādhā-kunḍa is the crimson *kuñjā* of Tuṅgavidyā. The entire *kuñjā* is inlaid with rubies. By Kṛṣṇa's desire all the birds, animals, trees, vines, flowers, paths and swings are made of these precious red gems.

**Sudevī's *kuñjā* — northwest corner of Rādhā-kunḍa.**

(Corner closest to our ISKCON *Mandira*.)

Sudevī's pleasure-giving *kuñjā* adorns the northwest corner of Rādhā-kunḍa. All the birds, trees and flowers are green and all the walkways, platforms, pavilions and cottages are bedecked with emeralds. Everyday Rādhā-Mādhava play dice (*pāśa-khelā*) here.

**Anaṅga-mañjarī Devī's *kuñjā* — middle of Rādhā-kunḍa.**

The *kuñjā* belonging to Anaṅga-mañjarī, Rādhikā's younger sister, is located in the middle of Rādhā-kunḍa like an island. It is called *Salila kamala* (water lotus) *kuñjā* because it is shaped like a sixteen-petaled lotus and it appears to be floating on the water. It has a large lotus shaped temple made of moonstone, rubies and emeralds. Many statues of swans, lotuses, lilies and other objects carved from gems beautify the *kuñjā*. A magnificent crystal bridge connects the *kuñjā* to Lalitā's *kuñjā* on the north side of Rādhā-kunḍa.

(N.B. The direction guideline given for each *kuñjā* is not specific. It is meant only to give a general sense of the placement of the *kuñjā* in relation to Śrī Rādhā-kunḍa. These transcendental *kuñjās* are expansive and cannot be limited by our conditioned minds and sense of space.)

# The Origin of Rādhā-kuṇḍa and Śyāma-kuṇḍa In This World

From the *Purāṇas*, Śrīla Viśvanātha Cakravartī Ṭhākura has quoted twenty verses describing a joking conversation between Rādhā and Kṛṣṇa that took place after Kṛṣṇa had killed the demon Ariṣṭa. This conversation, so kindly quoted by the *ācārya*, describes the origin of Rādhā-kuṇḍa and Śyāma-kuṇḍa, Rādhā's and Kṛṣṇa's bathing ponds. The verses are as follows:

*māsmān spr̥śādya vṛṣabhārdana hanta mugdhā  
ghoro 'suro 'yam ayi kṛṣṇa tad apy ayaṁ gauḥ  
vṛtro yathā dvija ihāsty ayi niṣkṛtiḥ kim  
śudhyed bhavāṁs tri-bhuvana-sthita-tīrtha-kṛcchrāt*

The innocent young *gopīs* said, 'Ah, Kṛṣṇa, don't touch us now, O killer of a bull! Alas, even though Ariṣṭa was a terrible demon, still he was a male cow, so You will have to undergo atonement, just as Lord Indra did after killing Vṛtrāsura. But how can You purify Yourself without going to the trouble of visiting every single holy place in the three worlds?'

*kim paryatāmi bhuvanāny adhunaiva sarvā  
ānīya tīrtha-vitatīḥ karavāṇi tāsū  
snānaṁ vilokayata tāvad idaṁ mukundaḥ  
procyaiva tatra kṛtavān bata pārṣṇi-ghātam*

[Kṛṣṇa replied,] 'Why should I have to wander throughout the entire universe? I will at once bring all the countless pilgrimage places here and take My bath in them. Just watch!' With this, Lord Mukunda struck His heel on the ground.

*pātālato jalam idaṁ kila bhogavatyā  
āyātam atra nikhilā api tīrtha-saṅghāḥ  
āgacchateti bhagavad-vacasā ta etya  
tatraiva rejur atha kṛṣṇa uvāca gopīḥ*

[Then He said,] 'This is the water of the Bhogavatī River, coming from the Pātāla region. And now, O holy places, all of you please come here!' When the Supreme Lord had spoken these words, all the holy places went there and appeared before Him. Kṛṣṇa then addressed the *gopīs* as follows.

*tīrthāni paśyata harer vacasā tavaivam  
naiva pratīma iti tā atha tīrtha-varyāḥ*

*procuḥ kṛtāñjali-putā lavaṇābdhir asmi  
kṣīrābdhir asmi śṛṇutāmara-dīrghikāsmi*

‘See all the holy places!’

But the *gopīs* replied, ‘We don’t see them as You describe.’

Then those best of holy places, joining their palms in supplication, spoke up:

‘I am the salt ocean.’

‘I am the ocean of milk.’

‘I am the Amara-dīrghikā.’

*śoṇo ‘pi sindhur aham asmi bhavāmi tāmra-  
parṇī ca puṣkaram aham ca sarasvatī ca  
godāvarī ravi-sutā sarayuḥ prayāgo  
revāsmi paśyata jalam kuruta pratītim*

‘I am the river Śoṇa.’

‘I am the Sindhu.’

‘I am the Tāmraparṇī.’

‘I am the holy place Puṣkara.’

‘I am the river Sarasvatī.’

‘And we are the Godāvarī, Yamunā and Revā rivers and the confluence of rivers at Prayāga. Just see our waters!’

*snātvā tato harir ati-prajagalbha eva  
śuddhaḥ saro ‘py akaravaṁ sthita-sarva-tīrtham  
yuṣmābhir ātma-januṣīha kṛto na dharmah  
ko ‘pi kṣitāv atha sakhīr nijagāda rādhā*

After purifying Himself by bathing, Lord Hari became quite arrogant and said, ‘I have produced a pond containing all the various holy places, whereas you *gopīs* must never have executed any religious duties on this earth for the pleasure of Lord Brahmā.’ Then Śrīmatī Rādhārāṇī addressed Her girlfriends as follows.

*kāryaṁ mayāpy ati-manohara-kunḍam ekaṁ  
tasmād yatadhvam iti tad-vacanena tābhiḥ  
śrī-kṛṣṇa-kunḍa-taṭa-pāścima-diśya-mando  
gartaḥ kṛto vṛṣabha-daitya-khurair vyaloki*

‘I must create an even more beautiful pond. So go to work!’ Having heard these words, the *gopīs* saw that Ariṣṭāsura’s hooves had dug a shallow ditch just west of Śrī Kṛṣṇa’s pond.

*tatrārdra-mṛṇ-mṛdula-gola-tatīḥ prati-sva-  
hastoddhṛtā anati-dūra-gatā vidhāya  
divyaṁ saraḥ prakāṣitaṁ ghaṭikā-dvayena  
tābhir vilokya sarasaṁ smarate sma kṛṣṇaḥ*

At that nearby spot, all the gopīs began digging up lumps of soft mud with their hands, and in this way a divine pond manifested in the short span of an hour. Kṛṣṇa was astonished to see the lake they produced.

*proce ca tīrtha-salilaiḥ paripūrayaitan  
mat-kunḍataḥ sarasijākṣi sahālibhis tvam  
rādhā tadā na na neti jagāda yasmāt  
tvat-kunḍa-nīram uru-go-vadha-pātakāktam*

He said, ‘Go ahead, lotus-eyed one. You and Your companions should fill this pond with water from Mine.’

But Rādhā replied, ‘No, no, no, no! This is impossible, since the water of Your pond is contaminated by Your terrible sin of killing a cow.’

*āhṛtya puṇya-salilaṁ śata-koṭi-kumbhaiḥ  
sakhy-arbudena saha mānasa-jāhnavītaḥ  
etat saraḥ sva-madhunā paripūrayāmi  
tenaiva kīrtim atulāṁ tanavāni loke*

‘I will have My countless gopī companions bring the pure water of the Mānasa-gaṅgā here in billions of pots. In this way I will fill this lake with My own water and thus make its renown unequalled in the entire world.’

*kṛṣṇeṅgitenā sahasaitya samasta-tīrtha-  
sakhyas tadīya-saraso dhṛta-divya-mūrtiḥ  
tuṣṭāva tatra vṛṣabhānu-sutām praṇamya  
bhaktyā kṛtāñjali-putaḥ sravad-asra-dhāraḥ*

Lord Kṛṣṇa then gestured to a heavenly personality who was an intimate associate of all the holy places. Suddenly that person rose up out of Kṛṣṇa’s pond and bowed down to the daughter of Śrī Vṛṣabhānu [Rādhārāṇī]. Then, with palms joined and tears pouring from his eyes, he began praying to Her in devotion.

*devi tvadīya-mahimānam avaiti sarva  
śāstrārtha-vin na ca vidhir na haro na lakṣmīḥ  
kintv eka eva puruṣārtha-śiromaṇis tvat-  
prasveda-mārjana-parah svayam eva kṛṣṇaḥ*

‘O goddess, even Lord Brahmā himself, the knower of all scriptures, cannot understand Your glories, nor can Lord Śiva or Lakṣmī. Only Kṛṣṇa, the supreme goal of all human endeavor, can understand them, and thus He is eager to personally wash away Your perspiration when You are fatigued.’

*yaś cāru-yāvaka-rasena bhavat-padābjam  
ārajya nūpuram aho nidadhāti nityam  
prāpya tvadīya-nayanābja-taṭa-prasādam  
svam manyate parama-dhanyatamam prahr̥ṣyan*

*tasyājñayaiva sahasā vayam ājagāma  
tat-pārṣṇi-ghāṭa-kṛta-kunḍa-vare vasāmaḥ  
tvam cet prasīdasi karoṣi kṛpā-kaṭākṣam  
tarhy eva tarṣa-viṭapī phalito bhaven naḥ*

‘He is always anointing Your lotus feet with nectarean cāru and yāvaka and decorating them with ankle bells, and He rejoices and feels most fortunate simply by satisfying the tips of the toes of Your lotus feet. On His order we have immediately come here to live in this most excellent pond, which He created by one stroke of His heel. But only if You now feel satisfied with us and bestow upon us Your merciful glance will the tree of our desire bear fruit.’

*śrutvā stutiṁ nikhila-tīrtha-gaṇasya tuṣṭā  
prāha sma tarṣam ayi vedayateti rādhā  
yāma tvadīya-sarasīm sa-phalā bhavāma  
ity eva no vara iti prakṛtaṁ tadocuḥ*

Hearing this prayer spoken by the representative of the full assembly of holy places, Śrī Rādhā was pleased and said, ‘So, kindly tell Me your desire.’

They then told Her plainly, ‘Our lives would be successful if we could come to Your pond. That is the benediction we desire.’

*āgacchateti vṛṣabhānu-sutā smitāsyā  
provāca kānta-vadanābja-dhṛtākṣi-koṇā  
sakhyo ‘pi tatra kṛta-sammatayaḥ sukhābdhau  
magnā virejur akhilā sthira-jaṅgamāś ca*

Glancing at Her beloved from the corners of Her eyes, the daughter of Vṛṣabhānu replied with a smile, ‘Please come.’ Her gopī companions all agreed with Her decision and became immersed in the ocean of happiness. Indeed, the beauty of all creatures, both mobile and stationary, was enhanced.

*prāpya prasādam atha te vṛṣabhānujāyāḥ  
śrī-kṛṣṇa-kuṇḍa-gata-tīrtha-varāḥ prasahya  
bhittveva bhittim ati-vegata eva rādhā-  
kuṇḍam vyadhuḥ sva-salilaiḥ paripūrṇam eva*

Thus gaining the grace of Śrīmatī Rādhārāṇī, the holy rivers and lakes in Śrī Kṛṣṇa-kuṇḍa forcibly broke through its boundary walls and swiftly filled Rādhā-kuṇḍa with their waters.

*proce hariḥ priyatame tava kuṇḍam etan  
mat-kuṇḍato 'pi mahimādhikam astu loke  
atraiva me salila-kelir ihaiva nityam  
snānam yathā tvam asi tadvad idam saro me*

Lord Hari then said, 'My dear Rādhā, may this pond of Yours become even more world-renowned than Mine. I will always come here to bathe and to enjoy My water pastimes. Indeed, this lake is as dear to Me as You are.'

*rādhābravīd aham api sva-sakhībhir etya  
snāsyāmy ariṣṭa-śata-mardanam astu tasya  
yo 'riṣṭa-mardana-sarasy uru-bhaktir atra  
snāyād vasen mama sa eva mahā-priyo 'stu*

Rādhā replied, 'I will come to bathe in Your pond as well, even though You may kill hundreds of Ariṣṭa demons here. In the future, anyone who has intense devotion for this lake, which is on the spot where You chastised Ariṣṭāsura, and who bathes or resides here is sure to become very dear to Me.'

*rāsotsavam prakurute sma ca tatra rātrau  
kṛṣṇāmbudaḥ kṛta-mahā-rasa-harṣa-varṣaḥ  
śrī-rādhikā-pravara-vidyud alaṅkṛta-śrīs  
trailokya-madhya-vitatī-kṛta-divya-kīrtiḥ*

That night Lord Kṛṣṇa initiated a rāsa dance at Rādhā-kuṇḍa, generating a torrent of the greatest mood of splendorous pleasure. Śrī Kṛṣṇa resembled a cloud, and Śrīmatī Rādhārāṇī a brilliant flash of lightning filling the sky with abundant beauty. In this way Their divine glories permeated the expanses of the three worlds.

— ŚB 10.36.16 p

# Divine Water Sports at Rādhā-kuṇḍa

*Madhyāhna-līlā* (2.00 pm — 2.24 pm)

The *gopīs* held hands with each other to form a golden net. They surrounded Kṛṣṇa with their golden net, just as the moonlight surrounds the clouds. Caught in their net, Kṛṣṇa induced the dancer of His glance to dance. By this Kṛṣṇa conquered the *gopīs*' eyes and broke their net with a huge wave of water.

The *gopīs* drew closer to Kṛṣṇa and dumped loads of water over His head. Kṛṣṇa blissfully covered His eyes to tolerate the downpour. Mādhava then retaliated by drenching the *gopīs* with torrents of water. The *gopīs* became momentarily stunned. Their blissful faces, however, remained as effulgent as the orb of the full moon.

Suddenly Rādhikā started splashing Śyāma with water from Her lotus bud hands. The sound of Rādhā's jeweled bangles, jingling like the water weapon of Cupid, was intolerable for Kṛṣṇa who desired victory in the water fight. Rādhā, using Her cupped hands like a water-bearing cloud, took pleasure in completely soaking Kṛṣṇa with thick streams of water. As the glittering water continually cascaded upon Kṛṣṇa's chest it appeared that He was being pierced by the irresistible power of Cupid's flower arrows. Kṛṣṇa's flower garland and pearl necklace broke apart; only His Kaustubha withstood defeat.

Kṛṣṇa boasted before Rādhā, "Now see if You can bear My water barrage!" Śyāma laughed lovingly before dousing Kiśorī's face with water. Restless-eyed Rādhā was afflicted by Kṛṣṇa's splashing, but She tolerated it by covering Her eyes with Her lotus hands.

— *Kṛṣṇāhnika-kaumudī* 4.136-151



Kṛṣṇa and the *gopīs* accelerated their already enthusiastic battle of water-splashing. The *gopīs* gently sprinkled Kṛṣṇa, who responded by vigorously splashing them. The *gopīs* retaliated with a ferocious, constant volley of water from all directions that made Kṛṣṇa bow His head in fear and cover His eyes, nose, and ears with His flower-petal fingers.

— *Govinda-līlāmṛta* 15.50-55

Rādhā slipped away during all the commotion and hid Herself amidst a cluster of golden lotus flowers. Kṛṣṇa searched eagerly for Rādhā. He kissed yellow lotus after yellow lotus, mistaking them for Her face. Rādhā and Her *sakhīs* broke out

in uncontrollable laughter. Kṛṣṇa detected Rādhā's hiding place and immediately approached Her.

— *Vṛndāvana-mahimāmṛta* 3.36

But then the constant splashing of Rādhā and Her *sakhīs* forced Kṛṣṇa, the crest-jewel of lovers, to lower His head and say, “Stop, Stop! I am defeated.” Rādhā accepted Śyāma's surrender, stopped spraying Him and burst into laughter.

— *Vṛndāvana-mahimāmṛta* 5.4

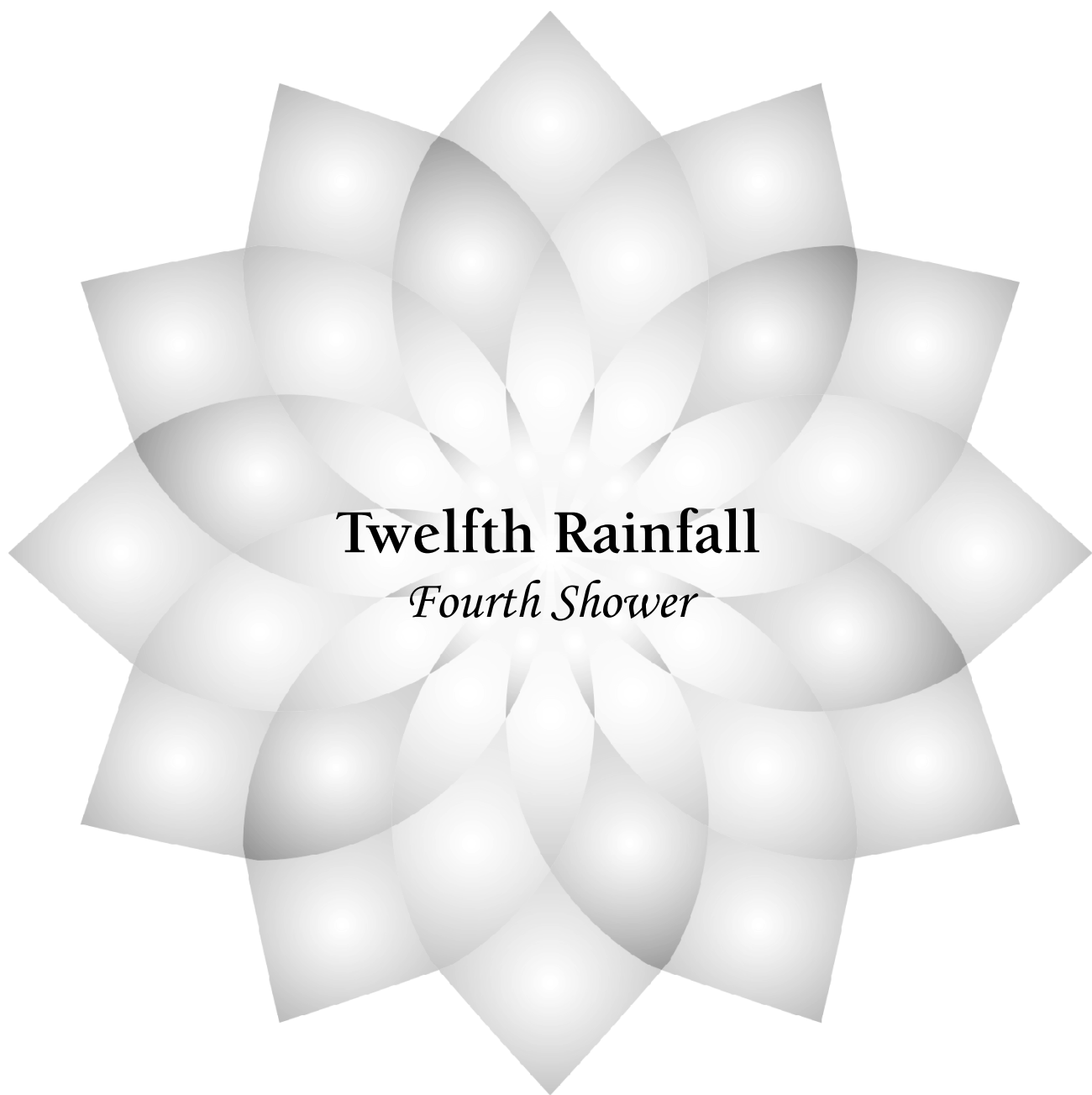


The *gopīs* came out of the water and stood on the banks of Rādhā-kuṇḍa. The water dripping from the white garments of the golden-limbed *gopīs* looked like rain falling from white clouds hovering over a golden mountain. The drops of water falling from their loosened hair resembled strands of pearls, which glowed within Kṛṣṇa's heart like His own pearl necklace.

While standing there, the *gopīs* thought, “How amazing! Kṛṣṇa's *darśana* is rarely attainable even in dreams. Yet today we are enjoying it without any hindrance.” The doe-eyed *gopīs* drank the sweet nectar of Kṛṣṇa's *darśana* for a long time. Surprisingly though, their thirst for it ever increased as they continually gazed upon their beloved.

— *Govinda-līlāmṛta* 15.94-96





# Twelfth Rainfall

*Fourth Shower*

# Question One

Why Is Rādhā-kuṇḍa as Dear to Kṛṣṇa As Śrī Rādhā Herself?

Śrīla Prabhupāda tells us that Śrī Rādhā-kuṇḍa is described by great sages as the lake that is as dear to Kṛṣṇa as Rādhā Herself. (NOI 11p) Why is that? Let’s hear a little of what “the great sages” have to say.

Śrīla Raghunātha dāsa Gosvāmī tells us,

O restless-eyed girl, Your lake is the eternal home of You and Your beloved. My residence is here. Here I stay.<sup>1</sup> This lake is my eternal home. It is everything for Rādhā’s friends. It is filled with the glory of Rādhā’s love for Kṛṣṇa, Kṛṣṇa loves it as much as He loves Rādhā. I pray that at this lake Lalitā’s friend Rādhā may eternally enjoy pastimes before my eyes.<sup>2</sup>

Śrīla Raghunātha dāsa Gosvāmī is intimating here that Śrī Rādhā-kuṇḍa is so dear to Kṛṣṇa because it is filled with the glories of Rādhā’s love for Him.

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī gives a different perspective. His understanding is that Rādhā-kuṇḍa is as dear to Kṛṣṇa as Rādhā Herself because it continually fills Kṛṣṇa’s mind and heart with remembrance of Rādhā. He says in Śrī Govinda-līlāmṛta, Chapter 7,

*Rādhā-kuṇḍa was as dear to Kṛṣṇa as Rādhā Herself. Mādhava, the full moon of Vraja, was conquered by endless qualities of Rādhā-kuṇḍa as He continuously sported there with Rādhikā in deep love.*

*Rādhā-kuṇḍa filled the heart of Kṛṣṇa, the guru of all gallant men, with joy because its different qualities reminded Him of Rādhikā. However, this increased Kṛṣṇa’s intense feelings of separation from Rādhā and made Him extremely eager to meet Her.*

*Kṛṣṇa felt overwhelmed in separation from Rādhā. While gazing at the beautiful Rādhā-kuṇḍa, Kṛṣṇa saw His sweetheart in the various features of the kuṇḍa. The cakravāka birds flirting in the water were Rādhā’s breasts, the foam on the water was Rādhā’s pearl necklace, agitated by ripples of delight. The waves in Rādhā-kuṇḍa were just like the waves of Rādhikā’s sweet affection in madhura-rasa. The lotus flowers resembled Kīśorī’s lovely lotus face.*

*The bees buzzing above the lotuses appeared like Rādhā’s elegant curly locks decorating Her forehead. The darting humming birds (khañjana) resembled Rādhā’s restless*

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<sup>1</sup> Śrī Vilāpa-kusumāñjali, Text 97

<sup>2</sup> Śrī Abhīṣṭa-prārthanāṣṭaka, Text 8

blue eyes. The sweet chortling of the swans (haṁsa) echoed the pleasant jingling of Rādhā's haṁsaka foot ornaments. Thus, Kṛṣṇa saw His beloved Rādhā in Her kuṇḍa. The unlimited qualities of Rādhā-kuṇḍa continually filled Kṛṣṇa's mind and heart with remembrance of Rādhā's wonderful form, attributes and sweet dealings.

Śrīla Viśvanātha Cakravartī Ṭhākura speaks not only of Rādhā-kuṇḍa, but of Rādhā-kuṇḍa and Śyāma-kuṇḍa. He explains that by approaching these lakes one directly approaches Rādhā and Kṛṣṇa.

*yayor vilokena tayoh pratītis  
tayor iva syād anubhūti-bhūtiḥ  
sākṣād-avāptiś ca tathānavādyā  
sadyo bhavaty eva vadanti vidyāḥ*

By seeing these two lakes, Rādhā and Kṛṣṇa believe They are present in them. It is as if They directly see each other there. The wise say that by approaching these lakes one directly approaches Rādhā and Kṛṣṇa.

*dvayoh sudurlabhyatayā yadi syāt  
parasparotkaṇṭhita-bhūri-bhārāḥ  
dvāv eva yad dvandva-samāśrayātau  
paraspara-prāpti-rasāti-siktau*

Longing to meet, but forced to remain separate, Rādhā and Kṛṣṇa assumed the forms of Rādhā-kuṇḍa and Śyāma-kuṇḍa. In this way They become splashed with the nectar of meeting each other.

*kāruṇya-mātrātiśayāj janeṣu  
svākīya-mādhurya-bharānubhūtyai  
tau sto dravantau sarasī bhavantau  
majjanti santas tad ihollasantah*

Out of great kindness to the people, so they could directly taste Their sweetness, Rādhā and Kṛṣṇa have become these two lakes. Shining with happiness, the devotees bathe in these two lakes.

— Śrī Vraja-rīti-cintāmaṇi, Ch. 3.32-33, 35

If Rādhā-kuṇḍa is Rādhā, if They are non-different, obviously Rādhā-kuṇḍa will be as dear to Kṛṣṇa as Rādhā. (This understanding also offers a very sweet and confidential understanding of Śrīla Prabhupāda's statement that Kṛṣṇa's love for Rādhā-kuṇḍa and Śrīmatī Rādhārāṇī is the same in all respects. NOI 11p)

Śrīla Viśvanātha Cakravartī Ṭhākura offers yet another beautiful explanation. He tells us,

*rādhaiḥ kuṇḍam dravatām gatābhūt  
kṛṣṇekṣaṇānanda-bhareṇa manye  
kṛṣṇo 'pi rādhēkṣaṇa-moda-bhārāt  
tenaiva tan-nāma-guṇād dvi-kuṇḍī*

I think that when Rādhā saw Kṛṣṇa She melted with ecstasy and thus assumed the liquid state of the waters of Rādhā-kuṇḍa, and in the same way when Kṛṣṇa saw Rādhā He also melted in ecstasy and became the waters of Śyāma-kuṇḍa. In this way these two lakes bear the names and qualities of the Divine Couple.

*premaiva tad yugma-varasya yugmaṁ  
kuṇḍasya manye tad ihāsu dhanyāḥ  
majjanti tan majjana-mātram eva  
premṇīti nāmnāpi tayor dvi-kuṇḍī*

I think these two lakes are the Divine Couple's love. They who are fortunate bathe there. Because bathing there is like bathing in Their transcendental love, these two lakes bear the names of the Divine Couple.

— Śrī Vraja-rīti-cintāmaṇi, Ch. 3.34,36

Śrīla Prabhupāda encapsulates what these great souls have shared with us in a very succinct yet sweet way which leaves no doubt about why Rādhā-kuṇḍa is as dear to Kṛṣṇa as Śrīmatī Rādhārāṇī Herself. He says, *There is no difference between Rādhā-kuṇḍa and Rādhārāṇī.....Rādhā-kuṇḍa should be respected as Rādhārāṇī Herself. That is Rādhā-kuṇḍa consciousness. Highest Rādhā-kuṇḍa consciousness.*

— Room conversation, Vṛndāvana, 5<sup>th</sup> September 1976

*Hare Krishna Hare Krishna Krishna Krishna  
Hare Hare.  
Hare Rama Hare Rama Rama Rama  
Hare Hare.*

— Thank you,

*International  
Society for Krishna Consciousness  
26 Second Avenue  
New York N.Y.  
Dated Nov. 25, 1986*

*A.C. Bhaktivedanta Swami  
Acharya.*

## Question Two

**Is the Rādhā-kuṇḍa Śrī Rādhā Kṛṣṇa see the same as the one we see?**

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura tells us that Śrī Rādhā-kuṇḍa is always invisible to mortal eyes. And Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī in his *Śrī Govinda-līlāmṛta* (Ch. 7) tells us that only those on the threshold of *bhāva* and who have the appropriate *bhāva* can see Rādhā-kuṇḍa As It Is. Others see it as an ordinary place.

So let's do a private Reality Check to ascertain how close we are to being “on the threshold of *bhāva*” and hence able to actually see Śrī Rādhā-kuṇḍa.

Śrīla Rūpa Gosvāmī describes the characteristics of a person who has factually developed his *bhāva* (ecstatic love) for Kṛṣṇa. The characteristics are as follows:

1. He is always anxious to utilize his time in the devotional service of the Lord. He does not like to be idle. He wants service always, twenty-four hours a day, without deviation.
2. He is always reserved and perseverant.
3. He is always detached from all material attraction.
4. He does not long for any material respect in return for his activities.
5. He is always certain that Kṛṣṇa will bestow His mercy upon him.
6. He is always very eager to serve the Lord faithfully.
7. He is very much attached to the chanting of the Holy Names of the Lord.
8. He is always eager to describe the transcendental qualities of the Lord.
9. He is very pleased to live in a place where the Lord's pastimes are performed, e.g. Mathurā, Vṛndāvana or Dvārakā.

— NOD, Ch. 18



Śrīla Prabhupāda tells us of two kinds of perception. Let's hear what he has to say.

*There are two conceptions of presence — the physical conception and the vibrational conception. The physical conception is temporary, whereas the vibrational conception is eternal. When we enjoy or relish the vibration of Kṛṣṇa's teachings in Bhagavad-gītā, or when we chant Hare Kṛṣṇa, we should know that by those vibrations He is immediately present. He is absolute, and because of this His vibration is just as important as His physical presence. When we feel separation from Kṛṣṇa or the spiritual master,*

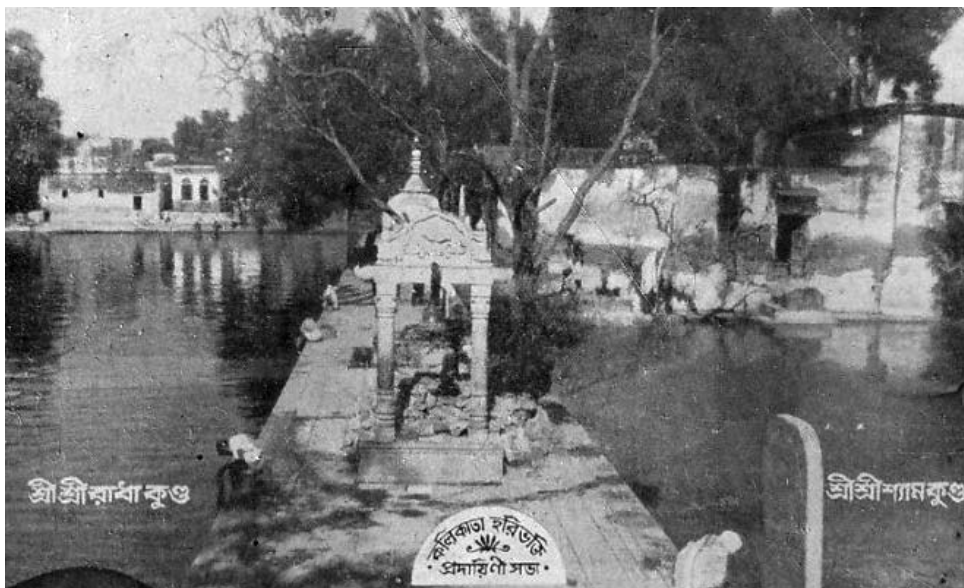
we should just try to remember their words of instructions, and we will no longer feel that separation. Such association with Kṛṣṇa and the spiritual master should be association by vibration, not physical presence. That is real association. We put so much stress on seeing, but when Kṛṣṇa was present on this earth, so many people saw Him and did not realize that He is God; so what is the advantage of seeing? By seeing Kṛṣṇa, we will not understand Him, but by listening carefully to His teachings, we can come to the platform of understanding. We can touch Kṛṣṇa immediately by sound vibration; therefore we should give more stress to the sound vibration.

— Elevation to Kṛṣṇa Consciousness, Ch. 4

The physical conception, what we see with our mundane eyes, is not only temporary but it will bind us to the temporary. If we become attached to the Rādhā-kuṇḍa we presently see, and build mental *saṁskāras* of it, that will bring us back again to this realm — and our form may not even be human!

So what does this mean for us, practically speaking? In his Text 8 purport, Śrīla Prabhupāda quotes Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's explanation of how we progress from *śravaṇa-dāsa* (hearing about Kṛṣṇa and His world) to *sampatti-dāsa* (the perfection of re-establishing our eternal identity and our loving relationship of service with Kṛṣṇa). So much depends on the quality of our hearing and our attachment for hearing about Kṛṣṇa and His world.

Śrī Rādhā-kuṇḍa, and the *Dhāma* in general, is a wonderful source of mercy and stimulus for remembering Śrī Rādhā Kṛṣṇa and Their world. But we should be very careful not to develop attachment for how it manifests to our conditioned vision. Best to hear about Vraja from our *ācāryas*, rather than just see — for as Śrīla Prabhupāda tells us, the vibrational conception is eternal and will take us to the eternal!



# Question Three

## What Does Śrī Rādhā-Kṛṣṇa's Rādhā-kuṇḍa Look Like?

Our ācāryas have written extensively and in great detail about Rādhā-kuṇḍa. Let's take a glimpse of something Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī shares with us in his Śrī Govinda-līlāmṛta, Chapter 7.

### Description of Lalitānanda Kuṇja

*The huge, lightning colored kuṇja of Lalitā-sakhī, located on the north side of Rādhā-kuṇḍa, has eight sub kuṇjas resembling an eight-petaled lotus flower. An astonishing courtyard named Anaṅga-raṅgāmbuja (the lotus of loving pastimes) is situated in the middle of all the kuṇjas. The courtyard is shaped like a thousand-petaled lotus whose lovely whorl is a glittering golden platform, which could expand or contract depending on the pastime. The pleasing opulence of all six seasons is always present here to increase the happiness of Rādhā-Mādhava.*

*Kalāvatī, Lalitā's disciple, carefully cleans and maintains the area, the abode of sweet pastimes. Lalitānanda-da Kuṇja (the kuṇja which gives bliss to Lalitā) is like a splendid royal pavilion for Rādhā-Mādhava, and Their beloved sakhīs. From the air, Lalitānanda-da Kuṇja appears like a huge lotus with a nucleus of pure gold from which expand filaments made of jewels. Each petal seems to be made of different colored gemstones. Surrounding the nucleus, the petals are uniform in size and shape. But the number and size of the petals increases with each successive circle.*

*A golden lotus temple, which could satisfy the senses with its cooling radiance, sits in the center of the nucleus. Outside there are five successive circles of wonderful platforms. The first circle of platforms is made of gold, the second — cat's eye gems, the third — blue sapphires, the fourth — crystals and the fifth — rubies.*

*Desire trees with green, yellow, white, red and blue leaves and flowers surround the golden lotus temple. The branches of the trees meet overhead to form natural canopies. The inside dome of the temple is carved in the shape of a thousand-petaled lotus. The jeweled platform under the dome is two feet high.*

*In the northeast sector of Lalitānanda-da Kuṇja is a sub kuṇja named Vasanta-sukhadā-kuṇja (the kuṇja which gives the joy of spring). The beautiful bower has eight sections resembling an eight-petaled lotus flower. Aśoka trees having intertwining branches full of beautiful white, green, blue, yellow and crimson flowers cover the entire area. Buzzing bees and cooing cuckoos surcharge the atmosphere.*

*The Padma-mandira, the lotus temple made of unlimited types of rare gems, stands in the southwest corner of Lalitānanda-da Kuñja. It has doors and windows on all four sides and jewel-studded paintings of Kṛṣṇa's rāsa-līlā, pūrva-rāga and nikuñja-keli pastimes on its inside walls. Colorful paintings of Kṛṣṇa killing the demons from Pūtanā to Ariṣṭāsura line the outside walls. Lalitā-sakhī painted and hung these pictures.*

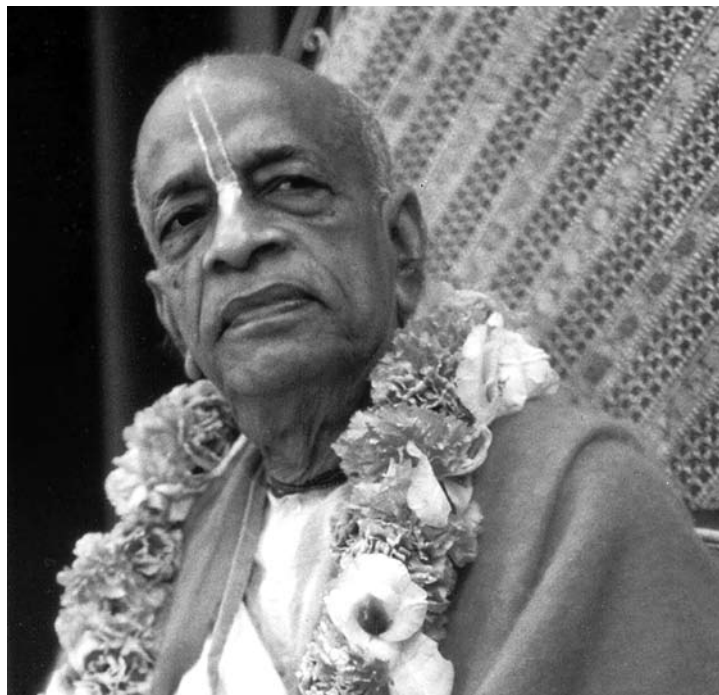
*The jeweled center of the lotus temple emanates a brilliant effulgence. Sixteen rooms shaped like lotus petals adjoin the center. These rooms also have sixteen sub-chambers. The second floor design is the same. The third floor is a wall-less room topped by a great-jeweled dome supported by coral pillars on crystal bases. Jugs, flags and cakras ornament the dome. Rādhā-Śyāma enjoy the spectacular panorama of Rādhā-kuṇḍa from this high open-air room.*

*The ground floor contains many enchanting pictures finely crafted from precious jewels. Gem-studded staircases connect the rooms and sub rooms. Trees full of fruits and flowers flank the stairways. Rādhā-Mādhava relish many loving pastimes in this lotus temple.*

**Just a little bit different than the Rādhā-kuṇḍa that comes to mind when we presently think of the place, isn't it?!**

**But it's best that Śrī Rādhā-Kṛṣṇa's Rādhā-kuṇḍa be our conception and our memory of this sacred place.**

**Something to work on, isn't it?!**



# Question Four

## What Does It Mean “to Bathe in Rādhā-kuṇḍa”?

Before we begin exploring this topic, it would seem appropriate to elaborate on two related points Śrīla Prabhupāda makes in his Text 11 purport.

### Point One

*Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes that even great sages and great devotees like Nārada and Sanaka do not get an opportunity to come to Rādhā-kuṇḍa to take their baths. what, then, to speak of ordinary devotees?*

Why is that? It’s because their *sthāyi-bhāva* (permanent *rasa* of relationship with Kṛṣṇa) is not *mādhurya-rasa*.<sup>1</sup>

And as Śrīla Bhaktivinoda Ṭhākura tells us in Śrīla Prabhupāda’s purport,

*Śrī Rādhā-kuṇḍa is the most select place for those interested in advancing their devotional service in the wake of the lady friends (sakhīs) and confidential serving maids (mañjarīs) of Śrīmatī Rādhārāṇī.*

This raises an interesting point: Yes, Rādhā-kuṇḍa is the topmost place, but that doesn’t necessarily mean it’s the best place for us. It all depends on the nature of our attraction for Śrī Kṛṣṇa.

### Point Two

- \* Śrīla Prabhupāda also tells us in his purport that: *If, by great fortune, one gets the opportunity to come to Rādhā-kuṇḍa and bathe even once, he can develop his transcendental love for Kṛṣṇa, exactly as the gopīs did.*
- \* So what is this “great fortune”? It’s the mercy of Śrī Caitanya Mahāprabhu and Śrīla Prabhupāda. Their mercy is our great fortune. Their mercy is giving us access to Rādhā-kuṇḍa and Her mercy. This is very, very important to remember.

In text 11 Rūpa Gosvāmī tells us: *Undoubtedly Rādhā-kuṇḍa is very rarely attained even by the great devotees; therefore it is even more difficult for ordinary devotees to attain.*

But in 1974 in Māyāpura, Śrīla Prabhupāda said: “Śrī Caitanya Mahāprabhu is

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<sup>1</sup> Nārada Muni’s *rasa* is a mix of *sakhya* and *dāsyā*, Sanaka’s *rasa* is *śānta*.

*mahā-vadānyāvatāra*, because He is teaching about the love of Rādhā-Kṛṣṇa and teaching everyone *kṛṣṇa-prema-pradāyate*, real destination of life, how to achieve *kṛṣṇa-prema*, and He’s personally teaching”. (CC Ādi 7.1 Lecture)

And Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī tells us (Ādi 14.1) “Things that are very difficult to do become easy to execute if one somehow or other simply remembers Lord Caitanya Mahāprabhu. But if one does not remember Him even as things become very difficult. To this Lord Caitanya Mahāprabhu I offer my respectful obeisances.”

It is so very important to remember that we are mercy cases when we enter this most sacred realm called Rādhā-kuṇḍa. Our only *adhikāra* for approaching Rādhā-kuṇḍa is the mercy and potency of Śrīla Prabhupāda and Śrī Caitanya Mahāprabhu and His associates. This should be our conscious and honest mood.

Okay, so now let’s move on to our primary question:

### **What does it mean to bathe in Rādhā-kuṇḍa?**

Let’s begin by taking a look at Śrīla Prabhupāda’s purport:

*It is stated that a devotee will at once develop pure love of Kṛṣṇa in the wake of the gopīs if he once takes a bath in Rādhā-kuṇḍa. Śrīla Rūpa Gosvāmī recommends that even if one cannot live permanently on the banks of Rādhā-kuṇḍa, he should at least take a bath in the lake as many times as possible. This is a most important item in the execution of devotional service.*

Obviously, we are not talking only of purification here, but more importantly of a transformation of heart.

Let’s do a quick Reality Check on this one!

- (a) Please raise your hand if you have ever bathed in Rādhā-kuṇḍa.
- (b) Please raise your hand if you have very often bathed in Rādhā-kuṇḍa.
- (c) Please raise your hand if the result was that your pure love for Kṛṣṇa was fully aroused.

If you haven’t gained the promised result of bathing in Rādhā-kuṇḍa by taking bath there, what does that mean?

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has some very illuminating insights to share about this. Let’s take a look at what he has to say.

# Bathing in Rādhā-kuṇḍa

(Lecture at Rādhā-kuṇḍa, 16th October, 1932 by Śrīla Bhaktisiddhānta Sarasvāti Ṭhākura).

Only by Śrī Rādhā's mercy can one reside eternally on the banks of Rādhā-kuṇḍa, the superlative place in the entire creation. Therefore, in his ultimate instruction Śrī Rūpa Prabhu mentions bathing in Rādhā-kuṇḍa:

*kṛṣṇasyoccaiḥ praṇaya-vasatiḥ preyasībhyo 'pi rādhā  
kuṇḍam cāsyā munibhir abhitas tādṛg eva vyadhāyi  
yat preṣṭhair apy alam asulabham kim punar bhakti-bhājām  
tat premedam sakṛd api saraḥ snātur āviṣkaroti*

Of the many objects of favored delight and of all the lovable damsels of Vrajabhūmi, Śrīmatī Rādhārāṇī is certainly the most treasured object of Kṛṣṇa's love. And, in every respect, Her divine *kuṇḍa* is described by great sages as similarly dear to Him. Undoubtedly Rādhā-kuṇḍa is very rarely attained even by the great devotees; therefore it is even more difficult for ordinary devotees to attain. If one simply bathes once within those holy waters, one's pure love of Kṛṣṇa is fully aroused.

— *Upadeśāmṛta* 11

Therefore, Śrīla [Raghunātha] dāsa Gosvāmī wrote in his *Śrī Rādhā-kuṇḍāṣṭaka* (2):

*vraja-bhuvi mura-śatroḥ preyasīnām nikāmair  
asulabham api tūrṇam prema-kalpa-drumam tam  
janayati hṛdi bhūmau snātur uccaiḥ priyam yat  
tad ati-surabhi rādhā-kuṇḍam evāśrayo me*

May very dear and fragrant Rādhā-kuṇḍa, which for one who bathes therein immediately creates in the land of the heart a desire tree of pure love rarely found even among the *gopī* beloveds of Lord Kṛṣṇa in Vraja, be my shelter.



**Yes, Rādhā-kuṇḍa is very, very merciful, but  
Please Be Very, Very Conscious and Careful!**

(Same Lecture at Rādhā-kuṇḍa, 16th October, 1932)

“I have taken bath in Rādhā-kuṇḍa,” “I took a dip in Rādhā-kuṇḍa,” “I am a lump of flesh and blood,” “I am my wife's maintainer,” “I am a *sannyāsī*,” “I am a

*brāhmaṇa, kṣatriya, vaiśya, or śūdra*” — thinking in any of these ways disqualifies one to bathe in Rādhā-kuṇḍa. What to speak of such materialistic conceptions, if we are filled with the attitude of awe and reverence we also cannot bathe in Rādhā-kuṇḍa. We have to tread the path of Śrī Rādhā’s maidservants without imitating them.



By regarding ordinary water as sacred and the gross material body as the self, one can neither see nor bathe in Rādhā-kuṇḍa.



Śrī Rādhā-kuṇḍa is always invisible to mortal eyes; nor can any mortal ever bathe in the same.

– This is from an article entitled ‘Circumambulation of Śrī Navadvīpa-dhāma,’  
Harmonist, February 1932



If one’s consciousness is covered by *upādhis* when he bathes in Rādhā-kuṇḍa, he might as well bathe a bag of bones.

– A famous statement, date unreferenced



Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura’s statements are not intended to quell our enthusiasm for bathing in Rādhā-kuṇḍa. He is simply reminding us not to approach Rādhā-kuṇḍa mindlessly or whimsically. And he’s encouraging us to intelligently and Kṛṣṇa consciously make the most of the mercy Śrī Caitanya Mahāprabhu and Rādhā-kuṇḍa are offering us. Śrīla Prabhupāda gives the fundamental principle for understanding how to do that in his purport. He says,

*one should bathe there regularly and give up all material conceptions, taking shelter of Śrī Rādhā and Her assistant gopīs.*

Obviously, it’s best to work out the details of how to do this with our spiritual guides if we sincerely and seriously want the promised existential transformation of heart!

## Question Five

### What Does It Mean “to Live on the Banks of Rādhā-kuṇḍa”?

Rādhā-kuṇḍa is within Vraja, so let’s first take a look at what Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has to say about *Vraja-vāsa* — living in Vraja.

*We cannot attain Vraja-vāsa without the mercy of the Vraja-vāsīs. But why should they speak to us? How will we see them with material eyes? Because we are covered with pride and envy, they will not listen to what we say. Because we have no attachment for them, they do not speak to us. Why would the Vraja-vāsīs engaged in eternal spiritual pastimes speak to us? They say, “You are searching for material pleasure. Has Kṛṣṇa become a material object for your pleasure?” One cannot know about Vraja except through subservience to Śrī Rūpa Mañjarī and Śrī Rati Mañjarī. When we receive the mercy of Prabhu Nityānanda, on that very day we will understand the mercy of Śrī Rūpa Mañjarī and Śrī Rati Mañjarī; otherwise:*

*prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ  
ahaṅkāra-vimūḍhātmā kartāham iti manyate*

*The spirit soul bewildered by the influence of false ego thinks himself the doer of activities that are in actuality carried out by the three modes of material nature. (Bg 3.27)*

— *To Be a Vraja-vāsī*, 8<sup>th</sup> October lecture, 1932 in Mathurā,  
by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

### Living at Rādhā-kuṇḍa

Lecture at Rādhā-kuṇḍa, 16<sup>th</sup> October, 1932  
by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

*Only the most fortunate live with pure hearts in the most sanctified place, Śrī Rādhā-kuṇḍa, and worship Kṛṣṇa twenty four hours a day. Śrī Rādhā-kuṇḍa is the highest section of Goloka, the most confidential place in the spiritual sky, and the only shelter for devotees on the platform of mādhyura-rasa.*

*The point is that one must forsake materialistic conceptions. After attaining the aprākṛta body of the gopīs, aprākṛta living entities render aprākṛta service to aprākṛta Śrī Rādhā in aprākṛta Vraja as the aprākṛta maidservants of Śrī Rādhā in the transcendental groves on the bank of aprākṛta Rādhā-kuṇḍa.*

It’s very clear from all this that we are talking not so much about just physical residence on the banks of Rādhā-kuṇḍa. We are talking about a very high level of

consciousness and state of heart. In fact, Śrīla Prabhupāda tells us that “Vṛndāvana is revealed in the heart of the sincere devotee. In reality, it is not on any map, nor is it part of any country.”

— Vṛndāvana Days, p55

Keeping all of this in mind, let’s now take a look at Śrīla Prabhupāda’s Text 11 purport.

- 1) *Śrīla Bhaktivinoda Ṭhākura writes in this connection that Śrī Rādhā-kuṇḍa is the most select place for those interested in advancing their devotional service in the wake of the lady friends (sakhīs) and confidential serving maids (mañjarīs) of Śrīmatī Rādhārāṇī. Living entities who are eager to return home to the transcendental kingdom of God, Goloka Vṛndāvana, by means of attaining their spiritual bodies (siddha-deha) should live at Rādhā-kuṇḍa, take shelter of the confidential serving maids of Śrī Rādhā and under their direction engage constantly in Her service.*
- 2) *It is also recommended that one should live on the banks of Rādhā-kuṇḍa and should be absorbed in the loving service of the Lord.*
- 3) *If one is thus constantly engaged during his lifetime, after giving up the body he will return back to Godhead to serve Śrī Rādhā in the same way as he contemplated during his life on the banks of Rādhā-kuṇḍa. The conclusion is that to live on the banks of the Rādhā-kuṇḍa and to bathe there daily constitute the highest perfection of devotional service.*

It is worth taking a look at Śrīla Rūpa Gosvāmī’s concluding words in Text 10 to help place what Śrīla Prabhupāda has said in clear perspective. He says, “Who, then, will not reside at Rādhā-kuṇḍa and, in a spiritual body surcharged with ecstatic devotional feelings [*aprākṛtabhāva*], render loving service to the divine couple Śrī Śrī Rādhā-Govinda, who perform Their *aṣṭa-kālīya-līlā*, Their eternal eightfold daily pastimes?”

