

# Rays of The Harmonist

THE JOURNAL OF ŚRĪ GAUḌĪYA VEDĀNTA SAMĪTĪ

No. 13 ❁ KĀRṬTIKA 2003

IN THIS ISSUE:

INITIATION INTO  
SPIRITUAL LIFE

ŚRĪ RĀDHĀṢṬAMĪ

THE HIGHEST  
SUMMITS OF  
PREMA

AND MORE

# LOVE



Śrī Śrī Rādhā-dāmodara

*aṅga-śyāmalima-cchaṭābhir abhito mandikṛtendīvaram  
jāḍyaṁ jāguḍa-rociṣāṁ vidadhataṁ paṭṭāmbarasya śriyā  
vṛndāranya-nivāsinaṁ hṛdi lasad-dāmābhir āmodaram  
rādhā-skandha-niveśitojjvala-bhujam dhyāyema dāmodaram*

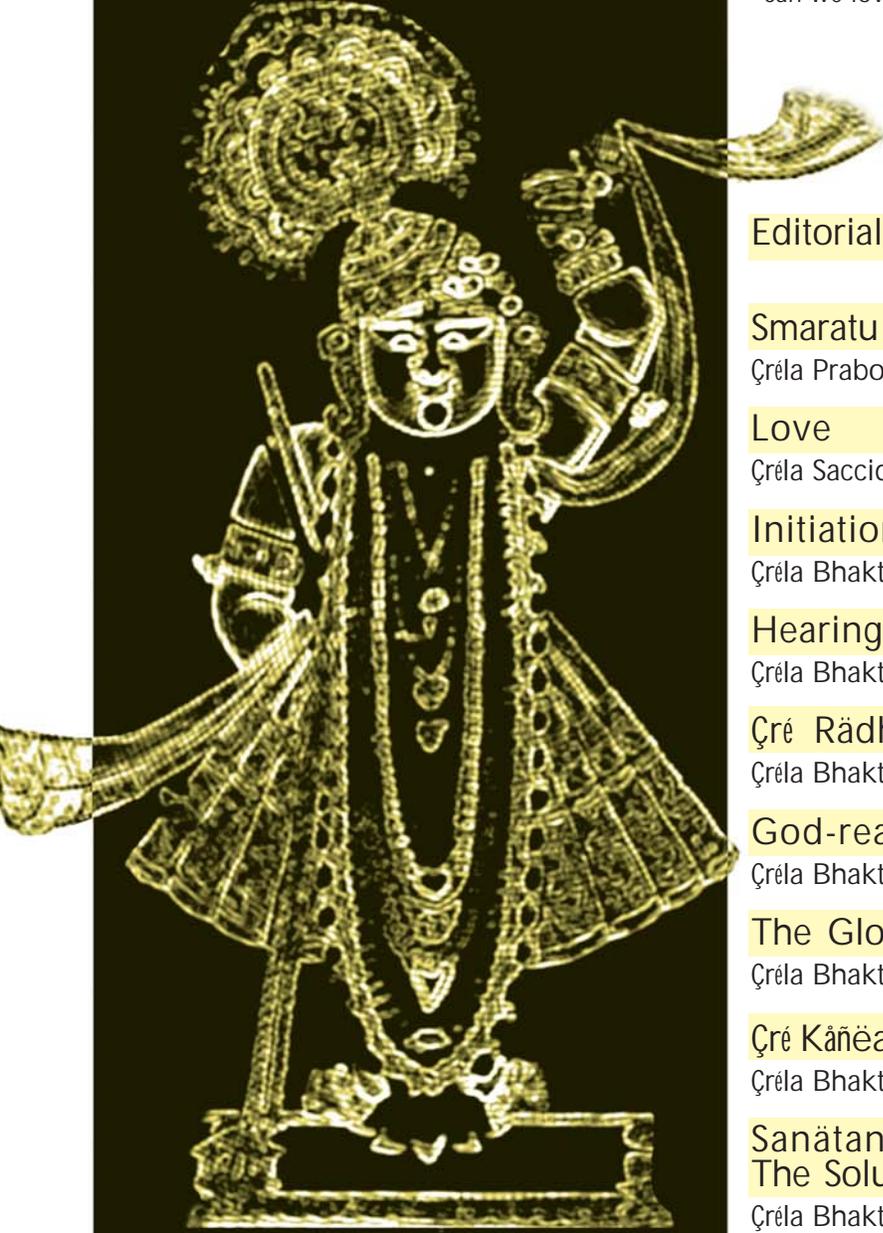
*(Śrī Stava-mālā, Rādhā-dāmodara-dhyāna, Rūpa Gosvāmī)*