This clearly indicates that one not only knows his *svarūpa* but has entered Śrī Śrī Rādhā Govinda’s pastimes to perform *nitya-sevā*. Clearly we are talking transcendental residence, not just physical residence at Rādhā-kuṇḍa. One may also be physically residing on the banks of Rādhā-kuṇḍa, but the core — essence is one’s qualification to live there transcendently. As Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has explained previously, we are talking of “*aprākṛta* service to *aprākṛta* Śrī Rādhā in *aprākṛta* Vraja as the *aprākṛta* maidservants of Śrī Rādhā in the transcendental groves on the bank of *aprākṛta* Rādhā-kuṇḍa.”

**Not such a cheap thing to live on the banks of Rādhā-kuṇḍa, is it?**

## Question Six

What does it mean to take shelter of, and serve under the direction of, “the confidential serving maids (*mañjarīs*) of Śrī Rādhā”?

This is a very deep, confidential and big topic and so for now we’ll just touch on the essence of it.

*What’s so special about Śrī Rādhā’s mañjarīs?*

It’s their mood. And, if we want entrance into the realm of Śrīmatī Rādhārāṇī’s shelter and service, we need to imbibe that mood and cherish it as our own.

*So what is that mood?*

Only by the mercy of Śrīla Bhaktivinoda Ṭhākura can we answer this question. Let’s explore a *bhajana* from his *Siddhi-lālasā* (*Gītamālā*, Chapter Five) to gain some insight into the essence of the mood of the *mañjarī*.

*rohibo ami prayasi  
vṛṣabhānu-sutā-caraṇa-sevāne  
hoibo je pālya-dāsī  
śrī-rādhāra sukha satata sādhana*

For serving the lotus feet of the charming daughter of King Vṛṣabhānu, I will become a sheltered maidservant of Her maidservant. Indeed, I will live only for the happiness of Śrī Rādhā, and I will always endeavor to increase Her joy. (1)

*śrī-rādhāra sukhe kṛṣṇera je sukha  
jānibo manete āmi  
rādhā-pada chāḍī’ śrī-kṛṣṇa-saṅgame  
kabhu nā hoibo kāmī*

I will understand within my heart that Kṛṣṇa feels happiness only when Rādhā is happy. Therefore I will never, ever covet being with Kṛṣṇa myself, thereby abandoning Rādhikā’s lotus feet. (2)

*sakhī-gaṇa mama parama-suhṛt  
jugala-premera guru  
tad-anuga ho’ye sevibo rādhāra  
caraṇa-kalapa-taru*

All my associate *sakhīs* are my supreme well-wishers, they are my best friends, and

they are the teachers of my lessons in conjugal love. By following them loyally, I will serve the lotus feet of Rādhā, which are just like desire-fulfilling trees. (3)

*rādhā-pakṣa chāḍi' je-jana se-jana  
je bhabe se bhabe thāke  
āmi to' rādhikā-pakṣa-pātī sadhā  
kabhu nāhi heri tā'ke*

I am forever given to remaining in the group devoted to Śrī Rādhikā. I will never even look upon those persons who have abandoned Her entourage, whoever they may be and whatever mood they entertain. (4)

— Śrīla Bhaktivinoda Ṭhākura's *Gītamālā*

### Very, very high, isn't it?!

Let's ground ourselves a little by hearing a few encouraging down-to-earth words from Śrīla Prabhupāda.

Be serious. Don't be misled by the allurements of *māyā*. Remain strong. And then, in this life, you'll be able to become fit candidate to go back to home, back to Godhead. *Dīvyad-vṛndāranya-kalpa-drumādhah*. You'll also be one of the associates of Kṛṣṇa, as you desire. Kṛṣṇa will give you the opportunity to serve Him as you desire. If you want to serve Him as a *gopī*, you'll get that position. If you want to serve Him as cowherds' boyfriend, you'll get that opportunity. If you want to serve Kṛṣṇa following the footsteps of Mother Yaśodā, accepting Kṛṣṇa as your son, you'll get it. Accepting Kṛṣṇa as your son, Nanda Mahārāja following... We have to follow their principle, not that "I shall become Nanda Mahārāja" or "I shall become Yaśodā," "I shall..." No, that is *Māyāvāda*. You have to follow how they are loving Kṛṣṇa. You have to learn that. Then you'll get the chance of Kṛṣṇa's association.

— ŚPL, CC Ādi-līlā 1.16, Māyāpura, April 9, 1975



*Gopīs*, they are not conditioned souls. They are liberated spirits. So first of all you have to come out from this conditioned life. Then the question of serving *gopī* will come. Don't be at the present moment, very eager to serve *gopī*. Just try to get out of your conditional life. Then time will come when you'll be able to serve *gopī*. In this conditional stage we cannot serve anything.

But Kṛṣṇa gives us opportunities.....*Gopīs* means who are always, constantly engaged in the service of the Lord. So that eternal relationship will be revealed.

So we have to wait for that. Immediately we cannot imitate serving *gopīs*. That's a good idea that you shall serve *gopī*, but it will take time. Not immediately.

— ŚPL, Bg 2.8-12, Los Angeles, November 27, 1968

### Please Don't Overlook the Mercy of Śrī Nityānanda Rāma

Nityānanda does not directly instruct in the confidential service of Kṛṣṇa. Śrīmatī Rādhikā is the Guru of the inner circle of the servants of Kṛṣṇa. Śrīmatī, however, accepts the offer of service of only those souls who are especially favoured by Nityānanda and are deemed by Him to be fit for Her service. There is, therefore, a most intimate relationship between the function of Nityānanda and that of Śrīmatī.

— *Associates of Śrī Caitanya*, Harmonist, Feb. 1932



## Question Seven

### What Does It Mean to Serve Rādhā-kuṇḍa?

Śrīla Prabhupāda tells us at the end of his text 11p that *By serving Rādhā-kuṇḍa, one can get an opportunity to become an assistant of Śrīmatī Rādhārāṇī under the eternal guidance of the gopīs.*

Śrīla Raghunātha dāsa Gosvāmī gives some insight into this statement in Text 5 of his *Śrī Rādhā-kuṇḍāṣṭaka*, “The mercy obtained by serving Rādhā-kuṇḍa makes the celestial vine of pure love for the prince of Vraja sprout. Such love is famous for bearing the flower of service to my Queen. May that very fragrant Rādhā-kuṇḍa be my shelter.”

So what does it practically mean to serve Rādhā-kuṇḍa?

Let’s answer this question by taking a glimpse of the mood, mindset and activities of Rādhā-kuṇḍa’s best servitors.

#### Śrīla Raghunātha dāsa Gosvāmī

Without a doubt, the most renowned of Śrī Rādhā-kuṇḍa’s servants was Śrīla Raghunātha dāsa Gosvāmī. He not only excavated both Rādhā-kuṇḍa and Śyāma Kuṇḍa to make Them more accessible to we fallen souls, he also gave the most perfect example of Śrīla Rūpa Gosvāmī’s teachings in *Śrī Upadesāmṛta* – especially Texts 8-11.

How did Śrīla Raghunātha dāsa Gosvāmī spend his time?

As a daily duty, he regularly offered one thousand obeisances to the Lord, chanted at least one hundred thousand Holy Names and offered obeisances to two thousand Vaiṣṇavas. Day and night he rendered service within his mind to Rādhā-Kṛṣṇa, and for three hours a day he discoursed about the character of Lord Caitanya Mahāprabhu. Śrī Raghunātha dāsa Gosvāmī took three baths daily in the Rādhā-kuṇḍa lake. As soon as he found a Vaiṣṇava residing in Vṛndāvana, he would embrace him and give him all respect. He engaged himself in devotional service for more than twenty-two and a half hours a day, and for less than two hours he slept, although on some days that also was not possible.

— CC Ādi 10.99-102

What was his mood?

Śrīla Raghunātha dāsa Gosvāmī's mood was one of intense separation — not only from Śrīmatī Rādhārāṇī and Her service, but also from his dear mentors and associates who left this material world before him.

*devi duḥkha-kula-sāgarodare  
dūyamānam ati-durgataṁ janam  
tvam kṛpā-prabala-naukayādbhutaṁ  
prāpaya sva-pada-pankajālayam*

O Queen, please rescue this unfortunate person drowning in an ocean of pain. Place him on the strong boat of Your mercy and carry him to the wonderful realm of Your lotus feet.

*tvad-alokana-kālāhi-  
daṁśair eva mṛtaṁ janam  
tvat-padābja-milal-lakṣa-  
bheṣajair devi jīvaya*

O Queen, with the medicine of the red lac from Your lotus feet, please bring back to life this person now dead from the bite of the black snake called separation from You.

— Śrī Vilāpa-kusumāñjali

When will I serve Śrī Rādhā, who is dearer to Lord Kṛṣṇa than His own life, who considers the dust of Lord Kṛṣṇa's feet millions of times more dear than Her own life, who is supremely fortunate, whose fame shines in the three worlds, and who is the jewel crown of Lord Kṛṣṇa's gopī beloveds? Oh, when will I serve Śrī Rādhā?!

— Śrī Utkanṭhā-daśaka



*apūrva-premābdheḥ parimala-payah-phena-nivahaiḥ  
sadā yo jīvātur yam iha kṛpayāsiñcad atulam  
idānīm durdaivāt pratipada-vipad-dāva-valito  
nirālambaḥ so 'yam kam iha tam ṛte yātu śaraṇam*

He was my life and soul. Again and again he kindly splashed me with the fragrant waters of a shoreless ocean of limitless love. Now misfortune forces me to become swallowed by the forest fires of material calamities. I have no shelter. Except for him, of whom can I take shelter?

*śūnyāyate mahā-goṣṭham  
girīndro jagarāyate  
vyāghra-tuṇḍāyate kuṇḍam  
jīvātu-rahitasya me*

Now that I no longer have the sustainer of my life, the land of Vraja has become empty and desolate, Govardhana Hill has become like a great python, and Rādhā-kuṇḍa has become like the gaping mouth of a ferocious tiger.\*

\*In both verses he is speaking of Śrīla Rūpa Gosvāmī.

— Śrīla Raghunātha dāsa Gosvāmī, *Śrī Prārthanāśraya-caturdaśaka*, Texts 10-11

What was his mindset?

Śrīla Raghunātha dāsa Gosvāmī kindly gave us three treasures:

- 1) *Stavāvalī*
- 2) *Muktā-carita*
- 3) *Śrī Dāna-keli-cintāmaṇi* (*Śrī Dāna-carita*)

The *Stavāvalī* in particular gives us a great deal of insight into his mindset. And a lot of it comes in the form of very valuable instruction concerning the appropriate mental culture for an aspiring servant of Rādhā-kuṇḍa.

Let's take a look at four verses from his very famous “*Manah-śikṣā*” (Instructions to the Mind) to get some idea:

*gurau goṣṭhe goṣṭhālayiṣu sujane bhūsurā-gaṇe  
sva-mantre śrī-nāmnī vraja-nava-yuva-dvandva-śaraṇe  
sadā dambhaṁ hitvā kuru ratim apūrvām atitarāṁ  
aye svāntar-bhrātaś caṭubhir abhiyāce dhṛta-padaḥ*

O mind, I grasp your feet and beg you with sweet words: Please cast away all hypocrisy and pride and develop intense, unprecedented love for my spiritual master, Vrajabhūmi, the people of Vraja, the Vaiṣṇavas, the *brāhmaṇas*, the *Gāyatrī mantra*, the Holy Name, and the transcendental shelter that is the fresh young couple of Vraja, Rādhā and Kṛṣṇa. (1)

*yathā duṣṭatvaṁ me darayati śaṭhasyāpi kṛpayā  
yathā mahyaṁ premāmṛtam api dadāty ujjevalam asau  
yathā śrī-gāndharvā-bhajana-vidhaye prerayati mām  
tathā goṣṭhe kākvā giridharam iha tvaṁ bhaja manah*

So that He will mercifully smash my wickedness (even though I am a great rascal), so that He will give me the splendid nectar of transcendental love, and so that He will engage me in Śrī Rādhā's service, please, O mind, with words choked with emotion, worship Lord Giridhārī here in Vraja.(8)

*ratim gaurī-līle api tapati saundarya-kiraṇaiḥ  
śacī-lakṣmī-satyāḥ paribhavati saubhāgya-balanaiḥ  
vaśī-kāraiś candrāvali-mukha-navīna-vraja-satiḥ  
kṣipaty ārād yā tām hari-dayita-rādhām bhaja manah*

O mind, please worship Lord Hari's beloved Rādhā, with the splendor of Her beauty She makes Rati, Gaurī, and Līlā burn with envy, with the power of Her good fortune She defeats Śacī, Lakṣmī, and Satyabhāmā, and with Her ability to control Kṛṣṇa She completely eclipses Candrāvali and the other pious young girls of Vraja. (10)

*samam śrī-rūpeṇa smara-vivaśa-rādhā-giribhṛtor  
vraje sāksāt-sevā-labhana-vidhaye tad-gaṇa-yujoh  
tad-ijyākhyā-dhyāna-śravaṇa-nati-pañcāmṛtam idam  
dhayan nityam govardhanam anudinaṁ tvam bhaja manah*

O mind, in order to attain the direct service of the two divine lovers, Śrī Śrī Rādhā-Gīrīdhārī, in the company of Their friends, every day you must constantly drink with Śrīlā Rūpa Gosvāmī, the five nectars of worshiping Them, chanting Their names, meditating on Them, hearing about Them, and bowing down before Them, and every day you must worship Govardhana Hill. (11)

**Something to work on, isn't it?!**



**Śrīlā Kṛṣṇadāsa Kavirāja Gosvāmī**

**How did Śrīlā Kṛṣṇadāsa Kavirāja Gosvāmī spend his time?**

There is no record of Śrīlā Kṛṣṇadāsa Kavirāja Gosvāmī's daily activities, but much of his time in old age was dedicated to his presentation of Śrī Caitanya-caritāmṛta. He also gave us 2 other treasures:

- 1) Śrī Govinda-līlāmṛta and
- 2) A commentary on Śrī Kṛṣṇa-karṇāmṛta

**What was his mood and mindset?**

Śrīlā Kṛṣṇadāsa Kavirāja Gosvāmī was the personification of humility as his own words about writing Caitanya-caritāmṛta clearly indicate:

*Actually Śrī Caitanya-caritāmṛta is not my writing but the dictation of Śrī Madana-mohana. My writing is like the repetition of a parrot. As a wooden doll is made to dance by a magician, I write as Madana-gopāla orders me to do so. I accept as my*

family Deity Madana-mohana, whose worshipers are Raghunātha dāsa Gosvāmī, Śrī Rūpa Gosvāmī and Sanātana Gosvāmī. I took permission from Śrīla Vṛndāvana dāsa Ṭhākura by praying at his lotus feet, and upon receiving his order I have attempted to write this auspicious literature. Śrīla Vṛndāvana dāsa Ṭhākura is the authorized writer on the pastimes of Lord Caitanya. Without his mercy, therefore, one cannot describe these pastimes. I am foolish, lowborn and insignificant, and I always desire material enjoyment; yet by the order of the Vaiṣṇavas I am greatly enthusiastic to write this transcendental literature. The lotus feet of Śrī Rūpa Gosvāmī and Raghunātha dāsa Gosvāmī are my source of strength. Remembering their lotus feet can fulfill all one's desires. 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.

— CC Ādi 8.78-85

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī's opinion of himself was very, very low, but what was Śrīmatī Rādhārāṇī's opinion of him?

This we can come to understand only by the mercy of Śrīla Viśvanātha Cakravartī Ṭhākura's commentary on Śrī Caitanya-caritāmṛta:

While Śrīla Viśvanātha Cakravartī Ṭhākura was writing his commentary on CC Madhya 21.125, he was unable to understand why Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī had written that the *Kāma-gāyatrī mantra* consists of 24 1/2 syllables, not 25. He became so distressed by his inability to understand that he finally took a vow to starve to death on the banks of Rādhā-kuṇḍa. While he was chanting on the banks in the middle of the night, he dozed off.

Śrīmatī Rādhārāṇī then appeared to him in a dream and said, “O Viśvanātha! Get up! Kṛṣṇadāsa Kavirāja Gosvāmī has indeed written correctly. He is My very dear *sakhī* and gives Me great pleasure. I have blessed him so that he can understand the most intimate things about Me. Do not doubt anything he has written. In the book *Varṇāgama-bhāsvadī*, it is written that whenever the syllable *ya* is followed by the syllable *vi*, it is considered a half syllable. Check and you will see. Then be peaceful and confident that I have revealed the deepest and most esoteric truths about the Absolute Truth to Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī. Every word he has written is to be taken as the supreme spiritual truth.” Śrīmatī Rādhārāṇī then disappeared from his vision, and Śrīla Viśvanātha Cakravartī Ṭhākura was encouraged and enlivened to continue his *Caitanya-caritāmṛta* *ṭīkā*.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes of Śrī Caitanya-caritāmṛta

“Even if the *Śrīmad-Bhāgavatam* was lost, leaving only the *Caitanya-caritāmṛta*, there would still be no loss to humanity, for that which has not been revealed in the *Bhāgavatam* is found in *Caitanya-caritāmṛta*. The supreme absolute truth is

Śrī Caitanya Mahāprabhu the combined form of Rādhā and Kṛṣṇa. The *Caitanya-caritāmṛta* is His sound incarnation. The divine mystery of Śrīmatī Rādhārāṇī's divine status and glories is found therein. Can there be any doubt, therefore, of the **supreme** status of this piece of transcendental literature?"

— Śrī Caitanya: *His Life & Associates* p198



## Śrīla Prabhupāda

Now, let's move on to catch a glimpse of Śrīla Prabhupāda's unique position as an ideal servitor of Śrī Rādhā-kuṇḍa.

Let's begin by reading from *Śrīla Prabhupāda-līlāmṛta*:

The banks of Rādhā-kuṇḍa were overhung with bright green foliage growing from the gnarled branches of ancient tamarind, *tamāla*, and *neem* trees. In the shallows of the water, cranes stood on stiltlike legs, while river terns skimmed across the lake, sometimes abruptly diving for fish. Sometimes a tortoise would poke its nose up from the water's depth, or a fish would jump. Green parrots, usually in pairs, flew in and out of the green trees, and sparrows chirped and hopped from place to place. Peacocks were also there, mostly in nearby gardens, as were occasional rabbits and even deer.

Already on this visit Abhay had had occasion to be alone with his spiritual master, who had remembered Abhay's son and presented him with a small *bandhī* (jacket). And now, as they walked together alone on the bank of Rādhā-kuṇḍa, Śrīla Bhaktisiddhānta turned and spoke confidentially to Abhay. There had been some quarreling amongst his leading disciples in Calcutta, he said, and this distressed him very much. Even now, in Vṛndāvana, it weighed heavily on his mind..... Abhay felt his spiritual master speaking to him in urgency, as if asking him for help or warning him to avert a disaster. But what could he do?

Śrīla Bhaktisiddhānta then said directly to Abhay, "*Āmār icchā chila kichu bai karānā*": "I had a desire to print some books. If you ever get money, print books." Standing by Rādhā-kuṇḍa and beholding his spiritual master, Abhay felt his words deeply enter his own life — "If you ever get money, print books."

— *Śrīla Prabhupāda-līlāmṛta*, A Lifetime in Preparation —  
How Shall I Serve you?

\* It is now 2016, 81 years have passed by. The BBT Book Distribution Records tell us that official BBT book and magazine distribution scores have now exceeded 516 million.

- \* Over 516 million As-it-is books and magazines purely presenting the teachings of Śrī Caitanya Mahāprabhu have been distributed to date on this planet!
- \* And it all began with Śrīla Prabhupāda taking to heart 7 words he heard from his beloved Gurudeva at Rādhā-kuṇḍa in 1935: *If you ever get money, print books.*
- \* How many 100's of 1,000's of people from all nationalities and walks of life have learnt of Rādhā-kuṇḍa and come to Her banks to bathe and beg for Her mercy because of Śrīla Prabhupāda's extraordinary vision and inconceivable potency and mercy? His position as Rādhā-kuṇḍa's servitor is quite unique, isn't it?



*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

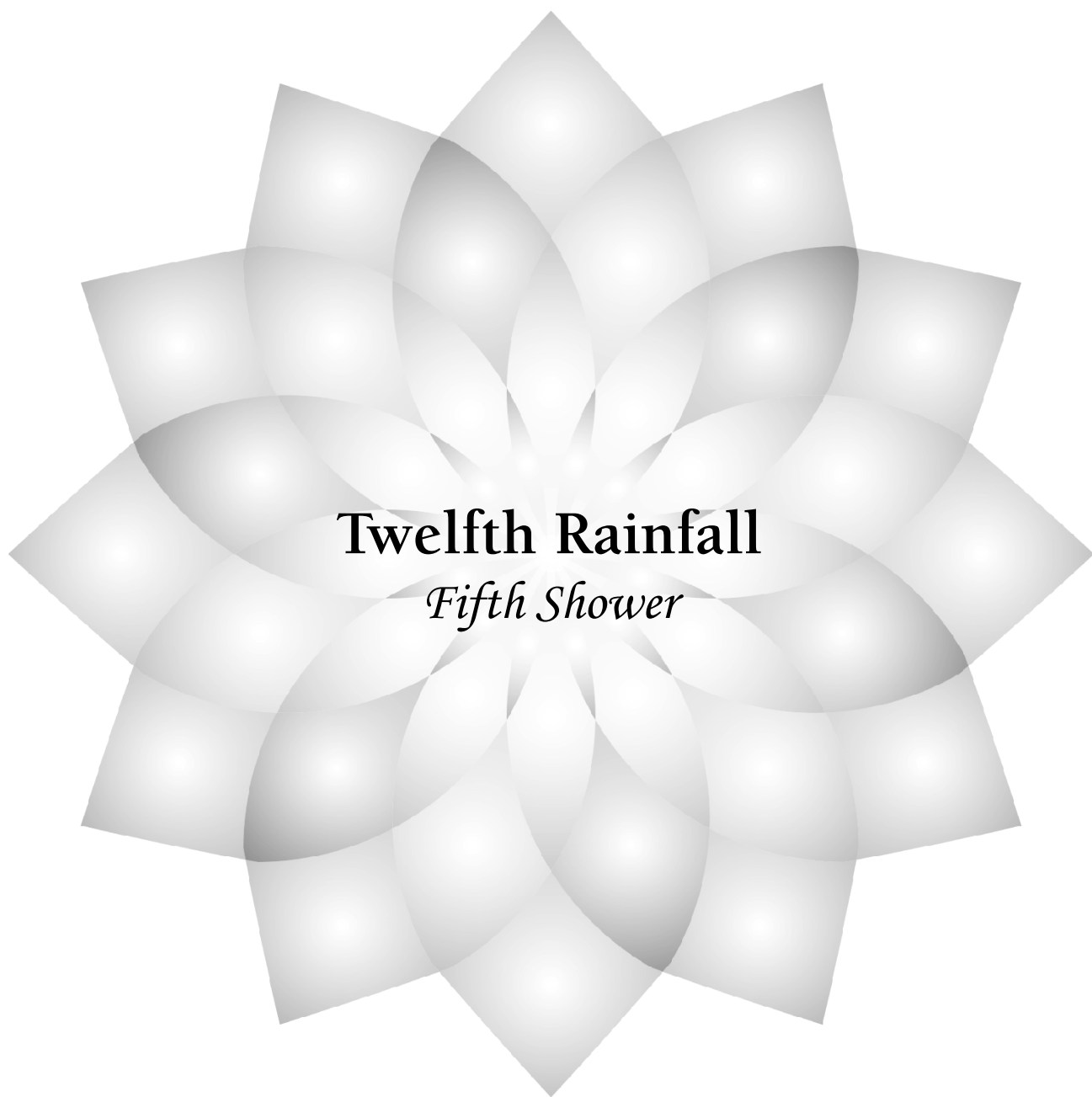
*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*



# Twelfth Rainfall

*Fifth Shower*

# Songs for a Sādhaka

(1)

## Ecstasy at Rādhā-kuṇḍa

*cintāmaṇi-moya rādhā-kuṇḍa-tata  
tāhe kuṇja śata śata  
prabala bidruma-moya taru latā  
muktā-phale abanata*

The banks of Śrī Rādhā-kuṇḍa are made of billions of conscious, ecstatic desire-fulfilling touchstones, and surrounding the lake are hundreds and hundreds of beautiful transcendental gardens and groves. All the trees and creepers in those gardens are made of coral and rubies, and the fruits they produce are diamonds and pearls. Indeed, their branches are bending down to the ground due to the weight of so many lovely gemstone fruits. (1)

*svānanda sukhada kuṇja manohara  
tāhāte kuṭira śobhe  
bāsiyā tathāya gābo kṛṣṇa-nāma  
kabe kṛṣṇa-dāsyā lobhe*

My small cottage is shining beautifully within the most enchanting garden called Svānanda-sukhada-kuṇja (The grove that gives the happiness of my own bliss). Living there, I will sing Kṛṣṇa's Holy Name, and will greedily hanker for that time when I will get the personal service of Him and His associates. (2)

*emona samoya muralīra gāna  
pasibe e dāsī-kāne  
ānande mātibo sakala bhulibo  
śrī-kṛṣṇa-baṁśīra gāne*

Suddenly, while chanting and meditating like this, the songs of a divine flute will enter this maidservant's ear. Becoming madly excited by such a sound, I will forget everything and will only listen spellbound to those wonderful songs of Śrī Kṛṣṇa's flute. (3)

*rādhe rādhe boli' muralī ḍakibe  
maḍiyā īśwarī nāma  
śuniyā camaki' uṭhibe e dāsī  
kemonā koribe prāṇa*

The low, deep sound of His long *muralī* flute will call out, “Radhe. . . Radhe. . .” — the very name of my own worshipable Queen! Startled with wonder by hearing such a sound, this maidservant will jump up in great haste with an extremely anxious heart, not knowing what to do next. (4)

— Śrīla Bhaktivinoda Ṭhākura’s *Gītamālā*



## The First Chance for *Sevā*

*nirjana kuṭīre śrī rādhā caraṇa*  
*smaraṇe thākibo rata*  
*śrī rūpa mañjarī dhire dhire āsi’*  
*kohibe āmāya kota*

Thus waiting in my solitary cottage, I will constantly remain absorbed in the remembrance of Śrī Rādhā’s lotus feet. After some time, I will eventually see Śrī Rūpa Mañjarī approaching. Coming up to me, she will say some very nice things to me. (1)

*bolibe o sakhī ki koro basiyā*  
*dekhoho bāhire āsi’*  
*jugala milana śobhā niRūpama*  
*hoibe caraṇa dāsī*

She will say, “Oh *Sakhī*! My dear friend, what are you doing sitting here? Come outside and look — just see Who is coming! The Divine Couple will now perform Their splendrous, unparalleled transcendental meeting, and today you will be one of the maidservants at Their lotus feet!” (2)

*svārasikī siddhi vraja-gopī-dhana*  
*parama-cañcalā satī*  
*jogīra dheyāna nirbiśeṣa jñāna*  
*nā pāya ekhane sthiti*

The real treasure of the *gopīs* of Vraja is their *svā-rasikī siddhi* — the eternal perfection of the personal mellow they each express; and these individual moods are transcendently fickle and supremely chaste. In contrast, neither the meditations of the *yogīs*, nor the impersonal speculations of the *Māyāvādīs* can bring such practitioners anywhere near the realm of such transcendental mellows as are naturally exhibited by each of the *vraja-gopīs*. (3)

*sākhāta darśana madhyāhna-līlāya  
rādhā-pada-sebāarthinī  
jakhana je sebā koroho jatane  
śrī-rādhā-carāṇe dhani*

If I could see Them personally performing Their midday pastimes there at Rādhā-kuṇḍa, I would be very much desirous of serving the lotus feet of Śrī Rādhā. And whenever I get an opportunity to render some small service, I will perform that act with the greatest care and attention, and will thus become rich with the divine treasure of Her lotus feet. (4)

— Śrīla Bhaktivinoda Ṭhākura's *Gītamālā*



## The Glories of Rādhā-kuṇḍa

*śrī rūpa mañjarī kabe madhura vacane  
rādhā-kuṇḍa mahimā varṇibe saṅgopane*

When will Śrī Rūpa Mañjarī speak to me with such sweet words in a private place, vividly explaining to me the transcendental glories of Śrī Rādhā-kuṇḍa? (1)

*e caudda bhuvanopari vaikunṭha niloya  
tad-apekḥā mathurā parama śreṣṭha hoyā*

“Beyond these fourteen worlds is the spiritual realm of the Vaikunṭha planets. And beyond that, the area known as Mathurā is the topmost supreme abode.” (2)

*mathurā-maṇḍale rāsa-līlā-sthāna jathā  
vṛndāvana śreṣṭha ati śuno mama kathā*

“Within that Mathurā-maṇḍala, the place known as Vṛndāvana is best of all, for that is where the *rāsa-līlā* takes place. Please hear me now as I narrate these glories.” (3)

*kṛṣṇa-līlā-sthala gobardhana śreṣṭhatara  
rādhā-kuṇḍa śreṣṭhatama sarba-śakti-dhara*

“Out of all the places in Vṛndāvana where Kṛṣṇa performs His pastimes, the place known as Govardhana is even better. And the best place in all of Govardhana is Rādhā-kuṇḍa, which possesses all transcendental potencies.” (4)

*rādhā-kuṇḍa mahimā to' koriyā śravaṇa  
lālāyita ho'ye āmi paḍibo takhana*

As soon as I hear Śrī Rūpa Mañjarī thus describe the glories of this sacred Rādhā-kuṇḍa, I will become seized with such an eager yearning that I will swoon and fall down unconscious. (5)

*sakhīra caraṇe kabe koribo ākūti  
sakhī kṛpā kori' dibe svārasikī sthiti*

When will I ever become intensely eager to serve the lotus feet of a *sakhī*? When will my service-attitude make her so obliged that she will mercifully reveal to me my own natural eternal mellow? (6)

— Śrīla Bhaktivinoda Ṭhākura's *Gītamālā*



### *Siddha-deha*

*baraṇe taḍit bāsa tārābalī  
kamala mañjarī nāma  
sāḍe bāra barṣa bayasa satata  
swānanda-sukhada-dhāma*

This maidservant has a complexion just like lightning, and she is wearing a *sāri* which has star-like patterns all over it. My name is Kamala Mañjarī. Eternally appearing to be only twelve-and-a-half years of age, I always live within the abode of *Svānanda-sukhada-kuṇja*. (1)

*śrī karpūra-sevā lalitāra gaṇa  
rādhā jutheśvarī hana  
mameśwarī-nātha śrī-nanda-nandana  
āmāra parāṇa dhana*

I render the service of preparing camphor within the group of *Lalitā-sakhī*. Śrī Rādhā is the leader of our group, and the center of all our activities. And the Lord of my Queen Rādhā is the delightful son of Nanda Mahārāja, who is the treasure of my life. (2)

*śrī rūpa mañjarī prabhṛtira sama  
jugala sevāya āśā  
avaśya se-rūpa sevā pabo āmi  
parākāṣṭha su-biśvāsa*

I always desire to execute confidential service to the Divine Couple similar to that which is rendered by Śrī Rūpa Mañjarī and her associates. Thus I will certainly

get this kind of service, for I so intensely desire it with the absolute totality of my faith. (3)

*kabe bā e dāsī saṁsiddhi labhibe  
rādhā-kuṇḍe vāsa kori’  
rādhā-kṛṣṇa-sevā satata koribe  
pūrva smṛti parihori’*

When will this maidservant thus attain such completely fulfilled spiritual perfection, living by the banks of Śrī Rādhā-kuṇḍa? I will eternally serve Rādhā and Kṛṣṇa, and all of my previous memories will be long since forgotten. (4)

— Śrīla Bhaktivinoda Ṭhākura’s *Gītamālā*



### The Mood of a Mañjarī

*rohibo ami prayasi  
vṛṣabhānu-sutā-caraṇa-sevāne  
hoibo je pālya-dāsī  
śrī-rādhāra sukha satata sādhana*

For serving the lotus feet of the charming daughter of King Vṛṣabhānu, I will become a sheltered maidservant of Her maidservant. Indeed, I will live only for the happiness of Śrī Rādhā, and I will always endeavor to increase Her joy. (1)

*śrī-rādhāra sukhe kṛṣṇera je sukha  
jānibo manete āmi  
rādhā-pada chāḍi’ śrī-kṛṣṇa-saṅgame  
kabhu nā hoibo kāmī*

I will understand within my heart that Kṛṣṇa feels happiness only when Rādhā is happy. Therefore I will never, ever covet being with Kṛṣṇa myself, thereby abandoning Rādhikā’s lotus feet. (2)

*sakhī-gaṇa mama parama-suhṛt  
jugala-premera guru  
tad-anuga ho’ye sevibo rādhāra  
caraṇa-kalapa-taru*

All my associate *sakhīs* are my supreme well-wishers, they are my best friends, and they are the teachers of my lessons in conjugal love. By following them loyally, I will serve the lotus feet of Rādhā, which are just like desire-fulfilling trees. (3)

*rādhā-pakṣa chāḍi' je-jana se-jana  
je bhabe se bhabe thāke  
āmi to' rādhikā-pakṣa-pātī sadhā  
kabhu nāhi heri tā'ke*

I am forever given to remaining in the group devoted to Śrī Rādhikā. I will never even look upon those persons who have abandoned Her entourage, whoever they may be and whatever mood they entertain. (4)

— Śrīla Bhaktivinoda Ṭhākura's *Gītamālā*



## The Ultimate Perfection

*śrī-kṛṣṇa-virahe rādhikāra dāsa  
āmi to' sahite nāri  
jugala-milana-sukhera kāraṇa  
jīvana chāḍite pāri*

I am absolutely unable to tolerate Śrī Rādhikā's pitiable condition when She is suffering in separation from Śrī Kṛṣṇa — but I am fully prepared to immediately give up my life for the sake of Their happy reunion. (1)

*rādhikā-caraṇa tyajiyā āmāra  
khaṇeke praloya hoyā  
rādhikāra tare śata-bāra mari  
se duḥkha āmāra soya*

If I were ever to renounce the lotus feet of Śrī Rādhikā for even an instant, I would become totally devastated. For Her sake, I will gladly tolerate the pain and agony of death hundreds of times. (2)

*e heno rādhāra caraṇa-jugale  
paricarjā pā'bo kabe  
haha braja-jana more doyā kori'  
kabe braja-bane lo'be*

When will I be able to serve such a divine pair of lotus feet as Rādhā's? Alas, I beg you all, oh residents of Vraja, please be merciful to me now! When will you take me into the transcendental forests of Vraja? (3)

*vilāsa mañjarī anaṅga mañjarī  
śrī rūpa mañjarī āra  
āmāke tuliyā loho nija pade  
deho' more siddhi sāra*

Oh Vilāsa Mañjarī! Oh Anaṅga Mañjarī! Oh Rūpa Mañjarī! Please lift me up and bring me close to your own lotus feet, thereby bestowing upon me the quintessence of eternal spiritual perfection! (4)

— Śrīla Bhaktivinoda Ṭhākura's *Gītamālā*

(2)

### Śrī Rūpa Mañjarī Pada

*śrī-rūpa-mañjarī-pada sei mora sampada  
sei mora bhajana-pūjana  
sei mora prāṇa-dhana sei mora ābharaṇa  
sei mora jīvanera jīvana*

The lotus feet of Śrī Rūpa Mañjarī are my real wealth. They are the object of my *bhajana* and *pūjā*, the treasure of my heart, and they are my ornaments and the very life of my life. (1)

*sei mora rasa-nidhi sei mora bāñca-siddhi  
sei mora vedera dharama  
sei vrata, sei tapa sei mora mantra-japa  
sei mora dharama-karama*

They are the reservoirs of all *rasa* for me and the fulfilment of all my desires. They are the conclusion of the religion of the *Vedas* for me and are the goal of all my vows, austerities, and the chanting of my *mantra*. They are the purpose of all my religious activities. (2)

*anūkūla habe bidhi se-pade hoibe siddhi  
nirakhiba e dui nayane  
se rūpa-mādhurī-rāśi prāṇa-kūbalaya śaśi  
praphullita habe niśi dine*

By the power of those feet my activities will become favourable to devotion, spiritual perfection will be achieved, and with these two eyes I will be able to actually see. The exquisite beauty of Śrī Rūpa Mañjarī's divine feet will shine like the brilliant moon upon the lotus of my heart both day and night, thus giving relief to my afflicted soul. (3)

*tuyā adarśana-ahi garale jārāla dehi  
cira-dina tāpita jīvana  
hā hā prabhu! kara dayā deho mora-pada-chāyā  
narottama laila śaraṇa*

The serpent in the form of separation from You has poisoned my whole body, and my life is permanently miserable. O Prabhu, please bestow Your mercy upon me. Give me the shade of Your lotus feet. Narottama dāsa takes shelter of You. (4)

— Śrīla Narottama dāsa Ṭhākura's *Prārthanā*

(3)

**Ei nava-dāsī bali śrī-rūpa cāhibe**

*ei nava-dāsī bali śrī-rūpa cāhibe  
hena śubha-kṣaṇa mora kata-dine habe*

When will the auspicious moment come, when Śrī Rūpa Mañjarī will accept me as her maidservant? (1)

*śīghra ājñā karibena—dāsi hethā āya  
sebāra susajjā-kārya karaha tvarāya*

She will order me saying, “Quickly make arrangement for the service of Śrī Śrī Rādhā and Kṛṣṇa.” (2)

*ānandita hañā hiyā tañra ājñā-bale  
pavitra mane kārya karibe tat-kāle*

With joyful mood and pure mind I will immediately execute that order, (3)

*sebāra sāmagrī ratna-ṭhālete kariyā  
subāsita bāri svarṇa-jhārite pūriyā*

taking the ingredients for Their service on a jewelled plate along with scented water in a waterpot, (4)

*donhāra sammūkhe la'ye diba śīghra-gati  
narottamera daśā kabe haibe e-mati*

I will immediately take them to Their Lordships Śrī Śrī Rādhā and Kṛṣṇa. Narottama yearns for such a situation. (5)

— Śrīla Narottama dāsa Ṭhākura's *Prārthanā*



## Śrī-rūpa paścāte āmi rahiba bhīta hañā

*śrī-rūpa paścāte āmi rahiba bhīta hañā  
doñhe pūnaḥ kahibena āmā pāne cāñā*

*sadaya hṛdaye doñhe kahibena hāsi  
kothāya pāile rūpa! ei nava dāsī*

Seeing me standing in fear behind Śrī Rūpa, Rādhā and Kṛṣṇa, with kind hearts will again smilingly ask Śrī Rūpa, “From where have you brought this new maidservant?” (1-2)

*śrī-rūpa-mañjarī tabe doñhā vākya śuni  
mañjūlālī dila more ei dāsī āni*

Hearing Their statements, Śrī Rūpā will answer: “Mañjūlālī brought her and gave her to me. (3)

*ati namra-citta āmi ihāre jānila  
sebā-kārya diyā tabe hethāya rākhila*

“I could understand her to be very meek and humble, therefore engaging her in service, I kept her here”. (4)

*hena tattva doñhākāra sākṣāte kahiyā  
narottame sevāya dibe niyūkta kariyā*

Śrī Rūpa, after disclosing this information to Rādhā and Kṛṣṇa, will mercifully engage Narottama dāsa in Their service. (5)

— Śrīla Narottama dāsa Ṭhākura’s *Prārthanā*



## Hā hā ! prabhu lokanātha rākha pāda-dvandve

*hā hā ! prabhu lokanātha rākha pāda-dvandve  
kṛpā-drṣṭe cāha jadi haiyā ānanda*

O my lord Lokanātha Gosvāmī, please keep me at your lotus feet. Please mercifully glance upon me. (1)

*mano-bāñcchā siddhi tabe hañā purṇa-tṛṣṇa  
hethāya caitanya mile sethā rādhā-kṛṣṇa*

Only by your mercy, will my desires of attaining the shelter of Lord Caitanya here, and attaining the shelter of Rādhā and Kṛṣṇa in the spiritual world, be fulfilled. (2)

*tumi nā karile dayā ke karibe āra  
manera vāsanā purṇa kara ei bāra*

If you neglect me, then who else will bestow mercy upon me? Therefore I pray that you kindly fulfill my desires at this time. (3)

*e tina saṁsāre mora āra kehā nai  
kṛpa kari ‘nija pada-tale deha ṭhāñi*

Please give me shelter under your lotus feet for I have no one else but you in the three worlds. (4)

*śrī rādhā-kṛṣṇa-līlā-guṇa gāna rātri-dine  
śrī narottama-bāñchā purṇa nahe tuyā bine*

Narottama dāsa wishes to glorify the pastimes and qualities of Rādhā and Kṛṣṇa day and night. This is impossible without your mercy. (5)

— Śrīla Narottama dāsa Ṭhākura’s *Prārthanā*



**Lokanātha prabhu ! tumi dayā kara more**

*lokanātha prabhu ! tumi dayā kara more  
rādhā-kṛṣṇa-caraṇa jena sadā citte sphure*

O my lord Lokanātha, please have mercy on me so that the lotus feet of Rādhā and Kṛṣṇa will eternally manifest in my mind and heart. (1)

*tomāra sahita thāki sakhīra sahite  
ei ta vāsanā mora sadā uṭhe cite*

This desire to live with you along with the *sakhīs*, always comes to my mind. (2)

*sakhī-gaṇa-jyeṣṭha jeñho tāñhāra caraṇe  
mora samarpibe kabe sebara kārāṇe*

When will you kindly place me at the lotus feet of the senior-most *sakhī* for rendering loving service? (3)

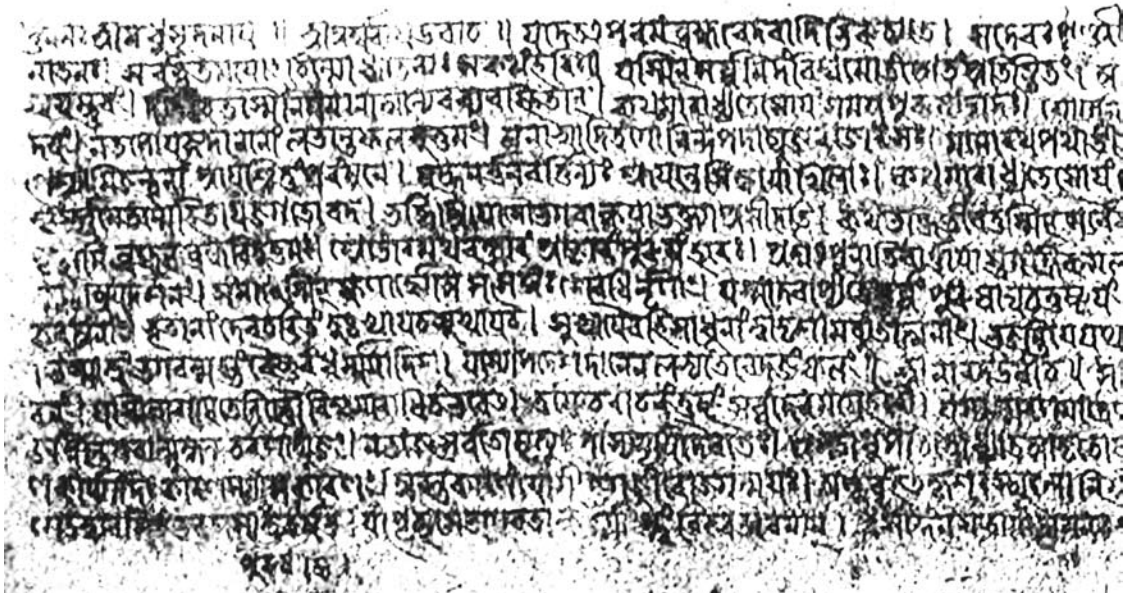
*tabe se haibe mora bāñcchita pūraṇa  
ānande seviba doñhāra jūgala caraṇa*

My desires will then be fulfilled and I will engage happily in the service of the lotus feet of Rādhā and Kṛṣṇa. (4)

*śrī-rūpa-mañjarī sakhi! kṛpā-dṛṣṭe cāñā  
tāpī narottame siñca sevāmṛta diñā*

O Śrī Rūpa Mañjarī sakhi, please cast your glance of mercy upon me. Please deliver this distressed Narottama dāsa by engaging him in the nectarean service of the Lord. (5)

— Śrīla Narottama dāsa Ṭhākura's *Prārthanā*



**Śrīla Rūpa Gosvāmī's Handwriting**

# Aṣṭakam and a Prayer for a Sādhaka

— Part One —

(1)

## Śrī Rādhā-Kuṇḍāṣṭakam

Eight Prayers Glorifying Śrī Rādhā-Kuṇḍa  
by Śrīla Raghunātha dāsa Gosvāmī

*vṛṣabha-danuja-nāsān narma-dharmokti-raṅgair  
nikhila-nija-sakhībhir yat sva-hastena pūrṇam  
prakaṭitam api vṛndāraṇya-rājñyā pramodais  
tad ati-surabhi rādhā-kuṇḍam evāśrayo me*

After the killing of Ariṣṭāsura, Śrīmatī Rādhikā and Her *sakhīs* exchanged many joking words with Śrī Kṛṣṇa concerning the necessary atonement for one who has committed the offense of killing a bull. As a result, the Queen of Vṛndāvana, Śrīmatī Rādhikā, and Her *sakhīs* joyfully excavated Śrī Rādhā-kuṇḍa with their own hands. May that immensely fragrant Rādhā-kuṇḍa be my shelter. (1)

*vraja-bhuvi mura-śatroḥ preyaśīnām nikāmair  
asulabham api tūrṇam prema-kalpa-drumam tam  
janayati hṛdi bhūmau snātur uccaiḥ priyam yat  
tad ati-surabhi rādhā-kuṇḍam evāśrayo me*

In the land of the hearts of those who bathe in Rādhā-kuṇḍa will arise a desire tree of the superlative *prema* which is rarely attainable even by Kṛṣṇa's beloveds. May that supremely charming Rādhā-kuṇḍa be my shelter. (2)

*agha-ripur api yatnād atra devyāḥ prasādaprasara-  
kṛṣṇa-kaṭākṣa-prāpti-kāmaḥ prakāmam  
anusrati yad uccaiḥ snāna-sevānu-bandhais  
tad ati-surabhi rādhā-kuṇḍam evāśrayo me*

For the pleasure of Śrīmatī Rādhikā, even Śrī Kṛṣṇa Himself, yearning to attain Her merciful sidelong glance, voluntarily follows (in the footsteps) of Her bathing attendants. May that supremely enchanting Rādhā-kuṇḍa be my shelter. (3)

*vraja-bhuvana-sudhāmśo prema-bhūmir nikāmam  
vraja-madhura-kiśorī-mauli-ratna-priyeva  
paricitam api nāmnā yac ca tenaiva tasyās  
tad ati-surabhi rādhā-kuṇḍam evāśrayo me*

May that supremely enchanting Rādhā-kuṇḍa, which the moon of Vraja, Śrī Kṛṣṇa, loves as much as He loves the crown-jewel amongst the sweet girls of Vraja, Śrīmatī Rādhikā, and which He has made known by the name of Rādhikā Herself, be my shelter. (4)

*api jana iha kaścid yasya sevā-prasādaiḥ  
praṇaya -sura-latā syāt tasya goṣṭhendra-sūnoḥ  
sapadi kila mad-īśā-dāsyā-puṣpa-praśasyā  
tad ati-surabhi rādhā-kūṇḍam evāśrayo me*

The mercy obtained by serving Rādhā-kuṇḍa makes the desire-creeper of *prema* for the prince of Vraja sprout and is celebrated for bearing the flower of service to Śrīmatī Rādhikā. May that supremely charming Rādhā-kuṇḍa be my shelter. (5)

*tata-madhura-nikuñjāḥ kṛpta-nāmāna uccair  
nija-parijana-vargaiḥ saṁvibhajyāśritās taiḥ  
madhukara-ruta-ramyā yasya rājanti kāmīyās  
tad ati-surabhi rādhā-kūṇḍam evāśrayo me*

Gloriously manifest on the banks of Rādhā-kuṇḍa are eight *kuñjas* named after Rādhikā's principal *sakhīs*. Filled with the sweet humming of bumblebees, these *kuñjas* act as stimuli for the amorous pastimes of the Divine Couple. The lotus feet of that Rādhikā, who sends Kṛṣṇa to enjoy in all the different *kuñjas*, are desired by everyone. May that supremely enchanting Rādhā-kuṇḍa be my shelter.\* (6)

*tata-bhuvi vara-vedyām yasya narmāti-hṛdyām  
madhura-madhura-vārtām goṣṭha-candrasya bhaṅgyā  
prathayati mitha īśā prāṇa-sakhyālibhiḥ sā  
tad ati-surabhi rādhā-kūṇḍam evāśrayo me*

Situated on an exquisite dais on the bank of Rādhā-kuṇḍa and accompanied by Her beloved *sakhīs*, Śrīmatī Rādhikā charmingly engages in sweet, joking words with Śrī Kṛṣṇa, the moon of Vraja. These playful verbal exchanges are enhanced by so many innuendoes. May that Rādhā-kuṇḍa be my shelter. (7)

*anudinam ati-raṅgaiḥ prema-mattāli-saṅghair  
vara-sarasija-gandhair hāri-vāri-prapūrṇe  
viharata iha yasmin dāmpatī tau pramattau  
tad ati-surabhi rādhā-kūṇḍam evāśrayo me*

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\* On the eastern bank is the *kuñja* known as Citrā-sukhada, on the southeastern side is Indulekhā-sukhada, on the southern bank is Campakalatā-sukhada, on the southwestern side is Raṅgadevī-sukhada, on the western bank is Tuṅgavidyā-sukhada, on the northwestern side is Sudevī-sukhada, on the northern bank is Lalitā-sukhada, and on the northeastern side is the *kuñja* known as Viśākhā-sukhada.

May that very charming and specially fragrant Rādhā-kuṇḍa, where intoxicated by love the Divine Couple and the *sakhīs* daily sport with great joy in water very fragrant with exquisite lotus flowers, be my shelter. (8)

*avikalam ati devyās cāru kuṇḍāṣṭakam yaḥ  
paripaṭhati tadyollāsi-dāsyārpitātmā  
aciram iha śarīre darśayaty eva tasmai  
madhu-ripur ati-modaiḥ śliṣyamānām priyām tām*

To that devotee who is completely dedicated to the service of Śrīmatī Rādhikā, and who reads this charming prayer describing Śrī Rādhā-kuṇḍa, even in his present body Śrī Kṛṣṇa will quickly grant him *darśana* of His beloved Rādhikā as He happily embraces Her. (9)

(2)

**Śrī Rādhikāṣṭakam**  
by Śrīla Rūpa Gosvāmī

*diśi diśi racayantīm sañcaran-netra-lakṣmīvilasita-  
khuralībhiḥ khañjarīṭasya khelām  
hṛdaya-madhupa-mallīm ballavādhīśa-sūnor  
akhila-guṇa-gambhīrām rādhikām arcayāmi*

I worship that Śrīmatī Rādhikā, whose restless eyes, moving like flocks of *khañjarīṭa* birds (wagtails), playfully wander in all directions, constantly searching out Her prey, Śrī Kṛṣṇa. Upon sighting Him, like an expert hunter She casts the arrows of Her provocative, sidelong glances. She is the jasmine flower for the bumblebee Śrī Kṛṣṇa. Just as the jasmine elates the bumblebee, She gives great joy to Śrī Kṛṣṇa's heart, completely making Him Hers. She is very mysterious with Her countless deep qualities. (1)

*pitur iha vṛṣabhānor anvavāya-praśastim  
jagati kila samaste suṣṭhu vistārayantīm  
vraja-nṛpati-kumāram khelayantīm sakhībhiḥ  
surabhiṇi nija-kuṇḍe rādhikām arcayāmi*

I worship that Śrīmatī Rādhikā, who wonderfully increases the fame of Vṛṣabhānu Mahārāja's dynasty here in Vraja and throughout the world by inducing the prince of Vraja to give up His royal behavior and openly sport in a carefree manner with Her and all the *sakhīs* in Her fragrant *kuṇḍa*. (2)

*śarad-upacita-rākā-kaumudī-nātha-kīrtiprakara-  
damana-dīkṣā-dakṣiṇa-smera-vaktrām  
natad-aghahid-apāṅgottuṅgitānaṅga-raṅgām  
kalita-ruci-taraṅgām rādhikām arcayāmi*

I worship that Śrīmatī Rādhikā, whose smiling, blooming lotus face expertly belittles the vast glory of the brilliant śarad full moon, the lord of the night blooming kumud lotus, and diminishes the beauty of all the other gopīs; whose pure amorous desires are aroused by Aghahid Śrī Kṛṣṇa's dancing sidelong glances; and who is endowed with waves of beauty, grace and charm. (3)

*vividha-kusuma-vṛndotphulla-dhammilla-dhātīvighaṭita-  
mada-ghūrṇat keki-piccha-prasastim  
madhuripu-mukha-bimbodgīrṇa-tāmbūla-rāgasphurad-  
amala-kapolām rādhikām arcayāmi*

I worship that Śrīmatī Rādhikā, whose braided hair, beautifully adorned with clusters of many varieties of fully blossomed flowers, forcibly attacks and reproaches the fame of the tail-feathers of an intoxicated, dancing peacock; whose pure, unblemished cheeks are reddish and very lustrous from the juice of the tāmbūla remnants from Madhuripu Śrī Kṛṣṇa's bimba-fruit lips. (4)

*amalina-lalitāntaḥ sneha-siktāntaraṅgām  
akhila-vidha-viśākhā-sakhya-vikhyāta-śīlām  
sphurad-aghahid-anarghaṁ-prema-māṇikyā-peṭim  
dhṛta-madhura-vinodām rādhikām arcayāmi*

I worship that Śrīmatī Rādhikā whose heart is always saturated with Lalitā-devī's pure, unrestrained affection; whose sublime nature is made more famous due to sharing intimate friendship with Viśākhā-devī; who is a treasure-chest wherein She conceals the glistening, priceless ruby of Aghahid Śrī Kṛṣṇa's prema; who bathes and dresses in Her own beauty and sweetness. (5)

*atula-mahasi vṛndāranya-rājye 'bhiṣiktām  
nikhila-samaya-bhartuḥ kārttikasyādhidevīm  
aparimita-mukunda-preyasī-vṛnda-mukhyām  
jagad-agha-hara-kīrtim rādhikām arcayāmi*

I worship that Śrīmatī Rādhikā, who is enthroned as the Queen of the festive and supreme abode, Śrī Vṛndāvana; who is the presiding goddess of Kārtika, the king of months; who is the foremost of Śrī Kṛṣṇa's innumerable beloveds; and whose fame, which destroys sins, instills a desire to serve Kṛṣṇa. (6)

*hari-pada-nakha-koṭi-prṣṭha-paryanta-sīmātataṁ  
api kalayantīm prāṇa-koṭer abhīṣṭam  
pramudita-madirākṣi-vṛnda-vaidagdhya-dīkṣāguru  
mati-guru-kīrtim rādhikām arcayāmi*

I worship that Śrīmatī Rādhikā, who considers the outermost extremity of the very edge of the tips of Śrī Kṛṣṇa's toes to be millions of times dearer than Her own life. Indeed, Śrī Kṛṣṇa is Her very life and She knows nothing other than Him. As the initiating guru for the joyful gopīs whose beautiful eyes are intoxicated with *prema*, She instructs them in the arts of cleverly serving Kṛṣṇa, in this way displaying vast intelligence and great fame. (7)

*amala-kanaka-paṭṭodghṛṣṭa-kāśmīra-gaurīm  
madhurima-laharībhiḥ samparītām kiśorīm  
hari-bhūja-parirabdhām labdha-romāñca-pālim  
sphurad-arūṇa-dukūlām rādhikām arcayāmi*

I worship that Śrīmatī Rādhikā, whose fair complexion resembles saffron which has been ground upon a slab of pure gold; whose youthful pastimes are filled with endless waves of sweetness; whose hairs stand on end in bliss upon being embraced by Śrī Kṛṣṇa; whose dress is the color of the rising sun. (8)

*tad-amala-madhurimṇām kāmam ādhāra-rūpaṁ  
paripaṭhati variṣṭhaṁ suṣṭhu rādhāṣṭakaṁ yaḥ  
ahima-kiraṇa-putrī-kūla-kalyāṇa-candraḥ  
sphuṭam akhilam abhīṣṭam tasya tuṣṭas tanoti*

Those who sincerely and lovingly recite this wonderful *Rādhikāṣṭakam*, which embodies Śrīmatī Rādhikā's pure sweetness, will please the moon of all auspiciousness, called Śrī Kṛṣṇacandra who is playing on the banks of the Yamunā with Śrīmatī Rādhikā. Then that Kṛṣṇa Himself will cause the lotus flower of the desire to serve Śrīmatī Rādhikā to bloom in their hearts. (9)

(3)

## Śrī Rādhikāṣṭakam

by Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī

*kuṅkumākta-kāñcanābja-garva-hāri-gaurabhā  
pītanāñcitābja-gandha-kīrti-nindi-saurabhā  
ballaveśa-sūnu-sarva-vāñcitārtha-sādhikā  
mahyam ātma-pāda-padma-dāsya-dāstu rādhikā*

Her splendorous golden complexion steals the pride of a golden lotus flower anointed with a tinge of red *kuṅkuma*. Her sweet fragrance mocks the fame of the aroma of a lotus flower sprinkled with saffron powder. She is fully qualified to fulfill all the desires of the son of the king of the cowherd men. May Śrī Rādhikā bestow upon me the service of Her own lotus feet. (1)

*kauravinda-kānti-nindi-citra-paṭṭa-śāṭikā  
kṛṣṇa-matta-bhṛṅga-keli-phulla-puṣpa-vāṭikā  
kṛṣṇa-nitya-saṅgamārtha-padma-bandhu-rādhikā  
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā*

Her amazing and colorful silken garments make the splendor of red coral feel ashamed. She is a garden of blossoming flowers where the maddened bumblebee named Kṛṣṇa performs amorous pastimes. She worships the Sun-god daily in order to attain the continual association of Her beloved Kṛṣṇa. May Śrī Rādhikā bestow upon me the service of Her own lotus feet. (2)

*saukumārya-sṛṣṭa-pallavāli-kīrti-nigrahā  
candra-candanotpalendu-sevya-śīta-vigrahā  
svābhimarśa-ballavīśa-kāma-tāpa-bādhikā  
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā* (3)

Her charming delicate youthfulness negates the fame of the freshly sprouted leaves. Her refreshing form is worthy of being served by the cooling moon, sandalwood paste, lotus flowers, and camphor. When She touches the master of the *gopīs*, She dispels the burning heat of His lusty desires. May Śrī Rādhikā bestow upon me the service of Her own lotus feet. (3)

*viśva-vandya-yauvatābhivanditāpi yā ramā  
rūpa-navya-yauvanādi-saṁpadā na yat-samā  
śīla-hārda-līlayā ca sā yato 'sti nādhikā  
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā*

Although the goddess of fortune, Lakṣmī-devī, is adored by other youthful goddesses, who are themselves glorified throughout the universe, still she is nowhere near Śrī Rādhikā in the matter of beauty, praiseworthy youthfulness, or other divine feminine opulences. There is no one in the material or the spiritual worlds superior to Rādhikā in the expression of naturally loving pastimes. May Śrī Rādhikā bestow upon me the service of Her own lotus feet. (4)

*rāsa-lāsyā-gīta-narma-sat-kalāli-panḍitā  
prema-ramya-rūpa-veśa-sad-guṇāli-maṇḍitā*

*viśva-navya-gopa-yoṣid-ālito 'pi yādhikā  
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā*

She is very learned in many transcendental arts, such as performing in the *rāsa* dance, singing, and joking. She is decorated with many divine qualities, such as loving nature, exquisite beauty, and wonderful garments and ornaments. Even among the cowherd damsels of Vraja, who are praised by the entire universe, She is the best in every way. May Śrī Rādhikā bestow upon me the service of Her own lotus feet. (5)

*nitya-navya-rūpa-keli-kṛṣṇa-bhāva-sampadā  
kṛṣṇa-rāga-bandha-gopa-yauvateṣu kampadā  
kṛṣṇa-rūpa-veśa-keli-lagna-sat-samādhikā  
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā*

She possesses the opulences of eternal youthful beauty, eternal pastimes, and eternal love for Kṛṣṇa. Her ecstatic feelings of love for Kṛṣṇa cause the *gopīs*, who are also in love with Kṛṣṇa, to tremble. She is always attached to meditating on Śrī Kṛṣṇa's beautiful form, ornaments, garments, and pastimes. May Śrī Rādhikā bestow upon me the service of Her own lotus feet. (6)

*sveda-kampa-kaṇṭakāśru-gadgadādi-saṅcitā  
marṣa-harṣa-vāmatādi-bhāva-bhuṣaṇāñcitā  
kṛṣṇa-netra-toṣi-ratna-maṇḍanāli-dādhikā  
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā*

She is graced with eight ecstatic symptoms (*sāttvika-bhāva*), such as trembling, perspiring, standing up of bodily hairs, tears, faltering of the voice, and so forth. She is adorned with different ecstatic emotional ornaments, such as impatience, joy, contrariness, and so forth. She is decorated with beautiful jewels that give total delight to the eyes of Kṛṣṇa. May Śrī Rādhikā bestow upon me the service of Her own lotus feet. (7)

*yā kṣaṇārdha-kṛṣṇa-viprayoga-santatoditāneka-  
dainya-cāpalādi-bhāva-vṛnda-moditā  
yatna-labdha-kṛṣṇa-saṅga-nirgatākhilādhikā  
mahyam ātma-pāda-padma-dāsyā-dāstu rādhikā*

If She is apart from Kṛṣṇa for even half a moment, She becomes stricken with wretched suffering, restlessness, and a multitude of other ecstatic symptoms of separation. When She regains the association of Kṛṣṇa after some effort, then all of Her anguish immediately vanishes. May Śrī Rādhikā bestow upon me the service of Her own lotus feet. (8)

*aṣṭakena yas tv anena nauti kṛṣṇa-vallabhām  
darśane 'pi śailajādi-yoṣidāli-durlabhām  
kṛṣṇa-saṅga-nanditātma-dāsyā-sīdhu-bhājanam  
tam karoti nanditāli-saṅcayāśu sā janam*

It is very difficult for Pārvati and other exalted goddesses to attain even a glimpse of Śrīmatī Rādhārāṇī, who is dear to Lord Kṛṣṇa. But if someone glorifies Her by reciting these eight verses, then She who is delighted by Kṛṣṇa's continuous association will grant the sweet nectar of Her personal service to that person, who thereby enters the assembly of Her similarly delighted girlfriends. (9)

(4)

### Śrī Yugala-Kiśorāṣṭaka by Śrīla Rūpa Gosvāmī

*nava-jaladhara-vidyud-dyota-varṇau prasannau  
vadana-nayana-padmau cāru-candrāvataṁsau  
alaka-tilaka-bhālau keśa-veśa-praphullau  
bhaja bhaja tu mano re rādhikā-kṛṣṇacandrau*

O mind, time and again worship the youthful lovers Śrī Śrī Rādhā-Kṛṣṇa, who together appear like lightning flashing from a fresh monsoon cloud, whose lovely lotus faces always beam contented happiness and are adorned with lotus eyes, who wear brilliant moon-shaped crowns, whose foreheads, decorated with charming sandalpaste *tilaka*, are rendered more beautiful by being surrounded by Their glistening curly locks of hair, and whose entire appearance is completely dazzling. (1)

*vasana-harita-nīlau candanālepanāṅgau  
maṇi-marakata-dīptau svarṇa-mālā-prayuktau  
kanaka-valaya-hastau rāsa-nāṭya-prasaktau  
bhaja bhaja tu mano re rādhikā-kṛṣṇacandrau*

O mind, time and again worship the youthful lovers Śrī Śrī Rādhā-Kṛṣṇa, Rādhā wearing blue cloth and Kṛṣṇa dressed in yellow. Their bodies are fully decorated with *candana*; Rādhā's glistening like a golden jewel and Kṛṣṇa's like a sapphire. They wear golden necklaces and bracelets. Their minds are lovingly immersed in *rasa*, causing Them to dance! (2)

*ati-matihara-veśau raṅga-bhaṅgī-tri-bhaṅgau  
madhura-mṛdula-hāsyau kuṇḍalākīrṇa-karṇau*

*naṭavara-vara-ramyau nṛtya-gītānuraṅgtau  
bhaja bhaja tu mano re rādhikā-kṛṣṇacandrau*

O mind, always be immersed in worshiping the youthful lovers Śrī Śrī Rādhā-Kṛṣṇa, whose charming dresses steal devotees' minds; who are the best of actors always wearing gorgeous costumes; who display elegant three-fold bending poses; who smile mildly and whose ears are adorned with shining, beautiful earrings; who are the very best of joksters; and who are always attracting each other; Kṛṣṇa by playing the flute and Rādhā by Her dancing. (3)

*vividha-guṇa-vidagdhau vandanīyau suveśau  
maṇimaya-makarādyaiḥ śobhitāṅgau sphurantau  
smīta-namita-kaṭākṣau dharma-karma-pradattau  
bhaja bhaja tu mano re rādhikā-kṛṣṇacandrau*

O mind, always remain alert to worship the youthful lovers Śrī Śrī Rādhā-Kṛṣṇa, who possess innumerable virtues and who are extremely clever and skillful in tasting *rasa* in Their loving affairs; who are worshiped by demigods and sages as well as ordinary humans; who are decorated with beautiful attire, fish-shaped earrings studded with jewels and other ornaments; whose enchanting, gentle smiles are accompanied by sidelong glances; and who bestow the *dharma* and *karma* of *prema* upon Their devotees. (4)

*kanaka-mukūṭa-cūḍau puṣpitodbhūṣitāṅgau  
sakala-vana-niviṣṭau sundarānanda-puñjau  
caraṇa-kamala-divyau deva-devādi-sevyau  
bhaja bhaja tu mano re rādhikā-kṛṣṇacandrau*

O mind, time and again I implore you to remain alert to worship the youthful lovers Śrī Śrī Rādhā-Kṛṣṇa, who wear golden crowns upon Their heads, whose bodies are decorated with many colored flowers, who wander through all the forests of Vṛndāvana enjoying pastimes, who are the embodiment of condensed bliss and who are surrounded by demigods and goddesses serving Their miraculous lotus feet. (5)

*ati-suvalita-gātrau gandha-mālyair-virājau  
kati kati ramaṇīnām sevyamānau suveśau  
muni-sura-gaṇa-bhāvyau veda-śāstrādi-vijñau  
bhaja bhaja tu mano re rādhikā-kṛṣṇacandrau*

O mind, always worship the youthful lovers Śrī Śrī Rādhā-Kṛṣṇa, whose very, very soft bodies are adorned with fragrant flowers, who are served by uncountable numbers of beautiful Vraja *sundarīs*, who are beautifully dressed, and who are

conversant with all the *Vedas* which the sages and demigods always serve and discuss. (6)

*ati-sumadhura-mūrtau duṣṭa-darpa-praśāntau*  
*suravara-varadau dvau sarva-siddhi-pradānau*  
*ati-rasa-vaśa-magnau gīta-vādyair-vitānau*  
*bhaja bhaja tu mano re rādhikā-kṛṣṇacandrau*

O mind, I implore you time and again to always remain immersed in worshipping the youthful lovers, Śrī Śrī Rādhā-Kṛṣṇa, who are the embodiment of the sweetest sweetness, who pulverise the pride of wicked persons, who bestow benedictions upon the best of the demigods including Mahādeva Śiva, who bestow all varieties of perfections, who are thoroughly engrossed in tasting the nectar of transcendental bliss and who are masters in the arts of singing, dancing, and playing musical instruments. (7)

*agama-nigama-sārau sṛṣṭi-saṁhāra-kārau*  
*vayasi nava-kiśorau nitya-vṛndāvana-sthau*  
*śamana-bhaya-vināśau pāpi-nistārayantau*  
*bhaja bhaja tu mano re rādhikā-kṛṣṇacandrau*

O mind, remain forever immersed in worshipping the youthful lovers Śrī Śrī Rādhā-Kṛṣṇa, whose forms are the essence of the *Vedas*; who through the agency of Their expansions perform the creation, maintenance, and destruction of the material universe; who are eternally ever-fresh youths almost touching adolescence; who are situated at the *yoga-pīṭha* in Vṛndāvana: and who eradicate every fear and sin. (8)

*idaṁ manoharaṁ stotraṁ śraddhayā yaḥ paṭhen naraḥ*  
*rādhikā-kṛṣṇacandrau ca siddhi-dau nātra saṁśayaḥ*

*Sādhakas* who recite this supremely charming *Yugala-kiśorāṣṭakam* with faith will surely obtain the perfection of rendering direct service to the lotus feet of the bestowers of all perfections, the youthful lovers Śrī Śrī Rādhā-Kṛṣṇa — of this there is no doubt. (9)



— Part Two —

Śrī Śrī Rādhā-kṛpā-katākṣa-stava-rāja

*munīndra-vṛnda-vandite triloka-śoka-hāriṇi  
prasanna-vaktra-pankaje nikuṅja-bhū-vilāsini  
vrajendra-bhānu-nandinī vrajendra-sūnu-sangate  
kadā kariṣyasiha mām kṛpā-katākṣa-bhājanam*

“Oh You who are adorned by the leaders of multitude of sages! Oh You who take away the miseries of the three worlds! Oh You whose face joyfully blooms like a lotus flower! Oh You who delight in playing love-sports throughout the secret forest bower-houses! Oh most charming daughter of Vṛṣabhānu, beloved of the King of Vraja, Śrī Kṛṣṇa! Oh You who are always associated with the King of Vraja Śrī Kṛṣṇa! When? Oh, When will You make me the object of Your sidelong glance of causeless mercy?” (1)

*aśoka-vṛkṣa-vallarī-vitāna-maṇḍapa-sthite  
pravāla-vāla-pallava-prabhārunāṅghri-komale  
varābhaya-sphurat-kare prabhūta-sampadālaye  
kadā kariṣyasiha mām kṛpā-katākṣa-bhājanam*

“O You who dwell in a pavilion with a canopy of creepers spread over the branches of *aśoka* trees! Oh You whose soft delicate feet radiate the pink-coral color of freshly sprouted tree-buds! Oh You whose upraised hand bestows the benediction of fearlessness! Oh You who are the source of divine opulences! When? Oh, When will You make me the object of Your side-long glance of causeless mercy?” (2)

*anaṅga-raṅga-maṅgalam-prasaṅga-bhaṅgura-bhruvām  
sa-vibhramam sa-sambhramam dṛg-anta-bāṇa-pātanaih  
nirantaram vaśī-kṛta-pratīti-nandanandane  
kadā kariṣyasiha mām kṛpā-katākṣa-bhājanam*

“Oh You, with the bow of Cupid, Your delightful auspicious crooked bending eyebrows, You shoot Your arrow messages of love from the corners of Your eyes, which cause the charming son of Nanda to be struck with amorous delusions of noble submission to you for all eternity! Oh, When will you make me the object of Your side-long glance of causeless mercy.” (3)

*tadit-suvarṇa-campaka-pradīpta-gaura-vigrahe  
mukha-prabhā-parāsta-koti-śāradendu-maṇḍale  
vicitra-citra-saṅcarac-cakora-śāva-locane  
kadā kariṣyasiha mām kṛpā-katākṣa-bhājanam*

“Oh You, whose golden form is brilliantly effulgent like lightning and *campaka* flowers! Oh You whose effulgent face eclipses the beauty of millions of full autumn moons! Oh You whose restless eyes are like *cakora* (partridges) moving to and fro! Oh, When will You make me the object of Your side-long glance of causeless mercy?” (4)

*madonmadāti-yauvane pramoda-māna-maṇḍite*  
*priyānurāga-rañjite kalā-vilāsa-paṇḍite*  
*ananya-dhanya-kuñja-rājya-kāma-keli-kovide*  
*kadā kariṣyasīha mām kṛpā-katākṣa-bhājanam*

“Oh You who are an extremely joyful love-happy youth! Oh You who are decorated with the great happiness of love-intoxicated jealousy, pouting and anger! Oh You who have extreme pure loving affection for Your beloved Śrī Kṛṣṇa! Oh You, the most expert in all the various acts of amorous love! Oh You, the most learned in arranging amorous pastimes of pure love in super opulent secret bower houses in the best of forests! When? Oh, When will make me the object of Your side-long glance of causeless mercy?” (5)

*aśeṣa-hāva-bhāva-dhīra-hīra-hāra-bhūṣite*  
*prabhūta-śātakumbha-kumbha-kumbhi kumbha-sustani*  
*praśasta-manda-hāsyā-cūrṇa-pūrṇa-saukya-sāgare*  
*kadā kariṣyasīha mām kṛpā-katākṣa-bhājanam*

“Oh You who are decorated with the diamond necklace of a limitless variety of feminine charms like artistic amorous gestures, ecstatic loving moods, and gentle mannerisms! Oh You, whose incomparable ecstatic love makes Your perfect breasts seem like golden water jugs or like the broad forehead of a young elephant! Oh You whose enchanting mild sweet smile is like a line of flower pollen on the ocean of joy! When? Oh when, will You make me the object of Your side-long glance of causeless mercy?” (6)

*mṛnāla-vāla-vallārī-taranga-ranga-dor-late*  
*latāgra-lāśya-lola-nīla-locanāvalokane*  
*lalal-lulan-milan-manojña-mugdha-mohanāśrite*  
*kadā kariṣyasīha mām kṛpā-katākṣa-bhājanam* (7)

“Oh You whose arms are like fresh creepers of lotus stems playfully swaying in waves of the river of Your youthful pastimes! Oh You whose seductive very dark-blue (*nīla*) eyes are like the tip of a creeper blown by a gentle breeze! Oh You whose playful sports and alluring movements so enchant Kṛṣṇa that He appears to be hypnotized by You into wonderful meetings! Oh When will You make me the object of Your sidelong glance of causeless mercy?” (7)

*suvarṇa-mālikāñcita-trirekha-kambu-kaṇṭhage  
tri-sūtra-mangalī-guṇa-tri-ratna-dīpti-dīdhiti  
salola-nīla-kuntala-prasūna-guccha-gumphite  
kadā kariṣyasiha mām kṛpā-katākṣa-bhājanam*

“Oh You whose smooth conchshell like neck, marked with three lines is decorated with a pure gold necklace! Oh You whose three strand necklace of woven jasmine garlands decorated with diamonds, emeralds, and pearls radiates splendid effulgence! Oh You whose dark braids of hair are interwoven with bunches of flowers! When, oh when will You make me the object of Your side long glance of causeless mercy?” (8)

*nitamba-bimba-lambamāna-puṣpa-mekhalā-guṇe  
praśasta-ratna-kinkiṇī-kalāpa-madhya-mañjule  
karīndra-śuṇḍa-daṇḍikāvaroha-saubhagorake  
kadā kariṣyasiha mām kṛpā-katākṣa-bhājanam*

“Oh You whose round hips are decorated with a belt of dangling flowers! Oh You whose charmingly thin waist is decorated by a belt of tiny tinkling jeweled bells! Oh You, whose beautifully shaped legs taper gracefully from Your thigh like the trunk of the king of elephants! When, oh When will You make me the object of Your side-long glance of causeless mercy?” (9)

*aneka-mantra-nāda-mañju-nūpurārava-skhalatsamāja-  
rāja-hamsa-vamśa-nikvaṇāti-gaurave  
vilola-hema-vallarī-vidambi-cāru-cankrame  
kadā kariṣyasiha mām kṛpā-katākṣa-bhājanam*

“Oh You whose captivating ankle bells make the sounds of various kinds of divine *mantras* resembling a group of royal swans singing! Oh You whose extreme super-excellent movements put to shame the swaying of a golden creeper! Oh, when will You make me the object of Your side-long glance of causeless mercy?” (10)

*ananta-koti-viṣṇu-loka-namra-padmajārcite  
himādrijā-pulomajā-viriñcijā-vara-prade  
apāra-siddhi-ṛddhi-digdha-sat-padāngulī-nakhe  
kadā kariṣyasiha mām kṛpā-katākṣa-bhājanam*

“Oh You who are humbly worshiped by all the Lord Brahmās in unlimited millions of universes created by Lord Viṣṇu! Oh You who are the bestower of blessings to the daughter of the Himālayas, Pārvati (Śiva’s wife), the daughter of Pulomā, Saci (Indrā’s wife), and to Brahmā’s wife, Sarasvatī! Oh You whose toenails glow

with the radiance of boundless mystic perfections and opulences! When oh, When will You make me the object of Your side-long glance of causeless mercy?” (11)

*makheśvari kriyeśvari svadheśvari sureśvari  
triveda-bhāratīśvari pramāṇa-śāsaneśvari  
rameśvari kṣameśvari pramoda-kānaneśvari  
vrajeśvari vrajādhipe śrī-rādhike namo ’stu te*

“O Goddess, Leader of Vedic sacrifices! Oh Goddess, Leader of pious activities! Oh Goddess, Leader of spontaneous devotional service! Oh Goddess, Leader of all the demigods and Goddesses! O Goddess, Leader of all knowledge in the three *Vedas*! Oh Goddess, Leader of enforcing scriptural principles! Oh Goddess, Leader of all Goddesses of fortune! Oh Goddess, Leader of forgiveness! Oh Goddess, Leader of the pleasure forest of Vṛndāvana! Oh Goddess, Leader of Vraja! Oh One and only authority who regulates entrance into Vraja! Oh Śrī Rādhikā! I offer my most respectful obeisances unto You!” (12)

*itī mamādbhutam stavam niśamya bhānu-nandinī  
karotu santatam janam kṛpā-katākṣa-bhājanam  
bhavet tadaiva sañcita-trirūpa-karma-nāśanam  
bhavet tadā vrajendra-sūnu-maṇḍala-praveśanam*

May Śrī Vṛṣabhānu-nandinī, upon hearing my astonishing prayer recited, bestow Her most merciful side-long glance upon the reciter. At that time one will feel all the effects of past, present and future *karma* completely destroyed and gain entrance into the assembly of Nanda-nandana Kṛṣṇa’s eternal loving devotees. That aspiring devotee who chants this prayer on the full moon day, waxing eighth lunar day, tenth lunar day, eleventh lunar day (Ekādaśī), and thirteenth lunar day will find that his mind and intelligence become pure, each and every desire will be fulfilled without fail, and by the most merciful sidelong glance of Śrī Rādhā, he will obtain pure ecstatic love (*prema*). The aspiring devotee who recites this prayer one hundred times while in the waters of Śrī Rādhā-kuṇḍa up to the thighs, navel, chest or neck attains complete perfection in religiosity, economic development, fulfilment of desires, and liberation — the power by which everything spoken will come true, and the great opulence from attaining transcendental majesty. At that time one will meet Śrī Rādhikā face to face, seeing Her even with one’s own present eyes and Śrī Rādhikā becomes so pleased that She instantly bestows the greatest benediction of being able to see her own beloved Śyāmasundara Kṛṣṇa with one’s present eyes. Then Lord Kṛṣṇa, the Lord of *Vraja-dhāma*, grants one entrance into His eternal loving pastimes, which is the only goal for which true Vaiṣṇavas hanker. (13)

# Meditations for a Serious *Sādhaka*

(1)

## A Meditation on Śrī Rādhā's Names

*In 1895, Śrīla Bhaktivinoda Ṭhākura extracted a thousand names of Śrī Rādhā from the Nārada-pañcarātra and published them under the title Śrī Rādhā-sahasra-nāma for the pleasure of all Gauḍīya Vaiṣṇavas. What follows are excerpts from this work.*

She is Lord Kṛṣṇa's greatest worshiper (*śrī-rādhā* and *rādhikā*), Lord Kṛṣṇa's beloved (*kṛṣṇa-vallabhā*), and Lord Kṛṣṇa's constant companion (*kṛṣṇa-samyutā*).

She is the queen of Vṛndāvana (*vṛndāvaneśvarī*), the beloved of Lord Kṛṣṇa (*kṛṣṇa-priyā*), more charming than Kāmadeva (*madana-mohinī*), beautiful (*śrīmatī*), Lord Kṛṣṇa's beloved (*kṛṣṇa-kāntā*), and the giver of bliss to Lord Kṛṣṇa (*kṛṣṇānanda-pradāyinī*).

She is famous (*yaśasvinī* and *yaśogamyā*), the beloved of Yaśodā's son (*yaśodānanana-vallabhā*), dear to Lord Dāmodara (*dāmodara-priyā*), a cowherd girl (*gopī*), and the giver of happiness to the *gopas* (*gopānanda-karī*).

She enjoys the transcendental mellows (*rasikā*) and tastes the bliss of the transcendental mellows (*rasikānandā*). She is the queen of the *rāsa* dance (*svayam rāseśvarī*), transcendental (*parā*), the girl who stays in the middle of the *rāsa* dance circle (*rāsa-maṇḍala-madhyasthā*), and the girl who beautifies the *rāsa* dance circle (*rāsa-maṇḍala-śobhitā*).

She is served in the *rāsa* dance circle (*rāsa-maṇḍala-sevyā*), and She enjoys the pastime of the *rāsa* dance (*rāsa-kṛīḍā*). She is beautiful (*manoharā*), Her dark eyes are lotus flowers (*puṇḍarīkākṣa-nilayā*), and She is the wife of lotus-eyed Kṛṣṇa (*puṇḍarīkākṣa-gehinī*).

She is served by lotus-eyed Kṛṣṇa (*puṇḍarīkākṣa-sevyā*), dear to lotus-eyed Kṛṣṇa (*puṇḍarīkākṣa-vallabhā*), the queen of all living entities (*sarva-jīveśvarī*), worshiped by all living entities (*sarva-jīva-vandyā*), and greater than the greatest (*parāt parā*).

She is intelligence (*buddhi*), steadiness (*sthiti* and *sthāna-rūpā*), the cause of all causes (*sarva-kāraṇa-kāraṇā*), fond of serving Lord Kṛṣṇa (*bhakti-priyā*), approached by devotional service (*bhakti-gamyā*), and the giver of bliss to the devotees (*bhaktānanda-pradāyinī*).

She is more than a *kalpa-vṛkṣa* tree for the devotees (*bhakta-kalpa-drumātītā*), the possessor of the greatest transcendental virtues (*atīta-guṇā*), the predominating Deity of the heart (*mano-'dhiṣṭhātṛ-devī*), and the girl completely in love with Lord Kṛṣṇa (*kṛṣṇa-prema-parāyaṇā*).

She passionately loves Lord Kṛṣṇa (*prema-priyā*). She is the form of all transcendental love (*prema-rūpā*). She is an ocean filled with waves of transcendental love (*premānanda-taraṅgiṇī*). She is the giver of transcendental love (*prema-hārā* and *prema-dātrī*). She is full of the power of transcendental love (*prema-śaktimayī*).

She loves Lord Kṛṣṇa (*kṛṣṇa-premavatī*). She is fortunate (*dhanyā*). She is an ocean filled with waves of love for Lord Kṛṣṇa (*kṛṣṇa-prema-taraṅgiṇī*). She gives loving devotional service (*prema-bhakti-pradā*). She is transcendental love (*premā*). She is an ocean filled with waves of the bliss of transcendental love (*premānanda-taraṅgiṇī*).

She loves Kṛṣṇa (*kṛṣṇa-premā* and *prema-bhaktā*). She gives others devotion to Lord Kṛṣṇa (*hari-bhakti-pradāyini*). She is present in the form of Lord Caitanya (*caitanya-rūpā* and *caitanya-rūpiṇī*). She is dear to Lord Caitanya (*caitanya-priyā*).



(2)

## Two Meditations on Śrī Rādhā's Love for Kṛṣṇa

When Kṛṣṇa left Vṛndāvana for Mathurā Śrīmatī Rādhārāṇī became overwhelmed with *adhirūḍha-mahābhāva*, a highly advanced stage of ecstatic love which resembles the dying condition.

One day, by the plan and arrangement of Yogamāyā, the whole of Vrajabhūmi became overwhelmed with the thought, “Rādhārāṇī is dying. This time She will not survive.”

Tormented by anxiety, all the *Vraja-vāsīs* ran to Nidhuvana where Śrīmatī Rādhārāṇī was lying on the ground with Her head resting on the palms of Lalitā's hands.

Her *aṣṭa-sakhīs* were sitting all around Her. They could not understand what to do. Lalitā and Viśākhā were very restless. Sometimes they were singing the name of Kṛṣṇa in the ears of Rādhā, and sometimes they would take some cotton and hold it in front of Her nostrils to test whether or not She was still breathing.

(1)

Suddenly Kuṭilā, Abhimanyu's sister came forward. She is the sister-in-law of Rādhārāṇī. Crying and shedding tears, Kuṭilā put her head on the lotus feet of Rādhārāṇī. She took some dust from Rādhā's lotus feet and put it on her head. Married ladies who are not widowed put vermilion on the parting of their hair, *śin̥thi*. So Kuṭilā put some dust from the lotus feet of Rādhā as vermilion on that *śin̥thi*.

With a choked voice she said, "O Rādhē, I am very fortunate today. I got the opportunity to put some dust from Your lotus feet on my *śin̥thi*. Today I really became *satī*, a chaste lady. I had great pride. Yes, as great as a skyscraper, *ākāśa-cumbi*. I was always proclaiming, 'I am the only chaste lady. There are no other chaste ladies in Vrajabhūmi. All are prostitutes.' I used to say that, and I have tried my best to prove that You are a great prostitute and that You have no chastity at all. Although You married my brother, You are always running to Kṛṣṇa. So I have tried my best to prove that You are most unchaste and that I am the most chaste.

"But once a very mysterious thing happened. One day Kṛṣṇa manifested a *jvara-līlā*, as if He was very sick with a high fever. Kṛṣṇa was overcome with a disease, *sannyāsa roga*. 'I will give up everything and take up *sannyāsa*.' This fever had come. All were in anxiety, 'How will it be cured? What is the medicine for You?'

'Oh yes. I know a medicine.'

'What is that medicine?'

'If there is some *satī-sādhvī*, a lady who is very chaste and pure, only she can supply the medicine. Let her go to the Yamunā carrying a pot that has hundreds of holes. If she can bring back some water from the Yamunā in that pot, and not a single drop of water falls down, then that is the medicine. If you put that water on My body I will be cured of this fever.'

Kuṭilā continued, "All decided that I was the most chaste lady. I was always beating drums and proclaiming, 'I am the most chaste lady and all others are unchaste.' So they said, 'All right. Call her and give her that pot with hundreds of holes. Let her bring water from the Yamunā without spilling a single drop.' But when I tried to do it, all the water poured out. That proved that I was not chaste at all."

Kuṭilā admitted, "It was conclusive evidence; my pride was completely crushed. That is why Kṛṣṇa manifested such a *jvara-līlā*, just to crush my pride."

“Then Rādhārāṇī was called. ‘Let us give that pot to Rādhārāṇī. Let Her bring water.’ When Rādhārāṇī went to the Yamunā to fetch water, although the pot had hundreds of holes not a single drop fell out.”

Kuṭilā continued, “So it was proved to the whole world that You are the real chaste lady, not I. Yogamāyā created that *līlā* just to crush my pride. O Rādhā, my pride was crushed, but today I am very proud to have had the opportunity to take some dust from Your lotus feet. My life has become successful today.”

## (2)

Then, from another direction, Candrāvalī came running. She was followed by her *sakhis* headed by Śaibyā. Candrāvalī came and fell flat, putting her head on the lotus feet of Rādhārāṇī. Washing the lotus feet of Rādhārāṇī with the tears from her eyes, she said, “Rādhē, I am the most condemned person in Vrajabhūmi. It is not You who are condemned, but I.”

In Vraja, everyone is condemning Rādhārāṇī.

Everyone says, “Oh, She is a prostitute. On the plea of fetching water She is going to the Yamunā only to meet with Kṛṣṇa.”

Who is not going to the Yamunā to fetch water? Everyone is going. But when Rādhā goes, suddenly She becomes a prostitute.

They accuse Rādhārāṇī in this way, but Candrāvalī said, “No, I am condemned. You are not condemned, O Rādhārāṇī. Śrī Kṛṣṇa is Your real husband. You are leftist, so sometimes Kṛṣṇa goes to my *kuñja* just to increase Your leftist mood. That is my good fortune. In that way I am related to You. Today I am very fortunate that I could put my head at Your lotus feet. O Rādhārāṇī, though I am very eager to fulfill the desires of Kṛṣṇa, still, I am most distressed and condemned. I have become a cause of taking Kṛṣṇa away from You. Kṛṣṇa is Your husband. Sometimes Kṛṣṇa goes to my *kuñja*, but He is not happy with me. He is only happy with You. Even in dreams, He only thinks of You. He never thinks of me.”

It is said that while Kṛṣṇa is with Candrāvalī, He thinks of associating with Rādhā. He never thinks of Candrāvalī. He never gets such pleasure or happiness when He is with her.

Candrāvalī said, “This is all *līlā* created by Yogamāyā. Yogamāyā has made everyone dance here in Vrajabhūmi. And for the pleasure of Kṛṣṇa, in whatever way she made us dance, we all danced. I know it very well. Everyone here is engaged in nourishing the *līlā* of Kṛṣṇa, nothing else. But today I heard that You were in a dying condition. If You give up Your body then no one in Vrajabhūmi

will survive, O Rādhā, not even a single animal. Everyone will die. Then Kṛṣṇa will never come to Vrajabhūmi. We will never see Kṛṣṇa again. Please don't die.”

— Śrīpad Gour Govinda Mahārāja, *Embankment of Separation*, Ch. 8



(3)

## Two Meditations on Śrī Rādhā's Thoughts on *Prema*

(1)

If you are interested in the subject of *prema*, then please consider: If I say, “*Prema* is like this, it can be measured thusly; This is the nature of *prema*; etc. all of these statements, though uttered by someone learned in all of the *Vedas*, indicate that that person knows absolutely nothing about *prema* whatsoever<sup>1</sup> .”

“*Sakhī*! If someone tries to explain it to one who is desirous of understanding the intricacies of *prema*, whatever he explains and whatever the other person perceives is all cheating. *Prema* is beyond description. If one ponders its existence it disappears, and if one is thoughtless about it, still it will disappear<sup>2</sup> .”

“When the mind is imbued with pure affectionate attachment, and this precludes the existence of any other thought, feeling or emotion, then the natural happiness that one experiences by seeing the pleasure of one's lover mounts the throne of one's mind thus pointing the way (through such endeavor) to real love (*prema*).”

“Difficulties and sufferings in the shape of considerations for happiness in this life and the next; matters regarding one's family members, enemies, and the endless anxieties produced by this body and objects related with it; as well as even the hardship that may be inflicted by one's lover — though appearing in one's path like Mount Sumeru himself, are effortlessly conquered by supremely powerful *prema*.”

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<sup>1</sup> The nature of love (*prema*) is indescribable. When, in the heart there is some capacity to make distinctions, then, in that heart, there is no question of the existence of *prema*. *Prema* depends on nothing else and knows only itself. If there is any desire other than to please one's lover then *prema* will not make its appearance. The definition of *prema* is total absorption in the thought of pleasing one's lover. In this condition there is no sense of discrimination.

<sup>2</sup> The reality of *prema* is that it perceives itself, it allows itself to be known by itself. It is unique and incomparable. It is not revealed through language. If *prema* has not appeared in one's own heart, simply by hearing about it from someone else will not make it comprehensible. Therefore, any extraneous effort to understand pure love is fruitless, useless exertion. To actually assimilate the substance, *prema*, requires realization.

“*Prema* defeats whatever obstacles are placed in its path and in turn becomes actually nourished by such obstacles.”

(2)

In the home, of the hearts of two lovers, the flame of the lamp of their love burns steadily, until the door in the form of the mouth is opened. Then the flame is either extinguished or reduced to a mere pinpoint of light.

In the heart, which is the home of the two lovers, the light of their love shines out through their eyes and casts its illuminating glow over their lips and cheeks, their foreheads and their chests. In this way the indescribable condition of their hearts acquires its own language and is thus made known to the beloved.

— Śrīla Visvanāth Cakravārti Thākura, *Prema Samputa*



(4)

## Meditations on Love for Śrī Rādhā

by Śrīla Raghunātha dāsa Gosvāmī

*pādābjayos tava vinā vara-dāsyam eva  
nānyat kadāpi samaye kila devī yāce  
sākhyāya te mama namo ‘stu namo ‘stu nityam  
dāsyāya te mama raso ‘stu raso ‘stu satyam*

“Oh Queen! I shall never ask You for anything other than the excellent service of Your lotus feet. Again and again I offer my respectful obeisances to the idea of becoming Your friend, but I only aspire to become Your maidservant.”

— Śrī Vilāpa-kusumāñjali, Text 16



*bhajāmi rādhām aravinda-netrām  
smarāmi rādhām madhura-smitāsyām  
vadāmi rādhām karuṇa-bharārdrām  
tato mamānyāsti gatiḥ na kāpi*

I worship lotus-eyed Rādhā. I meditate on sweetly-smiling Rādhā. I glorify supremely merciful Rādhā. She is the only goal of my life. I have no other goal.

— Śrī Viśākhānandābhidha-stotra, Text 131



*amṛtābdhi-rasa-prāyais  
tava nūpura-siñjitaiḥ  
hā kadā mama kalyāṇi  
bādhiryam apaneṣyate*

O beautiful one, when will the sound of Your anklebells, sprinkling drops from an ocean of nectar, cure my deafness?

*devi bhāṣita-pīyūṣam  
smita-karpūra-vāsitam  
śrotrābhyām nayanābhyām te  
kiṁ nu seviṣyate mayāv*

O Queen, with my eyes and ears will I ever serve the nectar of Your words scented with the camphor of Your smile?

*he śrī-sarovara sadā tvayi sā mad-īśā  
preṣṭhena sārḍham iha khelati kāma-raṅgaiḥ  
tvam cet priyāt priyam atīva tayor itīmam  
hā darśayādyā kṛpayā mama jīvitam tam*

O beautiful lake, my Queen eternally enjoys amorous pastimes with Her beloved on Your shore. You are most near and dear to Them. Oh, please mercifully show me now that girl who is my very life and soul.

— Śrī Vilāpa-kusumāñjali, Texts 12, 84, 98



(5)

## A Very Special Meditation

KOTHĀY GO PREMA-MAYĪ?  
Where is She who is full of love?

*kothāy go prema-mayī, rādhe rādhe  
rādhe, rādhe go, jaya rādhe, rādhe*

O Rādhā! O You who are full of divine love, where are You? All glories to Rādhā, all glories to Rādhā.

*dekhā diye prāṇa rākha rādhe rādhe  
tomāra kāṅgāla tomāya ḍāke rādhe rādhe*

O Rādhā! Please grant me Your vision and save my life. Your wretched beggar calls out to You, “O Rādhā! O Rādhā!”

*rādhe vṛndāvana-vilāsini rādhe rādhe  
rādhe kānu-mano-mohini rādhe rādhe*

O Rādhā! You are the enjoyer of amorous pastimes in the forest of Vṛndāvana, wherein You enchant the mind of Kṛṣṇa.

*rādhe aṣṭa-sakhīra śiromaṇi rādhe rādhe  
rādhe vṛṣabhānu-nandini rādhe rādhe*

O Rādhā! You are the crest jewel among the eight principal sakhis, O daughter of King Vṛṣabhanu! O Rādhā! O Rādhā!

*(gosāñi) niyama kare sadāi ḍāke rādhe rādhe*

Raghunātha dāsa Gosvāmī daily calls out to You, “O Rādhā! O Rādhā!”

*ekabāra ḍāke keśi-ghāṭe rādhe rādhe  
ābāra ḍāke varṁśi-baṭe rādhe rādhe*

Sometimes he calls out “O Rādhā! O Rādhā!” at Keśi-ghat, and sometimes at Varṁśi-vāṭa.

*ekabāra ḍāke nidhuvane rādhe rādhe  
ābāra ḍāke kuñja-vane rādhe rādhe*

He sometimes calls out at Nidhuvana, and sometimes at Seva-kuñja, “O Rādhā! O Rādhā!”

*ekabāra ḍāke rādhākuṇḍe rādhe rādhe  
ābāra ḍāke śyāma-kuṇḍe rādhe rādhe*

He sometimes calls out at Rādhā-kuṇḍa and sometimes at Śyāma-kuṇḍa, “O Rādhā! O Rādhā!”

*ekabāra ḍāke kusuma-vane rādhe rādhe  
ābāra ḍāke govardhane rādhe rādhe*

He sometimes calls out at Kusuma-Sarovara and sometimes at Govardhana, “O Rādhā! O Rādhā!”

*ekabāra ḍāke tāla-vane rādhe rādhe  
ābāra ḍāke tamāla-vane rādhe rādhe*

He sometimes calls out at Tālavana, and sometimes at Tamālavana, “O Rādhā! O Rādhā!”

*maline vasana diye gāya,  
vrajera dhulāya gaṛāgaṛi jāya., rādhe rādhe*

Raghunātha wears just a simple, dirty-looking cloth because he is always rolling in the dust of Vraja calling out, “O Rādhā! O Rādhā!”

*mukhe rādhā rādhā bale  
bhese nayanera jale, rādhe rādhe*

While his mouth is calling the Names of Rādhā, tears are pouring from his eyes, “O Rādhā! O Rādhā!”

*vṛndāvane kulākuli  
keṇde beṛāya rādhā bali, rādhe rādhe*

He wanders from place to place in Vṛndāvana, crying and calling out, “O Rādhā! O Rādhā!”

*chāpānna daṇḍa rātri dine, jāne nā  
rādhā-govinda bine, rādhe rādhe*

Throughout the day and night he knows nothing but Rādhā and Govinda, “O Rādhā! O Rādhā!”

*tāra para cāri daṇḍa śuti thāke svapne  
rādhā-govinda dekhe, rādhe rādhe*

He lies down for only an hour and a half each night, and in his sleep he dreams only of Rādhā and Govinda, “O Rādhā! O Rādhā!”