I meditate upon that Śrī Dāmodara – whose dark bodily luster is millions of times more beautiful than the blue lotus flower, whose brilliant yellow garments rebuke the radiance of golden *kuṅkuma*, whose residence is Śrī Vṛndāvana-dhāma, whose chest is beautified by a swinging *vaijayantī* garland, and whose splendidous left hand rests upon the right shoulder of Śrīmatī Rādhikā.

Rays of  
**The Harmonist**

Journal of Śrī Gauḍīya Vedānta Samitī

Kārttika 2003



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Front cover:  
Śrī Rādhā-kuṇḍa

“How can we demonstrate that one man is in universal brotherhood with another? Many people are quick to declare that we are all humans, but what is there to support this claim? Man’s humanity lies in his being governed by moral principles and ideals. Thus, only when we love Bhagavān can we love each and every living entity.”

Çréla Bhaktivedānta Vāmana Gosvāmī Mahārāja (p. 53)

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*Ācārya Keśarī*  
*Om Viṣṇupāda Aṣṭottara-śata*  
 Śrī Śrīmad Bhakti Prajñāna  
 Keśava Gosvāmī Mahārāja

Founder-Ācārya  
 of Śrī Gauḍīya Vedānta Samiti

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

# Rays of The Harmonist

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## STATEMENT OF PURPOSES

1. To protect the *vicāra-dhārā* (current of conceptions) of the *svārūpa-rūpānugā-guru paramparā* as presented in the modern age by Śrīla Saccidānanda Bhaktivinoda Ṭhākura (i.e. to uproot opinions opposed to the genuine conclusions of the Śrī Gauḍīya-sampradāya).
2. To promote a co-operative effort to preach the message of Śrī Rūpa-Raghunātha in accordance with the last instructions of Prabhupāda Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

# Editorial

**R**ays of *The Harmonist* is nourished by the powerful words of our Gauḍeya *guru-varga*, line of disciplic succession. Carrying their message of divine love, the journal is duty-bound to bring real welfare to the people of the world, which is to be secured through *sādhu-sai ga*, the association of highly exalted Vaiñēavas.

*Çrémad-Bhāgavatam* (11.26.26) directs us as follows:

*tato duṣai gam utsājya  
satsu sajjeta buddhimān*

An intelligent person should reject all bad association and instead become attached to the association of saintly persons.

This instruction is indeed the journal's foremost principle and ideal.

The divine instructions of the *mahājanas*, great personalities, are the very soul of *Rays of the Harmonist*, and the journal is beautifully ornamented with their transcendental moods. Every issue carries the grave, unassailable and deeply transformative writings of our *guru-varga*, that is, of Çréla Bhaktivinoda Ōhākura, Çréla Bhaktisiddhānta Sarasvatī Ōhākura Prabhupāda and Çréla Prabhupāda's eternal associates. By reflecting upon their teachings, and embracing them within our lives, one attains ever-newer realizations in the realm of *sādhana*, which is indispensable for spiritual progress.

The divine message of some *mahājanas* may at times appear harsh or unpalatable to us because of our low *adhikāra*, level of eligibility; nonetheless, their statements impartially convey the true conception for our genuine spiritual upliftment. One should not be disheartened by such words as they are intended for our ultimate welfare.

Today's world faces problems and crises on many fronts, viz. conflicts between developed and developing countries, nuclear proliferation, bio-chemical armament, worldwide terrorism and so on. It is greatly in need of spiritual direction. The combined attempts of the leaders of various nations to bring about peace and harmony in the world can only be fruitless because these efforts are driven by selfish intent.

This issue of *Rays of the Harmonist* offers the world a permanent solution to its problems through the divine message of self-realized souls, God's goodwill ambassadors. The essence of their teachings is that by placing Çré Kāñēa, the Supreme Personality of Godhead, in the centre of all our activities, we can bring harmony to this world, which is a jungle of disparate interests. Such unity in diversity is possible only by developing for Çré Kāñēa sentiments of selfless "Love". 

The spirit of this Editorial has been taken from *Çré Gauḍeya Patrikā*, Year 36, Issue 1

*smaratu mano mama niravadhi rādhām  
madhupati-rūpa-guëa-çravaëodita-sahaja-manobhava-bādhām  
(refrain)*

*mama manaü* – my mind; *smaratu* – may remember; *niravadhi* – incessantly; *rādhām* – Çré Rādhā; *bādhām* – the impediment; *manobhava* – of (the pangs of) Cupid; *sahaja* – spontaneously; *udita* – arises (in Her heart); *çravaëa* – upon hearing; *guëa* – about the qualities; *rūpa* – and beautiful form; *madhupati* – of Çré Kāñëa, the master of *madhu* (honey-filled pastimes).

May my mind incessantly recall Çré Rādhā. The affliction of the pangs of Cupid spontaneously arises within Her heart upon hearing about the qualities and beautiful form of Çré Kāñëa, the master of supremely sweet pastimes.



*vara-sémanta-rasāmāta-saraëë-  
dhāta-sindūra-surekhām  
çré-vāñabhānu-kulāmbudhi-sambhava-  
subhaga-sudhākara-lekhām (1)*

*vara* – on the excellent; *sémanta* – parting of Her hair; *amāta* – (which is like the) nectarean; *saraëë* – pathway; *rasa* – of *ujjvala-rasa*, sweet paramour love; *su-rekhām* – a sublime line; *sindūra* – of red vermilion; *dhāta* – is kept; *sudhākara-lekhām* – She is the moon; *ambudhi* – (arising from) the ocean; *kula* – of the dynasty; *çré-vāñabhānu* – of Çré Vāñabhānu Mahārāja; *sambhava* – bringing; *subhaga* – auspiciousness (to the world).

May my mind incessantly recall Çré Rādhā, the fine parting of whose hair, which is like the nectarean pathway of *ujjvala-rasa*, is decorated with a sublime line of *sindūra*. Çré Rādhā emerges from the dynasty of Çré Vāñabhānu Mahārāja as the moon arises from the ocean, bringing auspiciousness to the world.



# Smaratu mano

Śrīla Prabodhānanda Sarasvatīpāda

**surucira-komala-kavaré-virājita-  
parimala-malli-sumälām  
mada-cala-khai jana-khelana-gai jana-  
locana-kamala-viçälām (2)**

*sumälām* – exquisite garlands; *parimala* – of fragrant; *malli* – jasmine; *virājita* – shine; *surucira* – on Her very lustrous; *komala* – soft; *kavaré* – braid; *viçälām* – Her large; *komala* – lotus; *locana* – eyes; *gai jana* – mock; *mada* – the intoxicated; *khelana* – to-and-fro; *cala* – movement; *khai jana* – of the wagtail bird.

May my mind incessantly recall Çré Rādhā, upon whose lustrous and soft braid shine exquisite garlands of fragrant jasmine. The restlessness of Her large lotus eyes mocks the intoxicated to-and-fro movement of the wagtail bird.



**mada-kari-rāja-virājad-anuttama-  
calita-lalita-gati-bhai gém  
ati-sukumāra-kanaka-nava-campaka-  
gaura-madhura-madhurāi gém (3)**

*lalita* – the graceful; *bhai gém* – curves; *gati* – of Her gait; *calita* – as She strolls; *anuttama* – are incomparably more sublime; *virājat* – and splendid; *madakari-rāja* – than those of the king of elephants in rut; *ai gém* – Her body; *atisukumāra* – at the zenith of very sweet youth; *madhura-madhura* – imbued with ever-increasing charm; *gaura* – shines; *kanaka* – with a golden hue; *nava-campaka* – like fresh *campaka* flowers.

May my mind incessantly recall Çré Rādhā, the graceful curves of whose strolling gait are incomparably more sublime and splendid than those of the king of elephants in rut. Her body, being at the zenith of

very sweet youth and imbued with ever-increasing charm, shines with a golden hue like fresh *campaka* flowers.