*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

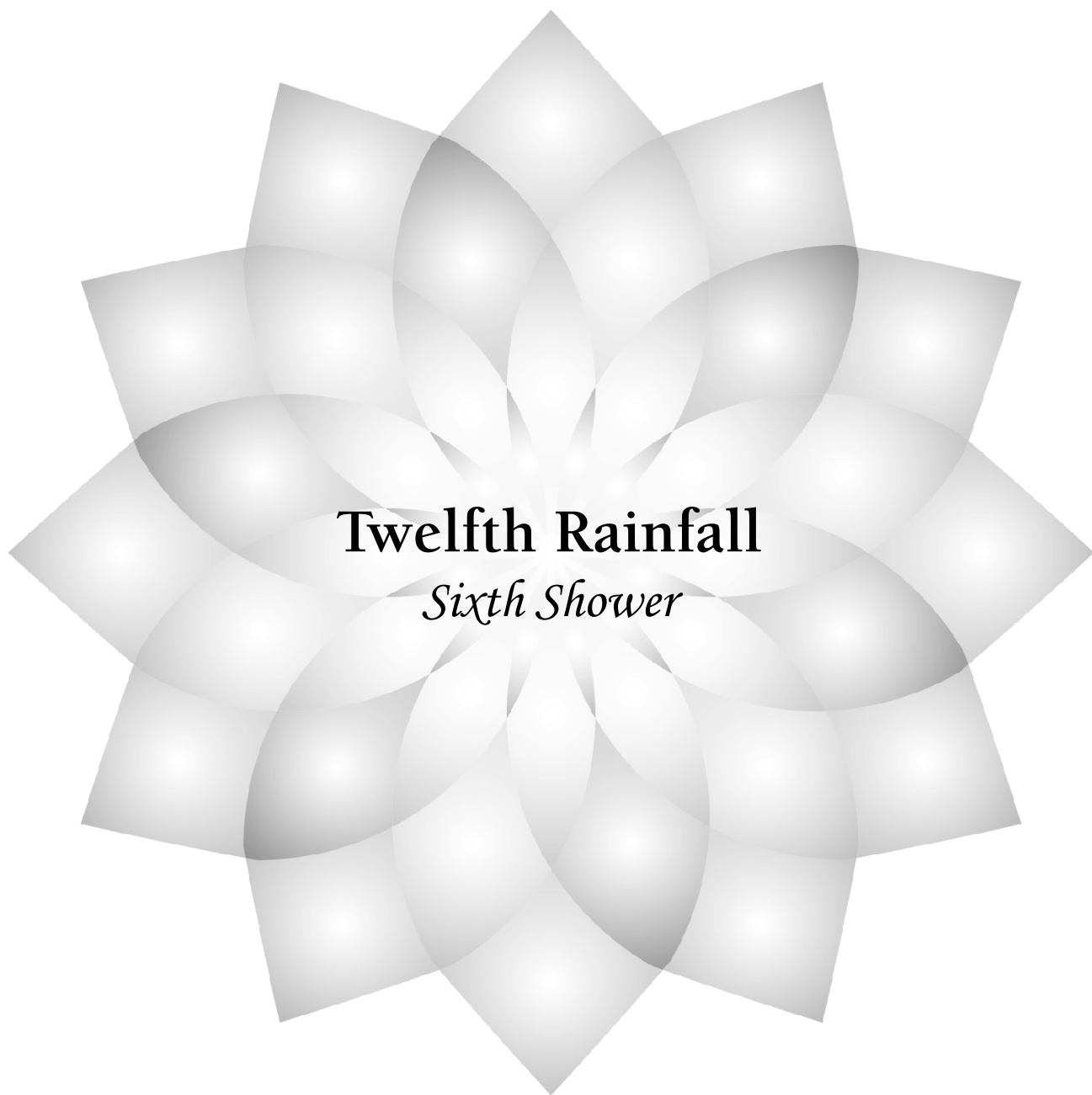
*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*



# Twelfth Rainfall

*Sixth Shower*

# Śrīla Rūpa Gosvāmī's Vision of Rādhā Govinda's *Jhūlana-līlā* at Rādhā-kuṇḍa

## INTRODUCTION

The vision of the *vraja-premī-bhakta* is very different than ours. We may also be living in Vṛndāvana, but we don't have the potency and purity of heart to actually see the *dhāma*. But the *vraja-premī-bhakta* does. And in his *siddha-deha*, he can walk into that realm, even while embodied, and render service to the Divine Couple.

On some rare occasions, the absorption of the *vraja-premī-bhakta* is so intense that all space and time boundaries melt, and transcendental elements of the *līlā* he is absorbed in actually manifest on the physical plane. That is the case with the *līlā* we are about to narrate. The *imli* tree upon which Rādhā-Govinda's swing hung, and which offered *sevā* to the Divine Couple manifested in this world as a tribute to the purity and potency of Rūpa's devotional ecstasy and absorption. That *imli* tree continued living at Rādhā-kuṇḍa for more than 400 years and eventually entered into *aprakāṣa-līlā* in the mid 1970's. For at least the following 10-15 years, devoted *rūpānugas* were able to take *darśana*, and embrace the remaining stump of that sacred tree. But unfortunately now even that has gone, and we have only the memory of this very sweet and powerful *līlā* of our *param-ācārya*, Śrīla Rūpa Gosvāmī.



Those of you who are familiar with *līlā-śāstra* will notice that within this rendition we are often quoting from the *śāstra* of our *ācāryas* and other great Gauḍīyas. Works cited are:

1. Śrīla Bilvamaṅgala Ṭhākura — *Kṛṣṇa-karṇāmṛta*
2. Śrīla Rūpa Gosvāmī — *Lalita-mādhava*  
— *Dāna-keli-kaumudī*
3. Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī — *Śrī Caitanya-caritamṛta*  
— *Śrī Govinda-līlāmṛta*
4. Śrīla Viśvanātha Cakravartī — *Śrī Kṛṣṇa-bhāvanāmṛta*
5. Śrīla Kavi-karṇapūra — *Kṛṣṇāhnikā-kaumudī*



About 475 years ago, Śrīla Rūpa Gosvāmī was sitting on the southern bank of Rādhā-kunḍa absorbed in hearing and chanting *Harināma*. He'd been in Vraja for about twenty years absorbed in serving the order of Śrī Caitanya Mahāprabhu. Vraja had become so very, very dear to him.

It was early afternoon on a beautiful monsoon day. The clouds were Śyāma-colored and rumbled gently, but no rain came. They simply shaded Rūpa from the heat of the sun and encouraged the limitless peacocks on the banks of Rādhā-kunda to dance exuberantly and call out loudly for the rain to fall. Despite this cacophony of sound, Rūpa's heart was absorbed only in the beautiful, all attractive syllables of *Harināma*. In ecstasy, he thought:

*“I do not know how much nectar the two syllables “Kṛṣṇa” have produced. When the Holy Name of Kṛṣṇa is chanted, it appears to dance within the mouth. We then desire many, many mouths. When that name enters the holes of the ears, we desire many millions of ears. And when the Holy Name dances in the courtyard of the heart, it conquers the activities of the mind, and therefore all the senses become inert.”*

— CC Antya 1.120

Overwhelming Rūpa's heart with such sweet and deep euphoria, *Harināma* smiled and gently led him into the world of His captivating, playful pastimes. Illumined by Nāma's all-merciful loving glance, the eyes of Rūpa's heart eagerly and carefully drank in the scene. It was very clear that the stage was set for Rādhā-Govinda's *jhulana-līlā*. The dense grove of *kadamba* trees was exquisitely beautiful. High in the thick branches of those trees were countless golden *kadamba* flowers showering streams of honey. The blossoming flowers in the creepers added a gentle sweetness — and a sweet scent — to the scene. Many *mañjarīs* very expertly and artistically spread stemless, fragrant flowers over the swing seats and then covered them with fine, soft white silk cloth. Such a beautiful scene — but Rūpa noticed that today something was very different. Rādhā-Govinda's elaborately decorated swing did not hang from the branches of two tall *kadamba* trees. Today the main swing hung from golden ropes tightly tied to the branch of an *imli* tree. Interesting. And that *imli* tree was breathtakingly beautiful. His small, fine leaves stood on end in the ecstasy of anticipation — anticipation that today he would render personal service to Rādhā-Govindadeva.

Suddenly the sound of a very sweet and melodious voice attracted Rūpa's attention. He looked in the direction of that mesmerizing sound and was charmed to see that it was Rādhā speaking. She was in the company of some of Her dearest *sakhīs* and was commenting on Śyāma who was slowly but surely approaching Her, accompanied by Madhumaṅgala and Subala.

Rādhā continued speaking:

“Ah! Is this a dark tamāla tree, a fresh rain cloud or a dazzling sapphire pillar? Could it be a mountain of kājjala, a cluster of blue lotus flowers, a swarm of intoxicated bees, or a stream of the Yamunā? Or is it the beautiful blue lotus eyes of all the Vraja-gopīs combined? Is it the handsome demigod Cupid? No, because Cupid does not have a body.

“Could it be the king of śṛṅgāra-rasa? No, because that king is not righteous. Perhaps it is an ocean of nectar? No, it is much broader than an ocean. May be it is a blooming desire tree of divine love? No, a desire-tree cannot move! Is this My Prāṇa-priyatama Śyāma? O, how could I be so fortunate?”

Rādhikā said to Viśākhā, “Sakhī! I am bewildered! Is it My lover or a lotus for My thirsty honeybee eyes? Please tell Me the truth and do not tease Me. Please tell Me the truth.” Rādhā’s bodily hair stood erect in ecstasy. Her voice choked up and Her eyes darted restlessly because of the sakhīs’ joking. (Govinda-līlāmṛta)

Seeing her dear most friend’s condition, Lalitā began to console Her with very well-chosen words:

“Behold the lustre of the youthful Kṛṣṇa who is nectar for the eyes! His hands are the śikṣā-guru teaching graceful gestures to the autumnal lotus. His hands and feet surpass the tenderness of the fresh red sprouts of the desire tree. The beauty of His eyes destroys the pride of all comparable things! (Kṛṣṇa-karṇāmṛta)

“How astonishing! Śyāma’s beautiful complexion colours the whole world dark blue. The splendour of His face transforms everything into moonlight. Kṛṣṇa’s sweet words convert all ears into containers of nectar. His gentle glance turns the sky into a lotus. How wonderfully attractive is the form of Kṛṣṇa!” (Caitanya-candrodaya)

Lalitā’s words somewhat pacified Rādhikā and She gazed at Her beloved Śyāma and then expressed Her desires: “All glories to Kṛṣṇa, My very life and the enchanter of the three worlds! His budding youth is adorned with the last flickering of childhood. His eyes are flashing with love’s delight. He bewilders Cupid with the nectar of His playful smile. His beauty beguiles at every moment. Out of deep love, He drinks from the mouth of His flute. (Kṛṣṇa-karṇāmṛta)

“Śyāma’s charming lotus hands hold a new flute. His guñjā-mālā defeats the lustre of rubies. The peacock feather on His head sways in the breeze. The charming beauty of Kṛṣṇa’s body thrills My heart.” (Lalita-mādhava)

Vṛndā said, “The crest-jewel of all nectar relishers, whose magnificent chest has taken a vow to make every virtuous gopī fall passionately in love with Him, and

*whose swinging arms have the power to fulfil the desires of every doe-eyed girl in all the worlds is now splendidly manifest before us.”*

*Rādhā exclaimed, “Sakhī! Many times Kṛṣṇa walked on the pathway of My eyes. However, never before have I seen such wonderful sweetness in Him. My eyes have no power to capture even a single drop of the splendid handsomeness that shines from even one of His limbs.”*

*Vṛndā said, “O Rādhā! Whenever You see Govinda, You say He is a wonder You have never seen before. Is Kṛṣṇa really a new person every time You see Him? Or do Your eyes, astonished by love’s enchantment, forget that You have seen Him before?”*

*(Dāna-keli-kaumudī)*

*Soon Govinda was standing directly before Rādhā, and the Divine Couple became overwhelmed with ecstatic love by seeing each other. Their divine bodies, minds and hearts trembled with intense jubilation and They both stood still for a moment, stunned and unable to speak or act. Rādhā-Govinda remained stunned for a few moments due to rapturous emotions. Their aching hearts then melted with the desire to meet and talk together. Rādhārāṇī stopped walking and assumed an attitude of opposition when She saw Kṛṣṇa just in front of Her. She partially covered Her lowered face with Her blue veil to conceal Her eyes which were dancing in joy. Her graceful gestures, constituting the emotional ornament named vilāsa, greatly enhanced Her beauty and the pleasure of Her lover.*

*(Govinda-līlāmṛta)*

*But Kṛṣṇa’s plan was not to be side-tracked or thwarted. His mischievous glance and crooked, bold stance clearly indicated that a very special *jhūlana* festival was about to begin. Rādhā grew fearful when she saw Her beloved’s aggressive and determined mood, but Lalitā and Viśākhā gently and persistently encouraged Her. “Do not be nervous”, said Lalitā, “We will be there to make sure Govinda doesn’t push the swing too high. We will protect You.” And Viśākhā added, “We and our *mañjarīs* will personally push the swing. Today’s *jhūlana* festival will be gentle and sweet. Just trust us, dear *sakhī!*”*

*Calmed and convinced by Her friends, Rādhā allowed Herself to be gently but firmly lead towards the *Imli-tāla jhūlana* arena by Her beloved Śyāma. The unusual highly ornamented swing was so designed that Rādhā-Govinda sat facing each other, rather than side-by-side. Kṛṣṇa first stepped onto the swing and gracefully sat down. He then took Rādhā gently by the hand and helped Her take Her seat. The *sakhīs* tossed very fragrant flowers on the Divine Couple for Their pleasure, and then offered Them *āratika*, delicious *pān* and beautiful, very aromatic garlands. Then the *jhūlana* festival began.*

Two mañjarīs tucked their veils in their sashes and then stepped back and forth to push the swing, bending their bodies as they moved. Two other fortunate sakhīs stood on either side of the swing eagerly placing tasty betel-nut into Rādhā-Govinda’s lotus mouths whenever the swing slowed down. Other virtuous mañjarīs, floating in a river of divine love, attained the pinnacle of bliss by intermittently dousing Rādhā-Govinda with colored flower pollen. (Kṛṣṇa-bhāvanāmṛta)

And, true to their promise, Lalitā and Viśākhā occasionally pushed the swing for the Divine Couple’s pleasure.

Eager for sevā, the clouds showered misty rain that transformed into nectar when colliding with the flowers. The nectar drops, which looked like pearls, made friends with the pearl ornaments on Kṛṣṇa and the sakhīs when they fell on their bodies. For the pleasure of Rādhā Govinda, the sakhīs sang sweet songs accompanied by musical instruments. Their songs vibrated in the heavenly abodes. An incomparable fragrance showered from their open mouths, which attracted the bees to buzz near their faces. (Kṛṣṇa-bhāvanāmṛta)

Rādhā and Kṛṣṇa’s hair become undone and snarled in Their earrings due to the swinging. The flower sashes around Their waists tangled in Their jewelled waist bells. Their wilted garlands snagged in Their bracelets. (Govinda-līlāmṛta)

As the moon of bliss gradually waxed during Rādhā-Śyāma’s swing pastimes, Their necklaces, earrings and garlands danced. Their waistbells and anklebells jingled pleasantly like musical instruments and the Divine Couple smiled in satisfaction. (Kṛṣṇa-bhāvanāmṛta)

The tree branches, moving up and down with the swing’s movements, served Rādhā-Govinda by fanning Them with their leaves. The many artistically strung flower garlands tied to the tree branches also moved along with the swing. Swarms of bees tried to land on the garlands. Failing in their attempts, however, the bees simply buzzed loudly while chasing the swinging garlands. (Kṛṣṇa-bhāvanāmṛta)

Rādhā gained confidence and the sakhīs drowned in bliss watching Rādhā-Govinda move the swing faster and faster by kicking off with Their feet and leaning forward and back. They sat facing each other and when the swing reached its highest point Rādhā was up and Kṛṣṇa down, and vice versa. Rādhikā’s necklaces touched Kṛṣṇa’s chest when He was below. Kṛṣṇa’s Vaijayantī garland touched Rādhā’s blouse when She was below. Witnessing this thrilled the hearts of the sakhīs and mañjarīs. (Kṛṣṇa-bhāvanāmṛta)

But suddenly, Kṛṣṇa, the ocean of prankish sports, pushed the swing so fast that Rādhikā’s back touched the leaves high up in the imli branches. Rādhā become afraid

and cried out repeatedly along with Her sakhīs, “O Kṛṣṇa! O Kṛṣṇa! Stop! Stop, don’t swing anymore!” Kṛṣṇa pretended not hear them and swung faster. Rādhā’s braid loosened, Her veil fell off and Her ornaments flew here and there. Rādhā, fearing that Her petticoat might fly up, tried to hold it down by keeping Her feet together, but She could not. (Kṛṣṇa-bhāvanāmṛta)

Kṛṣṇa laughed in impish satisfaction seeing Rādhā’s predicament. Again, Kṛṣṇa increased the speed. Her eyes anxious with fear, Rādhā slipped off Her seat and landed on Śyāma. He held Her tightly in His arms and continued swinging faster... and faster...and faster. He cast a very special glance at the *imli* tree which both frightened and enlivened His new servant. “Oh no! oh no!”, the tree thought, “Govinda is going to push the swing over the top of my branch. He wants to do a 360 degree circle on the swing, and He wants to do it a number of times!”

“Oh Govinda, Govinda, the golden ropes are tied very tightly to my branch. If You do as You plan, my branch may well break — then what will happen to You and Your beloved Rādhā?! What will happen to You and Your Rādhā then?!”

Overcome with fear of *seva-aparādha*, and not knowing what to do, the *imli* tree closed his eyes and intently meditated on the lotus feet of Baladeva. Taking His cue from seeing this, Govinda repeatedly took the swing in a full circle ride over the branch — and the branch did not break but simply twisted into a spiral shape. Seeing this, Govinda laughed in great satisfaction. But Lalitā and Viśākhā, worried that they’d broken their promise to Rādhikā and fearful for the safety of both Rādhā and Govinda, took hold of the swing ropes as soon as they could and quickly brought the swing to a halt.

Badly shaken, Rādhā stepped off the swing as soon as it stopped and took shelter of Her *sakhīs*. Govinda, giddy from the very special swing ride, took some time to sheepishly step off the swing and follow Her. All the *sakhīs* crowded around Rādhā-Govinda, happy to see Them safe and sound and once more on the ground.

Seeing the fatigue of Her beloved Rādhā Govinda, Vṛndā-devī, the personification of *līlā-śakti*, fast forwarded the usual daily program. Today there would be no walks in the seasonal forests of Rādhā-kunḍa, nor drinking of *mādhvīka* nectar. Vṛndā-devī gently but firmly led Rādhā-Govinda to the banks of Rādhā-kunda, where their *sakhīs* deftly prepared Them for Their very much loved water sports. *Meanwhile another group of doe-eyed sakhīs who were expert in making picnic lunches, helped Vṛndā and her Vana-devīs to arrange a forest feast for the pleasure of Rādhā-Govinda. They brought fine quality, soft white rice. All the cooked grains were separate from each other as if they were enemies. The fragrant ghee and pure buttermilk sprinkled on the rice enhanced its attraction. Though all the items had*

been packed in new earthen pots and brought from the gopīs' homes early in the morning, they appeared spotlessly pure and fresh. The sakhīs arranged loads of excellent, nourishing yogurt, rivaling the moon in coolness and camphor in whiteness. The sweetness of the yogurt surpassed the ocean of nectar.

Vṛndā and her companions supplied emerald green palāśa leaf cups to hold the sweet succulent pomegranate juice; the ambrosial tāla fruit nectar; the white coconut pulp shining like the moon; the tender bījapūra; the tāla fruit pulp, which was as soft as cotton, various roots and sprouts; the peeled lotus seeds; fat, oily kaṣeru; tangerine and sweet pīlu fruits; slices of tasty, juicy ripe mango; firm and fragrant sweet grapes; fresh mung sprouts with salt and ginger to give a zesty taste and bowls of juicy sugar cane pieces. (Kṛṣṇāhnika-kaumudī)

Kṛṣṇa sat on an āsana of white flowers covered with soft white silk cloth. Subala and Madhumaṅgala sat on Kṛṣṇa's left and right. Rādhā and the sakhīs sat opposite Kṛṣṇa in order to serve the items brought by Vṛndā. (Govinda-līlāmṛta)

The crystal glasses and decanters full of mango juice filled the air with a sweet fragrance. Cooling drinks prepared from camphor, pepper and ample sugar awaited Kṛṣṇa's tongue. Piles of coconut pulp cut in conch shaped pieces sat on the table. The pulp was covered with a damp cloth to preserve its sweetness and fragrance.

Rādhā deftly picked up a little of each sweet, fragrant item and put it in Kṛṣṇa's hand while smiling. Rādhā, handling an excellent knife, expertly cut a mango and blissfully offered the pieces to Her beloved's lotus hand. Rādhā squeezed the juice from the choicest mangos and offered it to Kṛṣṇa in a golden cup. (Kṛṣṇāhnika-kaumudī)

Rādhikā served Her home-made cream sweets made to look like slices of orange, mango and rucaka ornaments. Some sweets had the shape of flower and fruit bearing trees like bilva, pomegranate, mango, orange and coconut. The gopīs gladly served Rādhā's laḍḍus named candrakānti and gaṅgājala, which satiated Śyāma's five senses. The sakhīs distributed nectar drinks of mango and jackfruit mixed with honey, sugar and camphor as well as karpūrakeli and amṛtakeli. Kṛṣṇa, Subala and Madhumaṅgala thoroughly relished all the delicious items served by Rādhārāṇī, whose face beamed with joy while feeding Her sweetheart. Madhumaṅgala made the sakhīs laugh by contorting his face with disgust over one item, or praising another by showing a silly smile of appreciation. (Govinda-līlāmṛta)

Kṛṣṇa energetically ate whatever Rādhā's beautiful hands presented. Śyāmasundara, His lotus face and eyes shining with joy, finished His forest picnic and performed ācamana. Kṛṣṇa filled His mouth with excellent scented spices mixed with camphor, and then relaxed for a few moments on a jeweled platform beneath a tree near the entrance of a kuñja. (Kṛṣṇāhnika-kaumudī)

*Tulasī offered betel nuts to Hari as He reclined on a splendid flowerbed in the kuñja. Her friends massaged Govinda’s feet, fanned Him with cāmaras and rendered other pleasing services. Madhumangala and Subala, while chewing pan strolled over to the southern side of the banks of Rādhā-kuṇḍa to rest on two pleasant flowerbeds. (Govinda-līlāmṛta)*

*The gopīs’ hearts trembled in anticipation of honouring Śyāma’s sweet remnants. They said, “First our Rādhā should eat and afterwards we will eat separately.”*

*Rādhā, knowing their minds, said, “O faithful Vṛndā! We shall all eat together! Distribute Kṛṣṇa’s remnants equally among all the sakhīs. I cannot do anything without all of you. You all saved My very life today. Indeed, you are My very life.”*

*The sakhīs sat in a circle. Vṛndā served Rādhā first and then the sakhīs one by one, inducing every sakhī to relish Kṛṣṇa’s prasādam. While eating Kṛṣṇa’s remnants, everyone realized that the food had become exceedingly tasty due to the touch of Kṛṣṇa’s lips. Rādhā and Her sakhīs, enjoying the bliss of eating together, gradually finished all the items. They washed their mouths and chewed some delicious camphor-scented tāmbūla.*

*(Kṛṣṇāhnikā-kaumudī)*



Rūpa’s deep internal reverie was suddenly broken by a very melodious, gentle and familiar voice — that of his dear brother Sanātana. “Rūpa, oh Rūpa, oh my dear Rūpa.....” Rūpa Gosvāmī touched his *japa-mālā* to his heart with great affection and reverence, offered some heartfelt prayers of gratitude to *Harināma* and opened his lotus eyes to behold the effulgent and very beautiful form of Sanātana.

“Dear Rūpa, I’ve been waiting more than two hours for you. Have you forgotten that today we are to meet Jīva at Sevā-kuñja to discuss Mahāprabhu’s latest directive about the need for Rādhā-Govinda’s temple construction?”

“Please forgive me, my dear brother,” said Rūpa as he very humbly offered his brother his heartfelt obeisances. Sanātana brought Rūpa to his feet and fondly embraced him. “My dear Rūpa, from the touch of your embrace and the tears glistening in your eyes I can understand that *Harināma* has been very kind to you today.”

Hearing his brother’s words, Rūpa began sobbing uncontrollably and uttered words that only he and his brother could hear and understand:

*“Oh Sanātana, I do not know how much nectar the two syllables “Kṛṣ-ṇa” have produced. When the Holy Name of Kṛṣṇa is chanted, it appears to dance within the mouth. We then desire many, many mouths. When that name enters the holes of*

*the ears, we desire many millions of ears. And when the holy name dances in the courtyard of the heart, it conquers the activities of the mind, and therefore all the senses become inert.” (CC Antya 1.120)*

“Oh Sanātana, *Harināma* is so very very kind!”

*Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma Rāma Rāma Hare Hare*

### A brief life-sketch of Śrīla Rūpa Gosvāmī

1489 — Appearance

1514 — 1st meeting with Śrī Caitanya Mahāprabhu at Rāmakeli — 25 years old.

1516 — 2nd meeting with Śrī Caitanya Mahāprabhu at Prayāg — 27 years old.

1517 — Vṛndāvana → Purī — 28 years old.

1535 — Govindajī manifests — 46 years old.

1545 — *Bhakti-rasāmṛta-sindhu* completed — 56 years old.

1558\* — *Aprakāṣa-līlā*

69 years — 27 years *grhastha* — 42 years in Vraja

\* some Vaiṣṇava historians say 1564



**An Avalanche of**  
***Gaura-premāmṛta-kṛpā***

## — Notes on Text One —

To say that Śrīla Rūpa Gosvāmī was a genius and a highly evolved and erudite man of learning would be a gross understatement. He was Mahāprabhu’s man:

By entering the heart of Rūpa Gosvāmī, Śrī Caitanya Mahāprabhu empowered him to ascertain properly the conclusions of all truths. He made him an experienced devotee whose decisions correctly agreed with the verdicts of the disciplic succession. Thus Śrī Rūpa Gosvāmī was personally empowered by Śrī Caitanya Mahāprabhu.

— CC Madhya 19.117

However, despite Śrī Rūpa Gosvāmī’s unparalleled *adhikāra* both devotionally and materially, Śrī Caitanya Mahāprabhu was keen that anything he wrote be in harmony with *śāstra* and supported by it. It is therefore noteworthy that the first text of Śrī Rūpa Gosvāmī’s *Śrī Upadeśāmṛta* is very similar to two verses spoken by Grandfather Bhīṣmadeva to King Yudhiṣṭhira, who was soon to become the emperor of Earth planet.

Those two verses are:

(1)

*vāco vegam manasaḥ krodhavegam  
vidhitsāvegam - udaropasthavegam  
etān vegān yo viśahed udīrṇāms  
taṁ manye’haṁ brāhmaṇaṁ vai munim ca*

He who tolerates the urges of speech, mind, anger, selfish desires, the belly and the genitals when they are agitated, I indeed consider him to be a *brāhmaṇa* and a sage.

— Bhīṣmadeva to Mahārāja Yudhiṣṭhira, *Mahābhārata*, *Śāntiparva*, *Mokṣadharmā*, *Hamsa-gītā*, 299.14 (Bhīṣmadeva is quoting Hamsa avatāra).

(2)

*vāco vegam manasaḥ krodhavegam  
himsāvegam udaropasthavegam  
etān vegān viśahed vai tapasvī  
nindā cāsya hṛdayaṁ nopahanyāt*

He who tolerates the urges of speech, mind, anger, the urge to harm others, the urges of the belly and the genitals is a *tapasvī*. Defamation does not touch his heart.

— Bhīṣmadeva to Mahārāja Yudhiṣṭhira, *Mahābhārata*, *Śāntiparva*, *Mokṣadharmā*, *Hārīta-gītā*, 278.17

# Śrīla Rūpa Gosvāmī's Śrī Upadeśāmṛta

## TEXT ONE

वाचो वेगं मनसः क्रोधवेगं  
जिह्वावेगमुदरोपस्थवेगम् ।  
एतान् वेगान् यो विषहेत धीरः  
सर्वामपीमां पृथिवीं स शिष्यात् ॥ १ ॥

*vāco vegam manasaḥ krodha-vegam  
jihvā-vegam udaropastha-vegam  
etān vegān yo viṣaheta dhīraḥ  
sarvām apīmām pṛthivīm sa śiṣyāt*

*vācaḥ*—of speech; *vegam*—urge; *manasaḥ*—of the mind; *krodha*—of anger; *vegam*—urge; *jihvā*—of the tongue; *vegam*—urge; *udara-upastha*—of the belly and genitals; *vegam*—urge; *etān*—these; *vegān*—urges; *yaḥ*—whoever; *viṣaheta*—can tolerate; *dhīraḥ*—sober; *sarvām*—all; *api*—certainly; *imām*—this; *pṛthivīm*—world; *saḥ*—that personality; *śiṣyāt*—can make disciples.

## TRANSLATION

A sober person who can tolerate the urge to speak, the mind's demands, the actions of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world.

## — Notes on Text Two —

Śrīla Śrīnivāsa Ācārya glorifies the Six Gosvāmīs of Vṛndāvana in many beautiful and befitting ways in his *Śrī Śrī Ṣaḍ-gosvāmy-aṣṭaka*. He begins the second verse by saying, *nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau / lokānāṁ hita-kāriṇau* — they are very expert in scrutinizingly studying all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings.

*Nānā-śāstra* means various *śāstras*, different *śāstras*. They not only scrutinizingly studied *bhakti-śāstra* but all *śāstra*.

Why they studied so much? Because they wanted to establish *sad-dharma*, real type of religion, *bhakti*. They are quoting, therefore, from so many, *nānā-śāstra*.

— Śrīla Prabhupāda Lecture, Calcutta, 31<sup>st</sup> January, 1973

In this light, it is noteworthy that Śrī Rūpa Gosvāmī's second text of *Śrī Upadeśāmṛta* is very similar to a verse from a famous *yoga* treatise entitled *Hatha Yoga Pradīpikā*. This work was penned by Svātmārāma Svāmī who lived in the 14<sup>th</sup>-15<sup>th</sup> centuries. Researchers tell us that he often used quotations from earlier sources in his writings, and so it is likely that the verses we are sharing with you from his work may have another source from an earlier date.

First Instructions, Verse 15, from his *Hatha Yoga Pradīpikā* reads,

*atyāhāraḥ prayāsaś ca  
prajalpo niyamāgrahaḥ  
jana-saṅgaś ca laulyaṁ ca  
ṣaḍbhir yogo vinaśyati*

Unlike Śrīla Rūpa Gosvāmī, he mentions only *niyamāgrahaḥ* — inappropriately or fanatically following rules. He gives no second understanding. His last line translates *yoga* is destroyed by these six (faults).

So What Is the Significance for Us?

Govindadeva tells Arjuna (us!) in Bg 6.46

*tapasvibhyo 'dhiko yogī  
jñānibhyo 'pi mato 'dhikaḥ  
karmibhyaś cādhiko yogī  
tasmād yogī bhavārjuna*

A *yogī* is greater than the ascetic, greater than the empiricist and greater than the fruitive worker. Therefore, O Arjuna, in all circumstances, be a *yogī*.

## TEXT TWO

अत्याहारः प्रयासश्च प्रजल्पो नियमाग्रहः ।  
जनसङ्गश्च लौल्यश्च षड्भिर्भक्तिर्विनश्यति ॥ २ ॥

*atyāhāraḥ prayāsaś ca  
prajalpo niyamāgrahaḥ  
jana-saṅgaś ca laulyam ca  
ṣaḍbhir bhaktir vinaśyati*

*ati-āhāraḥ*—overeating or too much collecting; *prayāsaḥ*—overendeavoring; *ca*—and; *prajalpaḥ*—idle talk; *niyama*—rules and regulations; *āgrahaḥ*—too much attachment to (or *agrahaḥ*—too much neglect of); *jana-saṅgaḥ*—association with worldly-minded persons; *ca*—and; *laulyam*—ardent longing or greed; *ca*—and; *ṣaḍbhiḥ*—by these six; *bhaktiḥ*—devotional service; *vinaśyati*—is destroyed.

### TRANSLATION

One's devotional service is spoiled when he becomes too entangled in the following six activities: (1) eating more than necessary or collecting more funds than required; (2) overendeavoring for mundane things that are very difficult to obtain; (3) talking unnecessarily about mundane subject matters; (4) practicing the scriptural rules and regulations only for the sake of following them and not for the sake of spiritual advancement, or rejecting the rules and regulations of the scriptures and working independently or whimsically; (5) associating with worldly-minded persons who are not interested in Kṛṣṇa consciousness; and (6) being greedy for mundane achievements.

## — Notes on Text Three —

First Instructions, Verse 16 from *Haṭha Yoga Pradīpikā* reads:

*utsāhān sāhasād dhairyat  
tattva-jñānāc ca niścayāt  
jana-saṁsarga-parityāgāt  
śadbhir yogah prasiddhyati*

Yoga is (made) successful by six (things):

1. Enthusiasm (*utsāha*)
2. Courage (*sāhasa*)
3. Patience (*dhairya*)
4. Knowledge of the Absolute Truth (*tattva-jñāna*)
5. Confidence (*niścaya*)
6. Completely abandoning association with common people (*jana-saṁsarga-parityāga*)

The absorption and mood of Śrīla Rūpa Gosvāmī in his Text Three is obviously different. It is more a meditation on Śrī Govindadeva's opinion than an analytical and mechanical preoccupation with a process.

*yoginām api sarveṣāṁ  
mad-gatenāntar-ātmanā  
śraddhāvān bhajate yo mām  
sa me yuktatamo mataḥ*

And of all yogīs, the one with great faith who always abides in Me, thinks of Me within himself, and renders transcendental loving service to Me — he is the most intimately united with Me in *yoga* and is the highest of all. That is My opinion.

— Bg 6.47

## TEXT THREE

उत्साहान्निश्चयाद्वैर्यात्तत्तत्कर्मप्रवर्तनात् ।  
सङ्गत्यागात्सतोवृत्तेः षड्भिर्भक्तिः प्रसिध्यति ॥ ३ ॥

*utsāhān niścayād dhairyāt  
tat-tat-karma-pravartanāt  
saṅga-tyāgāt sato vṛtteḥ  
ṣaḍbhir bhaktiḥ prasidhyati*

*utsāhāt*—by enthusiasm; *niścayāt*—by confidence; *dhairyāt*—by patience; *tat-tat-karma*—various activities favorable for devotional service; *pravartanāt*—by performing; *saṅga-tyāgāt*—by giving up the association of nondevotees; *sataḥ*—of the great previous *ācāryas*; *vṛtteḥ*—by following in the footsteps; *ṣaḍbhiḥ*—by these six; *bhaktiḥ*—devotional service; *prasidhyati*—advances or becomes successful.

### TRANSLATION

There are six principles favorable to the execution of pure devotional service: (1) being enthusiastic, (2) endeavoring with confidence, (3) being patient, (4) acting according to regulative principles [such as *śravaṇam kīrtanam viṣṇoḥ smaraṇam* [SB 7.5.23]—hearing, chanting and remembering Kṛṣṇa], (5) abandoning the association of nondevotees, and (6) following in the footsteps of the previous *ācāryas*. These six principles undoubtedly assure the complete success of pure devotional service.

## — Notes on Text Four —

In his *Bhakti-rasāmṛta-sindhu*, 1.2.255 – 256, Śrīla Rūpa Gosvāmī defines (1) *yukta-vairāgya* and (2) *phalgu-vairāgya*.

- (1) The *vairāgya* of that person who employs objects suitable for devotional development, while remaining detached from them, is said to be suitable for *bhakti*. The objects should be persistently related to Kṛṣṇa. (Brs 1.2.255)
- (2) Rejection of things related to the Lord by persons desiring liberation, who think that these things are simply material objects, is called useless *vairāgya*. (Brs 1.2.256)

Śrīla Prabhupāda elaborates on *yukta-vairāgya* by exploring two different levels of it.

*One who acts in Kṛṣṇa consciousness under superior direction is called yukta-vairāgya. . . . . Rūpa Gosvāmī says that as long as we are in this material world we have to act; we cannot cease acting. Therefore if actions are performed and the fruits are given to Kṛṣṇa, then that is called yukta-vairāgya. Actually situated in renunciation, such activities clear the mirror of the mind, and as the actor gradually makes progress in spiritual realization he becomes completely surrendered to the Supreme Personality of Godhead.*

— Bg 9.28p



The real elevation of human life rests on knowledge and renunciation. As stated in the First Canto of *Śrīmad-Bhāgavatam*, devotional service rendered to Kṛṣṇa automatically produces perfect knowledge and renunciation. The family members of the Yadu dynasty and the cowherds of Vṛndāvana had their minds fixed on Kṛṣṇa. That is the symptom of perfect knowledge. And because their minds were always engaged in Kṛṣṇa, they were automatically freed from all material activities. This stage of life is called *yukta-vairāgya*, as enunciated by Śrīla Rūpa Gosvāmī. Knowledge and renunciation, therefore, do not mean dry speculation and renunciation of activities. Rather, one must start speaking and acting only in relationship with Kṛṣṇa.

— KB, Lord Kṛṣṇa and Balarāma Meet the Inhabitants of Vṛndāvana



That Śrīla Rūpa Gosvāmī was not only knowledgeable about *yukta-vairāgya* but also expertly lived it, is evidenced by his use of a verse from the *Pañcatantra* as his Text Four. The *Pañcatantra* was written by Viṣṇuśarma in about the 3<sup>rd</sup> century B.C. (some sources say 12<sup>th</sup> Century A.D.) He uses the same verse in his second *tantra* (Attaining Friends) and again in his fourth, (Loss of the Attained).

Śrīla Rūpa Gosvāmī, by his use of this verse in his *Śrī Upadeśāmṛta*, makes both the author and his writings fortunate servants of Śrī Bhakti-devī. Such is the expertise and compassion of the *mahā-bhāgavata*!

## TEXT FOUR

ददाति प्रतिगृह्णाति गुह्यमाख्याति पृच्छति ।  
भुङ्क्ते भोजयते चैव षड्विधं प्रीतिलक्षणम् ॥ ४ ॥

*dadāti pratigṛhṇāti*  
*guhyam ākhyāti prcchati*  
*bhukte bhojayate caiva*  
*ṣaḍ-vidham prīti-lakṣaṇam*

*dadāti*—gives charity; *pratigṛhṇāti*—accepts in return; *guhyam*—confidential topics; *ākhyāti*—explains; *prcchati*—enquires; *bhukte*—eats; *bhojayate*—feeds; *ca*—also; *eva*—certainly; *ṣaḍ-vidham*—six kinds; *prīti*—of love; *lakṣaṇam*—the symptoms.

### TRANSLATION

Offering gifts in charity, accepting charitable gifts, revealing one's mind in confidence, inquiring confidentially, accepting *prasāda* and offering *prasāda* are the six symptoms of love shared by one devotee and another.

## — Notes on Text Five to Eight —

When Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura established a printing press in Kolkata in 1913 one of the first books he personally found and had printed was the Sanskrit *Mahā-kāvya* of Śrīla Govindadeva Kavi entitled *Śrī-śrī-gaura-kṛṣṇodaya*. Completed in 1758, this short work was based on *Śrī Caitanya-bhāgavata* and *Śrī Caitanya-caritāmṛta* and vividly describes the biography of Śrī Caitanya Mahāprabhu. Within this treatise it is stated that in His final manifested days in Purī, Śrī Caitanya Mahāprabhu sat on the shore of the ocean, eyes closed, in deep *samādhi*. After some days, suddenly His eyes opened and He began to instruct the devotees in His presence. Śrīla Govindadeva Kavi, who was in the line of Vakreśvara Paṇḍita recorded that what Śrī Caitanya Mahāprabhu then spoke included four of the verses given in Śrīla Rūpa Gosvāmī's *Śrī Upadeśāmṛta*. (5-8 inclusive, though not in exactly the same order).

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura supports and further elucidates this understanding in the opening verses of his prose poem written at the end of his *Anuvṛtti* on *Śrī Upadeśāmṛta*. There he says,

On the seashore at Nilācala, Śrī Gaurāṅga softly spoke as the devotees listened. The most revered and empowered Śrīla Rūpa Gosvāmī drank through his ears the remnants of all the nectar of instruction emanating from Gaura's lotus mouth. And then, through his writing, he gave this nectar (of *Śrī Upadeśāmṛta*), which destroys material existence, to the *jīvas* of Kali-yuga.

## — Notes on Text Five —

Śrīla Govindadeva Kavi's 18.52 of *Śrī-śrī-gaura-kṛṣṇodaya*, is exactly the same as Śrīla Rūpa Gosvāmī's Text 5 of *Śrī Upadeśāmṛta* (as printed by Śrīla Bhaktivinoda Ṭhākura in the *Śrī Sajjana-Toṣaṇī* in 1899 and now internationally printed by Śrīla Prabhupāda's BBT).

## TEXT FIVE

कृष्णेति यस्य गिरि तं मनसाद्रियेत  
दीक्षास्ति चेत् प्रणतिभिश्च भजन्तमीशम् ।  
शुश्रूषया भजनविज्ञमनन्यमन्य-  
निन्दादिशून्यहृदमीप्सितसङ्गलब्ध्या ॥ ५ ॥

*kṛṣṇeti yasya giri taṁ manasādriyeta  
dīkṣāsti cet praṇatibhiḥ ca bhajantam īśam  
śuśrūṣayā bhajana-vijñam ananyam anya-  
nindādi-śūnya-hṛdam īpsita-saṅga-labdhyā*

*kṛṣṇa*—the Holy Name of Lord Kṛṣṇa; *iti*—thus; *yasya*—of whom; *giri*—in the words or speech; *taṁ*—him; *manasā*—by the mind; *ādriyeta*—one must honour; *dīkṣā*—initiation; *asti*—there is; *cet*—if; *praṇatibhiḥ*—by obeisances; *ca*—also; *bhajantam*—engaged in devotional service; *īśam*—unto the Supreme Personality of Godhead; *śuśrūṣayā*—by practical service; *bhajana-vijñam*—one who is advanced in devotional service; *ananyam*—without deviation; *anya-nindā-ādi*—of blasphemy of others, etc; *śūnya*—completely devoid; *hṛdam*—whose heart; *īpsita*—desirable; *saṅga*—association; *labdhyā*—by gaining.

### TRANSLATION

One should mentally honor the devotee who chants the Holy Name of Lord Kṛṣṇa, one should offer humble obeisances to the devotee who has undergone spiritual initiation [*dīkṣā*] and is engaged in worshiping the Deity, and one should associate with and faithfully serve that pure devotee who is advanced in undeviated devotional service and whose heart is completely devoid of the propensity to criticize others.

## — Notes on Text Six —

Śrīla Rūpa Gosvāmī's Text Six appears almost exactly the same in 18.54 of *Śrī-śrī-gaura-kṛṣṇodaya*. Śrīla Rūpa Gosvāmī uses the word *paśyet* (one should see) and Śrīla Govindadeva Kavi used *paśyeh* (you should see). This is the only difference. The overall meaning remains unchanged.

## TEXT SIX

दृष्टैः स्वभावजनितैर्वपुषश्च दोषैर्  
न प्राकृतत्वमिह भक्तजनस्य पश्येत् ।  
गङ्गाम्भसां न खलु बुद्बुदफेनयङ्कै  
ब्रह्मद्रवत्वमपगच्छतिनीरधर्मैः ॥ ६ ॥

*dr̥ṣṭaiḥ svabhāva-janitair vapuṣaś ca doṣair  
na prākṛtatvam iha bhakta-janasya paśyet  
gaṅgāmbhasāṁ na khalu budbuda-phena-pañkair  
brahma-dravatvam apagacchati nīra-dharmaiḥ*

*dr̥ṣṭaiḥ*—seen by ordinary vision; *svabhāva-janitaiḥ*—born of one's own nature; *vapuṣaḥ*—of the body; *ca*—and; *doṣaiḥ*—by the faults; *na*—not; *prākṛtatvam*—the state of being material; *iha*—in this world; *bhakta janasya*—of a pure devotee; *paśyet*—one should see; *gaṅgā-ambhasām*—of the Ganges waters; *na*—not; *khalu*—certainly; *budbuda-phena-pañkaiḥ*—by bubbles, foam and mud; *brahma-dravatvam*—the transcendental nature; *apagacchati*—is spoiled; *nīra-dharmaiḥ* the characteristics of water.

## TRANSLATION

Being situated in his original Kṛṣṇa conscious position, a pure devotee does not identify with the body. Such a devotee should not be seen from a materialistic point of view. Indeed, one should overlook a devotee's having a body born in a low family, a body with a bad complexion, a deformed body, or a diseased or infirm body. According to ordinary vision, such imperfections may seem prominent in the body of a pure devotee, but despite such seeming defects, the body of a pure devotee cannot be polluted. It is exactly like the waters of the Ganges, which sometimes during the rainy season are full of bubbles, foam and mud. The Ganges waters do not become polluted. Those who are advanced in spiritual understanding will bathe in the Ganges without considering the condition of the water.

## — Notes on Text Seven —

Śrīla Rūpa Gosvāmī's Text Seven appears almost exactly the same in 18.53 of *Śrī-śrī-gaura-kṛṣṇodaya*. Śrīla Rūpa Gosvāmī begins the verse with the word *syāt*, and Govindadeva Kavi uses *śrī*. However, the meaning of both verses remains the same.

## TEXT SEVEN

स्यात्कृष्णनामचरितादिसिताप्यविद्या-  
पित्तोपतप्तरसनस्य न रोचिका नु ।  
किन्त्वादरादनुदिनं खलु सैव जुष्टा  
स्वाद्धी क्रमाद्भवति तद्गदमूलहन्त्री ॥ ७ ॥

*syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā-  
pittopatapta-rasanasya na rocikā nu  
kintv ādarād anudinam khalu saiva juṣṭā  
svādvī kramād bhavati tad-gada-mūla-hantrī*

*syāt*—is; *kṛṣṇa*—of Lord Kṛṣṇa; *nāma*—the Holy Name; *carita-ādi*—character, pastimes and so forth; *sitā*—sugar candy; *api*—although; *avidyā*—of ignorance; *pitta*—by the bile; *upatapta*—afflicted; *rasanasya*—of the tongue; *na*—not; *rocikā*—palatable; *nu*—oh, how wonderful it is; *kintu*—but; *ādarāt*—carefully; *anudinam*—every day, or twenty-four hours daily; *khalu*—naturally; *sā*—that (sugar candy of the Holy Name); *eva*—certainly; *juṣṭā*—taken or chanted; *svādvī*—relishable; *kramāt*—gradually; *bhavati*—becomes; *tad-gada*—of that disease; *mūla*—of the root; *hantrī*—the destroyer.

### TRANSLATION

The Holy Name, character, pastimes and activities of Kṛṣṇa are all transcendently sweet like sugar candy. Although the tongue of one afflicted by the jaundice of *avidyā* [ignorance] cannot taste anything sweet, it is wonderful that simply by carefully chanting these sweet names every day, a natural relish awakens within his tongue, and his disease is gradually destroyed at the root.

## — Notes on Text Eight —

*śrī-kṛṣṇa-nāma-caritāhaṇa-kīrtanānu-  
stutyoh krameṇa rasanā-manasī niyojya  
tiṣṭhan vraje tad-anurāgi-janānugāmī  
kālaṁ nayan nikhilam ity upadeśa-sāraḥ*

Śrīla Govindadeva Kavi's 18.55 is a little different from Śrīla Rūpa Gosvāmī's Text 8. He places more emphasis on chanting and glorifying Nāma and Kṛṣṇa's pastimes. However, Śrīla Rūpa Gosvāmī also mentions remembering — and not only of Kṛṣṇa's Name and pastimes, but also of Kṛṣṇa's form and qualities.

Śrīla Rūpa Gosvāmī was personally empowered by Śrī Caitanya Mahāprabhu who also instructed him to “consider how to adjust and expand” what he heard from Him. (ref. CC Madhya 19.235). In light of this, it is worth noting the next verse in *Śrī-śrī-gaura-kṛṣṇodaya* (18.56) recorded as being spoken by Śrī Caitanya Mahāprabhu while He was absorbed in remembering the form of Śrī Kṛṣṇa.

*he kṛṣṇa nīra-da-ruce taḍid-ābha-kāntā-  
pāṅga-prasāda-bhara-phulla-mukhāravinda  
rāse lasantam amulyā śrama-vāri-yuktam  
tvām vijayāmi lalitādy anukampayā kim*

O Kṛṣṇa. O You whose bodily lustre is like that of a raincloud. O You whose blossoming lotus flower face bears the gift of Kāmadeva from Your beloved, who has the lustre of lightning. By the mercy of Lalitā and the others, will I fan You when You sport in the *rāsa* dance, all wet with perspiration?

Śrīla Rūpa Gosvāmī obviously noted the conceptual flow and subtle connection between these two verses spoken by Śrī Caitanya Mahāprabhu (18.55-56) and recorded their didactic essence in his Text 8.

Śrī Caitanya Mahāprabhu's concluding statement to Śrīla Rūpa Gosvāmī at Daśāśvamedha-ghāṭa, Prayāga:

*bhāvite bhāvite kṛṣṇa sphuraye antare  
kṛṣṇa-kṛpāya ajña pāya rasa-sindhu-pāre*

When one thinks of Kṛṣṇa constantly, love for Him manifests within the heart. Even though one may be ignorant, one can reach the far shore of the ocean of transcendental love by Lord Kṛṣṇa's mercy.

— CC Madhya 19.236

## TEXT EIGHT

तन्नामरूपचरितादिसुकीर्तनानु-  
स्मृत्योः क्रमेण रसनामनसी नियोज्य ।  
तिष्ठन् व्रजे तदनुरागिजनानुगामी  
कालं नयेदखिलमित्युपदेशसारम् ॥ ८ ॥

*tan-nāma-rūpa-caritādi-sukīrtanānu-  
smṛtyoḥ krameṇa rasanā-manasī niyojya  
tiṣṭhan vraje tad-anurāgi-janānugāmī  
kālaṁ nayed akhilaṁ ity upadeśa-sāram*

*tat*—of Lord Kṛṣṇa; *nāma*—the holy name; *rūpa*—form; *carita-ādi*—character, pastimes and so on; *su-kīrtana*—in discussing or chanting nicely; *anusmṛtyoḥ*—and in remembering; *krameṇa*—gradually; *rasanā*—the tongue; *manasī*—and one's mind; *niyojya*—engaging; *tiṣṭhan*—residing; *vraje*—in Vraja; *tat*—to Lord Kṛṣṇa; *anurāgi*—attached; *jana*—persons; *anugāmī*—following; *kālaṁ*—time; *nayet*—should utilize; *akhilaṁ*—full; *iti*—thus; *upadeśa*—of advice or instruction; *sāram*—the essence.

### TRANSLATION

The essence of all advice is that one should utilize one's full time—twenty-four hours a day—in nicely chanting and remembering the Lord's divine name, transcendental form, qualities and eternal pastimes, thereby gradually engaging one's tongue and mind. In this way one should reside in Vraja [Goloka Vṛndāvana dhāma] and serve Kṛṣṇa under the guidance of devotees. One should follow in the footsteps of the Lord's beloved devotees, who are deeply attached to His devotional service.

## — Notes on Text Nine —

Lord Brahmā gives a general hierarchy of places in his *Śrī Brahma-saṁhitā* (5.43):

*goloka-nāmnī nija-dhāmnī tale ca tasya  
devī maheśa-hari-dhāmasu teṣu teṣu  
te te prabhāva-nicayā vihitāś ca yena  
govindam ādi-puruṣam tam ahaṁ bhajāmi*

Lowest of all is located Devī-dhāma [mundane world], next above it is Maheśa-dhāma [abode of Maheśa]; above Maheśa-dhāma is placed Hari-dhāma [abode of Hari] and above them all is located Kṛṣṇa's own realm named Goloka. I adore the primeval Lord Govinda, who has allotted their respective authorities to the rulers of those graded realms.

However, the hierarchical perspective given by Śrīla Rūpa Gosvāmī in Text Nine is unique to Gauḍīya Vaiṣṇavism. It was Śrī Caitanya Mahāprabhu who revealed the supremacy and glories of Śrī Rādhā-kuṇḍa to the world. (For an elaboration on this, please see *Only the Gauḍīyas Know*, 11<sup>th</sup> Rainfall, 3<sup>rd</sup> Shower).

## TEXT NINE

वैकुण्ठाज्जनितो वरा मधुपुरी तत्रापि रासोत्सवाद्  
वृन्दारण्यमुदारपाणिरमणात्तत्रापि गोवर्धनः ।  
राधाकुण्डमिहापि गोकुलपतेः प्रेमामृताप्लावनात्  
कुर्यादस्य विराजतो गिरितटे सेवां विवेकी न कः ॥ ९ ॥

*vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād  
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ  
rādhā-kunḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt  
kuryād asya virājato giri-taṭe sevām vivekī na kaḥ*

*vaikuṇṭhāt*—than *Vaikuṇṭha*, the spiritual world; *janitaḥ*—because of birth; *varā*—better; *madhu-purī*—the transcendental city known as *Mathurā*; *tatra api*—superior to that; *rāsa-utsavāt*—because of the performance of the *rāsa-līlā*; *vṛndā-aranyam*—the forest of *Vṛndāvana*; *udāra-pāṇi*—of Lord *Kṛṣṇa*; *ramaṇāt*—because of various kinds of loving pastimes; *tatra api*—superior to that; *govardhanaḥ*—Govardhana Hill; *rādhā-kunḍam*—a place called *Rādhā-kunḍa*; *iha api*—superior to this; *gokula-pateḥ*—of *Kṛṣṇa*, the master of *Gokula*; *prema-amṛta*—with the nectar of divine love; *āplāvanāt*—because of being overflowed; *kuryāt*—would do; *asya*—of this (*Rādhā-kunḍa*); *virājataḥ*—situated; *giri-taṭe*—at the foot of Govardhana Hill; *sevām*—service; *vivekī*—who is intelligent; *na*—not; *kaḥ*—who.

## TRANSLATION

The holy place known as *Mathurā* is spiritually superior to *Vaikuṇṭha*, the transcendental world, because the Lord appeared there. Superior to *Mathurā-purī* is the transcendental forest of *Vṛndāvana* because of *Kṛṣṇa*'s *rāsa-līlā* pastimes. And superior to the forest of *Vṛndāvana* is Govardhana Hill, for it was raised by the divine hand of *Śrī Kṛṣṇa* and was the site of His various loving pastimes. And, above all, the superexcellent *Śrī Rādhā-kunḍa* stands supreme, for it is overflowed with the ambrosial nectarean *prema* of the Lord of *Gokula*, *Śrī Kṛṣṇa*. Where, then, is that intelligent person who is unwilling to serve this divine *Rādhā-kunḍa*, which is situated at the foot of Govardhana Hill?

## — Notes on Text Ten —

Both Lord Kapila (ŚB 3.29.28-34) and Śrī Caitanya Mahāprabhu (CC Madhya 19.144-149)<sup>1</sup> give a hierarchy of living entities (*jīvas*) in Their teachings. And Śrīla Sanātana Gosvāmī deals exclusively and elaborately with the *bhakti* hierarchy in his *Śrī Bṛhad-bhāgavatāmṛta*. However, Śrīla Rūpa Gosvāmī deals most comprehensively — and concisely! — with this topic in his Text 10.

This text also deals with the unique and supreme position of Śrī Rādhā-kuṇḍa. Please see 12<sup>th</sup> Rainfall, 4<sup>th</sup> Shower, Question One, for an elaboration on this topic.

Śrīla Rūpa Gosvāmī also speaks of the supremacy of transcendental residence and service at Śrī Rādhā-kuṇḍa. Please see 12<sup>th</sup> Rainfall, 4<sup>th</sup> Shower to gain a clear understanding of what he is actually talking about in this text. You may also find the 12<sup>th</sup> Rainfall, 2<sup>nd</sup> Shower helpful.

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<sup>1</sup> Please also see 11<sup>th</sup> Rainfall, 4<sup>th</sup> Shower, Meditations for a Serious *Sādhaka*

## TEXT TEN

कर्मिभ्यः परितो हरेः प्रियतया व्यक्तिं ययुर्ज्ञानिन-  
स्तेभ्यो ज्ञानविमुक्तभक्तिपरमाः प्रेमैकनिष्ठास्ततः ।  
तेभ्यस्ताः पशुपालपङ्कजदशस्ताभ्योऽपि सा राधिका  
प्रेष्टा तद्वदियं तदीयसरसी तां नाश्रयेत् कः कृती ॥ १० ॥

*karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas  
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ  
tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā  
preṣṭhā tadvad iyaṁ tadīya-sarasī tām nāśrayet kaḥ kṛtī*

*karmibhyaḥ*—than all fruitive workers; *paritaḥ*—in all respects; *hareḥ*—by the Supreme Personality of Godhead; *priyatayā*—because of being favored; *vyaktim yayuḥ*—it is said in the *śāstra*; *jñāninaḥ*—those advanced in knowledge; *tebhyaḥ*—superior to them; *jñāna-vimukta*—liberated by knowledge; *bhakti-paramāḥ*—those engaged in devotional service; *prema-eka-niṣṭhāḥ*—those who have attained pure love of God; *tataḥ*—superior to them; *tebhyaḥ*—better than them; *tāḥ*—they; *paśu-pāla-paṅkaja-dṛśaḥ*—the *gopīs* who are always dependent on Kṛṣṇa, the cowherd boy; *tābhyaḥ*—above all of them; *api*—certainly; *sā*—She; *rādhikā*—Śrīmatī Rādhikā; *preṣṭhā*—very dear; *tadvat*—similarly; *iyam*—this; *tadīya-sarasī*—Her lake, Śrī Rādhā-kunḍa; *tām*—Rādhā-kunḍa; *na*—not; *āśrayet*—would take shelter of; *kaḥ*—who; *kṛtī*—most fortunate.

## TRANSLATION

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

## — Notes on Text Eleven —

Śrīla Rūpa Gosvāmī's Text 11 is unique to Gauḍīya Vaiṣṇavism. To gain a comprehensive understanding of what he is saying in this text it may be helpful to take yet another look at:

- (1) Twelfth Rainfall, Second Shower
- (2) Twelfth Rainfall, Fourth Shower

## TEXT ELEVEN

कृष्णस्योच्चैः प्रणयवसतिः प्रेयसीभ्योऽपि राधा  
कुण्डं चास्या मुनिभिरमितस्तादृगेव व्यधायि ।  
यत्प्रेष्ठैरप्यलमसुलभं किं पुनर्भक्तिभाजां  
तत्प्रेमेदं सकृदपि सरः स्नातुराविष्करोति ॥ ११ ॥

*kṛṣṇasyoccaiḥ praṇaya-vasatiḥ preyasībhyo 'pi rādhā  
kuṇḍam cāsyā munibhir abhitas tādṛg eva vyadhāyi  
yat preṣṭhair apy alam asulabham kim punar bhakti-bhājām  
tat premedam sakṛd api saraḥ-snātur āviṣkaroti*

*kṛṣṇasya*—of Lord Śrī Kṛṣṇa; *uccaiḥ*—very highly; *praṇaya-vasatiḥ*—object of love; *preyasībhyah*—out of the many lovable gopīs; *api*—certainly; *rādhā*—Śrīmatī Rādhārāṇī; *kuṇḍam*—lake; *ca*—also; *asyāḥ*—of Her; *munibhiḥ*—by great sages; *abhitaḥ*—in all respects; *tādṛk eva*—similarly; *vyadhāyi*—is described; *yat*—which; *preṣṭhaiḥ*—by the most advanced devotees; *api*—even; *alam*—enough; *asulabham*—difficult to obtain; *kim*—what; *punaḥ*—again; *bhakti-bhājām*—for persons engaged in devotional service; *tat*—that; *prema*—love of Godhead; *idam*—this; *sakṛt*—once; *api*—even; *saraḥ*—lake; *snātuḥ*—of one who has bathed; *āviṣkaroti*—arouses.

### TRANSLATION

Of the many objects of favored delight and of all the lovable damsels of Vrajabhūmi, Śrīmatī Rādhārāṇī is certainly the most treasured object of Kṛṣṇa's love. And, in every respect, Her divine *kuṇḍa* is described by great sages as similarly dear to Him. Undoubtedly Rādhā-kuṇḍa is very rarely attained even by the great devotees; therefore it is even more difficult for ordinary devotees to attain. If one simply bathes once within those holy waters, one's pure love of Kṛṣṇa is fully aroused.

# Śrī Upadeśa-prakāśikā ṭikā

By Rādhā-ramaṇa dāsa Gosvāmī

*To err is human. Even in high quality publications typing and printing errors are often found. This proves especially problematic when one is translating Sanskrit or Bengali text. Both these languages are very subtle and scientific – even a misplaced hyphen can cause major challenges. It is for this reason that our translation standard is to work from at least two different editions of the work we are translating.*

*We were only able to find one edition of Rādhā-ramaṇa dāsa Gosvāmī's Śrī Upadeśa-prakāśikā ṭikā in devanāgarī script, but we found two in Bengali. Hence we chose to translate from the Bengali scripted editions.<sup>1</sup> We have, however, given the devanāgarī script at the end of our translation for those devotees who have the adhikāra and interest to further explore this brief but substantial commentary on Śrīla Rūpa Gosvāmī's Śrī Upadeśāmṛta.*

## — Introduction and Verse One —

শ্রীরাধারমণো জয়তি। শ্রীচৈতন্যং প্রপদ্যেহং সাবধূতং সভক্তকম্। সাধৈতং  
বিশ্বশক্তিীনাং নিধানীকৃতরূপকম্।। শ্রীকৃষ্ণরাধাচরণাজসেবনে সদ্যদ্যতং  
তদ্বিধিপাবিতাখিলম্। শ্রীরূপগোস্বামিনমাদরেণ তং শৃঙ্গারসর্বস্বমথোহহমাশ্রয়ে।  
শ্রীমদ্বোপালভট্টকং তং দীনানুগ্রহকাতরম্। নমামি কৃষ্ণচৈতন্যং ভক্ত্যা  
তাড়িৎভূতলম্। গোপীনাথঞ্চ তচ্ছিষ্যং রাধারমণসেবকম্। প্রপদ্যেহং মুদা  
গৌরাভক্ত্যানেকস্য পালকম্।। যো হি জীবোপদেশস্ত শ্রীমদ্রূপপ্রকাশিতঃ।  
সাধকানামুপকৃতৌ তদ্ব্যাখ্যামারভ্যতে ময়া।। শ্রীমজ্জীবনলালস্য পৌত্রো ভূত্যোপি  
কশ্চন। তমেব স্বগুরুং নত্বা ব্যাখ্যামারভ্যতে মিতাম্।। তত্র প্রথমতঃ।  
'ক্লোধানম্বাদিভির্ভাবৈরাক্রান্তং यस্য মানসম্। কথং তস্য মুকুন্দস্য স্মৃতিঃ সন্তাবনা  
ভবেদিতি'—ভাগবতে। কারিকাপ্রতিপন্নকৃষ্ণস্মৃতিপ্রতিবন্ধক-বাঞ্ছগাদিনিয়মান্  
শিক্ষয়তি বাচইতি। সর্বাং পৃথ্বীং শিষ্যাদিতি বাগাদি-বেগসহনোপযোগেন সংবৃদ্ধয়া  
ভক্ত্যা সর্বপাবনত্বাৎ। তদ্বক্তিমুক্তো ভুবনং পুনাতীতিবৎ সর্বোহপি জনস্তৎ শিষ্য  
এবেত্যর্থঃ। তেন চ তত্ত্বদ্বৈগমহনস্য ভক্তিপ্রবেশোপযোগিত্বমেব ন তু সাধনত্বম্।  
তস্যা স্বপ্রকাশত্বাভ্যুপগমদেবেতি ভাবঃ।। ১।।

<sup>1</sup> The two Bengali editions that we have used for translation of all commentaries on Śrī Upadeśāmṛta, including that of Śrī Rādhā-ramaṇa dāsa Gosvāmī, are:

1. Śrī Upadeśāmṛta

Published by: H.H. Bhakti Prajñāna Jati Mahārāja

Śrī Caitanya Maṭha

Śrī Dhāma Māyāpura

8<sup>th</sup> Edition, 2014

2. Śrī Upadeśāmṛta

Published by: H.H. Bhakti Suhr̥t Parivrājaka Mahārāja

Gauḍīya Mission

Bāgh Bazar, Kolkata

3<sup>rd</sup> Edition, 1998

All glories to Śrī Rādhā-ramaṇa. I take shelter of Śrī Caitanya; He is accompanied by the *Avadhūta*, by His devotee and by Advaita, and His form turns out to be the repository of all potencies. With great respect, I take support of Śrī Rūpa Gosvāmī. *Śṅgāra-rasa* is his all in all, he always endeavors to serve the lotus feet of Śrī Kṛṣṇa and Śrī Rādhā, and he purifies everyone by promulgating the procedure for such service.

I bow down to Śrīmān Gopāla Bhaṭṭa, who is anxious to help miserable people, to Kṛṣṇa Caitanya, who delivers everyone on Earth by means of devotional service, and to Gopīnātha, his (Gopāla Bhaṭṭa's) disciple, a servant of Rādhā-ramaṇa: he joyfully maintains many by *Gaura-bhakti*.

To benefit the *sādhakas*, I henceforth begin an explanation of Śrī Rūpa Gosvāmī's instructions to (all) *jīvas*. I am the grandson of Śrīmān Jīvana Lāl and his servant too. Upon offering my regards to him, my guru, I undertake the task of giving a brief explanation.



*krodhāmarṣādibhir bhāvair, ākrāntaṁ yasya mānasam,  
kathaṁ tasya mukundasya, sphūrtiḥ-sambhāvanā bhavet*

If someone's mind is agitated by anger, lamentation, and other similar emotions, how can Mukunda (Kṛṣṇa) manifest there? Therefore verse one first instructs us to regulate the urges, such as the urge of speech and the others, because they are impeding Kṛṣṇa's manifesting Himself in our hearts, as shown in the above quoted verse from *Śrīmad Bhāgavatam*<sup>2</sup>. One who is engaged in tolerating the urges can instruct/teach the whole world because by his *bhakti*, which is increased with the help of tolerating the urges, he becomes able to purify everyone. He who is endowed with devotional service purifies the world. In this way, all people are indeed his disciples/are to take instruction from him.

The qualifications described in this verse i.e. tolerating the various urges, make one fit to enter devotional service. They are not the means to the goal, *sādhana* itself. The Lord is attained by His own revealing of Himself. That is the meaning.

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<sup>2</sup> This verse is not found in the BBT *Śrīmad Bhāgavatam*. However, it is found in the *Padma Purāṇa* and quoted in Bṛs 1.2.115.

## — Verse Two —

ইদানীং সাধকচিত্তস্য তাদৃশাভ্যাসাভাবং প্রাকৃতত্বেন তদবস্থায়ামেব ভক্তি-  
বিনাশক-প্রসাধকান্যাহ অত্যাহার ইতি দ্বয়েন । প্রয়াসঃ বিষয়োদ্যমক্লেশঃ প্রজল্পো  
বৃথৈব তত্ত্বমিন্দাদিবাগাড়ম্বরঃ । নিয়মাগ্রহঃ প্রাকৃতে বৈষয়িকনিয়মে আগ্রহঃ । যদ্বা  
যস্য কস্যাপি ভক্ত্যঙ্গনিয়মস্যাগ্রহণঃ সাধকস্য রাগাভাবাৎ । বিধিনাপি তদগ্রহে  
তল্লোভাদিত্যর্থঃ । জনসঙ্গশ্চ । সঙ্গশ্চ যঃ সংসৃতেহেতুঃ, সঙ্গং ন কুর্যাৎ প্রমোদাস্থিতি,  
সঙ্গং ন কুর্যাৎ শোচ্যেযু ইত্যাদিভিঃ সর্বত্রৈব নিষিদ্ধ । লৌল্যং চাঞ্চল্যং তেন  
ব্যভিচারো লক্ষ্যতে তস্যাপি পুংশলী চঞ্চলত্ববৎ কদাপি জ্ঞানে কদাপি যোগে  
কদাপি ভক্তৌ প্রবৃত্তত্বাদ্বিনাশহেতুত্বমিতি ॥২॥

Verses two and three list the principles that act as destroyers (Verse 2) and helpers (Verse 3) of devotional service for the *sādhaka* who is still under the influence of the three modes of material nature because of a lack of such practice (as has been described in verse one; the principles leading to accomplishment of devotional service).

*Prayāsa* means the trouble of exerting one's self for worldly objects or sense-enjoyment. *Prajalpa* means frivolously talking about and criticizing and glorifying this and that. *Niyamāgrahaḥ* means 1) *Niyama-āgrahaḥ*, being overzealous in following mundane/worldly rules and regulations, 2) *Niyama-agrahaḥ*, to neglect following some of the rules and regulations concerning the limbs of devotional service because of a lack of affection on the part of the *sādhaka* (The *sādhaka* is intentionally indifferent even though there is an injunction). *Jana-saṅga*, that association which is the cause of material existence, is always prohibited:

*saṅgo yaḥ saṁsṛter hetur  
asatsu vihito 'dhiyā  
sa eva sādhuṣu kṛto  
niḥsaṅgatvāya kalpate*

Association for sense gratification is certainly the path of bondage. But the same type of association, performed with a saintly person, leads to the path of liberation, even if performed without knowledge.

— ŚB 3.23.55

*saṅgaṁ na kuryāt pramadāsu jātu  
yogasya pāraṁ param āruruṣuḥ  
mat-sevayā pratilabdhātma-lābho  
vadanti yā niraya-dvāraṁ asya*

One who aspires to reach the culmination of *yoga* and has realized his self by rendering service unto Me should never associate with an attractive woman, for such a woman is declared in the scripture to be the gateway to hell for the advancing devotee.

— ŚB 3.31.39

*eṣv aśānteṣu mūdheṣu  
khaṇḍitātmasv asādhuṣu  
saṅgam na kuryāc chocyeṣu  
yoṣit-kṛīḍā-mṛgeṣu ca*

One should not associate with a coarse fool who is bereft of the knowledge of self-realization and who is no more than a dancing dog in the hands of a woman.

— ŚB 3.31.34

*Laulyam* means fickleness, it is a characteristic of deviation. Just like an unchaste woman who goes from man to man, one may sometimes be engaged in *jñāna*, sometimes in *yoga* and sometimes in *bhakti*. This is a cause for destruction.

### — Verse Three —

তত্তদঙ্গানুষ্ঠানে উৎসুকাৎ । নিশ্চয়াৎ বিশ্বাসাৎ । ধৈর্যাৎ স্বাভীষ্টবিলম্বেহপি  
তত্তদঙ্গশৈথিল্যাৎ । তত্তৎকর্মপ্রবর্তনাৎ তস্য ভগবদর্থভোগ-সুখপরিত্যাগাদিধর্মস্য  
করণাদিত্যর্থ । তথাচোক্তং—ভাগবতে ‘এবং ধর্মে মনুষ্যাণামুদ্ধবান্নিবেদনাম্ ।  
ময়ি সংজায়তে ভক্তিঃ কোন্যার্থোহস্যাবশিষ্যতে’ ইতি ॥ সতো বৃত্তেঃ  
সদাচারাৎ ॥ ৩ ॥

*Utsāha* means eagerly striving for some limbs of devotional service. *Niścaya* means confidence. *Dhairya* means that even though there might be a delay in obtaining one’s desired objective one does not become slack in one’s performance of the limbs of devotional service. *Tat-tat-karma-pravartana* means the performance of one’s duties (*dharma*) such as giving up one’s own happiness derived from enjoyment, for the sake of the Lord, as it is mentioned in ŚB 11.19.24:

*evam dharmair manuṣyāṇām uddhavātma-nivedinām  
mayi sañjāyate bhaktiḥ ko ‘nyo ‘rtho ‘syāvaśiṣyate*

Performing activities with the purpose of achieving Me constitute actual religious principles, by which those human beings who have actually surrendered themselves to Me automatically develop love for Me. What other purpose or goal could remain for My devotee?”

*Sato vṛtti* means *sad-ācāra* — the approved moral conduct and faultless behavior of a devotee, and acting according to *Hari-Bhakti-Vilāsa*. (The prescribed duties of devotees such as monthly duties, observances of daily duties, observances of *tithis*, etc.)

### — Verse Four —

ইদানীং ভক্তিপোষকসংপ্রীতেঃ কার্যতটস্থলক্ষণমাহ দদাতীতি স্মৃটমিদম্ ॥৪॥

In this verse the *taṭa-stha-lakṣana*<sup>3</sup> of loving dealings amongst devotees which nourishes *bhakti* is described. The meaning of the verse is clear.

### — Verse Five —

ইদানীং স্বরূপসিদ্ধমেব ভক্তিমুপদিশতি কৃষ্ণেতি যস্য গিরীতি । গিরি বাচি  
শ্রীকৃষ্ণেতি নাম কিন্তু গুরোঃ সকাশাৎ দীক্ষা চেৎ অস্তি । তদা প্রণতিভিরীশং ভজন্তং  
যতো মানস-সেবয়া অষ্টকালীয়ভজনপরিপাটী-জ্ঞাতারম্ অতএব অনন্যং তাদৃশ-  
সেবাং বিহায় শ্রীশাদিষ্প্যনুগতমিত্যর্থঃ । তদুক্তম্ । “তত্রাপ্যেকান্তিনাং শ্রেষ্ঠা  
গোবিন্দহৃতমানসাঃ । যেষাং শ্রীশপ্রসাদোহপি মনো হতুং ন শকুয়া” দিতি । অতএব  
ইঙ্গিতানাং স্বজাতীয়ানাং সঙ্গলাভেন সদৈবান্যাবসরাভাবান্নিন্দাদিশূন্যহৃদয়মিত্যর্থঃ ।  
এতাদৃশং ভক্তিরসিকং মনসা আদ্রিয়েত ইতি । অথবৈবং সম্বন্ধঃ । যস্য গিরি কৃষ্ণেতি  
তং মনসৈবাদ্রিয়েত চেদ্ যদি দীক্ষাস্তি । তদা ঈশং ভজন্তং তং প্রণতিভিরাদ্রিয়েত ।  
অনন্যং ভজনবিজ্ঞং তু শুশ্রূষয়া আদ্রিয়েত । অন্যনিন্দাদিশূন্যহৃদং তন্তু ইঙ্গিত-  
সঙ্গলক্যা আদ্রিয়েত ইতি । অত্র চ উত্তরোত্তরম্ উৎকর্ষো জ্ঞাতব্যঃ । আদিনা দ্বেষাদি-  
পরিগ্রহঃ । তদুক্তং—“সঙ্গস্তেষথ তে প্রার্থ্যং সঙ্গদোষহরা হি তে” ইতি ॥৫॥

In this verse *svarūpa-siddhā bhakti* is taught. (Such a devotee) has Kṛṣṇa’s name in his speech/mouth, but (not only that), he is (also) properly initiated by a spiritual master. He worships the Lord by paying obeisances, because he is internally acquainted with the devotional process of *aṣṭa-kālīya bhajana* by *mānasa-sevā*. Therefore he is *ananya* — he doesn’t leave such service to follow/attend the Master of the Goddess of Fortune (Lord Nārāyaṇa), etc.

As it is stated (in *Śrī Bhakti-rasāmṛta-sindhu* 1.2.31:)

*tatrāpy ekāntinām śreṣṭhā govinda-hṛta mānasāḥ,  
yeṣāṁ śrīśa-prasādo ‘pi mano hartuṁ na śaknuyāt*

The most excellent of all unalloyed devotees are those whose hearts have been taken away by Govinda. Even winning the favour of the husband of the Goddess of Fortune cannot attract their mind.

<sup>3</sup> A characteristic different from the essential nature of the described object, yet that by which it is known.

(Such a devotee) is always in the desirable association of people of his own kind and he thereby always annihilates chances of engaging in anything else but *ananya-bhakti*. His heart is thus free from the tendency to criticize, etc. Such a devotee who relishes loving devotional service (should be respected) within one's heart.

The original verse by Śrīla Rūpa Gosvāmī can also be translated thus: One should respect him who chants Kṛṣṇa's Holy Name within one's mind. If he is initiated and engaged in worshiping the Lord, one should respect him by offering obeisances. One should respect the devotee who is completely surrendered and an expert in loving devotional service by being eager to hear from him and by serving him. And he who is free from the tendency to criticize others should be respected by seeking his desired association.

In this way, one has to understand that the devotees are being mentioned in sequence of excellence. When Śrī Rūpa Gosvāmī says “free from the tendency to criticize, etc” that means, “free from hatred and enmity etc”. As it is said in ŚB 3.25.24 :

*saṅgas teṣv atha te prārthyah  
saṅga-doṣa-harā hi te*

You must seek attachment to such holy men, for this counteracts the pernicious effects of material attachment.

### —Verse Six —

প্রাকৃতিকে লোকে তদ্বদাচারেণ ভক্তশ্চ প্রাকৃততত্ত্বজ্ঞানেহপি ন তদৃষ্টিবিধেয়েত্যাহ  
দৃষ্টৈরिति । স্বভাবজনিতৈর্মানসৈর্লোভাদিদোষৈঃ কায়িকৈশ্চ মালিন্যজরাদি-  
ভির্ভক্তজনস্য প্রাকৃতত্বং ন পশ্যেৎ । লোভাদের্ব্যপদেশত্বেন মালিন্যজরাদেশ্চ  
সিদ্ধসুচ্ছরীরাসম্ভবত্বেন তথা দৃষ্টৌ অপরাধাপাতাৎ । তদেবান্যার্থদর্শনেনাহ  
গঙ্গাসামিতি । ব্যক্তমিদম্ ॥ ৬ ॥

Verse 6 explains that devotees who are in the material world and act like that, (as if being part of the world) should not be seen as being material. One should not see them as material because of faults in their nature (*svabhāva*) such as greed etc, or because of bodily impurities such as old-age and dirtiness. It is not possible for a perfected devotee (*siddha*) to be contaminated by greed, old-age, etc. Thus seeing him in such a way is an offence. This exact thing is described in this verse by (means of) contemplating another substance — the example of Ganges water. The meaning of that is clear.

## — Verse Seven —

ইদানীং সাধকচিৎস্যাস্থিরত্বেন নামগ্রহণাদ্যরুচাবপি তদভ্যাসশৈথিল্যং ন  
বিধেয়মিত্যুপদিশতি—স্যাদিতি। অবিদ্যা অনাদিবৈমুখ্যং সৈব পিত্তং তেনোপতপ্তা  
কষায়িতা রসনা জিহ্বা यस্য তস্য শ্রীকৃষ্ণনামচরিতাদি সিতাপি নু অহো  
রোচিকা ন ভবত্যেব কিম্বাদরাং সৈব সিতা অনুদিনং জুষ্টা সতী ক্রমাৎ স্বাদী  
তদ্বাদমূলপরাধহস্তী চ ভবতীত্যর্থঃ ॥৭॥

In this verse it is instructed that the *sādhaka* should not become slack in his practice of chanting, even if he does not have a taste for chanting the Holy Name because of unsteadiness of mind. Ignorance, being averse to Kṛṣṇa since time immemorial, is (like) bile. Alas! If someone's tongue is soiled with such bile, he can by no means relish the sugar of Śrī Kṛṣṇa's name, pastimes and so on. But if he everyday honors this very same sugar with care and respect, gradually it will become tasty and the root of the disease, offence, will be destroyed.

## — Verse Eight —

ননু তাদৃশাভ্যাসো কুত্র স্থিত্বা বিধেয়ঃ মনশ্চ কুত্র নিযোজ্যমিত্যাকাঙ্ক্ষায়া-  
মুপদেশসারমাহ তদিতি। তস্যৈব শ্রীকৃষ্ণস্য সর্বচিত্তাকর্ষকত্বেন তাদৃশ রূঢ়া  
যশোদানন্দনত্বেন চ ব্রজে খ্যাতস্য নামরূপচরিতাদিবিষয়িকে যে কীর্তনানুস্মৃতি  
তয়োঃ ক্রমেণ রসনামনসী নিযোজ্য ব্রজ এব তিষ্ঠন্ সন্ অখিলং কালং নয়েৎ।  
ননু ভক্তেশ্চ ভক্তানুগত্যানুরূপত্বাভক্তানাং চ দ্বৈবিধ্যাং কেহনুগম্যা ইত্যাক্ষাহ—  
তদনুরাগিজনানুগামীতি। তং ব্রজং ব্রজস্থলীলাস্তঃপাতিং নরলীলং ভক্তমনুগন্তং  
শীলং যেষাং তেষাং গুর্বাদিজনানামিত্যর্থঃ। ব্রজানুরাগিজনানুগামী সন্ ন তু  
পুরাদনুরাগিজনানুগামী সন্ ইতি বা। ভক্তানাঞ্চ তটস্থলীলাস্তঃপাতিত্বাদয়ো  
ভেদা ন প্রীতয়ে অনুরাগায় ইত্যস্য শ্লোকস্য বৈষম্য-তোষণ্যাং দৃশ্যা  
ইতি ॥৮॥

Verse 8 tells us the essence of all instructions with the desire to answer the questions, (1) where should one be situated for such practices (practices as described in earlier verses) and (2) with what should the mind be occupied? Residing in Vraja, one should spend one's entire time in glorifying and (the resultant) remembering (*anu-smṛti*) of Kṛṣṇa's name, form, qualities and pastimes and related topics, and thus gradually engage one's tongue and mind.

The meaning of “Kṛṣṇa” is He who is all-attractive, and He who is famous as the darling-son of mother Yaśodā in Vraja. Residing in Vraja, one has to spend all of his time gradually engaging his tongue and mind in glorifying and remembering topics related to Kṛṣṇa's names, forms, pastimes etc.

Devotional service means to follow in the footsteps of devotees. Devotees are of two kinds. Then which devotees should we follow? Anticipating this question, Śrīla Rūpa Gosvāmī says: “*tad-anurāgi-janānugāmī*”. Follow those who have love (*anurāga*). That means to follow those spiritual masters, and other devotees, who are of the disposition and nature of those devotees who participate in the human-like *Vraja-pastimes* (*nara-līlā*). One should follow one who has *Vraja-anurāga*, not *Pura-anurāga* (the *anurāga* of Mathura/Dvārakā city, etc.). There is another difference also: some devotees may be situated just on the “banks” of the pastimes, and some devotees may be situated within the pastimes.<sup>4</sup>

## — Verse Nine —

তত্র পূৰ্বং যদ্বজ্জ এব তিষ্ঠন্ ইত্যুক্ত্বা তত্রাপি কুত্ৰেত্যত আহ—বৈকুণ্ঠাদিতি ।  
 জনিতঃ শ্ৰীকৃষ্ণবতারগাদ্ধেতোঃ বৈকুণ্ঠাং সকাশাং মধুপুরী বরা মাথুরং  
 মণ্ডলমুৎকৃষ্টম্ । তত্রাপি রাসোৎসবাদবন্দ্যারণ্যম্ । তত্রাপি উদারপাণেঃ  
 শ্ৰীব্রজরাজ-কুমারস্য রমণাং ক্ৰীড়নপ্রাচুর্যতঃ যদ্বা শ্ৰীকৃষ্ণস্য উদারপাগৌরমণাং  
 ক্ৰীড়য়া ধৃতঃ শ্ৰীগোবৰ্ধনঃ, ইহাপি শ্ৰীরাধাকুণ্ডং তত্র হেতুঃ গোকুলেত্যাদি ।  
 গোকুলপতেঃ শ্ৰীগোকুলেন্দ্রস্য যৎ শ্ৰীরাধাবিষয়কং ‘প্রেমামৃতং তৎ কর্তৃকং  
 যদা প্লাবনং সংব্যাপনং তস্মাদ্ধেতোরিত্যর্থঃ; তদুক্তম্ । যথা রাধা প্রিয়া  
 বিষ্ণেঃ সন্তোষাঃ কুণ্ডং তথা প্রিয়মিতি । অথবা গোকুলপতিসম্বন্ধি যৎ প্রেমামৃতং  
 তেনৈব ভক্তস্যাপ্লাবনং ভবতি যস্মিন্ ততো এবং হেতোরিতি । যস্মাদ্  
 গিরিতটে বিরাজতঃ প্রকাশমানত্বেন স্থিতস্যাস্য শ্ৰীকুণ্ডস্য সেবাং কো বা  
 বিবেকী ন কুর্যাৎ, অপি তু সৰ্ব এবতি যথোত্তরং হেতু প্রকৃষাত্তত্তৎ-  
 স্থানস্য চিদ্রপাবিশেষহপি স্বরূপশক্তিষাভাবিকবৈচিত্রীবশাদেব শ্রেষ্ঠ্যমিতি  
 ভাবঃ ॥৯॥

In the previous verse, it has been stated that one should reside only in Vraja. In this verse, Śrīla Rūpa Gosvāmī describes where within Vraja one should reside. Madhupurī is higher than Vaikuṇṭha because of Kṛṣṇa’s birth there. “Birth” means His transcendental appearance (*avatāra*). Madhupurī (Māthura) includes the town of Māthura and the whole surrounding area (Mathurā-maṇḍala). Madhupurī is super-excellent. In the area of Madhupurī, the most excellent is the forest of Vṛndāvana (*vṛndāraṇyam*) because the *rāsa-līlā* festival takes place there. In the forest of Vṛndāvana, the most excellent place is Śrī Govardhana because of the many joyful sports and amorous pastimes of the youthful son of the King of Vraja

<sup>4</sup> This is to be seen in the “*Vaiṣṇava-toṣaṇī*” by Śrīla Jīva Gosvāmī in his commentary on the ŚB 10.23.32: “*na prīṭaye anurāgāya*”. (In this verse, Kṛṣṇa sends the *brāhmaṇas*’ wives back to their husbands, telling them: “For you to remain in My bodily association would certainly not please people in this world, nor would it be the best way for you to increase your love for Me. Rather, you should fix your minds on Me, and very soon you will achieve Me.”) Here Śrīla Jīva Gosvāmī writes that there are two types of devotees: those situated on the “banks” and those situated within the pastimes.

who lifted Govardhana. Another meaning is: In the forest of Vṛndāvana, the most excellent place is Śrī Govardhana because he is playfully held in the upraised hand of Śrī Kṛṣṇa. There the most excellent place is Śrī Rādhā-kuṇḍa because it has been flooded or permeated by Him with the nectar of love of the Lord of Gokula for Śrī Rādhā. It is said in the *Padma Purāṇa* : *yatha rādhā priyā viṣṇos tasyāḥ kuṇḍam tathā priyam*. Śrīmatī Rādhā's kuṇḍa is as dear to Viṣṇu is She is. Another meaning (of the phrase): In the area of Śrī Govardhana, most excellent is Śrī Rādhā-kuṇḍa because by it the devotees become filled with (*āplāvanāt*) love for the Lord of Gokula. Therefore, which person of good judgment would not serve this *śrī kuṇḍa* which is splendidly situated at the foot of Śrī Govardhana Hill? Certainly all would because of the super-excellence of the highest reason — that even though it is not distinct from the other places in the matter of being transcendental (*cid-rūpa*), it is most excellent because of being the distinguished and beautiful dominion of *sva-rūpa-śakti*.

### — Verse Ten —

শ্রীকৃষ্ণস্যৈব বরহে রাধাস্তপূর্বক হেতুস্তরমাহ। কর্মিভ্যঃ ইতি কর্মিভ্যঃ  
কাম্যকর্মনিষ্ঠয়া শ্রীভগবতো বৈমুখ্যাৎ কর্মণা জায়তে ইত্যাদিবৎ কেবল-  
কর্মনিষ্ঠেভ্যঃ সকাশাৎ শ্রীভগবতো ব্রহ্মাখ্যসামান্যবির্ভাব সান্মুখ্যাৎ জ্ঞানিন এব  
হরেঃ প্রিয়ত্বেন ব্যক্তিং যযুঃ। তেভ্যোহপি যে পূর্বং জ্ঞানেন মুক্তাঃ পুনর্ভক্তিপ্রধানা  
জ্ঞানিচরাঃ সনকাদয়স্তেভ্যোহপি প্রেমৈকনিষ্ঠা নারদাদয়ঃ। তেভ্যোহপি তা শ্রীকৃষ্ণ-  
প্রেমভরাদনির্বাচ্যাঃ শ্রীব্রজসুন্দর্যাঃ হরেঃ প্রিয়তয়া ব্যক্তিং যযুঃ। তত্রাপি সর্বগোপীষু  
সৈবৈকা বিশেষরত্যন্তবল্লভা ইতি প্রমাণাৎ শ্রীরাধৈব শ্রীহরেন্নিরবধিপ্রেম-  
বসতিস্তদ্রদেবেয়ং তদীয়সরসী চ প্রেষ্ঠা। যতঃ সর্বতোহপি বরিষ্ঠাং তাং কঃ কৃতী  
নাশ্রয়েৎ, অনন্যত্বেন শরণং ন গচ্ছেদপি তু সর্ব এবত্যর্থঃ ॥১০॥

Verse 10 describes another conclusive reason for the super-excellence of Śrī-kuṇḍa. The fruitive workers have turned their faces away from the Personality of Godhead because of their attachment to activities based on desires for personal benefit. Therefore they believe that *karmanā jāyate* — everything is produced from activities. The *jñānīs* are clearly distinct from those who are solely devoted to fruitive activities. They are dear to Hari because of turning their faces towards Him in His unspecified appearance as the Brahman-effulgence (of the Personality of Godhead). Better than them are those who were formerly *jñānīs*, who, by their knowledge, had become liberated and have now become re-established mainly in devotional service, such as Sanaka and others. Still better are those who are situated solely in love, such as Nārada and others. Even more distinguished in being beloved or pleasing to Hari are the beautiful damsels of Vraja. They are indescribable because of being completely filled with love (*prema*). Even more so:

*Sarva-gopīṣu saivaikā, viṣṇor atyanta-vallabhā. (Padma Purāṇa).* Of all *gopīs* that one is the most beloved of Viṣṇu.

It is thus evidenced that Śrī Rādhā is certainly the infinite abode of Śrī Hari's love, and thus Her lake is also the most beloved. As Her lake is the most excellent of all, which fortunate accomplished pious person would not take its exclusive shelter? Certainly everyone would. That is the meaning.

## — Verse Eleven —

ননু তদাশ্রয়াং কিং মিলতি? তত্র তাদৃশসিদ্ধান্তমেবোপসংবহনু ততঃ  
প্রেমোপলব্ধিমাং—কৃষ্ণস্যেতি। যৎ প্রেম কৃষ্ণ প্রিয়ত্বেন খ্যাতৈর্নারদাদিভিঃ অলং  
দুর্লভঃ তদীনাং তজ্জাতীয় প্রেমাসম্ভবাদিতি ভাবঃ। তদপি প্রেমকর্মভূতং  
কর্তৃভূতমিদং সরঃ স্নাতুং সম্বন্ধে আবিল্লরোতি প্রকটয়তি। তৎ কো নাশ্রয়েদिति  
পূর্বেনৈব সম্বন্ধঃ ॥১১॥

শ্রীচৈতন্যকৃপা-লেশাং তদ্বক্তানাং মুদে কৃতা। স্বপ্রাজ্ঞাদ্যনুসরণেতুপদেশ-  
প্রকাশিকা ॥ রাধারমণদাসেন রাধারমণ-সেবিনা। গোবর্ধনোপালালস্য তনুজেন  
কৃতা ত্বিয়ম্ ॥ ইতি শ্রীউপদেশামৃতটীকা সমাপ্তা।

What happens when one takes shelter of Rādhā-kuṇḍa? In this verse Śrī Rūpa Gosvāmī summarizes and states the conclusion by describing the attainment of *prema* — the *prema* which is quite unattainable by those who are famous as being dear to Kṛṣṇa, like Nārada and others. That means this kind of *prema* is not possible for this kind of devotee. Nevertheless, this *prema* manifests in he who takes bath in this lake. And so, who will not take its shelter? The word *tat*, (referring to *prema*), is the object of the previous sentence. And the word *idam* (also referring to *prema*) is the subject of the last sentence. This is the connection to the previous verse.

## Concluding Words

By a small particle of the mercy of Śrī Caītanya the commentary *Śrī Upadeśa-prakāśikā* was composed for the pleasure of the devotees according to the realizations of Rādhā-ramaṇa dāsa, the servant of Rādhā-ramaṇa, the son of Govardhana Upalāla (Govardhana Lāla).

## — Devanāgarī Edition\* —

### — Verse One —

श्रीराधारमणो जयति। श्रीचैतन्यं प्रपद्येऽहं सावधूतं सभक्तकम्।  
साद्वैतं विश्वशक्तीनां निधानीकृतरूपकम्। श्रीकृष्णराधाचरणाब्जसेवने सदोद्यतं  
तद्विधिपाविताखिलम्। श्रीरूपगोस्वामिनमादरेण तं शृङ्गार-सर्वस्मथोऽहमाश्रये।  
श्रीमद्गोपालभट्टकं तं दीनानुग्रहकातरम्। नमामि कृष्णचैतन्यं भक्त्या  
ताडितभूतलम्। गोपीनाथञ्च तच्छिष्यं राधारमणसेवकम्। प्रपद्येऽहं मुदा  
गौरभक्त्यानेकस्य पालकम्। यो हि जीवोपदेशस्तु श्रीमद्रूपप्रकाशितः।  
साधकानामुपकृतौ तद्व्याख्यारभ्यते मया। श्रीमज्जीवनलालस्य पौत्रो भृत्योऽपि  
कश्चन। तमेव स्वगुरुं नत्वा व्याख्यामारभते मिताम्। तत्र प्रथमतः  
'शोकामर्षादिभिर्भैरवैराक्रान्तं यस्य मानसम्। कथं तत्र मुकुन्दस्य स्फूर्तिसम्भावना  
भवेत्।' इति भागवत-कारिका-प्रतिपन्न-कृष्णस्फूर्तिप्रतिबन्धक-वाग्गेगादि-नियमान्  
शिक्षयति- "वाचः इति। सर्व्वं पृथ्वीं शिष्यादिति वागादिवेग-सहनोपयोगेन  
संवृद्धया भक्त्या सर्व्वपावनत्वात्। तद्भक्तियुक्तो भुवनं पुनातीतिवत्  
सर्व्वोऽपि जनस्तस्य शिष्य एवेत्यर्थः। तेन च तत्तद्वेगसहनस्य  
भक्तिप्रवेशोपयोगित्वमेव, न तु साधनत्वम्। तस्याः स्वप्रकाशत्वाभ्युपगमादेवेति  
भावः ॥1.