**maëi-keyüra-lalita-valayāvalé-  
maëõita-mādu-bhuja-vallém  
pratipadam adbhuta-rüpa-camatkāti-  
mohana-yuvati-matallém (4)**

*mādu* – Her soft; *lalita* – and graceful; *vallém* – creeper-like; *bhuja* – arms; *maëõita* – are ornamented; *avalé* – by bunches; *valaya* – of bangles; *maëi* – and bejewelled; *keyüra* – armllets; *adbhuta* – and Her wonderful; *rüpa* – form; *pratipadam* – at every moment; *camatkāti* – causes astonishment; *mohana* – and enrapture; *yuvati* – (even among) the young girls (of Vraja); *matallém* – who possess such excellence.

May my mind incessantly recall Çré Rādhā, whose soft, graceful, creeper-like arms are bedecked with bunches of bangles and bejewelled armllets, and whose wonderful, sweet form at every moment provokes astonishment and

# mama niravadhi radham

*Translated into English for the first time*

enrapture even among the young maidens of Vraja, who are similarly endowed with such excellence.



***mādu-mādu-hāsa-lalita-mukha-maëðala-  
kāta-çaçi-bimba-viðambām  
kiì kini-jāla-khacita-pāthu-sundara-  
nava-rasa-rāçi-nitambām (5)***

*lalita* – Her lovely; *maëðala* – resplendent; *mukha* – face; *mādu-mādu* – (emanates) very, very gentle; *hāsa* – peals of laughter; *kāta-viðambām* – and mocks; *bimba* – the orb; *çaçi* – of the moon; *pāthu* – on Her broad; *sundara* – beautiful; *nitambām* – rounded hips; *rāçi* – which are filled with; *nava-rasa* – ever-fresh mellows; *jāla* – a net; *kiì kini* – of tiny bells; *khacita* – is fastened.

May my mind incessantly recall Çré Rādhā, the circle of whose lovely face emanates very, very gentle peals of laughter and mocks the orb of the full moon. A net of tiny bells is fastened upon Her charming, rounded hips, which are filled with ever-fresh mellows.



***citrita-kai culikā-sthagitodbhāa-  
kuca-hāōaka-ghāōa-çobhām  
sphurat-arueādhara-svādu-sudhā-rasa-  
kāta-hari-mānasa-lobhām (6)***

*çobhām* – the beauty; *udbhāa* – of Her excellent; *kuca* – breasts; *hāōaka* – (which resemble) golden; *ghāōa* – waterpots; *sthagita* – is concealed; *citrita* – by a patterned; *kai culikā* – bodice; *mānasa* – the heart; *hari* – of Çré Hari; *kāta-lobhām* – is captivated; *sudhā* – by the nectarean; *rasa* – mellows; *svādu* – of Her relishable; *sphurat* – trembling; *aruēa* – reddish; *adhara* – lips.

May my mind incessantly recall Çré Rādhā, the beauty of whose excellent breasts, which resemble golden waterpots, is concealed by a patterned bodice. By the nectarean mellows of Her relishable, trembling, ruddy lips, She captivates the mind of Çré Hari.



***sundara-cibuka-virājita-mohana-  
mecaka-bindu-vilāsām  
sa-kanaka-ratna-khacita-pāthu-mauktika-  
ruci-rucirojvala-nāsām (7)***

*mohana* – an infatuating; *vilāsām* – pastime; *bindu* – dot; *mecaka* – blue-black like the eye of a peacock; *virājita* – shines; *sundara* – upon Her beautiful; *cibuka*

– chin; *pāthu* – and a large; *ruci* – and lustrous; *mauktika* – pearl ornament; *sa-kanaka* – set in gold; *ratna* – and gems; *khacita* – is affixed; *ujjala* – upon Her brilliant; *rucira* – and beautiful; *nāsām* – nose.

May my mind incessantly recall Çré Rādhā, upon whose beautiful chin is an infatuating pastime-dot that is blue-black like the eye of a peacock, and whose brilliant, beautiful nose is ornamented by a large and lustrous pearl set in jewels and gold.