### — Verse Two —

इदानीं साधकचित्तस्य तादृशाभ्यासाभावात् प्राकृतत्वेन तदवस्थायामेव  
भक्तिविनाशक-प्रसाधकान्याह-'अत्याहारः' इति द्वयेन। प्रयासः विषयोद्यमक्लेशः।  
प्रजल्पो वृथैव तत्तन्निन्दादिवागाडम्बरः। नियमाग्रहः प्राकृते वैषयिक-नियमे  
आग्रहः, यद् वा यस्य कस्यापि भक्त्याङ्गनियमस्याग्रहणं साधकस्य रागाभावात्,  
विधिनापि तदाग्रहे तल्लोभादित्यर्थः। जनसङ्गश्च 'सङ्गोयः संसृतेर्हेतु' (श्रीभा०,  
3/23/55), 'सङ्गं न कुर्यात् प्रमदासु' इति। (वही, 3/31/39), 'सङ्गं न  
कुर्यात् शोच्येषु' (वही, 3/31/34) इत्यादिभिः सर्वत्रैव निषिद्धः। लौल्यं  
चाञ्चल्यं तेन व्यभिचारो लक्ष्यते। तस्यापि पुंश्चलीचञ्चलत्ववत् कदापि ज्ञाने  
कदापि योगे, कदापि भक्तौ प्रवृत्तत्वाद्विनाशहेतुत्वमिति ॥2॥

\* The following text was published by:

Śrī Vyāsa Gauḍīya Maṭha  
Kurukṣetra, Haryana  
1st Edition: 2015

### — Verse Three —

तत्तदङ्गानुष्ठाने औत्सुक्यात्। निश्चयात् विश्वासात्। धैर्यात्  
स्वाभीष्टविलम्बेऽपि तत्तदङ्गशैथिल्यात्। तत्तत्कर्मप्रवर्तनात् तस्य भगवदर्थ  
भोगसुख-परित्यागादिधर्मस्य करणादित्यर्थः, तथाचोक्तं श्रीभागवते (11/19/24)  
'एवं धर्मेर्मनुष्याणामुद्धवात्मनिवेदिनाम्। मयि सञ्जायते भक्तिः  
कोऽन्योऽर्थोऽस्यावशिष्यते इति। सतो वृत्तेः सदाचारात् ॥३॥

### — Verse Four —

इदानीं भक्तिपोषक-सम्प्रीतेः कार्य-तटस्थलक्षणमाह-ददाति इति। स्फुटमिदम्।

### — Verse Five —

इदानीं स्वरूपसिद्धामेव भक्तिमुपदिशति-'कृष्णेति यस्य गिरि इति।  
गिरि वाचि श्रीकृष्णेति नाम, किन्तु गुरोः सकाशात् दीक्षा चेत् अस्ति। तदा  
प्रणतिभिरीशं भजन्तं, यतो मानससेवया अष्टकालीय-भजनपरिपाटी- ज्ञातारमत  
एव अनन्यं, तादृशसेवां विहाय श्रीशादिष्वप्यननुगतमित्यर्थः।' तदुक्तं  
'तत्राप्येकान्तिनां श्रेष्ठा गोविन्दहृतमानसाः। येषां श्रीशप्रसादोऽपि मनो हर्तुं न  
शक्नुयात्।" इति। (श्रीभक्तिरसामृतसिन्धु, 1/2/31) अतएव इप्सितानां  
सजातीयानां सङ्गलाभेन सदैवान्यावसराभावान्निन्दादिशून्यहृदयमित्यर्थः। एतादृशं  
भक्तिरसिकं 'मनसा आद्रियेत' इति। अथवैवं सम्बन्धः। यस्य गिरि कृष्णेति  
तं मनसैवाद्रियेत चेद् यदि दीक्षास्ति तदा ईशं भजन्तं तं प्रणतिभिराद्रियेत।  
अनन्यं भजनविज्ञं तु शुश्रूषया आद्रियेत। अन्यनिन्दादिशून्यं तन्तु 'इप्सितसङ्गलब्ध्या  
आद्रियेत' इति। अत्र च उत्तरोत्तरं उत्कर्षो ज्ञातव्यः। आदिना द्वेषादिपरिग्रहः।  
तदुक्तं (श्रीमद्भागवत, 3/25/24)- 'सङ्गस्तेष्वथ ते प्रार्थ्यः सङ्गदोषहरा हि  
ते।' इति। 5।

### — Verse Six —

प्राकृतिके लोके तद्वाचारेण भक्तस्य प्राकृतत्वज्ञानेऽपि न तद्दृष्टिः  
विधेयेत्याह-'दृष्टैः' इति। स्वभावजनितैर्मनसैर्लोभादिदोषैः कायिकैश्च  
मालिन्यजरादिभिर्भक्तजनस्य प्राकृतत्वं न पश्येत्। लोभादेर्व्यपदेशत्वेन  
मालिन्य-जरादेश्च सिद्धतच्छरीरासम्भवत्वेन तथा दृष्टौ अपराधापातात्।  
तदेवान्यार्थदर्शनाह "गङ्गाम्भसाम्" इति। व्यक्तमिदम्। 6

## — Verse Seven —

इदानीं साधकचित्तस्यास्थिरत्वेन नामग्रहणाद्यरुचावपि तदभ्यासशैथिल्यं न विधेयमित्युपदिशति - 'स्यात्' इति। अविद्या अनादिवैमुख्यं सैव पित्तं तेनोपतप्ता कषायिता रसना जिह्वा यस्य तस्य श्रीकृष्णनाम-चरितादि-सितापि नु अहो रोचिका न भवत्येव। किन्त्वादरात् सैव सिता अनुदिनं जुष्टं सती, क्रमात् स्वाद्वी तद्गदमूलापराधहन्त्री च भवतीत्यर्थः। 17।

## — Verse Eight —

ननु तादृशाभ्यासः कुत्र स्थित्वा विधेयः मनश्च कुत्र नियोज्यमित्याकांक्षायमुपदेश-सारमाह- 'तत्' इति। तस्यैव श्रीकृष्णस्य सर्व्वचित्ताकर्षकत्वेन तादृशरूढ्या यशोदानन्दत्वेन च ब्रजे ख्यातस्य नाम-रूप-चरितादि विषयके ये कीर्तनानुस्मृती, तयोः क्रमेण रसनामनसी नियोज्य ब्रज एव तिष्ठन् सन् अखिलं कालं नयेत्। ननु भक्तेश्च भक्तानुगत्यानुरूपत्वाद्भक्तानां च द्वैविध्यात् केऽनुगम्या इत्याशङ्क्याह-तदनुरागिजनानुगामी' इति तं ब्रजं ब्रजस्थ लीलान्तःपातिनं नरलीलं भक्तमनुगन्तुं शीलं येषां तेषां गुर्वादिजनानामित्यर्थः। ब्रजानुरागिजनानुगामी सन् नतु पुराद्यनुरागिजनानुगामी सन् इति वा। भक्तानाञ्च तटस्थलीलान्तःपातित्वादयो भेदा 'न प्रीतये अनुरागाय'। (श्रीभा०, 10/23/32) इत्यस्य श्लोकस्य 'वैष्णवतोषिण्याम्' दृश्या इति। 18

## — Verse Nine —

तत्र पूर्वं यद् ब्रज एव तिष्ठन् इत्युक्त्वा तत्रापि कुत्रेत्याह-'वैकुण्ठात्' इति। जनितः श्रीकृष्णावतारणाद् हेतोः वैकुण्ठात् सकाशात् मधुपुरी वरा-माथुरं मण्डलमुत्कृष्टम्। तत्रापि रासोत्सवाद्वृन्दारण्यम्। तत्रापि उदारपाणेः मनोनिवेश करेगा? श्रीमहाप्रभु के पूर्णतया अन्तरंग भक्त श्रीरूपगोस्वामी प्रभु ने श्रीगौरहरि के हृदय के सर्वोच्च भाव-श्रीराधाकुण्ड की सेवा को ही परम पराकाष्ठा सेवारूप में ही उपदिष्ट किया है। यह श्रीनिम्बार्क आदि सम्प्रदाय से सम्बद्ध वैष्णवों अथवा गौरभक्ति से हीन मधुर रसाश्रित भक्तगण के लिए सम्पूर्ण दुर्ज्ञेय और अगम्य है। 19

## — Verse Ten —

श्रीकुण्डसैव वरत्वे राद्धान्तपूर्वकं हेत्वन्तरमाह-कर्मिभ्यः' इति।  
कर्मिभ्यः काम्यकर्मनिष्ठतया श्रीभगवतो वैमुख्यात् 'कर्मणा जायते' इत्यादिवत्  
केवलकर्मनिष्ठेभ्यः सकाशात् श्रीभगवतो ब्रह्माख्य सामान्याविर्भाव-साम्मुख्यात्  
ज्ञानिन एव हरेः प्रियत्वेन व्यक्तितं ययुः। तेभ्योऽपि ये पूर्वं ज्ञानेन मुक्ताः  
पुनर्भक्तिप्रधानाः ज्ञानिचराः सनकादयस्तेभ्योऽपि प्रेमैकनिष्ठा नारदादयः।  
तेभ्योऽपि ताः श्रीकृष्ण-प्रेमभराद् निर्वाच्याः श्रीब्रजसुन्दर्यो हरेः प्रियतया  
व्यक्तितं ययुः। तत्रापि, 'सर्वगोपीषु सैवैका विष्णोरत्यन्तवल्लभा" (श्रीपद्म०  
पु०) इति प्रमाणात् श्रीराधैव श्रीहरेर्निर्वधि प्रेमवसतिस्तद्वदेवेयं तदीय-सरसी  
च प्रेष्ठा। यतः सर्वतोऽपि वरिष्ठां तां कः कृती नाश्रयेत् अनन्यत्वेन शरणं  
न गच्छेदपि तु सर्व एवेत्यर्थः। 10

## — Verse Eleven —

ननु तदाश्रयात् किं मिलति? तत्र तादृशसिद्धान्तमेवोपसंहरन् ततः  
प्रेमोपलब्धिमाह-'कृष्णस्य' इति। यत् प्रेम कृष्णप्रियत्वेन ख्यातैर्नारदादिभिः  
अलं दुर्लभं, तदादीनां तज्जातीय-प्रेमासम्भवादिति भावः। तदपि प्रेम कर्मभूतं  
कर्तृभूतं, इदं सरः स्नातुं सम्बन्धे आविष्करोति प्रकटयति। तत् को  
नाश्रयेदिति पूर्वैव सम्बन्धः। 11

## — Concluding Words —

श्रीचैतन्यकृपालं शास्त्रं तद्भाक्तानां मुदे कृता।  
स्वप्रज्ञाद्यानुसारेणेत्युपदेशप्रकाशिका। राधारमणदासेन राधारमणसेविना  
गोवर्द्धनोपलालस्य तनुजेन कृता त्वियम्। इति 'श्रीउपदेशामृतटीका' समाप्ता।

# Śrī Upadeśāmṛta Bhāṣā

By Śrīla Bhaktivinoda Ṭhākura

## — Introduction and Text 1 —

*guru-kṛpā bale labhi sambandha-vijñāna  
kṛti-jīva hayena bhajane yatnavān*

Attaining realization of his relationship with Kṛṣṇa by the mercy of the spiritual master, a virtuous soul performs devotional service with great care. (1)

*sei jīve śrī-rūpa-gosvāmi-mahodaya  
'upadeśāmṛte' dhanya karena niścaya*

Without a doubt, the very generous and greatly exalted Śrī Rūpa Gosvāmī makes such a soul fortunate by giving him Śrī Upadeśāmṛta. (2)

*grhī grhatyāgī bhede dviprakāra jane  
upadeśa-bheda vicāribe vijñagane*

There are two kinds of people, the householders and the renunciates. Those who have realized the purport of the scriptures consider this difference when instructing. (3)

*grhī-prati ei saba upadeśa haya  
grhatyāgī-prati ihā parākāṣṭhāmaya*

All these instructions are for the householders. The culminating instructions are intended for the renunciates. (4)



*vākyavega, manovega, krodhavega, āra  
jihvāvega, udara-upastha vega chāra*

The urge to speak, the urge of the mind, the urge of anger and the urge of the tongue, belly and genitals are contemptible rubbish. (5)

*ei chaya vega sahi kṛṣṇa-nāmāśraye  
jagat śāsīte pāre parājiyā bhaye*

Tolerating these six urges by taking shelter of the Holy Name of Kṛṣṇa, and having thus conquered fear, you can teach the whole world. (6)

*kevala śaraṇāgati kṛṣṇabhaktimaya  
bhaktipratikūla-tyāga tāra aṅga haya*

Renunciation which is filled with devotional service to Kṛṣṇa and rejects what is unfavorable to it, is an *aṅga* (limb) of accepting the mood of taking exclusive shelter of Kṛṣṇa (*śaraṇāgati*). (7)

*chaya vega sahi yukta-vairāgya-āśraye  
nāme aparādhasūnya haibe nirbhaye*

Tolerating the six urges by taking shelter of *yukta-vairāgya*, you will fearlessly become free from all offenses to the Holy Name. (8)

## — Text 2 —

*atyāhāra, prayāsa, prajalpa, janasaṅga  
laulyādi niyamāgraha hale bhakti-bhaṅga*

Devotional service (*bhakti*) is broken by any one of the following:

- 1) *atyāhāra* (over-collecting)
- 2) *prayāsa* (over-endeavoring)
- 3) *prajalpa* (useless talk)
- 4) *jana-saṅga* (association with materialists)
- 5) *laulya* (greed, unsteadiness of mind)
- 6) *niyamāgraha* (over or under acceptance of rules) (1)

*gṛha-tyāgī-janera sañcaya atyāhāra  
adhika-sañcayī gṛhī vaiṣṇavera chāra*

If a renunciate accumulates anything it is over-collecting. If a householder accumulates too much, he is a contemptible Vaiṣṇava. (2)

*bhakti-anukūla naya ye-saba udyama  
prayāsa-nāmete tāra prakāśa viṣama*

All endeavors which are not favorable to devotional service are called *prayāsa*. Their inconsistent manifestation is irregular and incomplete. (3)

*grāmya-kathā prajalpa-nāmete paricaya*

Village talk is known as *prajalpa*. (4)

*matera cāñcalya laulya asat-tṛṣṇā-maya*

Unsteadiness in religious belief is called *laulya*, it is filled with a thirst for the temporary. (5)

*viṣayī, yoṣit-saṅgī, tat-tat-saṅgī āra  
māyāvādī, dharma-dhvajī, nāstika-prakāra  
se-saba asat-saṅga bhakti-hānikara  
viśeṣa yatane sei saṅga parihara*

Association with the following people destroys *bhakti*; a sense-enjoyer, a person attached to women, someone who associates with either of these two, a *Māyāvādī*, a *dharma-dhvajī*, or any kind of atheist. Make a special effort to give up such materialistic association. (6)

*niyama-agraha, āra niyama-āgraha  
dvi-prakāra doṣa, ei bhakta-gala-graha  
eke svādhikāragata-niyama-varjana  
āre anya-adhikāra-niyama-grahaṇa*

The two kinds of faults, *niyama-agraha* and *niyama-āgraha*, are a great undesirable burden which strangle a devotee. One fault means to reject the rules and regulations in accord with one's eligibility (*adhikāra*). The other fault means to follow rules and regulations which are not in accord with one's eligibility (*adhikāra*). (7)

### — Text 3 —

*ānukūlya saṅkalpera chaya aṅga sāra*

(The following) six limbs are the essence of the *śaraṇāgati* principle of accepting what is favorable (for *bhakti*, devotional service). (1)

*utsāha, viśvāsa, dhairya, tat-tat-karma āra  
saṅga-tyāga, sādhuṣṛṭti karile āśraya  
bhakti-yoga siddhi labhe sarva-śāstre kaya*

- (1) *Utsāha* — enthusiasm,
- (2) *Viśvāsa* — faith,
- (3) *Dhairya* — patience,
- (4) *Tat-tat-karma* — prescribed duties (activities by which pure devotional service is cultivated),

(5) *Saṅga-tyāga* — giving up (bad) association,

(6) *Sādhū-vṛtti* — living the life prescribed for a saintly person.

By taking shelter of these (six), perfection in *bhakti* is attained. All the scriptures say this. (2)

*bhakti-anuṣṭhāne utsāhera prayojana*

*Utsāha*: enthusiasm for performing loving devotional service (*bhakti*) is necessary. (3)

*bhaktite viśvāsa dṛḍha, dhairyāvalambana*

*Viśvāsa*: firm faith in devotional service.

*Dhairyā*: to adopt the quality called patience as a support and help in (devotional service) (4)

*ye karma karile haya bhaktira ullāsa*  
*ye karma jīvana-yātrā nirvāhe prayāsa*

*Tat-tat-karma*: the endeavor by which *bhakti* flourishes and the endeavor by which one earns one's livelihood (taken together these are called *tat-tat-karma*). (5)

*asat-saṅga-tyāge haya saṅga-vivarjana*

*Saṅga-tyāga* means to give up bad association (*asat-saṅga-tyāga*). (6)

*sad-ācāra sādhu-vṛtti sarvadā pālana* (7)

*Sādhu-vṛtti* means the behavior and lifestyle of a saintly person<sup>1</sup>. This should always be observed. (7)

*tyāgī bhikṣā-yoge āra grhī dharmāśraye*  
*karibe jīvana-yātrā sāvadhāna haye*

Following dharmic principles, a renunciate should maintain himself by begging and a householder should earn his livelihood. Both should be very careful about this. (8)

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<sup>1</sup> Śrīla Bhaktivinoda Ṭhākura glosses *sādhu-vṛtti* as *sadācāra* which, according to the Gauḍīya Vaiṣṇava dictionary, also refers to moral activity and to the rules and regulations given in *Hari-bhakti-vilāsa* for daily activities, activities for particular *tithis* and monthly observances, etc.

## — Text 4 —

*asat-saṅga tyaji, sādhu-saṅga kara bhāi,  
prītira lakṣaṇa chaya vicāri sadāi*

Oh brother! Giving up nondevotional/bad association, always associate with devotees and bear in mind the six symptoms of love. (1)

*dāna-graha, sva sva guhya jijñāsā varṇana  
bhuñjana-bhojanadāna, saṅgera lakṣaṇa*

The symptoms of loving association are: to give charity, to accept charity, to confidentially enquire, to reveal one's confidential concerns, to give food and to eat (food given). (2)

## — Text 5 —

*asat-lakṣaṇa-hīna, gāya kṛṣṇa-nāma  
manete ādara tāṅte kara aviśrāma*

Always respect within your mind the person who sings Kṛṣṇa's Holy Name and is free from dishonest/immoral traits. (1)

*labdha-dīkṣa, kṛṣṇa bhaje yei mahājana  
praṇami ādara tāṅre kara sarva-kṣaṇa*

At every moment, respect the great soul who has received initiation (dīkṣā) and worships Lord Kṛṣṇa, by offering him humble obeisances. (2)

*bhajana-catura yei tāṅra kara sevā  
kṛṣṇamaya sabe dekhe su-vaiṣṇava yebā  
śatru-mitra, sad-asat kichu nā vicāre  
sarvottama saṅga bali, sevaha tāṅhāre*

Serve him who is expert in *bhajana*. He who sees Kṛṣṇa within everything/everyone is an excellent Vaiṣṇava. He does not consider anyone an enemy or a friend, or consider good and bad. Understand him to be first class association and serve him. (3-4)

## — Text 6 —

*nīradharma-gata phena-paṅkādi-saṁyukta  
gaṅgājala brahmatā haite nahe cyuta*

When Gaṅgā water mixes with foam and mud etc, it does not lose its transcendental nature. (1)

*sei-rūpa śuddhabhakta jaḍadeha-gata  
svabhāva-vapura doṣe nā haya prākṛta*

In the same way, a pure devotee does not become conditioned because of faults in his birth, nature and body. (2)

*ataeva, dekhiyā, bhaktera kadākāra  
svabhāvaja varṇa, kārkaśyādi doṣa āra  
prākṛta baliyā bhakte kabhu nā nindibe  
śuddha-bhakti dekhi tāñre sarvadā vandibe*

Therefore, even if you see faults in a devotee, such as:

- \* his body is ugly
- \* he is from a low caste or
- \* his behavior is harsh or rude,

you should never insult him by calling him conditioned. Seeing his pure devotion, you should always glorify him. (3-4)

## — Text 7 —

*avidyā-pittera doṣe duṣṭa-rasanāya  
kṛṣṇa-saṅkīrtane ruci nāhi haya hāya!*

Alas! A tongue afflicted by the jaundice of ignorance has no taste for *kṛṣṇa-saṅkīrtana*. (1)

*sitopala-prāya kṛṣṇa-kathā anudina  
ādare sevite ruci dena samīcīna*

(But) serving sugar-like *kṛṣṇa-kathā* every day by attentively hearing with respect gives complete taste. (2)

*kṛṣṇa-kāmya-vismṛti avidyā-gadamūla  
kṛṣṇa-saṅkīrtana-krame haya ta nirmūla  
sei krame kṛṣṇa-nāmādite āsvādana  
anudina bāḍe ruci haya anukṣaṇa*

The root cause of the disease of ignorance is forgetfulness that Kṛṣṇa is the object of love. By the process of *kṛṣṇa-saṅkīrtana* this disease will be destroyed at the root. And the relishing of Kṛṣṇa's Holy Name will step-by-step increase every day until taste (*nāma-ruci*) is there at every moment. (3-4)

## — Text 8 —

*nāmadir smṛti, āra kīrtana niyame  
niyojita kara, jihvā-citta krame krame*

Gradually engage your tongue and mind in the regular practice of glorifying and remembering the Holy Name and so on (i.e., Kṛṣṇa's form, qualities, pastimes, etc.) (1)

*vraje vāsī anurāgīra sevā-anusāra  
sarvakāla bhaja, ei upadeśa-sāra*

Residing in Vraja, follow the service of those who have *anurāga* (love for Kṛṣṇa), and always engage in devotional service. This is the essence of all instructions. (2)

## — Text 9 —

*vaikuṇṭha apekṣā śreṣṭha māthura-maṇḍala*

In comparison to Vaikuṇṭha, Māthura-maṇḍala (Mathurā and the surrounding area) is superior. (1)

*tad-apekṣā vṛndāvana yathā rāsasthala*

Compared to that, Vṛndāvana is superior — it is the place where the *rāsa* dance takes place. (2)

*tad-apekṣā govardhana nitya keli-sthāna*

Compared to that, Govardhana is superior — it is the eternal place of pastimes and amorous sports. (3)

*rādhā-kuṇḍe tad-apekṣā premera vijñāna*

Compared to that, Rādhā-kuṇḍa is superior — it is the realized experience of *prema*. (*premera vijñāna*). (4)

## — Text 10 —

*cid-ānveṣī jñānī jaḍa-karmī haite śreṣṭha* (1)

A *jñānī* who is a seeker of spiritual knowledge is better than a gross *karmī*. (1)

*jñānī-cara bhakta tad-apekṣā kṛṣṇa-preṣṭha*

In comparison to him, a devotee who was formerly a *jñānī* (or a *jñāna-miśra-bhakta*) is dearer to Kṛṣṇa. (2)

*prema-niṣṭha bhakta tad-apekṣā śreṣṭha jāni*

I know the devotee situated in *prema* to be more exalted than him. (3)

*gopī-gaṇe tad-apekṣā śreṣṭha bali māni*

I respect and proclaim the *gopīs* to be even more exalted. (4)

*sarva-gopī-śreṣṭhā rādhā kṛṣṇa-preṣṭhā sadā*

The most excellent of all the *gopīs* is Rādhā. She is always the most beloved of Kṛṣṇa. (5)

*tānhāra sarasī nitya kṛṣṇera prītidā*

Her lake eternally gives Kṛṣṇa joy. (6)

*e-hena premera sthāna govardhana-taṭe  
āśraya nā kare keba kṛtī niṣkapāṭe?*

Which non-duplicitous fortunate soul would not take shelter of such a place of *prema* which is situated at the feet of Govardhana? (7)

## — Text 11 —

*sakala preyasī śreṣṭhā vṛṣabhānu-sutā  
tānhāra sarasī nitya śrī-kṛṣṇa-dayitā*

Of all those who are beloved (to Kṛṣṇa), the daughter of King Vṛṣabhānu is the most exalted. (And) Her lake is eternally Kṛṣṇa's beloved (*śrī-kṛṣṇa-dayitā*). (1)

*munigaṇa śāstre ei rūpa nirdhārila  
vraja-madhye śreṣṭhā bali kuṇḍe sthira kaila*

This the sages (*munis*) have ascertained. They have discerned that this lake is the most exalted within Vraja. (2)

*sādhana-bhaktira katha ki balibe āra  
kṛṣṇa-preṣṭha-gaṇera durlabha prema-sāra*

What more shall I speak about *sādhana-bhakti*? The essence of *prema* is rarely attained (even) by those who are most dear to Kṛṣṇa. (3)

*niṣkapate sei kuṇḍa ye kare majjana  
kuṇḍe tānre sei prema kare vitarāṇa*

(However), if one is in a non-duplicitous mood and fully submerges himself in this *kuṇḍa*, it gives him this *prema*. (4)



# *Pīyūṣa-varṣiṇī-vṛtti*

By Śrīla Bhaktivinoda Ṭhākura

## — Introduction and Text 1 —

*śrī-śrī-godruma-candrāya namaḥ  
yat-kṛpā-sāgarodbhūtam  
upadeśāmṛtaṁ bhuvi  
śrī-rūpeṇa samānītaṁ  
gauracandraṁ bhajāmi tam*

Obeisances to the moon of Śrī Godruma-dvīpa, Śrī Caitanya Mahāprabhu. I worship that Lord Gauracandra, who is an ocean of mercy. From this ocean of mercy, *Upadeśāmṛta* (The Nectar of Instruction) was born. And it was very expertly brought to Earth by Śrī Rūpa Gosvāmī.

*natvā grantha-praṇetāraṁ ṭikākāraṁ praṇamya ca  
mayā viracyate vṛttiḥ pīyūṣa-pariveśinī*

Bowing down (offering my obeisances) to the author of this scripture (Śrīla Rūpa Gosvāmī) and to the commentator (Śrī Rādhāramaṇa dāsa Gosvāmī), this *Pīyūṣa-pariveśinī* is written by me. (Śrīla Bhaktivinoda Ṭhākura).



*anyābhilāṣitā-śūnyaṁ  
jñāna-karmādy-anāvṛtam  
ānukūlyena kṛṣṇānu-  
śīlanaṁ bhaktir uttamā*

*When first-class devotional service develops, one must be devoid of all material desires, knowledge obtained by monistic philosophy, and fruitive action. The devotee must constantly serve Kṛṣṇa favorably, as Kṛṣṇa desires.*

— Śrī Bhakti-rasāmṛta-sindhu, 1.1.11

As it is stated in this verse, the cultivation of devotional service along with acceptance of what is favorable to it and rejection of what is unfavorable to it, is very much required by serious devotees.

Acceptance of what is favorable and rejection of what is unfavorable are not directly limbs of pure devotional service, but they are two limbs of *śraddhā* characteristic of *śaraṇāgati* which give one eligibility to perform devotional service. As it is said in the *Śrī Vaiṣṇava-tantra-vākya*:

*ānukūlyasya saṅkalpaḥ  
prātikūlyasya varjanam  
rakṣiṣyatīti viśvāso  
goptṛtve varaṇam tathā  
ātma-nikṣepa-kārpaṇye  
ṣaḍ-vidhā śaraṇāgatiḥ<sup>1</sup>*

In this verse, the rejection of what is unfavorable is clearly prescribed.

The person who can in this particular way appropriately tolerate the six urges — the urge to speak, the urge of the mind, the urge of anger, the urge of the tongue, the urge of the belly, and of the genitals — can teach the whole world.

*śokāmarṣādibhir bhāvair  
ākrāntaṁ yasya mānasam  
kathaṁ tasya mukundasya  
sphūrtiḥ sambhāvanā bhavet*

— Śrī Padma Purāṇa

The purport of this verse is that the constant disturbances of lust, anger, greed, illusion, ignorance and envy arising in a human's mind, push his mind towards absorption in the temporary. These urges are:

- 1) The urge to speak through speech agitating to others,
- 2) The urge of mind through all kinds of material desires and plans,
- 3) The urge of anger through rough, harsh speech, raised voice, etc.
- 4) The urge of the tongue through attachment to relishing the six varieties of taste — sweet, sour, hot, pungent, bitter, astringent.
- 5) The urge of the belly through efforts to eat more and more.
- 6) The urge of the genitals through longing for sexual union.

The result of these disturbances is that the pure cultivation of devotional service cannot arise in the mind. To make the mind of a person endeavoring to serve Kṛṣṇa inclined toward devotional service, our *tattva-ācārya* Śrīmad Rūpa Gosvāmī has placed this verse (*Upadeśāmṛta* Text 1) at the very beginning.

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<sup>1</sup> *Śaraṇāgati* (taking shelter of Kṛṣṇa) is six-fold:

- 1) *ānukūlyasya saṅkalpaḥ* — accepting what is favorable
- 2) *prātikūlyasya varjanam* — rejecting what is unfavorable
- 3) *rakṣiṣyatīti viśvāsaḥ* — having faith that Kṛṣṇa will certainly protect me
- 4) *goptṛtve varaṇam* — accepting the Lord as one's maintainer
- 5) *ātma-nikṣepa* — self-surrender
- 6) *kārpaṇya* — humility

Efforts to give up these six urges are not in themselves part of the process of devotional service. They are merely the method for gaining eligibility to enter into the sacred realm of devotional service. On the path of *karma* and *jñāna* one is instructed to avoid these six urges. The processes of *karma* and *jñāna* are not to be followed by a devotee. The hearing, chanting and remembering of Kṛṣṇa's Name, form and pastimes etc are directly devotional service.

(However), during the cultivation of devotional service, these six urges do act as obstacles for the immature *sādhaka*. At such times, the devotee in the mood of taking exclusive shelter, by the mercy of the strength of the Holy Name, and by his endeavor to avoid the ten offenses against the Holy Name, is able to escape the obstructing influence (of the six urges) by the potency of associating with pure devotees.



It is an offense to take shelter of the bodily conception of life.

*śrutvāpi nāma-māhātmyam yaḥ prīti-rahito 'dhamah  
aham-mamādi-paramo nāmni so 'py aparādha-kṛt*

That lowest among men who, even after hearing the glories of the Holy Name of the Lord, continues in the materialistic concept of life, thinking “I am this body, and everything belonging to this body is mine” (*aham mameti*), and does not show respect and love for the chanting of the Hare Kṛṣṇa *mahā-mantra* is an offender of the Holy Name.

— Śrī Padma Purāṇa 25.18

Devotees are dedicated to *yukta-vairāgya* — that means they are not candidates for dry renunciation. Therefore the prescription for giving up sense objects such as touch etc is not for them. The urges of eyes, nose, ears etc are factually regulated only when the urge of the mind, in the form of thirst for the temporary, is not there. Therefore, he who wins over these six urges — he who follows the soul (*ātma-anugata*) — he wins over the world.

This instruction to tolerate the six urges is only for householder devotees. Why not for the renunciates? Their first class and complete giving up of all these urges, etc. has already been perfected before leaving house and home.

## — Text 2 —

In this second verse, only the giving up of what is unfavorable is described. The six faults — *atyāhāra*, *prayāsa*, *prajalpa*, *niyamāgraha*, *jana-saṅga*, *laulya* — are opposed to devotional service.

*Atyāhāra* means to over-eat, to over-collect or to endeavor to over-collect. It is prohibited for a renunciate devotee to accumulate anything. When a householder devotee accumulates more than is necessary for his maintenance, it is *atyāhāra*. People endeavoring for devotional service should not act in this way, as do the sense-enjoyers.

*Prayāsa* means any activity opposed to devotional service, or any effort for material sense gratification.

*Prajalpa* means unnecessary time-wasting village talk.

*Niyamāgraha* (1) Following rules and regulations meant for someone with lower eligibility when one has actually reached a higher level, (2) not following the rules and regulations for nourishing *bhakti*.

*Jana-saṅga* means any association other than with a pure devotee.

*Laulya* means unsteadiness:

- 1) Not being fixed in any *siddhānta* because of associating with varieties of different beliefs,
- 2) Being attracted to insignificant matters.

From *prajalpa sādhu-nindā* arises, and from *laulya* arises the *Nāma-aparādha* of considering other *devatās* to be independent (of Viṣṇu).

### — Text 3 —

Maintaining one's livelihood and cultivation of loving devotional service are both necessary for a devotee. The first half of this third verse prescribes activities which are favorable for the cultivation of devotional service. The second half give prescriptions (meant to guide) the life of a devotee.

Devotional service becomes perfected by *utsāha* (enthusiasm), *niścayā* (faith), *dhairya* (patience), *tat-tat-karma* (engagement in prescribed activities which nourish *bhakti*), *saṅga-tyāga* (giving up bad association) and *sad-vṛtti* (conducting oneself as a saintly person).

*Utsāha* means eager enthusiasm for performing devotional service. Devotion is destroyed by indifference. *Utsāha* (also) means to cultivate devotional service with respect and care. *Niścayā* means firm faith. *Dhairya* means not to become slack in one's (devotional) practice, even if there is a delay in attaining the desired goal.

*Tat-tat-karma* means there are two kinds of *vidhis* (rules): (1) regulations that nourish *bhakti* and (2) regulations which prescribe what should be avoided (so that one's *bhakti* is protected). Hearing, chanting and so on are prescribed to nourish *bhakti*. The direction to give up one's own enjoyment and happiness for Kṛṣṇa's sake is one of the prescribed restrictive rules.

*Saṅga-tyāga* means giving up association with:

- (1) irreligion
- (2) women (“associating with women” means associating with them in the mood of enjoying them (*streṇa-bhāva*) and associating with people who have such a mood).
- (3) non-devotees. That means, sense enjoyers, Māyāvādīs, atheists and *dharma-dhvajīs*.

*Sādhū-vṛtti* means the behavior, lifestyle and activities practiced by the saintly and the means and duties by which they earn their livelihood. A renunciate should live by *mādhukarī* begging, and a householder devotee should carry out his duties by śāstrically approved means appropriate to his *varṇa* and *āśrama*.

## — Text 4 —

Associating with ordinary people (*jana-saṅga*) is unfavorable for devotional service and should therefore be given up. Those who are dedicated to loving devotional service (*bhakti*) have to associate with pure devotees to become rectified of this fault.

Affection in the form of *sādhū-saṅga* fosters *bhakti*. This is indicated in this fourth verse. Giving devotees what is needed by them with love, accepting what devotees give in return; expressing personal confidential matters to a devotee and inquiring about theirs, eating food (*prasāda*) given by a devotee and giving a devotee food (*prasāda*) with love — these are the six symptoms of love amongst devotees. This is the way to serve devotees.

## — Text 5 —

*īśvare tad-adhīneṣu  
bālīṣeṣu dviṣatsu ca  
prema-maitrī-kṛpopekṣā  
yaḥ karoti sa madhyamaḥ*

An intermediate or second-class devotee, called *madhyama-adhikārī*, offers his love to the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to ignorant people who are innocent and disregards those who are envious of the Supreme Personality of Godhead. (ŚB 11.2.46)

According to these teachings, as long as a *sādhaka* remains on the level of a *madhyama* devotee he is obliged to serve devotees. The *uttama* devotee does not discriminate between friend and enemy, devotee and non-devotee etc, because he can't help but see everything in relation to Kṛṣṇa. (But) the *madhyama* devotee is endeavoring in his devotional service. This fifth verse defines how a *madhyama* should behave with devotees.

The *madhyama* devotee stays away from non-devotees, such as womanizers, etc. and thus remains free from their respective faults/contamination, but knowing the *kaniṣṭhas* to be just like foolish children because of their lack of *sambandha-tattva-jñāna*, he is kind to them. Hearing Kṛṣṇa's Holy Name from their mouths, the *madhyama* sees them as kinsmen and respects them within his mind.

If a *kaniṣṭha* is initiated and engaged in Lord Hari's devotional service, the *madhyama* shows him respect by offering him obeisances.

The *madhyama* respects the *uttama*, recognizing him as transcendently accomplished and free from the tendency to criticize others. He understands such a *mahā-bhāgavata* to be the desired association and he serves him. This kind of Vaiṣṇava *sevā* is certainly the root of all perfection.

## — Text 6 —

Even if one sees faults in pure devotees, it is not proper to consider them materially conditioned. This is instructed in this 6th verse.

It is not possible for pure devotees to be bad association or commit *Nāma-aparādha*. There may be a few faults in their body, birth or disposition. Ugly characteristics, sickness, a deformed body or bad looks due to old age, and so on — all these are faults of the body.

Low birth, harshness, laziness etc are also innate faults due to birth. Gaṅgā water does not give up its transcendental nature because of bubbles, foam and mud. In the same way, Vaiṣṇavas who have realized their souls' constitutional identity (*ātmā-svarūpa*), are not contaminated by the faults of material conditioning arising from birth in a material body, or the concomitant changes of the body. Therefore if a *sādhaka* who sees such faults considers such a pure devotee inferior and fit to be rejected, he becomes a *nāma-aparādhī*.

## — Text 7 —

In the third verse the qualities which nourish devotional service were described. This seventh verse talks about the process for cultivating the chanting of *kṛṣṇa-nāma* etc, with the help of the qualities mentioned in the third verse, and *sambandha-jñāna*.

A tongue afflicted by the jaundice of ignorance lacks taste for glorifying Kṛṣṇa's name, pastimes etc., But by daily honoring the *miśri* of Kṛṣṇa's name and pastimes etc. with care, attention and respect, the disease of ignorance is destroyed and a sublime transcendental taste is awakened.

The living entities, who are parts and parcels of Kṛṣṇa and who are present everywhere just like small particles of sunshine, are by nature Kṛṣṇa's eternal servants. By the fault of forgetting this inherent service nature, they have taken on the quality of ignorance and rejected their own eternal constitutional nature. Hence they have become devoid of taste for Kṛṣṇa's name and so on.

But by ongoing singing and remembering of Kṛṣṇa's name (form, qualities and pastimes) every day and by the mercy of the spiritual master and the devotees, they will attain their own eternal identity (*svarūpa*).

To the degree that this original nature is rekindled, to that degree gradually taste for *Nāma* etc. increases. And at the same time, ignorance is destroyed.

It is compared to (the effect of) *miśri*. In the beginning, when the tongue is afflicted with jaundice (too much bile), it does not like the sweet taste. But by regular taking of *miśri*, the bile gradually decreases, and that much the taste for the *miśri* increases.

So please hear, glorify and remember with great enthusiasm, faith and patience Kṛṣṇa's name, and His form, pastimes and so on which are revealed by His name.

## — Text 8 —

This eighth verse prescribes how to perform devotional service (*bhajana-praṇālī*), and where to perform it (*bhajana-sthāna*).

By engaging the tongue and mind, and thus gradually advancing in the process of the beautiful glorification and remembrance of Kṛṣṇa's name, form, qualities etc., and with a desire to be constantly (thus) engaged, one should reside in Vraja.

One should spend all his time following in the footsteps of the *Vrajavāsīs* (those who have *vraja-rasa-anurāga*). Such following requires *mānasā-sevā* and internal residence in Vraja.

## — Text 9 —

Of all places of worship, Śrī Rādhā-kuṇḍa is the very best. This has been clearly indicated in this ninth verse.

Because of Lord Śrī Kṛṣṇa's birth (there), Śrī Mathurā is superior to Vaikuṇṭha which is in the spiritual sky and endowed with all opulences (*aiśvarya-maya*).

Within the area of Māthura-maṇḍala, Śrī Vṛndāvana is best because of the *rāsa-līlā* festival (which takes place there).

Within Vraja, Śrī Govardhana is best because of the many various places of pleasure-pastimes of Śrī Kṛṣṇa, the lifter of Govardhana Hill. Near Śrī Govardhana, Śrīmad Rādhā-kuṇḍa is splendidly present. It is the most exalted (place) because of the special overflow there of Śrī Kṛṣṇa's *premāmṛta* (nectar of love). Which person who is mindful of loving devotional service would not serve this Rādhā-kuṇḍa?

Residing there continually in either his gross or subtle body (*liṅga-deha*), he will (certainly) take shelter of the method of worship previously described (in this *Śrī Upadesāmṛta*).

## — Text 10 —

However many kinds of *sādhakas* there are in this world, those who reside on the banks of Rādhā-kuṇḍa and are engaged in transcendental loving service (to Śrī Hari) are the most exalted of all, and are most dear to Kṛṣṇa. This has been indicated in this tenth verse.

A *jñānī*, who is in search of transcendence, is dearer to Kṛṣṇa than all types of *karmīs*. Dearer to Kṛṣṇa than all types of *jñānīs* is the devotee who is free from *jñāna*.

Amongst all types of devotees, the devotee who is endowed with *prema* is dearer to Kṛṣṇa. Amongst all types of *premī-bhaktas*, the *vraja-gopīs* are extremely dear to Kṛṣṇa.

Of all the *gopīs*, Śrī Rādhikā is unlimitedly dear. (And just) as Śrī Rādhikā is most dear to Śrī Kṛṣṇa, so is Her *kuṇḍa*. Therefore, he who is greatly fortunate will certainly reside at Śrī-Rādhā-kuṇḍa and engage in *aṣṭa-kāla-bhajana*.

## — Text 11 —

To create firm steadiness in the *sādhaka's* mind by descriptions of the natural glories of Śrī Rādhā-kuṇḍa, eleven introductory verses have been given for consideration.

Śrī Rādhikā is the abode of Śrī Kṛṣṇa's abundant love, and compared to His other beloveds She is the most exalted in every way.

(And) the multitude of sages have described in the scriptures the superiority of Śrī Rādhā-kuṇḍa is this way:

What to speak of those practicing *sādhana-bhakti*, this *prema* is difficult to attain even for Kṛṣṇa's most dear devotees like Nārada Muni, and others. (But) if one takes bath in Śrī Rādhā-kuṇḍa with *bhakti*, this *prema* is easily bestowed by this very *kuṇḍa*.

Therefore, Śrī Rādhā-kuṇḍa is the appropriate place to reside for all who are (utterly) devoted to engaging in the transcendental loving service of the Lord.

(This last statement means:) In the transcendental land of Vraja (*aprākṛta Vraja*), the transcendental living entity (*aprākṛta jīva*) after having attained his transcendental *gopī* body (*aprākṛta-gopī-deha*) has become situated at Rādhā-kuṇḍa in the *kuṇja* of a *sakhī* as a protected and maintained maidservant (*pālya-dāsī*), by the mercy of his (her) own spiritual master.

Externally having first taken continuous shelter of Nāma, and being sheltered at Śrī Caitanya Mahāprabhu's feet, such a person, who is expert in *bhajana*, is attending Śrīmatī Rādhikā in (Her) *aṣṭa-kālīya-sevā* to Śrī Kṛṣṇa.



At the end of his *Pīyūṣa-varṣiṇī-vṛtti*, Śrīla Bhaktivinoda Ṭhākura wrote the following in Sanskrit.

*To increase the bliss of Śrīmad Vanamālī Gosvāmī<sup>1</sup>, to bring about the joy of Śrī Prabhunātha<sup>2</sup>, who has offered his self [to the Lord], as well as to effect the prosperity of my own bhajana, Bhaktivinoda Dāsa, a resident of Godruma, has composed this Pīyūṣa-varṣiṇī-vṛtti on the aṣṭamī-tithi of kṛṣṇa-pakṣa (waning fortnight), in the month of Magha, in Gaurābda 412. (20<sup>th</sup> December, 1898)*

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<sup>1</sup> Śrīmad Vanamālī Gosvāmī was a friend of Śrīla Bhaktivinoda Ṭhākura from Rādhāramaṇa-gherā in Śrī Vṛndāvana Dhāma. It was in his personal library that Śrīla Bhaktivinoda Ṭhākura found Śrī Rādhāramaṇa dāsa Gosvāmī's handwritten commentary on Śrīla Rūpa Gosvāmī's Śrī Upadeśāmṛta. His work was entitled Śrī Upadeśa-prakāśikā-ṭīkā. This greatly inspired the Ṭhākura, who soon wrote his own commentaries on Śrī Upadeśāmṛta.

<sup>2</sup> Śrīmad Vanamālī Gosvāmī once visited Śrīla Bhaktivinoda Ṭhākura at Śrī Māyāpura Dhāma. He and his wife were accompanied by a simple and devoted young brāhmaṇa named Prabhunātha Miśra. All three of them stayed at the Yoga-pīṭha for some days. Prabhunātha was greatly attracted to Śrī Caitanya Mahāprabhu and His Dhāma, and when it came time to return to Vṛndāvana he asked Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's permission to serve the Deities. Both Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura and Vanamālī Gosvāmī gave their blessings. Prabhunātha soon became very dear to both Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura and Śrīla Bhaktivinoda Ṭhākura.

# Śrī Upadeśāmṛta Bhāṣā

By Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

## — Text 1 —

*kṛṣṇetara-kathā-vāg-vega tāra nāma  
kāmera atr̥pte krodha-vega manodhāma*

Speaking about topics unrelated to Kṛṣṇa is known as the urge of speech. *Kāma* (material desires) and *krodha* (anger) are both urges of the mind. The frustration of material desires produces anger. (1)

*susvādu-bhojanaśīla jihvā-vega-dāsa  
atirikta bhoktā yei udarete āśa*

Someone who is fond of always eating very palatable dishes is a servant of the urge of the tongue. Such a person then also becomes a servant of the whims of the belly by (such) overeating. (2)

*yoṣitera bhṛtya straiṇa kāmera kiṅkara  
upastha-vegera vaśe kandarpa-tatpara*

The covetous, lusty, dependent order-carrier of a woman is a slave of lust. Because of being under the control of the urge of the genitals, he is a totally devoted servant of the god of lust, Kandarpa. (3)

*ei chaya vega yāra vaśe sadā raya  
se jana gosvāmī kare pṛthivī vijaya*

These six urges remain subordinate to a *gosvāmī* (controller of the senses) and so he can win over the world. (4)

## — Text 2 —

*atyanta saṅgrahe yāra sadā citta dhāya  
atyāhārī bhakti-hīna sei saṁjñā pāya*

He whose thoughts always run after accumulating more and more, beyond limit, is called an ‘*atyāhārī*’ (one who collects too much.) He is understood to be without devotion. (1)

*prākṛta vastura āśe bhoge yāra mana  
prayāsī tāhāra nāma bhakti-hīna jana*

Hoping for material things, one whose mind is absorbed in enjoyment is called a ‘*prayāsi*’ (over-endeavorer). He is devoid of devotion. (2)

*kṛṣṇa-kathā chāḍi jihvā āna kathā kahe  
prajalpī tāhāra nāma vṛthā vākya vahe*

He whose tongue speaks not of Kṛṣṇa but about other mundane topics is called a ‘*prajalpī*’. His talks are useless and in vain. (3)

*bhajanete udāsīna karmete pravīṇa  
bahv-ārambhī se niyamāgrahī ati dīna*

He who is not interested in devotional service, but is expertly engaged in other activities with great effort, is called a ‘*niyamāgrahī*’. He is a very degraded person. (4)

*kṛṣṇa-bhakta-saṅga-vinā anya-saṅge rata  
jana-saṅgī ku-viṣaya-vilāse vivrata*

He who takes great pleasure in associating with non-devotees rather than associating with Kṛṣṇa’s devotees is a ‘*jana-saṅgī*’. Because he is engaged in contemptible sense gratification, he is not resolute in his vows. (5)

*nānā-sthāne bhrame yei nija svārtha-tare  
laulya-para bhakti-hīna saṁjñā deya nare*

He who wanders about here and there in order to fulfil his own selfish interests is to be called ‘*laulya-para*’ (engrossed in greed and restlessness). He is devoid of devotion. (6)

*ei chaya nahe kabhu bhakti adhikārī  
bhakti-hīna lakṣya-bhraṣṭa viṣayī saṁsārī*

These six kinds of people are never qualified for devotional service, rather they are materialistic sense-enjoyers bereft of devotion, and deviated from the goal. (7)

### — Text 3 —

*bhajane utsāha yāra bhitare bāhire  
sudurlabha kṛṣṇa-bhakti pābe dhīre dhīre*

**Utsāha** — He who is enthusiastic and perseveres in the performance of devotional service both internally and externally will gradually attain *kṛṣṇa-bhakti*, which is very rarely obtained. (1)

*kṛṣṇa-bhakti-prati yāra viśvāsa niścaya  
śraddhavān bhaktimān jana sei haya*

*Niścaya* — He whose belief in *Kṛṣṇa-bhakti* is free from doubt will certainly be endowed with both faith (*śraddhā*) and devotional service (*bhakti*). (2)

*kṛṣṇa-sevā nā pāiyā dhīra-bhāve yei  
bhaktira sādhana kare bhaktimān sei*

*Dhairya* — If one has not yet attained *Kṛṣṇa*'s service but nevertheless engages in the process of devotional service with patience, he has *bhakti*. (3)

*yāhāte kṛṣṇera sevā kṛṣṇera santoṣa  
sei karme vratī sadā nā karaye roṣa*

*Tat-tat-karma-pravartanā* — This means to always engage with firm resolve in activities that are for *Kṛṣṇa*'s service and for His pleasure, without anger (resentment). (4)

*kṛṣṇera abhakta-jana-saṅga parihari  
bhaktimān bhakta-saṅge sadā bhaje hari*

*Saṅga-tyāga* — One who has *bhakti* completely gives up associating with non-devotees and always worships Lord Hari in the association of His devotees. (5)

*kṛṣṇa-bhakta yāhā kare tad anusaraṇe  
bhaktimān ācaraya jīvane maraṇe*

*Sādhu-vṛtti* — One who has *bhakti* always follows in the footsteps of *Kṛṣṇa*'s devotee, both in life and at death. (6)

*ei chaya jana haya bhakti adhikārī  
viśvera maṅgala kare bhakti paracārī*

These six kinds of people are eligible for devotional service. And by preaching devotional service, they bring auspiciousness to the entire world. (7)

## — Text 4 —

*dravyera pradāna āra ādāna karile  
gopaṇīya vākyavyaya āra jijñāsile  
bhojana karile āra bhojya khāoyāile  
prītira lakṣaṇa haya jabe dui mile*

Whenever two people meet, their mutual affection manifests in the following six symptoms:

1. Giving gifts
2. Accepting gifts
3. Revealing the mind in confidence
4. Inquiring confidentially
5. Eating food
6. Offering food (1-2)

*bhakta-jana saha prīti saṅga chaya ei  
abhakte aprīti kare bhāgyavān yei*

Fortunate is he who engages in such loving exchanges with devotees and who does not develop such affection for non-devotees. (3)

### — Text 5 —

*kṛṣṇa-saha kṛṣṇa-nāma abhinna jāniyā  
aprākṛta eka-mātra sādhana māniyā  
yei nāma laya, nāme dīkṣita haiyā  
ādhara karibe mane sva-goṣṭhī jāniyā*

Respect within your mind a person who knows that Kṛṣṇa and His Holy Name are non-different, who accepts the chanting of the Holy Name as the only transcendental process and has received initiation (*dīkṣā*) into the chanting of the Holy Name. Understand him to be your own family member (*acyuta-gotra*). (1-2)

*nāmera bhajane yei kṛṣṇa-sevā kare  
aprākṛta vraje basi sarvadā antare  
madhyama vaiṣṇava jāni dhara tāṅra pāya  
anugatya kara tāṅra mane āra kāya*

A person who serves Kṛṣṇa by chanting the Holy Name and always resides internally within the transcendental land of Vraja (*aprākṛta Vraja*), is a *madhyama-vaiṣṇava*. Fall at the feet of such a devotee and hold his feet. Loyally follow in his footsteps with both mind and body. (3-4)

*nāmera bhajane yei svarūpa labhiyā  
anya vastu nāhi dekhe kṛṣṇa teyāgiyā*

*kṛṣṇetara sambandha nā pāiyā jagate  
sarva-jane sama-buddhi kare kṛṣṇa-vrate*

By his chanting of the Holy Name, such a devotee realizes his *svarūpa* (his original transcendental identity) and sees nothing but Kṛṣṇa everywhere. He sees nothing within this world unrelated to Kṛṣṇa and consequently sees everyone with equal vision. (5-6)

*tādṛśa bhajana-vijñe jāniyā abhīṣṭa  
kāya-mano-vākye seva haiyā niviṣṭa  
śuśrūṣā karibe tāñre sarvato-bhāvete  
kṛṣṇera caraṇa lābha haya tāñhā hate*

Knowing such a realized expert in *bhajana* to be worshipable in all respects and the most dear, serve him with body, mind and words and with complete absorption. Eagerly and obediently hear and serve him in every respect, for by such service you will attain Kṛṣṇa's lotus feet. (7-8)

## — Text 6 —

*śuddha-kṛṣṇa-bhakta tāñra svabhāvika doṣa  
āra tāñra deha-doṣe na kariha roṣa*

Do not become angered by “faults” in the disposition or the body of a pure devotee of Kṛṣṇa. (1)

*prākṛta darśane doṣa yadi dṛṣṭa haya  
darśanete aparādha jānibe niścaya*

If you see faults, it is because you see with material vision. The fault is in your vision and such seeing is certainly an offense. (2)

*hīna-adhikārī haye, mahatera doṣa  
siddha-bhakte hīna-jñāne nā pāre santoṣa*

If you see faults in a great soul, and, because of your own lack of *adhikāra*, see him as lacking, rather than understand him to be a perfected devotee (*siddha-bhakta*), you will never find satisfaction. (3)

*brahma-drava gaṅgodaka pravāhe jakhana  
budbuda-phena-paṅka-jalera milana  
anya-jala gaṅgā-lābhe heya kabhu naya  
tadrūpa bhaktera mala kabhu nāhi raya*

The water of the Gaṅgā is liquid transcendence even though bubbles, foam and mud may be mixed with it in the course of its flow. If other water mixes with the Gaṅgā, it is never to be rejected. Similarly, the impurities found in a devotee never remain. (4-5)

*sādhū-doṣa-dṛaṣṭā yei kṛṣṇa-ājñā tyaji  
garve bhakti-bhṛaṣṭa haiyā mare adho maji*

He who sees faults in a saintly person (a *sādhū*) rejects the order of Kṛṣṇa. Falling down from devotional service because of pride, after death he will sink down (to a hellish condition). (6)

### — Text 7 —

*kṛṣṇa-nāma-rūpa-guṇa-līlā catuṣṭaya  
upamā miśrīra saha svāda tulya haya*

Kṛṣṇa's name, form, qualities and pastimes taste as sweet as *miśrī* (pure sugar candy). (1)

*avidyā pittera tulya tāte jihvā tapta  
jihvāra āsvāda-śakti tapta-hetu supta*

Ignorance is like jaundice (a bile disorder). Being afflicted by it, the tongue's ability to taste sweetness lies dormant. (2)

*aprākṛta jñāne yadi lao sei nāma  
nirantara nāma laile chāḍe piḍādhāma*

If you continuously chant the Holy Name, understanding His transcendental nature, your suffering condition of ignorance will subside. (3)

*nāma-miśrī krame krame vāsanā śamiyā  
nāme ruci karāibe kalyāṇa āniyā*

That sugar-candy Holy Name will gradually appease all material desires and create a taste for the Holy Name (*nāma-ruci*) which will bring about all auspiciousness. (4)

### — Text 8 —

*kṛṣṇa-nāma-rūpa-guṇa-līlā-catūṣṭaya  
gurumukhe śunilei kīrtana-udaya*

Only by hearing about Kṛṣṇa's Holy Name, form, qualities and pastimes from the mouth of the spiritual master does one's own *kīrtana* begin to arise (in the heart). (1)

*kīrtita haile krame smaraṇaṅga pāya  
kīrtana-smaraṇa-kāle krama-pathe dhāya*

By glorifying Kṛṣṇa one gradually comes to the stage of remembrance. When one has reached this stage of simultaneous (hearing), chanting and remembering, one runs along the progressive path (i.e. one advances very quickly). (2)

*jāta-ruci-jana jihvā-mana milāiyā  
kṛṣṇa-anurāgi-vrajajanānusmariyā  
nirantara vrajavāsa mānasa bhajana  
ei upadeśa-sāra karaha grahaṇa*

Having attained *ruci*, with the help of both the tongue and mind, one then constantly remembers the residents of Vṛndāvana who have love (*anurāga*) for Kṛṣṇa, and thus constantly lives in Vṛndāvana serving within his mind (*mānasa bhajana*). This is the essence of all instructions. Please take it (to heart). (3-4)

## — Text 9 —

*vaikuṇṭha haite śreṣṭha mathurā nagarī  
janama labhiyā yathā kṛṣṇa-candra hari*

The town of Mathurā is superior to Vaikuṇṭha because the moonlike Lord Śrī Kṛṣṇacandra Hari took birth there. (1)

*mathurā haite śreṣṭha vṛndāvana-dhāma  
yathā sādhiyāche hari rāsotsava-kāma*

The abode of Vṛndāvana is still more exalted than Mathurā, because there Lord Hari realizes His desires by performing the festival of the *rasa-dance*. (2)

*vṛndāvana haite śreṣṭha govardhana-śaila  
giridhārī gāndharvikā yatha krīḍā kaila*

Govardhana Hill is more excellent than Vṛndāvana. There Gāndharvikā and Giridhārī enjoy amorous pastimes. (3)

*govardhana haite śreṣṭha rādhā-kuṇḍa-taṭa  
premāmṛte bhāsāila gokula-lampāṭa*

The banks of Rādhā-kuṇḍa are even more exalted than Govardhana, because the debauchee of Gokula, Śrī Kṛṣṇa, floods them with the nectar of *prema* (*premāmṛta*). (4)

*govardhana giritata rādhā-kuṇḍa chāḍi  
anyatra ye kare nija kuñja puṣpabāḍi  
nirbodha tāhāra sama keha nāhi āra  
kuṇḍa-tīra sarvottama sthāna premādhāra*

There is no fool equal to he (she!) who forsakes Rādhā-kuṇḍa at the feet of Govardhana Hill and makes her *kuñja* and flower garden elsewhere. The banks of Rādhā-kuṇḍa are the foremost place. The very reservoir of *prema*. (5-6)

### — Text 10 —

*sattva-guṇe adhiṣṭita puṇyavān karmī  
hari-priya-jana bali gāya saba dharmī*

Pious *karmīs* who are in the mode of goodness are glorified as being dear to Lord Hari by all those who are dharmic. (1)

*karmī haite jñānī hari-priya-tara jana  
sukha-bhoga-buddhi jñānī nā kare gaṇana*

The *jñānīs* are dearer to Lord Hari than the *karmīs* (because) they do not scheme for their own happiness and enjoyment. (2)

*jñāna-miśra bhāva chāḍi mukta-jñānī jana  
para-bhakti-samāśraye hari-priya hana*

When a *jñānī* gives up *jñāna-miśra-bhāva* and becomes liberated and takes full shelter of *parā-bhakti* (transcendental devotional service) he becomes dear to Lord Hari. (3)

*bhaktimān jana haite prema-niṣṭha preṣṭha*

Dearer than a person who is endowed with *bhakti* is he who has *prema*. (4)

*prema-niṣṭha haite gopī śrī-harira preṣṭha*

Even dearer to Lord Hari than those who have *prema* are the *gopīs*. (5)

*gopī haite śrī-rādhikā kṛṣṇa-priyatamā*

Dearer than the *gopīs* is Śrī Rādhikā who is Kṛṣṇa's most beloved. (6)

*se rādhā-sarasī priya haya tānra samā*

(And) Śrī Rādhā's lake is as dear (to Lord Hari) as She is. (7)

*se kuṇḍa-āśraya chāḍi kon mūḍha jana  
anyatra vasiyā cāya harira sevana?*

Which bewildered fool would want to serve Śrī Hari residing elsewhere and reject the shelter of this kuṇḍa? (8)

## — Text 11 —

*śrīmatī rādhikā kṛṣṇa-kāntā-śiromaṇi  
kṛṣṇapriya madhye tānra sama nāhi dhanī*

Śrīmatī Rādhikā is the crest jewel amongst all of Kṛṣṇa's beloveds. Amongst all those who are dear to Kṛṣṇa no one is equal to Her in possessing (all kinds of) opulences. (1)

*muni-gaṇa śāstre rādhā-kuṇḍera varṇane  
gāndharvikā tulya kuṇḍa karaye gaṇane*

In the scriptures the sages have discerned Rādhā-kuṇḍa as equal to Gāndharvikā (Rādhikā). (2)

*nāradādi priya-varge ye prema durlabha  
anya sādhakete tāhā kabhu nā sulabha*

Prema, which is difficult to attain for Nārada and other dear devotees, is never attained by others who are sādhakas. (3)

*kintu rādhā-kuṇḍe snāna yei jana kare  
madhura-raṣete taṇra snāne siddhi dhare  
aprākṛta-bhāve sadā yugala-sevana  
rādhā-pāda-padma labhe sei hari-jana*

However, anyone who bathes in the waters of Rādhā-kuṇḍa will attain the perfection of eternally serving the Divine Couple in mādhyura-rasa in transcendental consciousness (aprākṛta-bhāva). (And) that very same devotee of Hari attains Śrī Rādhā's lotus feet. (4-5)

— Thus ends the commentary on Text Eleven. —

## Concluding Words

*śrī-vārṣabhānavī kabe dayita-dāsere  
kuṇḍa-tire sthāna dibe nija-jana kare*

When will Śrī Vārṣabhānavī give this Dayita Dāsa a place on the banks of Rādhā-kuṇḍa and make him Her own? (6)

*upadeśāmṛta-bhāṣā karila durjana  
pāṭha-kāle hari-jana kariha śodhana*

This wicked person has composed the *Upadeśāmṛta bhāṣā*. Oh devotees of Lord Hari, kindly rectify the mistakes in this *bhāṣā* at the time of reading or reciting it. (7)

*upadeśāmṛta dhari rūpānuga-bhāve  
jīvana yāpile kṛṣṇa-kṛpā sei pābe*

He who respectfully applies these immortal instructions (*Upadeśāmṛta*) throughout his life and accepts the mood of the followers of Śrī Rūpa (*rūpānugas*) will attain the mercy of Kṛṣṇa. (8)

*satya tretā dvāparera ye sakala bhakta  
kṛṣṇa-kṛpā labhiyāche gr̥hastha virakta  
bhāvikāle vartamāne bhaktera samāja  
sakalera padarajaḥ yāce dīna āja*

Today this fallen soul begs for the dust of the lotus feet of all devotees who have attained Kṛṣṇa's mercy — whether they be *gr̥hasthas* or renunciates, whether they be from the time of Satya-yuga, Tretā-yuga or Dvāpara-yuga, whether they be presently living in the community of Vaiṣṇavas or whether they will appear in the future. (9-10)

*bhaktivinoda-prabhu-anuga ye jana  
dayita-dāsera taṇra pade nivedana*

Dayita Dāsa offers his prayers at the feet of all followers of his divine master, Śrī Bhaktivinoda Prabhu. (11)

*dayā kari doṣa hari bala hari hari  
upadeśāmṛta vāri śiropari dhari*

Showing compassion for others, leaving aside all vices and accepting the waters of these ambrosial instructions, (*Śrī Upadeśāmṛta*), upon your head, please chant “Hari, Hari!” (12)

# Śrī Upadeśāmṛta Anuvṛtti

By Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

## — Introduction and Text 1 —

*dayānidhi gaurahari, kali-jīve dayā kari,  
śikṣāṣṭake śikhāila dharma*

Lord Gaurahari, the ocean of compassion taught *dharma* through His *Śikṣāṣṭakam*, bestowing mercy upon the *jīvas* of Kali-yuga. (1)

*tānhāra śrī mukha hate, yā śikhila bhālamate,  
prabhu rūpa jāni sei marma  
jīvera kalyāṇa-khani, premaratna-mahāmaṇi  
grantharatna sarale likhila*

The revered and empowered Śrī Rūpa Gosvāmī, understanding the very deep core-essence of what he heard from Lord Gaurahari's lotus mouth, wrote down those wonderful teachings in a straight and simple way. He composed books which are a mine of auspiciousness for all *jīvas*. They are the precious jewels among scriptures, great gems of *prema*. (2)

*gaura-bhakta-kaṇṭha-hāra, upadeśāmṛta-sāra,  
rūpānuge rūpa nije dila*

Of all these books, this *Upadeśāmṛta* is the essence. It is a necklace to be worn around the neck by all devotees of Lord Gaura. Śrī Rūpa Gosvāmī himself gave it to his own followers. (3)

*kālpanika navyamata, nāma vā kariba kata,  
bhaktipathe yāre bale bhela*

At present many people have so many new and imaginary theories about the path of devotion. How many shall I name? And they say *Upadeśāmṛta* is counterfeit. (4)

*māyāvādī kṛṣṇa tyaji, mukhe śudhu gorā bhaji,  
bhogera vilāse vindhi śela  
kleśa pāya avirata, jaḍa-kāme haye hata,  
upadeśāmṛte māne yama*

Rejecting Kṛṣṇa, and their worship of Gaura being only lip-service, the Māyāvādīs are pierced by the stake of indulging in sense enjoyment. They obtain only

uninterrupted distress. Ruined by lusty desires, they consider *Upadeśāmṛta* to be like death. (5)

*śraddhā kari pāṭha kari, lābha kare gaurahari,  
jāne rūpa-pada binā bhrama*

(But) if they read *Upadeśāmṛta* with faith, they will attain Gaurahari and understand the position of Śrī Rūpa Gosvāmī without confusion. (6)

*rūpānugajana-pada, labhibāre susampada,  
rūpānugajana-prīti tare  
rūpa-upadeśāmṛta, śuddha-harijanāḍṛta,  
ayogyeo samāśraya kare*

Śrī Rūpa Gosvāmī's *Upadeśāmṛta* is honored by the pure devotees of Lord Hari. Even those who have no eligibility take shelter of it to attain the great wealth of becoming a follower of Śrī Rūpa Gosvāmī by developing affection for his followers. (7)

*gaurakiśora prabhu, bhaktivinoda vibhu,  
śuddhabhakti yei pracārila  
sei śuddhabhakti-sūcī, baddha-jīva yāhe śuci,  
pāibāra tare eka tila*

*Upadeśāmṛta* is the indicator of the pure devotion which was preached by the empowered master Śrī Gaurakiśora Prabhu and the accomplished and highly effective Śrīla Bhaktivinoda. The conditioned soul becomes pure by attaining one sesame seed of it. (8)

*rūpānuga-pūjyavarā, śrī-vārṣabhānavī harā,  
tāñhāra dayitadāsa-dāsa  
rūpānuga-sevā āśa, śrī-vraja-pattane vāsa,  
'anuvṛtti' karila prakāśa*

The servant of the beloved servant of the daughter of Śrī Vārṣabhānu Mahārāja<sup>1</sup>, (Śrī Rādhā), who is most worshipable for the followers of Śrīla Rūpa Gosvāmī, has composed this *anuvṛtti* while residing at Śrī-Vraja-Pattana<sup>2</sup> with the desire to serve the followers of Rūpa Gosvāmī. (9)



<sup>1</sup> Śrī Vārṣabhānavī-dayita Dāsa is the initiated name of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

<sup>2</sup> This is the name Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gave to his Śrī Caitanya Gauḍīya Maṭha in Śrī Māyāpura Dhāma.

Absorption in the mundane becomes visible as three kinds of urges,

- (1) The urge of speech,
- (2) The urge of the mind and
- (3) Bodily urges.

When a living entity falls into the grip of these urges he cannot attain auspiciousness. Therefore, a *jīva* who tolerates these urges instead of coming under the control of things material (dead matter) can win over the world.

#### The urge of speech means

- 1) The whole gamut of speculative talks about scripture by the impersonalists (*nirviśeṣavāda*)
- 2) The scripturally-based reasoning and arguments for fruitive result by those engaged and engrossed in *karma-kāṇḍa*.
- 3) Talk for the sake of best experiencing whimsical sense gratification by those who have desires unrelated to Kṛṣṇa.

Only engagement in talk which is useful for the Lord's service is the real fruit of tolerating the urge to speak. Only such talk is not *vāg-vega* (urge to speak). The unexpressed urge to speak about experiencing anything which is not related to Kṛṣṇa is also a kind of activity of speech.

#### The urge of the mind is two-fold

- 1) Unrestricted attachment — *avirodha-prīti*
- 2) Anger arising from frustration (of desires) — *virodha-yukta-krodha*

#### The three kinds of unrestricted attachment are

- 1) Fondness for the beliefs of the *Māyāvādīs*
- 2) Respect for the beliefs of the *karma-vādīs*
- 3) Faith in the opinions of those who have other desires

The state of being impartial or disinterested when seeing the activities of the *jñānīs*, *karmīs* and those with other desires is an **unexpressed** form of the urge of the mind (called) *avirodha-prīti*. (This is so because simply by seeing such activities the oscillating mind will eventually become attracted).

#### Anger arises because of

- 1) The unfulfilment of desires
- 2) Not attaining the fruit of one's activities
- 3) Not attaining liberation

Only contemplating Kṛṣṇa's pastimes is the real fruit of tolerating the urge of the mind. Only such contemplation is not the urge of the mind.

### Bodily urges are of three kinds

- 1) The urge of the tongue
- 2) The urge of the belly
- 3) The urge of the genitals

### The urge of the tongue means :

- 1) The longing to eat any of the following<sup>3</sup> because of being agitated by an ardent desire to taste any of the six (palatable) *rasas*.
- 2) Excessive use of chili, sour foods and so on (A saintly person gives these up)
- 3) The use of *haritakī*, betelnut and various ingredients used in *pān* making, *pān*, tobacco, hemp and other inhaled intoxicants, opium, wine and other (similar) intoxicating beverages.



The pure soul is liberated from the grip of the urge of the tongue by accepting remnants of food offered to the Lord. Even though the food offered to the Lord may be sublimely delicious, the urge of the tongue does not come anywhere near someone eating such *prasāda*.

However, if someone accepts the first-class very tasty offerings enjoyed by the Lord under the pretense of honoring *prasāda* (but) for the sake of his own sense enjoyment, such a cunning person is under the control of the urge of tongue.

When a renunciate thirsts after the delicious, expensive and excellent offerings made for the Lord in the homes of rich householders, he also falls under the control of the urge of the tongue. By feeding this urge, he runs the risk of bad association and committing dishonest/ immoral activities:

*jihvāra lālase yei iti-uti dhāya  
śiśnodara-parāyaṇa kṛṣṇa nāhi pāya*

One who is subservient to the tongue and who thus goes here and there, devoted to the genitals and the belly, cannot attain Kṛṣṇa.

— CC Antya 6.227

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<sup>3</sup> animal meat, fish, crabs, eggs, impure ingredients or substances (from dead bodies, blood or semen), plants (vegetables), creepers and spinach, different types of milk products and so on.

## Urge of the belly

Most of the time the urge of the belly accompanies the urge of the tongue. (And) most of the time a person overwhelmed by the urge of the belly is afflicted with various diseases. Overeating leads to many kinds of material inconveniences. Someone who overeats is (also) a servant of the genitals.

By *kṛṣṇa-prasāda-sevā*, observing fasts like *Ekadāsī* and so on for Kṛṣṇa's pleasure and by engaging in *kṛṣṇa-sevā*, one becomes free of the urge of the belly.

## Urge of the genitals

The urge of the genitals is of two kinds

- 1) licit (according to scripture) and
- 2) illicit (not according to scripture)

Protecting the *dharma* of the *grhastha-āśrama*, an adult (mature person) regulates the urge of the genitals in a śāstric and licit way by carefully maintaining the appropriate culture (*nīśicaryā*) according to scriptural injunctions.

**Illicit urge of the genitals means:**

- 1) giving up different kinds of scriptural regulations for societal living and taking a woman besides one's own wife.
- 2) the eight kinds of thirst for sensual happiness<sup>4</sup>
- 3) artificial, improper activity

Both the *grhastha* and the renunciate have the duty to become free from the grip of the urges of the tongue, belly and genitals.

(In his book *Prema-vivarta*, Chapter Seven) Śrī Jagadānanda Paṇḍita says:

*vairāgī bhāi grāmya-kathā nā śunibe kāne  
grāmya-vārtā nā kahibe yabe milibe āne*

*svapane o nā kara bhāi strī-sambhāṣaṇa  
gr̥he strī chāḍiyā bhāi āsiyācha vana*

*yadi cāha praṇaya rākhite gaurāṅgera sane  
choṭa haridāsera kathā thāke yena mane*

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<sup>4</sup> *Brahmacarya*, the life of celibacy, has eight aspects: one should not think of women, speak about sex life, dally with women, look lustfully at women, talk intimately with women or decide to engage in sexual intercourse, nor should one endeavor for sex life or engage in sex life (ŚB 6.61.13-14p). Not abstaining in these eight ways is called the eight kinds of thirst for *sensual happiness*.

*bhāla nā khāibe āra bhāla nā paribe  
hṛdayete rādhā-kṛṣṇa sarvadā sevibe*

My dear renunciate brother, don't hear *grāmya-kathā* and don't speak it when you meet others. (1)

Oh brother, even in dreams don't speak with women. You have left your wife at home and come to the forest. (2)

If you want to keep good relations with Gaurāṅga, keep the incident of (His rejection of) Choṭa Haridāsa in your mind. (3)

Don't eat well or dress well<sup>5</sup>. In your heart always serve Rādhā-Kṛṣṇa. (4)



He who can tolerate the six-fold urges of speech, mind and body in a proper way is a *gosvāmī* (master of the senses). A soul who remains in the clutches of these six urges is called a *go-dāsa* (servant of the senses). Only *gosvāmīs* are Kṛṣṇa's servants. Servants of the senses are Māyādevī's servants. Therefore, to become a devotee there is no other option than to follow in the footsteps of the *gosvāmīs*. One who cannot control his senses can never be a servant of Lord Hari.

Śrī Prahlāda says,

*matir na kṛṣṇe parataḥ svato vā  
mitho 'bhipadyeta gṛha-vratānām  
adānta-gobhir viśatām tamisram  
punaḥ punaś carvita-carvaṇānām  
na te viduḥ svārtha-gatiṁ hi viṣṇum  
durāśayā ye bahir-artha-māninaḥ  
andhā yathāndhair upanīyamānās  
te 'pīśa-tantryām uru-dāmnī baddhāḥ*

Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Kṛṣṇa are never aroused, either by the instructions of others, by their own efforts, or by a combination of both.

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<sup>5</sup> Although the Bengali simply says *don't eat good, don't dress good*, the implication is that one should neither eat nor dress extravagantly/luxuriously.

Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labor, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries.

— ŚB 7.5.30-31

## — Text 2 —

**Atyāhāra** means:

- 1) the overcollecting of knowledge by *jñānīs*,
- 2) the accumulating of pious credits by the *karma-phala-vādīs* (those who live only for pious results),
- 3) the excessive collecting of the *anyābhilāṣīs* (those who have other desires).

**Prayāsa** means:

- 1) the disciplines and methods of the *jñānīs* (used) for attaining knowledge,
- 2) the *tapasya* (austerities), *vratas* (vows) and so on of the *karmīs* (fruitive pious workers),
- 3) endeavors concerning wife, son, wealth and so on by the *anyābhilāṣīs*.

**Prajalpa** means:

- 1) the learning of scripture by the *jñānīs* for the purpose of fallacious argument,
- 2) the fondness of the *karmīs* for religious ritualistic ceremonies,
- 3) the speech of the *anyābhilāṣīs* which is rooted in affection for the senses (*indriya-prīti*).

**Niyama-āgraha**<sup>6</sup> means:

- 1) Following the series of rules and regulations of the *jñāna śāstra* with a desire for liberation,

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<sup>6</sup> *niyama-āgraha* means to accept the rules and regulations, but inappropriately.  
*niyama-agraha* means to reject or be indifferent to the rules and regulations.

- 2) Attachment to the rules and regulations of the *prayoga śāstra* with the aim of attaining happiness and enjoyment both in this world and the next,
- 3) Establishing one's own ritualistic etiquette regarding rules seen as appropriate to one's personal situation with the aim of immediate happiness, just as the utilitarians do.

*Niyama-agraha* means:

- 1) Being indifferent to the rules and regulations meant for attaining *bhakti*.
- 2) Respecting one's own pitiable condition by calling such whimsical behavior “*anurāga-mārga*” (the path of transcendental attachment).

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

Devotional service of the Lord that ignores the authorized Vedic literatures like the *Upaniṣads*, *Purāṇas* and *Nārada-pañcarātra* is simply an unnecessary disturbance in society.

— *Bhakti-rasāmṛta-sindhu*, 1.2.101

## Song 17 – Fault-Finders of the Disciplic Succession Rectified

(1)

*mana, tore boli e vāratā  
apakka vayase hāya, vañcita vañcaka-pāya,  
bīkāile nija-svatantratā*

Oh mind! I am telling you this news: Alas! Because of being at a tender, immature (spiritual) stage you have been cheated and sold your independence. You are being deceived by cheaters.

(2)

*sampradāye doṣa-buddhi jāni' tumi ātma-śuddhi  
koribāre haile sāvadhāna  
nā nile tilaka-mālā tyajile dīkṣāra jvālā  
nije kaile navīna-vidhāna*

You find faults with the *sampradāya*, but to “purify” yourself you are so careful. You have not accepted *tilaka* and *mālā*, you have rejected *dīkṣā* (as troublesome) and you have made your own new rules.

(3)

*pūrvamate tāli diyā nija-mata pracāriyā  
nije avatāra buddhi dhari’  
vratācāra nā mānile pūrvapatha jale dile  
mahājane bhrama-dṛṣṭi kari’*

Clapping your hands (to chase away) the established teachings, you preach your own opinion considering yourself an incarnation. You have not honored any vow. Seeing “faults” in the *mahājanas*, you have given up the established devotional path.

(4)

*phonṭā dīkṣā mālā dhari’ dhūrta kare’ su-cāturī  
tāi tāhe tomāra virāga  
mahājana-pathe doṣa dekhiyā tomāra roṣa  
patha-prati chāḍa anurāga*

Deceitful clever people use wearing *tilaka* and neck beads and accepting *dīkṣā* for their own cunning purpose. You have therefore lost interest in accepting *dīkṣā* and so on. Seeing “faults” in the path given by the *mahājanas* you become angry and give up all attachment for the path.

(5)

*ekhana dekhaha bhāi swarṇa chāḍi’ laile chāi  
iha-kāla parakāla yāya  
kapaṭa balila sabe bhakati vā pele kabe  
dehānte vā hi habe upāya*

Now, oh brother! See! You have given up gold to accept ashes. Your present and future life are being spoiled. You’re calling every one duplicitous — when did you attain *bhakti*?! (And) what will be the solution at the time of death.

## Song 18 – Bogus Ecstatic Symptoms

(1)

*ki āra baliba tore mana  
mukhe bala ‘prema’ ‘prema’ vastutaḥ tyajiyā hema  
śūnyagranthi añcale bandhana*

Oh mind! What more shall I tell you? Verbally you say “prema! prema!” (But) in reality you have rejected gold and tied an empty knot in the corner of your cloth. (In other words, you have given up something real and valuable to grasp at something non-existent.)

(2)

*abhyāsiyā āsrupāta lampha-jhampa akasmāta  
mūrcha-prāya thākaha paḍiyā  
e loka vañcite raṅga pracāriyā asat-saṅga  
kāminī-kañcana labha giyā*

Being well-practiced, tears come from your eyes, you suddenly jump up, and (then) lie on the ground as if unconscious (in ecstatic love for Kṛṣṇa). By cheating people with your entertaining show and thus propagating *asat-saṅga*, you have attracted gold and beautiful women.

(3)

*premera sādhana-bhakti tāte naila anurakti  
śuddha prema kemone milibe  
daśa-aparādhā tyaji nirantara nāma bhaji  
kṛpā haile suprema pāibe*

The process to attain *prema* is *sādhana-bhakti*. You have no attachment for that. How will you attain pure *prema*? Giving up the ten offenses, continuously serve the Holy Name. (Then) if mercy comes, you will attain factual *prema*.

(4)

*nā mānile subhajana sādhusaṅge saṅkīrtana  
nā karile nirjane smarāṇa  
na uṭhiyā vṛkṣopari ṭānāṭāni phala dhari  
duṣṭaphala karile arjana*

You have not accepted or shown respect for true *bhajana* — performing *nāma-*

*saṅkīrtana* in the association of devotees. You have not practiced (Kṛṣṇa) *smaraṇam* in private. (It is as if) you did not climb the tree, but were still struggling to pick the fruits. You collected (only) rotten fruit by doing this.

(5)

*akaitava kṛṣṇa-prema yena suvimala hema  
sei phala nṛ-loke durlabha  
kaitave vāñcana-mātra hao āge yogya-pātra  
tabe prema haibe sulabha*

*Kṛṣṇa-prema* which is free from cheating is like very pure gold. It is not attained in this material world by cheating. Become a worthy recipient, then *prema* is available.

(6)

*kāme preme dekha bhāi lakṣaṇete bheda nāi  
tabu kāma prema nāhi hoyā  
tumi ta varile kāma mithyā tāhe prema-nāma  
āropile kise śubha hoyā*

Oh brother! You see lust as *prema*. There is (practically) no difference in the external symptoms, but lust can never be *prema*. You have chosen lust (but) you are falsely calling it *prema*. How will this be auspicious for you?!

## Song 19 – Lust is Not *Prema*

(1)

*kena mana, kāmere nācāo prema-prāya  
carma-māṁsa-maya kāma jaḍa-sukha avirāma  
jaḍa-viṣayete sadā dhāya*

Oh mind! Why do you make lust dance as if it were *prema*? Your lust is for skin and flesh, ongoing happiness from dead matter. It always runs after material sense objects.

(2)

*jīvera svarūpa dharma cit-svarūpe prema-marma  
tāhāra viṣaya mātra hari  
kāma-āvaraṇe hāya prema ebe supta-prāya  
prema jāgāo kāma dūra kari*

The eternal nature of the *jīva* is *prema* (which is experienced in one's transcendental form (*svarūpa*). And the sole object of that love is Lord Hari. Alas! Being covered by lust, (your) *prema* is now dormant. Dispel the lust, awaken your *prema*.

(3)

*śraddhā haite sādhu-saṅge bhajanera kriyā-raṅge*  
*niṣṭhā-ruci-āsakti-udaya*  
*āsakti haite bhāva tāhe prema-prādurbhāva*  
*ei krame prema upajaya*

From *śraddhā* comes *sādhu-saṅga*. From *sādhu-saṅga* comes *bhajana-kriyā*. From *sādhu-saṅga* and *bhajana-kriyā* arise in sequence *niṣṭhā*, *ruci*, *āsakti*. From *āsakti* comes *bhāva* and from that *prema* is awakened. Only in this sequence does *prema* manifest.

(4)

*ihāte yatana yāra sei pāya prema-sāra*  
*krama-tyāge prema nāhi jāge*  
*e krama-sādhane bhaya keno kara durāśaya*  
*kāme prema kabhu nāhi lāge*

Only he who endeavors in this way attains the essence — *prema*. If one rejects the proper order and procedure, *prema* does not awaken. Why are you afraid of this step-by-step process (*krama-sādhanā*)? Why do you maintain your bad intentions? Lust can never be equal to, nor compete with *prema*.

(5)

*nāṭakābhinaya prāya sa-kapaṭa prema bhāya*  
*tāhe mātra indriya-santoṣa*  
*indriya-toṣaṇa chāra sadā kara parihāra*  
*chāḍa bhāi aparādhā-doṣa*

From a dramatic duplicitous display of *prema*, you only obtain gross sense-gratificatory happiness. (Such) sense gratification is contemptible rubbish. Oh brother, give it up forever and thus avoid the fault of offending (the Lord)!

*Jana-saṅga* means:

- 1) the association of *nirviśeṣa jñānīs* (impersonalists),
- 2) the association of *karmīs* who desire pious credits,
- 3) association of the worldly people who are devoted to attaining sense gratification right now.

If one associates with devotees of Lord Hari, only then does he become free and aloof from association with (the above mentioned) *viṣayīs* (sense enjoyers).

*Laulya* means:

- 1) desire for *mukti* (liberation) and *bhukti* (sense gratification),
- 2) any endeavor for mundane sense enjoyment/happiness.

## Conclusion

Because of these six types of unfavorable practices — *atyāhāra*, *prayāsa*, *prajalpa*, *niyamāgraha*, *jana-saṅga*, *laulya* — one cannot remain engaged in Kṛṣṇa's service, the desire to lord over Māyādevī's kingdom increases and even the ability to understand that *kṛṣṇa-bhakti* is supreme, is lost.

Either you increase *bhakti* by performing these (six) for Kṛṣṇa, or you will be thrown by them into some field not related to Him and fall down from the path of *bhakti*.

## — Text 3 —

*Utsāha*: Being indifferent towards the processes of *jñāna*, *karma* and *anyābhilāṣa*<sup>7</sup> and all pleasing talks about the same, be enthusiastic in the practice of the various limbs of *sādhana-bhakti*.

*yā niśā sarva-bhūtānām tasyām jāgarti saṁyamī*

What is night for all beings is the time of awakening for the self-controlled.

— Bg 2.69

*Niścaya*: The devotional service of the Lord is the only goal of life. One should have firm conviction about this. The three paths of *jñāna*, *karma* and *anyābhilāṣa* can certainly not create any auspiciousness. Only the path of devotional service should be followed by all *jīvas*. Firm faith in this is called *niścaya*.

*Dhairya*: The paths of *jñāna*, *karma* and *anyābhilāṣa* make the *jīva* restless. Only the path of devotional service is the undeviating steady path for the pure soul. Having such firm faith is called *dhairya*. Such fixed understanding means firm conviction that there will be no disadvantages at any time for anyone who (purely) follows the path of *bhakti*.

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<sup>7</sup> Processes for fulfilling desires other than liberation, etc.

*ye 'nye 'ravindākṣa vimukta-māninas  
tvayy asta-bhāvād aviśuddha-buddhayaḥ  
āruhya kṛcchreṇa param padam tataḥ  
patanty adho 'nādrta-yuṣmad-aṅghrayaḥ*

[Someone may say that aside from devotees, who always seek shelter at the Lord's lotus feet, there are those who are not devotees but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:] O lotus-eyed Lord, although nondevotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. They fall down from their position of imagined superiority because they have no regard for Your lotus feet.

— ŚB 10.2.32

*tathā na te mādharma tāvakāḥ kvacid  
bhraśyanti mārḡāt tvayi baddha-sauhṛdāḥ  
tvayābhiguptā vicaranti nirbhayā  
vināyakānīkapa-mūrdhasu prabhu*

O Mādhava, Supreme Personality of Godhead, Lord of the goddess of fortune, if devotees completely in love with You sometimes fall from the path of devotion, they do not fall like nondevotees, for You still protect them. Thus they fearlessly traverse the heads of their opponents and continue to progress in devotional service.

— ŚB 10.2.33

*khaṇḍa khaṇḍa hai deha yāya yadi prāṇa  
tabu āmi vadane nā chāḍi hari-nāma*

Even if my body is cut into pieces and I give up my life, I will never give up chanting the Lord's holy name.

— CB Ādi 16.94

*We also felt to share with you Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's purport to CB Ādi 16.94. It is very, very powerful:*

*This material body, which is received from the mother and father, is not permanent. The life that is averse to the service of Kṛṣṇa and which is presently absorbed in material happiness is also perishable or changeable. But the holy names of the Supreme Lord and the Supreme Lord Himself are not two separate objects. Spiritual names are not like the names of material objects that are invented by human beings within the time factor. The spiritual name and the possessor of the name are one. Therefore I can*

never give up chanting the holy names and repose my faith in my gross and subtle bodies. The constitutional position of a living entity is that he is the eternal servant of Kṛṣṇa. In other words, every living entity is a Vaiṣṇava. The Vaiṣṇavas have no other activities than chanting the holy names of Śrī Hari. The only duty of both the practitioner and the perfected being is to chant the holy names of the Lord. I cannot give this up to follow man-made social behavior. Even if the result is that society and its administrators torture me as much as they want, I am prepared to tolerate it all with a smiling face. I will never give up the eternal service of Hari to run after temporary material happiness. I have no other activity than congregationally chanting the spiritual names of Kṛṣṇa that I have received through disciplic succession. Both the body and the mind are distinct from 'I,' the owner of the body, because 'I' am eternal, while the body and mind are temporary.

**Tat-tat-karma-pravartana:** Understanding the prescribed duties and performances of those desiring liberation and those desiring enjoyment to be services opposed to Kṛṣṇa, and remaining indifferent towards them while engaging in the practice of devotional service is called *tat-tat-karma-pravartana*.

**San̄ga-tyāga:** There are three kinds of devotees ascertained according to the level of *adhikāra*. One should practice according to his level of eligibility, (and thus remain properly situated), and not exhibit activities befitting someone else's eligibility. One should also understand *jñānīs*, *karmīs* etc to be fools bewildered by worldly enjoyment and hence give up their association. Only association with devotees is desirable.

Nondevotees, like the *jñānīs* etc do not show respect when they come into the association of devotees. Therefore, don't try to gain respect from those desiring liberation, enjoyment, and so on. It is improper to keep any kind of connection with such people.

Those desiring liberation strongly identify with being bound. And in their preoccupation to become free from that condition, they engage only in temporary activities. The aspirations (and goals) of *karmīs* desiring enjoyment are also merely temporary. So what to speak of those with other material desires?!

Giving up the association of these three types of people who identify with the temporary, one should imbibe the nature and behavior of a saintly devotee who takes shelter of the eternal Holy Name, (not the temporary).

The activities of *karma*, *jñāna* and *anyābhilāṣa* are never steps leading to *bhakti*, nor are they part of the path of *bhakti*.

*jñāna-vairāgyādi—bhaktira kabhu nahe ‘aṅga’  
ahimsā-yama-niyamādi bule kṛṣṇa-bhakta-saṅga*

The path of speculative knowledge and renunciation is not essential for devotional service. Indeed, good qualities such as nonviolence and control of the mind and senses automatically accompany a devotee of Lord Kṛṣṇa. — CC Madhya 22.145

*We also thought to share with you Śrīla Prabhupāda’s illuminating purport on this verse:*

*Sometimes a neophyte devotee or ordinary person thinks highly of speculative knowledge, austerity, penances and renunciation, thinking them the only path for advancement in devotional service. Actually this is not a fact. The path of knowledge, mystic yoga and renunciation has nothing to do with the pure soul. When one is temporarily in the material world, such processes may help a little, but they are not necessary for a pure devotee of Kṛṣṇa. In the material world, such activities end in material enjoyment or merging into the effulgence of the Supreme. They have nothing to do with the eternal loving service of the Lord. If one abandons speculative knowledge and simply engages in devotional service, he has attained his perfection. The devotee has no need for speculative knowledge, pious activity or mystic yoga. All these are automatically present when one renders the Lord transcendental loving service.*

Except for devotional service all other paths are *asat*. They are not eternal. (*Bhakti* is the only eternal path.)

*yasyāsti bhaktir bhagavaty akiñcanā  
sarvair guṇais tatra samāsate surāḥ  
harāv abhaktasya kuto mahad-guṇā  
manorathenāsati dhāvato bahiḥ*

All the demigods and their exalted qualities, such as religion, knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vāsudeva. On the other hand, a person devoid of devotional service and engaged in material activities has no good qualities. Even if he is adept at the practice of mystic yoga or the honest endeavor of maintaining his family and relatives, he must be driven by his own mental speculations and must engage in the service of the Lord’s external energy. How can there be any good qualities in such a man?

— ŚB 5.18.12

*Sato-vṛtti (sādhū-vṛtti)*: Only the path of devotional service is followed by honest, saintly people. And only following in their footsteps is the path of devotional service.

## Conclusion

*Bhakti* increases from the practice of:

- 1) *Utsāha* — enthusiasm for Kṛṣṇa's devotional service.
- 2) *Niścaya* — conviction about Kṛṣṇa's devotional service.
- 3) *Dhairya* — not being restless or deviated from Kṛṣṇa's devotional service.
- 4) *Tat-tat-karma-pravartana* — performing various activities for the purpose of serving Kṛṣṇa.
- 5) *Saṅga-tyāga* — giving up all association except devotee association.
- 6) *Sato-vṛtti* — following in the footsteps of Kṛṣṇa's saintly devotees.

## — Text 4 —

The symptoms of love are described in this verse to verify what is association. If one establishes love with anyone of the following groups, his devotional service will be damaged or lost because of the harm born of that association. Those groups are:

- 1) Māyāvādīs, those desiring liberation.
- 2) Pious fruitive workers, those desiring sense enjoyment and
- 3) Materialists who have other desires.

Neither advice nor anything else should be given to Māyāvādīs, nor to anyone in these three groups, because it is one of the offenses to Nāma to preach to the faithless. If one accepts advice about liberation and sense gratification from Māyāvādīs and others, he will develop affection for them and that. Māyāvādīs, or anyone from these groups are (also) not to be instructed in Kṛṣṇa consciousness. Śrīla Narottama dāsa Ṭhākura says: *Do not talk about your personal devotional practices here and there.* (And) there is no necessity to hear their confidential discussions because people who are opposed to Lord Hari are killers of the soul.

One must not eat anything touched by members of these groups. If one eats such food, one accepts something of their tendency to enjoy separately from Kṛṣṇa:

*viṣayīra anna khāile malina haya mana  
malina mana haile nahe kṛṣṇera smaraṇa*

When one eats food offered by a materialistic man, one's mind becomes contaminated, and when the mind is contaminated, one is unable to think of Kṛṣṇa properly.

— CC Antya 6.278

One must not feed members of these three groups of materialists. From either of these two activities — giving food or accepting and eating food — mutual affection increases.

The living entity makes advancement in any particular field by increasing affection for those who are of similar mindset/intentions and who are affectionate toward him. (Therefore) engaging in any of the following exchanges with people of dissimilar groups should be given up — giving and taking, inquiring confidentially and listening to confidential matters, eating and offering food.

### — Text 5 —

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

— Śrī-Hari-bhakti-vilāsa 2.7

According to the meaning of this verse, Vaiṣṇavas call *dīkṣā* the initiation (*anuṣṭhāna*) from which spiritual realization free from desire for material enjoyment comes.

When someone chants Kṛṣṇa’s Holy Name understanding Kṛṣṇa and His name to be non-different transcendental substance and he understands only Śrī Nāma to be the worshipable object of the most fortunate people, he takes sole shelter of Kṛṣṇa’s Holy Name. And so his urge to speak anything unrelated to Kṛṣṇa cannot remain.

Respect such a *bhāgavata* (devotee) who is exclusively devoted to the Holy Name within your mind. Śrī Nāma is splendidly present in the *pāñcarātri*ka mantras (and) because of this there is provision for taking conscious shelter of Nāma with awareness of one’s relationship with Him. Only one who has taken shelter of Kṛṣṇa’s Holy Name can become a *harijana* — a member of Lord Hari’s family.

(1)

*yāhāra komala śraddhā, se ‘kaniṣṭha’ jana  
krame krame teṅho bhakta ha-ibe ‘uttama’*

*One whose faith is soft and pliable is called a neophyte, but by gradually following the process he will rise to the platform of a first-class devotee.*

— CC Madhya 22.69

*rati-prema-tāratamye bhakta—tara-tama  
ekādaśa skandhe tāra kariyāche lakṣaṇa*

*A devotee is considered superlative or superior according to his attachment and love. In the Eleventh Canto of Śrīmad-Bhāgavatam, the following symptoms have been given.*

— CC Madhya 22.71

(2)

*satyarāja bale,—vaiṣṇava ciniba kemane?  
ke vaiṣṇava, kaha tāṇra sāmānya lakṣaṇe*

*Upon hearing this, Satyarāja said, “How can I recognize a Vaiṣṇava? Please let me know what a Vaiṣṇava is. What are his common symptoms?”*

— CC Madhya 15.105

*prabhu kahe,—“yāṇra mukhe śuni eka-bāra  
kṛṣṇa-nāma, sei pūjya,—śreṣṭha sabākāra”*

*Śrī Caitanya Mahāprabhu replied, “Whoever chants the holy name of Kṛṣṇa just once is worshipable and is the topmost human being.”*

— CC Madhya 15.106

*ataeva yāṇra mukhe eka kṛṣṇa-nāma  
sei ta’ vaiṣṇava, kariha tāṇhāra sammāna*

*Śrī Caitanya Mahāprabhu then finally advised, “One who is chanting the Hare Kṛṣṇa mantra is understood to be a Vaiṣṇava; therefore you should offer all respects to him.”*

— CC Madhya 15.111

(3)

*arcāyām eva haraye  
pūjām yaḥ śraddhayehate  
na tad-bhakteṣu cānyeṣu  
sa bhaktaḥ prākṛtaḥ smṛtaḥ*

*A devotee who faithfully engages in the worship of the Deity in the temple but does not behave properly toward other devotees or people in general is called a prākṛta-bhakta, a materialistic devotee, and is considered to be in the lowest position.*

— ŚB 11.2.47

(4)

By offering them obeisances, respect those devotees who engage in Kṛṣṇa's devotional service (*kṛṣṇa-bhajana*) by taking shelter of His Holy Name.

*kṛṣṇa-nāma nirantara yānhāra vadane  
sei vaiṣṇava-śreṣṭha, bhaja tānhāra caraṇe*

A person who is always chanting the Holy Name of the Lord is to be considered a first-class Vaiṣṇava, and your duty is to serve his lotus feet.

— CC Madhya 16.72

*śāstra-yukti nāhi jāne dṛḍha, śraddhāvān  
'madhyama-adhikārī' sei mahā-bhāgyavān*

One who is not very expert in argument and logic based on the revealed scriptures but who has firm faith is considered a second-class devotee. He also must be considered most fortunate.

— CC Madhya 22.67

*śraddhāvān jana haya bhakti-adhikārī  
'uttama', 'madhyama', 'kaniṣṭha'—śraddhā-anusārī*

A faithful devotee is a truly eligible candidate for the loving service of the Lord. According to one's faith, one is classified as a topmost devotee, an intermediate devotee or an inferior devotee.

— CC Madhya 22.64

(5)

*īśvare tad-adhīneṣu  
bālīṣeṣu dviṣatsu ca  
prema-maitrī-kṛpopekṣā  
yaḥ karoti sa madhyamaḥ*

An intermediate or second-class devotee, called madhyama-adhikārī, offers his love to the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to ignorant people who are innocent and disregards those who are envious of the Supreme Personality of Godhead.

— ŚB 11.2.46



The *madhyama-bhāgavata* establishes a loving relationship with the Lord by worshipping him at every moment through *harināma-kīrtana-yajña* with sublime love for the Holy Name. By ongoing cultivation with special moment-after-moment affection for the transcendental Holy Name, he can realize his *svarūpa* (own transcendental nature).

He makes devotees who have less taste (for Nāma) than him understand their transcendental nature (*aprākṛta svarūpa*). (And) understanding it to be only material, he gives up the association of those who have no affection for the Lord and no realization of their transcendental nature.



By his worship of Nāma, the *uttama* has realized his *svarūpa* and thus become expert in the art of transcendental loving service to *aṣṭa-kālīya-līlā* within his heart. In this way, such a devotee has become *ananya* (unalloyed) and cannot see anything unrelated to Kṛṣṇa or experience anything as separate from Kṛṣṇa. He is therefore free from criticizing, making distinctions etc. The *madhyama* understands that amongst those who are of similar *bhāva* and who are affectionate towards him, such a *mahā-bhāgavata* is the very best association possible and he serves him.

*yānhāra darśane mukhe āise kṛṣṇa-nāma  
tānhāre jāniha tumi ‘vaiṣṇava-pradhāna’*

Śrī Caitanya Mahāprabhu said, “A first-class Vaiṣṇava is he whose very presence makes others chant the holy name of Kṛṣṇa.”

*krama kari’ kahe prabhu ‘vaiṣṇava’-lakṣaṇa  
‘vaiṣṇava’, ‘vaiṣṇavatara’, āra ‘vaiṣṇavatama’*

In this way, Śrī Caitanya Mahāprabhu taught the distinctions between different types of Vaiṣṇavas — the Vaiṣṇava, Vaiṣṇavatara and Vaiṣṇavatama. He thus successively explained all the symptoms of a Vaiṣṇava to the inhabitants of Kulīna-grāma.

— CC Madhya 16.74-75

*śraddhāvān jana haya bhakti-adhikārī  
‘uttama’, ‘madhyama’, ‘kaniṣṭha’—śraddhā-anusārī*

A faithful devotee is a truly eligible candidate for the loving service of the Lord. According to one’s faith, one is classified as a topmost devotee, an intermediate devotee or an inferior devotee.

*śāstra-yuktye sunipūṇa, dṛḍha-śraddhā yānra  
'uttama-adhikārī' sei tārāye saṁsāra*

*One who is expert in logic, argument and the revealed scriptures and who has firm faith in Kṛṣṇa is classified as a topmost devotee. He can deliver the whole world.*

— CC Madhya 22.64-65

*śrī-havir uvāca  
sarva-bhūteṣu yaḥ paśyed  
bhagavad-bhāvam ātmanaḥ  
bhūtāni bhagavaty ātmany  
eṣa bhāgavatottamaḥ*

*Śrī Havir said: The most advanced devotee sees within everything the soul of all souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently he sees systematically everything in relation to the Supreme Lord and understands that everything that exists is eternally situated within the Lord.*

— ŚB 11.2.45

The *mahā-bhāgavata* sees with equal vision. He sees everything as related to Kṛṣṇa, even things opposed to Kṛṣṇa. He is devoted to the service of Kṛṣṇa (*kṛṣṇa-bhajana*) as is the *madhyama*, and he is solely devoted to Nāma as is the *kaniṣṭha*.



The *madhyama-adhikārī* loves Kṛṣṇa and serves three types of devotees in specific respectful ways: Obedient service and inquiry, paying obeisances, and respecting within the mind. He endeavors to make conditioned souls turn their faces towards Kṛṣṇa and is committed to ignoring those envious of Kṛṣṇa. Therefore he does not see everything internally and externally with equal vision as does the *mahā-bhāgavata*. If he were to imitate the behavior of a *mahā-bhāgavata*, because his advancement is false, he would very likely fall down.

The *kaniṣṭha-adhikārī* knows that Kṛṣṇa's Holy Name brings all-auspiciousness and chants to create auspiciousness for himself. The *madhyama-adhikārī*, like the *kaniṣṭha*, is devoted solely to Nāma. (But) by chanting Kṛṣṇa's Holy Name continuously, his chanting is transformed into transcendental service. And by such ongoing service, he step-by-step becomes free from the clutches of the *anartha* of experiencing himself to be dead matter.

A *kaniṣṭha-adhikārī*, who for a lengthy period of time considers himself a spiritual master and a *mahā-bhāgavata*, will fall down.

## — Text 6 —

Do not see a devotee with mundane eyes because there are faults in his disposition, birth, or he has bodily defects. Because of the potency of its inherent nature, Gaṅgā water does not lose its nature of being liquid transcendence if mixed with bubbles, foam and mud. Similarly, don't think that there is a lack of *bhakti* in the devotee when you see with your mundane vision a multitude of faults in him.

*api cet su-durācāro  
bhajate mām ananya-bhāk  
sādhur eva sa mantavyaḥ  
samyag vyavasito hi saḥ  
kṣipram bhavati dharmātmā  
śāśvac-chāntim nigacchati  
kaunteya pratijānīhi  
na me bhaktaḥ praṇaśyati*

Even if one commits the most abominable action, if he is engaged in devotional service he is to be considered saintly because he is properly situated in his determination. He quickly becomes righteous and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes.

— Bg 9.30-31

To not consider a devotee a *gosvāmī* because he hasn't taken birth in the family-line of the Lord or an *ācārya* is to judge him merely by mundane vision. A devotee born in the family-line of the Lord, a devotee born in the family-line of an *ācārya*, and a devotee born in another family are all members of Lord Hari's family. Do not pay attention to the qualities and faults of their material bodies. It is an offence if you limit a pure devotee of Kṛṣṇa to mundane worldly standards and identify him as equal to a non-devotee. That is material vision. However, if a person progresses just a little on the path of *bhakti*, but considers himself a devotee and (simultaneously) engages in abominable or immoral behavior, it means he has taken shelter of weeds (not the *bhakti-latā*) and he falls down from devotional service.

To consider a pure unalloyed devotee as lowly or depraved when one sees signs of misbehavior or material association in him is to immediately become a *vaiṣṇava-aparādhī*. But once again, one's practice of devotional service is destroyed by associating with a person who has not yet attained *ananya-bhakti* but continually transgresses worldly standards of morality. One should not keep his company.

If misbehavior is seen in a devotee who is realized in *bhajana*, the person who sees such misbehavior is an offender. To be involved in misbehavior does not destroy *ananya-bhakti*. But for the less intelligent observer (of such misbehavior), it is especially harmful.

He who does not see a pure devotee materially, but sees his *ananya-bhajana* (unalloyed devotion service), is not implicated by “seeing” a *mahā-bhāgavata* engaged in misbehavior and soon attains the nature of a saintly person himself.

To restrict devotion to Lord Hari only to devotees who were born in the family-line of the Lord, *ācāryas*, or (great) Vaiṣṇavas who have taken shelter of the path of devotional service, means one is seeing with materialistic vision, seeing bodily faults, etc.

Not being able to understand the transcendental activities of a *mahā-bhāgavata* and trying to subordinate him to the position of a *madhyama* by one’s limited (mundane) vision destroys one’s devotional service.

If someone is intoxicated with pride because of his high birth and therefore cannot understand the behavior of a perfected devotee and commits an offense at his lotus feet, he cannot remain in devotional service. To not understand his behavior and consider as fallen a *siddha-bhakta* in whom transcendental inclination and relish has awakened, is a *vaiṣṇava-aparādha*.

There will never be any auspiciousness for the *jīva* who critically looks upon the behavior of perfected great souls (*siddha-mahātmās*), the gurus of the Vaiṣṇavas, and considers them depraved and lowly. Therefore it is *vaiṣṇava-aparādha* to try to bring the *siddha-bhakta* to the moral path thinking him fit for instruction because of seeing him with material vision and considering him materially conditioned. There is a difference between a *sādhaka* in whom *rati* has not awakened (*ajāta-rati-sādhaka*) and a *siddha-bhakta*. Understanding this difference, one should be considered the disciple and the other the spiritual master. The spiritual master should not be given instructions. The spiritual master should not accept instructions from the disciple. This is to be (carefully) considered.