*ujjala-prema-rasāmāta-sāgara-  
sāra-tanūà sukha-rūpām  
nipatati mādharma-mugdha-mano-māga-  
nābhi-sudhā-rasa-kūpām* (8)

*tanūm* – Her body; *sāra* – which is the essence (churned) from; *amāta* – the nectarean; *sāgara* – ocean; *rasa* – of the *rasa*; *ujjala-prema* – of amorous love; *rūpām* – is the essential form; *sukha* – of all happiness (for Mādhava); *mādhava* – Mādhava; *nipatati* – falls; *kūpām* – into that well; *sudhā-rasa* – of ambrosial mellows; *manaū* – His mind; *mugdha* – bewildered; *māga-nābhi* – like the musk deer.

May my mind incessantly recall Çré Rādhā, whose form is the quintessence churned from the nectar-ocean of amorous love and is the very embodiment of all happiness for Mādhava. Indeed, Çré Mādhava falls into that well of ambrosial mellows, His mind bewildered (by His own internal potency), like the musk deer captivated by its own fragrance.



*nūpura-hāra-manohara-kuëòala-  
kāta-rucim aruëa-dukūlam  
pathi pathi madana-madākula-gokula-  
candra-kalita-pada-mūlām* (9)

*manohara* – Her enchanting; *nūpura* – anklebells; *hāra* – necklace; *kuëòala* – and earrings; *kāta* – create; *rucim* – an effulgence; *aruëa-dukūlam* – (She wears) a dress the colour of the rising sun; *gokula-candra* – and Kāñëa, the moon of Gokula; *ākula* – distressed; *mada* – and maddened; *madana* – by (the arrows) of Kāmadeva; *kalita* – is forcibly impelled;

*pada-mūlām* – to take shelter of Her feet; *pathi pathi* – by any recourse.

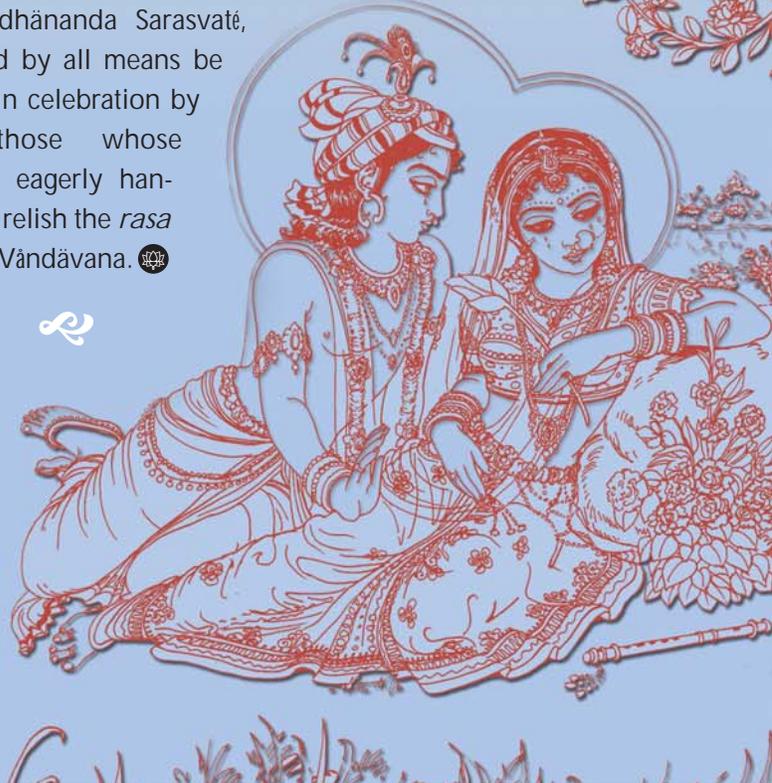
May my mind incessantly recall Çré Rādhā, whose enchanting anklebells, necklace and earrings create an effulgence. She wears a dress the colour of the rising sun, and at Her lotus feet Gokula-candra, Kāñëa, distressed and maddened by the arrows of Kāmadeva, is forcibly impelled to take shelter by any means possible.



*rasika-sarasvatë-gëta-mahādbhuta-  
rādhā-rūpa-rahasyam  
vāndāvana-rasa-lālasā-manasām  
idam upageyam avaçyam* (10)

*rahasyam* – this confidential song; *mahā-adbhuta* – about the very wonderful; *rādhā-rūpa* – form of Çré Rādhā; *gëta* – is sung; *rasika* – by the connoisseur of *rasa*; *sarasvatë* – Prabodhānanda Sarasvatë; *idam* – it; *avaçyam* – should certainly; *upageyam* – be sung; *manasām* – by those whose minds; *lālasā* – eagerly hanker; *rasa* – for the *rasa*; *vāndāvana* – of Çré Vāndāvana-dhāma.