## — Text 7 —

Kṛṣṇa’s name, qualities etc. are compared to *miśri* (pure sugar candy). Ignorance is compared to *pitta* (a bile disorder in the body) which makes sweet things taste bitter. When the tongue is afflicted by such a disease, even very sweet *miśri* will not be palatable.

In the same way, Kṛṣṇa's very sweet sugar-like name, qualities etc. will not be pleasing to a *jīva* who has been swallowed up by ignorance since time immemorial because of his having turned away from Kṛṣṇa.

However, by faithfully taking to the practice of chanting Kṛṣṇa's Holy Name and qualities etc with respect, taste for the sugar-sweet name of Kṛṣṇa will gradually increase more and more. And the disease and suffering condition of desiring to enjoy separately from Kṛṣṇa will be driven away.

(*nāmaikam yasya vāci smaraṇa-patha-gataṁ śrotra-mūlam gataṁ vā  
śuddham vāśuddha-varṇam vyavahita-rahitaṁ tārayaty eva satyam*)  
*tac ced deha-draviṇa-janatā-lobha-pāṣaṇḍa-madhye  
nikṣiptam syān na phala-janakam śighram evātra vipra*<sup>8</sup>

(If a devotee once utters the Holy Name of the Lord, or if it penetrates his mind or enters his ear, which is the channel of aural reception, that Holy Name will certainly deliver him from material bondage, whether vibrated properly or improperly, with correct or incorrect grammar, or properly joined or vibrated in separate parts. O *brāhmaṇa*, the potency of the Holy Name is therefore certainly great. However) if one uses the vibration of the Holy Name for the benefit of the material body, for material wealth and followers, or under the influence of greed or atheism — in other words, if one utters the name with offenses — such chanting will not produce the desired result very soon. Therefore one should diligently avoid offenses in chanting the Holy Name of the Lord.

— *Padma Purāṇa*, Sv. kh. Ch. 48

When the *jīva* is subordinate to ignorance, he has great faith in his body, wealth, community and attachments — and his misconception that the Lord and *māyā* are of the same undivided substance. Therefore he cannot understand his own original constitutional position (*svarūpa*).

However, by the strength of Kṛṣṇa's Holy Name his false identification which is born of ignorance disappears — just as fog disappears when the sun rises. At that time, only serving Kṛṣṇa will be pleasing to him.

## — Text 8 —

A *sādhaka* who does not have *ruci* should engage his tongue (which has taste for other things) and his mind (which has other desires) in the gradual process of glorifying Kṛṣṇa's name, form, qualities and pastimes, and remembering them, etc.

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<sup>8</sup> Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes only the second half of this verse.

When he thus reaches the stage of *ruci*, he should live in Vraja and spend all his time following in the footsteps of the *Vrajavāsīs*. This is the essence of all instructions.

In the life of a *sādhaka*, the beginning stage is hearing. By hearing and hearing about Kṛṣṇa's name, Kṛṣṇa's form, Kṛṣṇa's qualities and Kṛṣṇa's pastimes, one comes to the stage of *varaṇa* (acceptance, i.e. one has an attachment for hearing about Kṛṣṇa). Situated at the stage of *varaṇa*, his *kīrtana* of what he has heard begins. Then, by ongoing (hearing and) chanting, according to his own *bhāva*, he reaches the stage of *smaraṇa* (remembrance).

There are five stages of *smaraṇa*: (1) *smaraṇa*, (2) *dhāraṇā*, (3) *dhyāna*, (4) *anusmṛti* and (5) *samādhī*.

In the first stage of *smaraṇa* there are still distractions. In the second stage (*dhāraṇā*) the mind is unshaken. When one (also) becomes conscious of all aspects of the object of meditation, he has attained the stage of *dhyāna*. When *dhyāna* becomes constant, one is at the stage of *anusmṛti*. When this *anusmṛti* is unobstructed, complete and constant one has attained the stage of *samādhī*.

After these (five) stages of *smaraṇa*, one attains the level of *āpana-daśā*. At this stage the *sādhaka* understands his own constitutional position (*svarūpa*). After that, he reaches the stage of *sampatti-daśā* (the perfection of life) and then attains *vastu-siddhi* (the eternal perfection life).

For the devotee following *vidhi-mārga* it is said:

*kāma tyaji' kṛṣṇa bhaje śāstra-ājñā māni'  
deva-ṛṣi-pitrādikera kabhu nahe ṛṇi*

If a person gives up all material desires and completely engages in the transcendental loving service of Kṛṣṇa, as enjoined in the revealed scriptures, he is never indebted to the demigods, sages or forefathers.

— CC Madhya 22.140

From doing this, his *ruci* takes birth. And when *ruci* appears:

*vidhi-dharma chāḍi' bhaje kṛṣṇera caraṇa  
niśiddha pāpācāre tāra kabhu nahe mana*

Although the pure devotee does not follow all the regulative principles of *varṇāśrama*, he worships the lotus feet of Kṛṣṇa. Therefore he naturally has no tendency to commit sin.

— CC Madhya 22.142

*rāgātmikā-bhakti—‘mukhyā’ vraja-vāsi-jane  
tāra anugata bhaktira ‘rāgānugā’-nāme*

The original inhabitants of Vṛndāvana are attached to Kṛṣṇa spontaneously in devotional service. Nothing can compare to such spontaneous devotional service, which is called *rāgātmikā bhakti*. When a devotee follows in the footsteps of the devotees of Vṛndāvana, his devotional service is called *rāgānugā bhakti*.

— CC Madhya 22.149

*iṣṭe svārasikī rāgaḥ paramāviṣṭatā bhavet  
tan-mayī yā bhaved bhaktiḥ sātra rāgātmikoditā*

When one becomes attached to the Supreme Personality of Godhead according to one’s natural inclination to love Him and is fully absorbed in thoughts of the Lord, that state is called transcendental attachment, and devotional service according to that attachment is called *rāgātmikā*, or spontaneous devotional service.

— Brs 1.2.272, CC Madhya 22.150

*rāgamayī-bhaktira haya ‘rāgātmikā’ nāma  
tāhā śuni’ lubdha haya kona bhāgyavān*

Thus devotional service which consists of *rāga* [deep attachment] is called *rāgātmikā*, spontaneous loving service. If a devotee covets such a position, he is considered to be most fortunate.

— CC Madhya 22.152

*lobhe vraja-vāsira bhāve kare anugati  
śāstra-yukti nāhi māne—rāgānugāra prakṛti*

If one follows in the footsteps of the inhabitants of Vṛndāvana out of such transcendental covetousness, he does not care for the injunctions or reasonings of *śāstra*. That is the way of spontaneous love.

— CC Madhya 22.153

*bāhya, antara,—ihāra dui ta’ sādhana  
'bāhye' sādha-dehe kare śravaṇa-kīrtana  
'mane' nija-siddha-deha kariyā bhāvana  
rātri-dine kare vraje kṛṣṇera sevana*

There are two processes by which one may execute this *rāgānugā bhakti* — external and internal. When self-realized, the advanced devotee externally remains like a neophyte and executes all the *śāstric* injunctions, especially those concerning

hearing and chanting. But within his mind, in his original, purified, self-realized position, he serves Kṛṣṇa in Vṛndāvana in his particular way. He serves Kṛṣṇa twenty-four hours a day, all day and night.

— CC Madhya 22.156-7

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

The advanced devotee who is inclined to spontaneous loving service should follow the activities of a particular associate of Kṛṣṇa's in Vṛndāvana. He should execute service externally as a regulative devotee as well as internally from his self-realized position. Thus he should perform devotional service both externally and internally.

— Brs 1.2.295, CC Madhya 22.158

*nijābhīṣṭa kṛṣṇa-preṣṭha pācheta' lāgiyā  
nirantara sevā kare antarmanā hañā*

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.

— CC Madhya 22.159

*kṛṣṇaṁ smaran janam cāsyā  
preṣṭham nija-samīhitam  
tat-tat-kathā-rataś cāsau  
kuryād vāsaṁ vraje sadā*

The devotee should always think of Kṛṣṇa within himself and should choose a very dear devotee who is a servitor of Kṛṣṇa in Vṛndāvana. One should constantly engage in topics about that servitor and his loving relationship with Kṛṣṇa, and one should live in Vṛndāvana. If one is physically unable to go to Vṛndāvana, he should mentally live there.

— Brs 1.2.294, CC Madhya 22.160

*dāsa-sakhā-pitrādi-preyasīra gaṇa  
rāga-mārge nija-nija-bhāvera gaṇana*

Kṛṣṇa has many types of devotees — some are servants, some are friends, some are parents, and some are conjugal lovers. Devotees who are situated in one of

these attitudes of spontaneous love according to their choice are considered to be on the path of spontaneous loving service.

— CC Madhya 22.161

The cows, (Kṛṣṇa's) stick, flute, *kadamba*, etc. are in *śānta-rasa*. Citraka, Patraka, Raktaka, etc. are in *dāsyā-rasa*. Baladeva, Śrīdāmā, Sudāmā, etc. are in *sakhyā-rasa*. Nanda, Yaśodā, etc. are in *vātsalya-rasa*. Śrī Rādhikā, Lalitā and others are in *mādhurya-rasa*.

If you (really) want to serve humanity, the essence of all instructions is to follow in the footsteps of such *Vrajavāsīs*, who are most dear to Kṛṣṇa.

### — Text 9 —

Compared to other sacred abodes, Vaikuṇṭha which is situated in the spiritual sky is the most exalted. Compared to Vaikuṇṭha, Māthura-maṇḍala is even more exalted because of the Lord's birth (there). Vṛndāvana is the place of Lord Kṛṣṇa's *rāsa-līlā* pastimes and is therefore more exalted than Mathurā. Govardhana is the place where Lord Kṛṣṇa roams and enjoys His pastimes as He wills. It is superior to Vṛndāvana.

Rādhā-kuṇḍa is superior to Govardhana because it completely overflows with the nectar of *kṛṣṇa-prema*. Which truly wise genuine devotee (*sad-bhakta*) would earnestly absorb his mind elsewhere — even if deprived of the service of Śrī Rādhā-kuṇḍa at the feet of Govardhana Hill?!

Śrīla Rūpa Gosvāmī, the very intimate and empowered devotee of Śrī Caitanya Mahāprabhu, has instructed (all) to serve Śrī Rādhā-kuṇḍa. This is the most excellent and highest of all instructions. This Rādhā-kuṇḍa *sevā* is the highest *bhāva* (residing) in Śrī Gaurahari's heart. The Vaiṣṇavas in the Śrī Nimbārka-sampradāya, etc. or (even other) devotees who take shelter of *madhura-rasa* (but) are devoid of *gaura-bhakti* are completely unable to comprehend it. It is inaccessible to them.

### — Text 10 —

In comparison to those *jīvas* who act according to their own whims, pious workers in the mode of goodness are dearer to Lord Śrī Kṛṣṇa.

In comparison to such *karmīs*, the *jñānī* who has transcendental knowledge and is free from the three modes is dearer to Śrī Kṛṣṇa.

In comparison to the *jñānī*, the pure devotee is dearer to Śrī Kṛṣṇa. In comparison

to the pure devotee, the devotee who is firmly fixed in *prema* is dearer to Śrī Kṛṣṇa.

In comparison to those firmly situated in *prema*, the beautiful damsels of Vraja are dearer to Kṛṣṇa.

In comparison to the beautiful damsels of Vraja, Śrīmatī Vārṣabhānavī (the beautiful daughter of King Vṛṣabhānu, Śrīmatī Rādhārāṇī) is most dear to Śrī Kṛṣṇa.

Just as Śrīmatī Rādhikā is most beloved to Śrī Kṛṣṇa, so is Her *kuṇḍa*.

The devotee of Kṛṣṇa who has received unparalleled good fortune takes shelter of this very same Śrī Rādhā-kuṇḍa with the mood that this *kuṇḍa* is his exclusive shelter.

## — Text 11 —

Śrīmatī Rādhikā is the pre-eminent recipient of Śrī Kṛṣṇa's love and the crest jewel of all His beloveds. In the scriptures, the sages have described Śrīmatī's *kuṇḍa* to be equal to Her in super-excellence.

The *prema* which is not easily available even to Śrī Nārada and other dear ones — what to speak of other devotees who are *sādhakas* — that (very) *prema* appears in one who takes bath just once in Śrī Rādhā-kuṇḍa.

Transcendentally residing at Rādhā-kuṇḍa in a loving mood (*prema-pūrṇa aprākṛta vāsa*) and transcendentally bathing in Rādhā-kuṇḍa, which is overflowing with the nectar of *prema*, in a loving mood (*prema-pūrṇa aprākṛta snāna*) — this means being indifferent to mundane desires for gross material enjoyment and engaging internally in loving service (*mānasa-bhajana*) again and again as a sold out attendant of Śrīmatī.

In this way, for the rest of this life — and after this life — the *jīva* becomes personally and directly — and eagerly — engaged in his eternal service (*nitya-sevā*) in his transcendental eternal body (*aprākṛta nitya-deha*).

He who takes bath in Rādhā-kuṇḍa attains the highest benefit. His great fortune is difficult to attain even by such devotees as Nārada and others. What to speak of sense-enjoyers, bathing in Rādhā-kuṇḍa is difficult to attain even for devotees who have taken shelter of *dāśya-rasa*, *sakhya-rasa* and *vātsalya-rasa*.

What more shall I say about the transcendental bath (*aprākṛta-snāna*) in Śrī Rādhā-kuṇḍa? One who takes (such a) bath even attains the furthest limit of great fortune by becoming a protected maid servant (*pālya-dāsī*) of Śrī Vārṣabhānavī.



Having completed his *Anuvṛtti* on Text 11, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura penned a very heart revealing, poignant and illuminating lengthy prose poem:

## Concluding Words: A Prose Poem

*govinda-vacane jāni, ihāi gaurāṅga-vāñī,  
aprakṛta kālē sārakathā  
nīlācale sindhu-tīre, śrī-gaurāṅga dhīre dhīre,  
balila, śunila bhakta tathā (1)*

We know the instructions of Govinda to be the very same words of Gaurāṅga. With time, the essence of these teachings became unmanifest. On the seashore at Nīlācala (Jagannātha Purī), Śrī Gaurāṅga softly spoke (this essence) as the devotees listened. (1)

*gauramukha-upadeśa, sarva-amṛtera śeṣa,  
śrī-rūpa-gosvāmī prabhuvara  
karṇa-dvārā pāna kari, lekhanīte tāhā dhari,  
kali-jīve dila bhava-hara (2)*

The most revered and empowered Śrīla Rūpa Gosvāmī drank through his ears the remnants of all the nectar of instruction emanating from Gaura's lotus mouth. And then through his writing gave this nectar (of Śrī *Upadeśāmṛta*), which destroys material existence, to the living entities of Kali-yuga. (2)

*śrī-rādhā-ramaṇa dāsa, śrī-rādhāramaṇa-pāśa,  
rahi ei śloka ekādaśa  
karila saṁskṛta-tikā, nāma tāra prakāśikā,  
akiñcana pāya yāte rasa (3)*

Śrī Rādhāramaṇa dāsa composed a Sanskrit commentary on these eleven verses (of Śrī *Upadeśāmṛta*) called *Prakāśikā* while residing near Śrī Rādhāramaṇa. Those who see nothing in this world as their own (*akiñcana*) taste the mellows of this commentary. (3)

*vistāriyā nijaśakti, kalirāja premabhakti,  
ācchadila yei manda-kṣaṇe  
dayāla gaurāṅga hari, jīva-duḥkha mane dhari,  
pāthāila eka nija-jane (4)*

At the adverse time when Kali-rāja, the presiding deity of Kali-yuga, covered *prema-bhakti* by expanding his energies, the merciful Gaurāṅga Hari, reflecting within His heart upon the suffering of the living entities, sent one of His own men. (4)

*bhaktivinoda-vara, pīyūṣavarṣiṇī-kara,  
upadeśāmṛta yāñra mūrti  
upadeśāmṛta-ratne, saṅgraha kariyā yatne  
jīve karāila kṛṣṇa-sphūrta* (5)

That excellent Bhaktivinoda composed the commentary (on *Śrī Upadeśāmṛta*) called *Pīyūṣa-varṣiṇī*. He is the embodiment of these nectarean instructions (of *Śrī Upadeśāmṛta* and all the teachings of Śrī Caitanya Mahāprabhu). By carefully collecting these jewels of nectarean instruction (*Upadeśāmṛta*), he caused Kṛṣṇa to manifest (in the lives) of the *jīvas*. (5)

*kalihata jivagaṇa, upadeśāmṛta dhana,  
chādi kaila navīna vidhāna  
nade-nāgarīra mata, āra vā kahiba kata  
kṛṣṇa tyaji māyāra sandhāna/bandhana* (6)

The *jīvas* who were spoiled by Kali, rejecting the great wealth of these nectarean instructions (*Upadeśāmṛta*), invented new systems — *Nadīyā-nāgarī*, and how many more shall I name? Rejecting Kṛṣṇa, they became allies of *Māyā* (*māyāra sandhāna*)<sup>1</sup>. (6)

*ehena samaye kali, māyāvāda-astre chali,  
kṛṣṇa-bhakti ācchādana kaila  
jīvere durbala peye, michā bhakti chāñca laye  
bhava-sāgarete ḍubāila* (7)

At that time Kali, finding the living entities weak, deceived them with the weapon of *Māyāvāda* and thus covered *kṛṣṇa-bhakti*. He ushered in a false semblance of *bhakti*, thus drowning the living entities in the ocean of material existence. (7)

*vipralambha-mūrtimān, śrī-gaurāṅga bhagavān  
sambhogera puṣṭira lāgiyā  
pracāрила nija-tattva, prakāṣiyā śuddha-sattva  
bhaja kṛṣṇa māyāke chāḍiyā* (8)

The personification of *vipralambha*, Lord Śrī Gaurāṅga, preached His own *tattva*

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<sup>1</sup> another edition writes *māyāra bandhana*, i.e. they became bound by *Māyā*.

to develop the principle of union (*sambhogera puṣṭi*): “Rejecting *Māyā*, worship Kṛṣṇa and thus cause *śuddha-sattva* to manifest.” (8)

*māyāvāda-upadeśa, gaurāṅga-dāsera veśa,  
grahaṇa kariyā kali-rāja  
kṛṣṇa-bhakti chādāiyā, sambhogera dāsa haiyā  
dekhāila chāyā-prema-sāja* (9)

Kali-rāja, the presiding Deity of Kali, accepting the teachings of *Māyāvāda* and wearing the garb of a servant of *Gaurāṅga*, caused (the living entities) to give up *kṛṣṇa-bhakti*. While being a servant of (material) enjoyment, he exhibited a shadow-like resemblance dressed as *prema*. (9)

*kakhana bāula-vrata, kakhana nāgarī-mata,  
neḍā, sahajiyā kartābhajā,  
prākṛta sambhoga-kathā, pracāraya yathā tathā,  
nāgarīra gaurabhakti-dhvajā* (10)

Everywhere Kali-rāja, the *nāgarī* pretender of *gaura-bhakti*, preaches topics of material sense gratification — sometimes the vows of the *Bāulas*, sometimes the opinions of the *Nāgarīs*, sometimes *Neḍā*, sometimes *Sahajiyā* and sometimes *Kartābhajā*. (10)

*kalijana haye keha, āpanāte gauradeha,  
prakāśa karaye avatāra  
keha bale āmi guru, āmāke bhajana kuru,  
kāminī-kañcana āmi sāra* (11)

Someone, being an agent of Kali, advertises himself as an incarnation (*avatāra*) of *Gaura*. Someone says, “I am *Guru*, worship me. Oh beautiful young girls and gold, I am the essence (of everything)”. (11)

*gaurabhakti nāśa kari, kali bhāsāila tari,  
pārakīya gaura-prema chale,  
sakhībhekī gaurabhajā, laiya jaḍera majā  
mātila ānande kutūhale* (12)

Destroying *gaura-bhakti* by the deceptive trick of *parakīya-gaura-prema*, Kali set adrift the boat. The (so-called) devotees of *Gaura* called the *Sakhībhekī*, bringing in such material enjoyment, become intoxicated by such delightful pleasure sports. (12)

*keha bale viṣṇupriyā, bhaja nija prāṇa diyā,  
rūpānuga-patha tyāga kari,  
rādhākṛṣṇa seva tyaji, ‘theosophy’ kāma bhaji,  
prākṛta bhogera patha dhari (13)*

Rejecting the path of the *Rūpānugas*, rejecting the service of *Rādhā* and *Kṛṣṇa*, worshiping lust in the name of theosophy and taking up the path of material enjoyment, some say “worship *Viṣṇupriyā*, giving your (very) own life.” (13)

*bhūta-preta-vāda laye, gaura-preme miśāiye,  
nija bhoge gaḍila gaurāṅga  
jaḍabhoge gaurahari, gaḍāyechi nija hari,  
bale torā habi sāṅgopāṅga (14)*

Bringing in the cult of ghosts and spirits, mixing it with *gaura-prema*, they create a *Gaurāṅga* for their own enjoyment. They declare, “I have created my own Hari. (My) *Gaurahari* is in the mood of gross material enjoyment, you become His friends and followers.” (14)

*āmāra gaurāṅga laha, viṣṇupriyā tāra saha,  
navīna bhajana śikha bhāi!  
rūpānuga ragunātha, nāhi saṅga tāra sātha,  
niścaya kariyā kahi tāi (15)*

(Kali’s agents continue:) “Oh brothers! My *Gaurāṅga* together with *Viṣṇupriyā* — learn a new method of *bhajana*. I am telling you with firm conviction, *Raghunātha*, the follower of *Rūpa*, is not in Their association.” (15)

*pārṣadera yei mata, tâte āmi nāhi rata,  
tāhāte āmāra kārya nāi,  
bhajanete āche duḥkha, pratiṣṭhā sambhoga sukha,  
tāi bhaji gaurāṅga nitāi (16)*

“I am not devoted to the principles and methods of the eternal associates (of the Lord). They are of no use to me. In devotional service there is distress. Material fame, position and enjoyment is happiness. I worship, *Gaurāṅga-Nitāi* for that. (16)

*ṭhākura śrī-narottama, nāśiyā jagad-bhrama,  
basāila gaura-viṣṇupriyā,  
mahājana-patha dhari, rādhā-kṛṣṇa sadā smari,  
vraje bhaje nija hiyā diyā (17)*

*Ṭhākura Śrī Narottama* installed *Gaura-Viṣṇupriyā*, destroying illusion in the

material world. Following the path of the *mahājanas*, always remembering Rādhā and Kṛṣṇa and keeping (Them) his heart, he performed devotional service (*bhajana*) in Vraja. (17)

*premabhakti-svarūpiṇī, rādhākṛṣṇa-gauraviṇī,  
nārāyaṇī viṣṇupriyā devī  
lakṣmīdevī lakṣmīpriyā, nīlā-devī dhāma-hiyā,  
tina śakti rādhākṛṣṇa sevi* (18)

Śrī Viṣṇupriyā is the embodiment of *prema-bhakti*, Rādhā Kṛṣṇa are her respected Sovereigns. She is the consort of Nārāyaṇa. Lakṣmīpriyā is Lakṣmīdevī (also a consort of Nārāyaṇa). Nīlā-devī is the heart of the *Dhāma*. These three energies (*śaktis*) are serving Rādhā Kṛṣṇa. (18)

*gopī-anugata haye, mānase sevilā traye,  
rādhā-kṛṣṇa gaura-bhagavāne  
ebe ye nūtana mata, nāgariyā kali-hata,  
bhaktira nāsaka bhakta mane* (19)

Following the *gopīs*, they worship this trio in their hearts — Rādhā, Kṛṣṇa and Gaura–Bhagavān. The newly inverted theory of *Nāgarīvāda*, which is followed these days by those who are pulled down and spoiled by Kali, is accepted by (real) devotees as the destroyer of devotional service (*bhakti*). (19)

*bhaktivinoda nija, prabhu-pada-sarasija,  
āpane jāniyā gaura-bhṛtya  
narottama-pada smari, māyāpure priyā-hari,  
basāila jāni nija kritya* (20)

Śrīla Bhaktivinoda Ṭhākura, whose lotus feet are my master, understood himself to be a maintained and dependent servant of Gaura. Remembering the lotus feet of Śrīla Narottama dāsa Ṭhākura, and knowing his duty, he installed Śrī Gaura-Viṣṇupriyā (Priyā-hari) at Śrī Māyāpura. (20)

*rūpa-pradarśita patha, sva-caritre yathāyatha,  
jagat-jīvere dekhāila,  
bhaktivinodāśrita, prema-bhakti-samanvita,  
upadeśāmṛta tāra haila* (21)

He truly demonstrated to the people of this world the path which was clearly shown by Śrī Rūpa through his own character and conduct. If one is under the shelter of Śrīla Bhaktivinoda Ṭhākura and is endowed with loving devotional service (*prema-bhakti*), *Upadeśāmṛta* is his. (21)

*kalira vañcanā yata, tāhe bhakta nahe rata,  
prākṛta kariyā tāhe māne,  
rūpa-śikṣāmṛta yei, gaura-śikṣāmṛta sei  
anya śikṣā nā śunaye kāne (22)*

However many deceptive tricks of Kali there may be, devotees don't become enamored by them because they regard them as mundane. The nectarean teachings of Śrī Rūpa are the nectarean teachings of Śrī Gaurāṅga. Devotees do not hear any other teachings. (22)

*śrī-gaura-vimukha bhāva, rādhā-kṛṣṇa-premābhāva,  
bhaktivinoda dekhe jabe,  
saṁsārera dekhi gati, kṛṣṇa-bhakti-hīna mati,  
vāta-vyādhi-chale maunī tabe (23)*

When Śrīla Bhaktivinoda Ṭhākura saw a mood of aversion towards Śrī Gaura, lack of love for Rādhā Kṛṣṇa and the condition of a material world devoid of consciousness of *kṛṣṇa-bhakti*, he remained silent on the pretext of a life air disease. (23)

*avalambi jaḍabhāva, jaḍatyāge vraja-lābha-  
anukṣaṇa ei kathā mukhe  
kṛṣṇabhaktiśūnya-dharā, dekhi prakāśila jarā  
antara-daśāya bhaje sukhe (24)*

Taking shelter of a mood of inertness, he constantly said, "By giving up matter, one attains Vraja." Seeing the world devoid of *kṛṣṇa-bhakti*, he manifested old age, while happily engaged in *bhajana* during his final days. (Alternative meaning: while happily engaged in his internal state of *bhajana*). (24)

*michā bhakta abhimāne, mūdha loka nāhi jāne  
aparādha kaila bhakta-pāya  
nija kṣudra adhikāre, cāya bhakte dekhibāre  
aveśeṣe aparādha hāya! (25)*

Foolish people don't understand who are false but (still) consider themselves devotees. (Hence) they committed offenses against that devotee's lotus feet. Having little qualification (*adhikāra*) themselves, they want to judge that devotee. Alas! In the end they are left only with their offenses. (25)

*jīvera durgati heri, kata āsrupāta kari,  
śuddhabhakti karite pracāra,*

*ādeśila bhakta-rāja, kara gaurahari-kāja  
ebe tumi kariyā ācāra (26)*

How many tears he shed upon seeing the terrible condition of the living entities? (That) king of devotees instructed: “Now you preach pure devotional service (*śuddha-bhakti*) by practicing it yourself, for this is the mission of Śrī Gaurahari.” (26)

*hṛdaye balila kebā — “dayita-dāsera sevā  
gopī-dhana-kathāra kīrtana  
pīyūṣavarṣinī-vṛtti, tāra kara anuvṛtti  
pracāra karaha anukṣaṇa” (27)*

(That) someone spoke within my heart: “The service of Dayita-dāsa is to narrate *kathā*/glorify the wealth of the *gopīs* (*gopīdhana*). Write an *anuvṛtti* (commentary on the commentary) to the *Pīyūṣa-varṣinī*. Preach at every moment”. (27)

*vinodera padareṇu, smari jabe ārambhinu,  
anuvṛtti karite likhana,  
aṣṭaśloka hale para, bhaktivinoda-vara.  
vijaya karila vraja vana (28)*

Remembering the dust of the lotus feet of Bhaktivinoda, I started to write the *Anuvṛtti*. When I had completed the eighth verse, the exalted Bhaktivinoda, being victorious (over death), entered the (eternal) forest of Vraja. (28)

*adya śubha rādhādine, kara kṛpā dināhīne,  
śuddha bhāgavata harijana,  
anuvṛtti samāpiyā, tava kare samarpiyā,  
dante tṛṇa kariyā dhāraṇa (29)*

Today, on the auspicious (anniversary appearance) day of Rādhā, O pure devotee of Hari, please be merciful to this lowly and wretched person. Having completed this *Anuvṛtti* commentary, I offer it in your lotus hand, holding a straw between my teeth. (29)

*gadādhara-dina dhari, pāiyācha gaurahari,  
bhaktivinoda prabhuvara,  
upadeśāmṛta-dhārā-sikta haya bhava kārā-  
sukha-mukta haya yena nara (30)*

Oh Bhaktivinoda, best of empowered masters, you attained Gaurahari on Gadādhara Paṇḍita’s (disappearance anniversary) day. May all human beings

become liberated from the (so-called) happiness of the prison house of this material world by being saturated from the flow of (these) nectarean instructions (*Upadeśāmṛta*). (30)

*caitanyābda catuḥśata, aṣṭāvimśa hale gata,  
hrṣīkeśa dvāvimśa-divase  
śrīvraja-pattane vaśi cinti gaurapada-śaśi  
labhi sukha rūpānuga-yaśe (31)*

(Today), On the 22<sup>nd</sup> day of the month of Hṛṣīkeśa in the year 428 Gaurābda (Rādhāṣṭami, 28<sup>th</sup> August, 1914), residing at Śrī-Vraja-Pattana (in Śrī Māyāpura Dhāma), meditating upon the moon-like lotus feet of Gaura, I have attained happiness by the credit of a follower of Śrī Rūpa (Śrīla Bhaktivinoda Ṭhākura). (31)



# A Parade of Kali's Tricks

A brief explanation of the *apa-sampradāyas* Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura mentions in the concluding poem of his *Anuvṛtti* commentary on *Śrī Upadeśāmṛta*.<sup>1</sup>

## (1) *Gaurāṅga-nāgarīs*

Unlike other *apa-sampradāyas*, *gaurāṅga-nāgarīs*, also known as *nadiyā-nāgarīs* or *gauranāgarīs*, identified themselves solely as Vaiṣṇava adherents of Gaura, free from degraded tantric or other influences. Most of them strictly abstained from flesh and fish and wore Vaiṣṇava *tilaka* and *tulasī* neckbeads, and many were reputed as expert *kīrtana* performers. But they were rejected by bona fide devotees for the offense of portraying Gaurāṅga as the *nāgara* of the young women of Nadia, thus disturbing His role in taking the position of Śrīmatī Rādhārāṇī to taste the sweetness of Kṛṣṇa.

In the transcendental amour of Śrī Rādhā-Kṛṣṇa, Śrī Kṛṣṇa is *nāgara*, the predominating hero and enjoyer, and Śrī Rādhā and Her expansions the *sakhīs* are *nāgarīs*, the predominated heroines to be enjoyed. Although Śrī Gaura is Kṛṣṇa Himself, He adopts the *bhāva* of the *nāgarī* Śrīmatī Rādhārāṇī to experience the nature of Her love for Kṛṣṇa. Therefore Śrī Gaurāṅga is not in the *bhāva* of a *nāgara*. The *gaura-nāgarīs* conceived of Śrīman Mahāprabhu as *nāgara* and themselves as *nāgarīs*.

*Gaurāṅga-nāgarīs* claimed to be followers of Viṣṇupriyā-devī, who they purported to be Rādhā. They asserted that there is no need to worship Rādhā-Kṛṣṇa — since Lord Caitanya is Rādhā and Kṛṣṇa combined, worship of Him alone is sufficient. But Śrīla Bhaktisiddhānta Sarasvatī cited the *Gaura-gaṇoddeśa-dīpikā* description of Viṣṇupriyā-devī as *bhū-śakti*, who being an expansion and maidservant of Śrīmatī Rādhārāṇī would never attempt to usurp Her position. He further pointed out that no recognized discipular descendant of Śrī Caitanya Mahāprabhu had worshiped Śrī Gaura-Viṣṇupriyā in *madhura-rasa*, and that in contrast to Kṛṣṇa, Lord Caitanya did not have more than one concurrent wife and never entered into conjugal enjoyment with either. Nonetheless, *gaura-nāgarīs* promulgated seamy myths about Lord Caitanya's alleged romances with various fictional girlfriends of whom no mention exists in standard biographies.

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<sup>1</sup> Please see verses 6, 10, 12, 13, 15, 19 in particular

### The Primary Deviations of the *Gaurāṅga-nāgarīs* are:

- 1) *pauttalika* — idol worshipers, for imagining a form and personality of Gaura that is wholly inconsistent with His actual reality;
- 2) *gaura-bhogī* — desirous to illicitly enjoy Gaura rather than serve Him;
- 3) *bhedā-vādī* — not appreciating how Kṛṣṇa and Gaura are *acintya-bhedābheda*, thinking that Gaura cannot be Kṛṣṇa unless He also enjoys damsels; hence the *gaurāṅga-nāgarī* differentiation between Kṛṣṇa and Gaura is necessarily mundane;
- 4) *līlā-vināśī* — spoilers of His pastimes by attempting to force Kṛṣṇa's mood as the supreme enjoyer onto Gaura, who deliberately takes a different form to experience a different *bhāva*;
- 5) *gurvaparādhī* — offenders of gurus, for not recognizing the standard explanations of *gaura-līlā* given by Śrīla Kṛṣṇadāsa Kavirāja in *Śrī Caitanya-caritāmṛta*, thus propagating teachings different from those given by genuine gurus;
- 6) *rasa-tattvāndha* — blind to accurate *śāstrīya* ascertainment of the intricacies of *rasa*.
- 7) *nirviśeṣa-vādīs* — by proposing to annul the differing *viśeṣas* (specialties) of *kṛṣṇa-līlā* and *gaura-līlā*, *gaurāṅga-nāgarīs* became *nirviśeṣa-vādīs* (voidists, akin to Buddhists).

### (2) *Bāulas* and Related Groups

*Āulas*, *bāulas*, *daraveśas*, and *sānis* were closely related — all adhered to similar mixes of tantrism, Māyāvāda, and supposed *bhakti*, with mystical Sufi influences.

Particularly among the lower strata of Bengali society, Śrī Caitanya Mahāprabhu's unprecedented transcendental madness was widely considered a prototype for the apparently psychotic derangement of holy men and women, which was highly respected as an exalted state of religious absorption. Such madness, or imitation of it, prevailed not only among Vaiṣṇavas and adherents of Vaiṣṇava offshoot cults, but also among *śāktas* and others. However, Mahāprabhu's ecstasies were not only unparalleled, but inimitable. This the imitators such as *bāulas* did not understand. *Bāulas* claimed that Śrī Caitanya Mahāprabhu had been one of them, but their origin was obscure and probably predated His advent.

*Bāulas*' specialty was deliberate cultivation of madness. Some practiced *tantra* and exercised occult powers. Not surprisingly, they were often viewed as hostile and irrational. Traditionally, *bāulas* lived as wandering minstrels and beggars with "only the wind as home," although a few stayed in a fixed place with a wife or somewhat steady mistress. A typical *bāula* would dress garishly, and his trademark *ākhālīā* (a nearly ankle-length tunic), usually patchwork and often *sadhu*-red, revealed Islamic influence. He might bunch his hair in a topknot or keep straggly tresses and a beard, mark his forehead with something resembling Vaiṣṇava *tilaka* (perhaps together with non-Vaiṣṇava *tilaka*), adorn his neck, chest, and arms with assorted beads and amulets, including the *tulasī-mālā* of Vaiṣṇavas and the *rudrākṣa* of Śaivas, and carry the *tulasī japa* beads of Vaiṣṇavas along with the Muslim rosary.

Numerous, but committedly unorganized, sworn to nonconformity yet identifiable as a distinct sect, *bāulas* emphasized freedom from doctrine and organized religion and from caste and other social norms. As did many tantrics, *śāktas*, and others, *bāulas* took pride in being *aśāstrīya* — considering scriptural directives as restrictive to the immediate experience of *bhāva* (which they sought to invoke). Most *bāulas* saw themselves not as Hindus or Muslims or in between, but simply as *bāulas*, practitioners of *bāula-dharma*. All *bāulas* shared only one belief in common — that God is hidden within the heart of man and neither priest, prophet, nor the ritual of any organized religion will help one to find Him there. They felt that both temple and mosque block the path to truth; the search for God must be carried out individually and independently. Although outwardly flamboyant, *bāulas* were secretive about their esoteric doctrines and practices, which were based on a complex mysticism ultimately meant to awaken a hypothetical inner ecstasy called *jīyante maraṇa* (living death) — a state they described as complete cessation of all physical and mental activity, which they equated with the topmost divinity.

Notwithstanding such high-sounding aspirations, *bāula* practices were wholly *tāmasic* — for instance, their *pañca-makāra-sādhana*<sup>2</sup> and use of *gāñjā*. At any of their many *mahotsavas* held in various locations of Bengal, a *bāula* might unite with a *sādhikā*<sup>3</sup> yet release her at the next *mahotsava* and connect with another *sādhikā*, leaving the former to be picked up by some other *bāula*.

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<sup>2</sup> A particularly lurid tantric *sādhana* was *pañca-makāra* (the five m's) — sex with *mahilā* (woman), and ingestion of *māmsa* (meat), *matsya* (fish), *mada* (wine), and *mala-mūtra* (excrement and urine) — all accompanied by fiendish rituals, with the stated objective to control and sublimate *kāma* (material desire).

<sup>3</sup> A cheap woman who supposedly followed the *bāula* cult was called a *sādhikā* by male members.

### (3) *Neḍās*

*Neḍā* means “shaven-headed.” Originally *neḍās* comprised a debased Buddhist sect that had remained intact after other Bengali Buddhists had been reincorporated into Hinduism. According to hearsay, *neḍās* had remained casteless and socially stranded until Śrīla Vīrabhadra Prabhu, the son of Lord Nityānanda, accepted twelve hundred *neḍās* and thirteen hundred *neḍīs* (female *neḍās*) into His fold. Śrīla Bhaktivinoda Ṭhākura stated that Śrīla Vīrabhadra Prabhu had allowed the *neḍās* to earn a living by *kīrtana* performances but later they retrograded and remained incorrigibly degenerate.

### (4) *Prākṛta-sahajiyās*

*Prākṛta-sahajiyās* were conspicuous among the groups of deviant Vaiṣṇavas. *Prākṛta* means “material” and *sahajiyā* means “follower of the easy or instinctive way.” Thus *prākṛta-sahajiyā* means both one who takes everything easily, by ignoring the scripturally prescribed regulations of *sādhana-bhakti*, and one who follows his instinct for unrestricted sexual indulgence. Considering freedom from material desires to be too demanding a prerequisite for spiritual perfection, *prākṛta-sahajiyās* conveniently dispensed with it.

*Prākṛta-sahajiyās* measured *bhakti* by external symptoms — sweetness of voice, ability to recite scripture in entertaining style, emotive mannerisms, and tawdry displays of rapture. These pseudo-devotees were practiced at imitating the ecstatic symptoms of exalted Vaiṣṇavas, such as trembling, weeping, faltering speech, and fainting. But since the imitators believed that any source of pleasure is desirable and could be classified as spiritual, many were addicted to intoxicants, flesh-eating, and illicit sex.

Ignorant of the legitimate process of *hari-bhakti*, *prākṛta-sahajiyās* resembled Māyāvādīs in so far as both indiscriminately merged material with spiritual. On the basis that Vaiṣṇavas should not be regarded as greater or lesser according to their caste, *prākṛta-sahajiyās* extrapolated that not even spiritually based distinctions should be made between them. Citing the inapt metaphor of a small *tulasī* leaf being as divine as a big one, they ignored and obfuscated scriptural gradation of devotees, claiming all as *uttama*, and deemed it offensive to differentiate between even genuinely elevated devotees and gross sensualists in Vaiṣṇava attire. Yet Śrīla Bhaktisiddhānta Sarasvatī warned that to regard a *sādhaka* as a *siddha* would cause destruction of *bhakti*.

*Prākṛta-sahajiyās* were similarly unable or unwilling to discriminate between material and transcendental enjoyment, worldly and spiritual fame, false and

factual renunciation, affected and authentic devotion, worldly and devotional service, lust and love, bluffers and bona fide gurus, the scripturally authorized acts and the unauthorized, or proper conclusions and travesties of scriptural understanding.

To illustrate the artificial *prema* that was representative of *prākṛta-sahajiyās*, Śrīla Sarasvatī Ṭhākura would cite an incident that he called “four-anna *bhāva*,” as was related to him in 1919 when he visited Kushtia:

A *hari-sabhā* (regular gathering for *hari-kathā* and *kīrtana*) had split into two discordant groups. A *kīrtanīyā* who had been hired by one of the factions for a festival caused a sensation by feigning an ecstatic swoon and holding it for nearly an hour, thus earning from the approving onlookers the plaudit of being a *parama bhakta*. Not to be outdone, the organizers of the rival party pledged to bring a performer capable of exhibiting even greater *bhāva*. Finding another entrepreneur *kīrtanīyā*, they struck a deal that if he could outstrip the former entertainer he would earn four *annas* worth of *gāñjā* and possibly additional perks. Starting off with some lively whooping and jigging, this showman soon fell to the ground, rolled in the dust for some time, and then became limp in mock trance. Yet unable to bear for long the summer heat, after half an hour he arose and requested payment. When the leader of the *hari-sabhā* protested that the contract had not been fulfilled, the charlatan snapped back, “How much *bhāva* do you expect for four *annas*?”<sup>4</sup>

### (5) *Kartābhajās*

The founder of the *kartābhajā* sect, the daraveśa Ālacānda (c. 1686– 1779), had promulgated worship of Kṛṣṇa, rejecting demigod worship and taking of flesh food, yet his teachings incorporated *Āula* heresies and strongly veered toward the mystical, and especially toward impersonalism, as evidenced by the defining principle of his sect: equating the guru with God.

After Ālacānda’s death most *kartābhajās* accepted the pontiffship of Kartā Rāma Śaraṇa Pāl, a leading disciple who stressed even more fanatical *bhajā* (worship) of the *kartā* (incumbent master), acclaiming him as God incarnate, whose every word and act was to be lauded as divine and blindly obeyed.

Although *kartābhajās* claimed that Ālacānda was a reemerged form of Lord Caitanya, and many of their practices resembled those of Vaiṣṇavas, their rituals

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<sup>4</sup> This anecdote appears in Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura’s *Upākhyāne Upadeśa*.

barely mentioned either Caitanya or Kṛṣṇa, and they also chanted the various names of Kālī and Khodā (Allāh), considering all equal epithets of the *kartā*. Their main pilgrimage site was Ghoshpara, Nadia District, where was preserved the residence of Rāma Śaraṇa and his wife Satī, who were identified respectively as the *ādi-puruṣa* (original enjoyer; original male principle) and *ādyāśakti* (original energy; original female principle; Durgā). Hordes of *bāulas* would congregate at Ghoshpara for an annual three-day festival, and accordingly, *kartābhajās* were often mistaken to be a sect of *bāulas*. Like the *bāulas*, *kartābhajās* were anti-establishment, given to crypticism, secretive regarding esoterica, and adherent to the doctrine of *jīyante maraṇa* as the highest goal.<sup>5</sup> Yet the two were significantly dissimilar in that *kartābhajās* observed certain moral principles — for example, they were enjoined to marry and be true to their partners and to be vegetarian at least on Fridays, on which day sex was proscribed even within wedlock.

*Kartābhajās* also differed from *bāulas*, and indeed from all other *apa-sampradāyas*, in being well organized and spiritedly proselytical. Becoming a powerful revolt against the doctrinaire caste Gosvāmīs and *smārtas*, *kartābhajās* converted thousands of the downtrodden — landless laborers, peasants, and traditional craftsmen disadvantaged both by colonial economic controls and the exclusivism of The Company (their derogatory term for the orthodox clergy and their clientele), which *kartābhajās* declared bankrupt and from whose ruins had arisen the new *kartābhajā* corporation, which “did not transact business in the name of religion.” In time, *kartābhajā* appeal diminished due to factionalism caused by succession disputes, stinging critiques of their declined moral standards, and disillusionment that the *kartās* themselves had become like Company gentry, living well from coerced donations. Śrīla Sarasvatī Ṭhākura commented:

From *Gaura-bhajā* (worship of Gaura), one faction has screwed out *guru-bhajā* or *kartābhajā*. Their idea is that the guru is Kṛṣṇa, so no need to otherwise worship Kṛṣṇa. All followers of these independent mundane intellectuals who adhere to atheistic doctrines claim that their sensuously mad so-called gurus, who resemble worn-out cows that cannot give anything, are Kṛṣṇa. Such followers are themselves attached to sense gratification and mislead many similarly demented people into such offensive activities.<sup>6</sup>

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<sup>5</sup> A hypothetical inner ecstasy called *jīyante maraṇa* (living death) — a state they described as complete cessation of all physical and mental activity, which they equated with the topmost divinity.

<sup>6</sup> Śrīla Prabhupādera *Hari-kathāmṛta* 1.39

## (6) *Sakhī-bhekīs*

Men of the *sakhī-bhekī* sect dressed and behaved as women, as a concocted *sādhana* meant to erase the sense of maleness and foster the *bhāva* of *vraja-gopīs*. Gauḍīya theology describes the *gopīs* as maidservants of Śrīmatī Rādhārāṇī in Her pastimes with Kṛṣṇa, the Supreme Personality of Godhead, and attainment of a spiritual form as a *gopī* as the topmost spiritual goal. Yet that position is highly esoteric and not easily achieved, and imitation by change of outward dress, as advocated by *sakhī-bhekīs*, was not only ludicrous but outright deviant and misleading. Some *gaurāṅga-nāgarīs* also adopted such pseudo-religious transvestism.

*Sakhī-bhekīs* attempted to justify themselves on the basis of standard descriptions of Śrīla Gadādhara dāsa Prabhu, an associate of Caitanya Mahāprabhu and Nityānanda Prabhu who would sometimes lose himself in *gopī-bhāva* and call out loudly like a girl of Vraja selling yogurt. But Śrīla Sarasvatī Ṭhākura pointed out that such rationalization was invalid, for there was no record of Śrīla Gadādhara dāsa ever dressing as a woman or adopting similar forms of affected femininity. Śrīla Sarasvatī Ṭhākura also noted that Lord Caitanya externally maintained a male role while internally cultivating a transcendental female identity, whereas false devotees in male bodies who externally appear as women, nevertheless internally maintain a masculine mindset.

## How to Best Deal with Kali’s Tricks?!

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura sums it up in a nutshell in his *Anuvṛtti* poem. He says,

*kalira vañcanā yata, tāhe bhakta nahe rata,  
prākṛta kariyā tāhe māne,  
rūpa-śikṣāmṛta yei, gaura-śikṣāmṛta sei  
anya śikṣā nā śunaye kāne*

However many deceptive tricks of Kali there may be, devotees don’t become enamored by them because they regard them as mundane. The nectarean teachings of Śrī Rūpa are the nectarean teachings of Śrī Gaurāṅga. Devotees do not hear any other teachings.

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*A Parade of Kali’s Tricks* is composed of excerpts from His Holiness Bhakti Vikāsa Mahārāja’s *Śrī Bhaktisiddhānta Vaibhava*. Printed with his kind permission.

## — my dear devotee —

Gaurahari, the ocean of compassion taught *dharma* through His *Śikṣāṣṭakam*, bestowing mercy upon we *jīvas* of Kali-yuga.

Understanding the very deep core-essence of what he heard from Gaurahari’s lotus mouth, an empowered Śrīla Rūpa Gosvāmī wrote down those wonderful teachings in a pure and simple way. He composed books which are a mine of auspiciousness for all of us. They are the precious jewels among scriptures, great gems of *prema*.

Śrīla Rūpa Gosvāmī’s *Śrī Upadeśāmṛta* is honored by all pure devotees of Śrī Hari. Even those who have no eligibility take shelter of it to attain the great wealth of becoming a follower of Śrīla Rūpa Gosvāmī by developing affection for his true followers.

*Śrī Upadeśāmṛta* is the indicator of the pure devotion which was preached by the empowered master Śrī Gaurakiśora dāsa Bābājī and the accomplished and highly effective Śrīla Bhaktivinoda Ṭhākura. We conditioned souls can become pure by attaining just one sesame seed of it.

## — my dear devotee —

Showing compassion for others, leaving aside all vices and accepting the sacred waters of these nectarean instructions upon your head, please chant “Hare Kṛṣṇa” and be happy!

—These final words are a paraphrase of verses found in Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura’s *Anuṣṭi* 1 and 11—

*anipuṇā vāṇī āpane nācite nā jāne  
yata nācāilā, nāci’ karilā viśrāme*

My inexperienced words do not know how to dance by themselves. The mercy of the guru made them dance as much as possible, and now, after dancing, they have taken rest.

— CC Antya 20.149

— Jaya Śrīla Prabhupāda! —



*An Ocean of Gaura's premāmṛta-kṛpā (Volume Two) was completed on  
the sacred tirobhāva mahotsava of  
Śrīla Rūpa Gosvāmī, 15<sup>th</sup> August, 2016  
in Śrī Vṛndāvana-dhāma  
by the mercy and potency of Śrīla Prabhupāda,  
and for his divine pleasure and purpose.*

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

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare  
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*





*To understand the mission of Lord Śrī Caitanya Mahāprabhu and follow in His footsteps, one must very seriously follow in the footsteps of the six gosvāmīs. Śrīla Rūpa Gosvāmī was the leader of all the gosvāmīs, and to guide our activities he gave us this Upadeśāmṛta to follow. Upadeśāmṛta constitutes the first instructions for neophyte devotees. One should follow these instructions very strictly. Then it will be easier to make one's life successful.*

*— Śrīla Prabhupāda*