This confidential song about the greatly marvellous form of Çré Rādhā, sung by the connoisseur of *rasa* Prabodhānanda Sarasvatë, should by all means be sung in celebration by all those whose hearts eagerly hanker to relish the *rasa* of Çré Vāndāvana. ॐ



## The sweetness of the word “love”

Love\* is a very sweet word. When it is spoken, a very sweet mood arises in the hearts of both the speaker and the listeners. Though few are able to understand its true meaning, everyone still likes to hear the word. All beings are controlled by love. Many will even give up their lives for it.



## All beings are controlled by love

To love is the sole purpose of human life. Many think that the fulfilment of their selfish desires is the primary purpose of their existence, but that is wrong. For love, man can sacrifice all of his own interests.

Selfishness causes man to strive only for his own happiness and autonomy, but love causes him to sacrifice all of his own interests for the sake of that thing or person that is dear to him. Whenever there is a clash between selfishness and love, love is victorious. In particular, even when selfishness is very intense it still remains subordinate to love. What is selfishness? Selfishness is to endeavour for that which is dear to oneself. Therefore, it is not unreasonable to say that human life is directed by love. Love becomes the primary purpose of man's life, even when he strives to fulfil his selfish desires.

## Materialists and liberationists strive for enjoyment and liberation, out of love for them

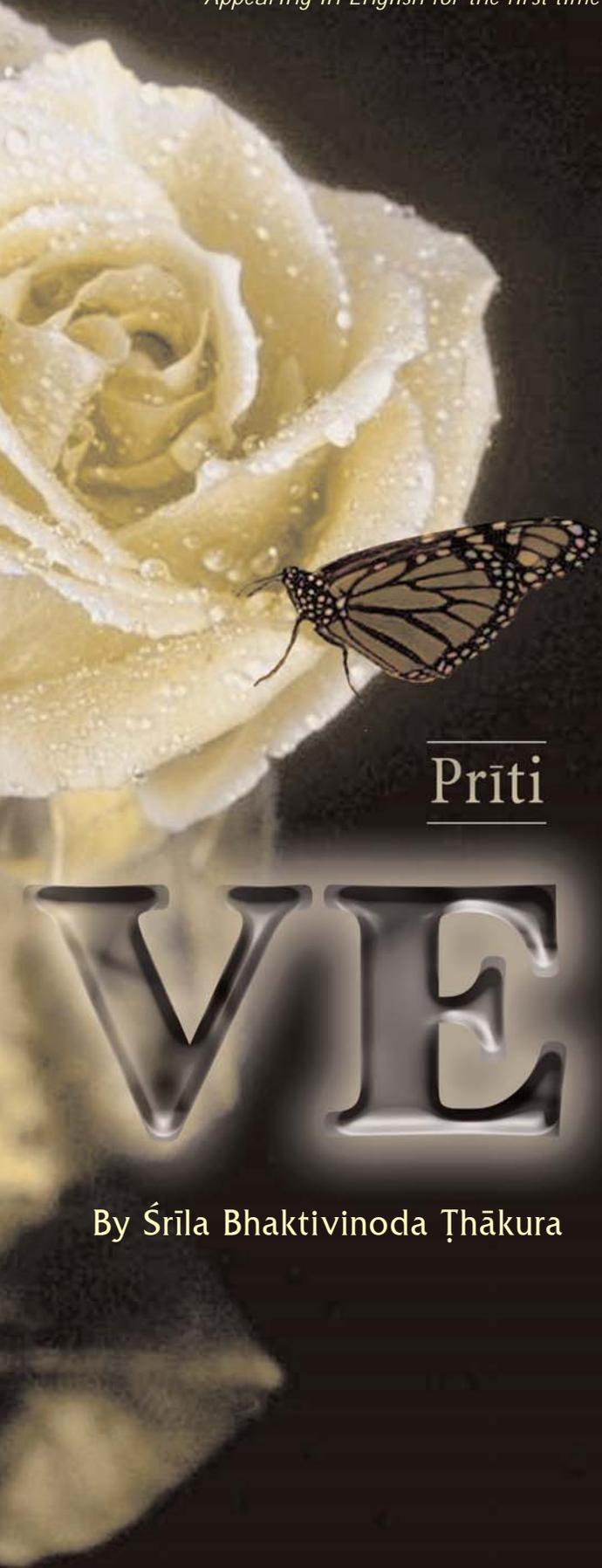
Love is pre-eminent on the path of transcendentalism also. Those who seek spiritual pleasure, considering worldly pleasure to be temporary, are of two kinds: those overcome by an urge to enjoy and those driven by a desire to be liberated. Those overcome by an urge to enjoy are presently either

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\* The original word used is *préti*, translated as “love”.

# LO

Appearing in English for the first time



Prīti

LOVE

By Śrīla Bhaktivinoda Ṭhākura

preoccupied with their search for wealth, kingdom, wife or children, or encumbered with a desire for the position of Indra or any other demigod in Svarga or for happiness in the higher planets such as Brahmaloaka. Because they have a love for those things, they constantly endeavour to have them.

Those who crave liberation have no love for such worldly enjoyments, but cherish instead the desire to be liberated from worldly affairs. Hence, because they have a love for liberation, they strive for it. Love is what the materialist seeks from his enjoyment and the liberationist from liberation. Hence, to attain love is the final object for both kinds of people. Love is the single aim of all spiritual endeavour.

### What Caṅḍī dāsa says about love

In regard to love, the Vaiṇēava poet Caḍḍē dāsa says:

*pirēti baliyā, e tina ākhara,  
e tina bhuvana-sāra  
ei mora mane, haya rāti-dine,  
ihā vai nāhi āra (1)*

*vidhi eka cite, bhāvite bhāvite,  
niramāēa kaila "pi"  
rasera sāgara, manthana karite,  
tāhe upajila "rē" (2)*

*punaū je mathiyā, amiyā haila,  
tāhe bhiyāilla "ti"  
sakala sukhera, e tina ākhara,  
tulanā diba se ki (3)*

*jāhāra marame, paçila yatane,  
e tina ākhara sāra  
dharama karama, sarama bharama,  
kivā jāti kula tāra (4)*

*e hena pirēti, nā jāni ki rēti,  
pariēāme kivā haya  
pirēti-bandhana, baḍa-i viñāma,  
dvija caḍḍēdāse kaya (5)*

The three syllables *pi-rē-ti* (love) are the essence of the three planetary systems. They remain in my mind day and night. I think of nothing but them. (1)

Concentrating deeply, Brahmā created the syllable *pi*. Then when the ocean of *rasa* was churned, the syllable *ré* emerged. (2)

When the ocean was churned a second time, nectar emerged, which was prepared into the syllable *ti*. How can I compare anything to these three syllables, which are the abode of all happiness? (3)

That person in whose heart the essence of these three syllables has forcibly entered finds *dharma*, *karma*, shyness, commonsense, caste and family tradition useless. (4)

I do not know what the nature of that love is or what its result will be. The twice-born Caëöë dāsa says, "The bondage of love is truly terrible." (5)

### Insentient objects are shadows of sentient objects

Objects are of two kinds: sentient objects and insentient objects. Sentient objects are original, whereas insentient objects are perversions of sentient ones. They can be called the shadows or reflections of sentient objects. Whatever is present in an object is also present in some way in its shadows. Hence, whatever is present within the original, sentient objects must also be present in their insentient counterparts.

### To love is the nature of sentient objects, and love's perversion is found in insentient objects

If we examine the nature of sentient objects, we find that to love is their sole nature. This nature must also exist in some way as a reflection within insentient objects. Just as insentient objects are perversions of sentient ones, attraction and motion are perversions of love. They make up the nature of insentient objects and are present in every insentient atom. Let us now examine the nature of love.

### The nature of love

Attraction and motion are present in their pure form within sentient objects as love. The soul is a sentient object. Here, "soul" refers to both the supreme sentient being, the Supersoul, and the minute sentient being, the soul. Their nature is to love. Pure love is found only within the soul. Only a perversion of that



pure nature, not the pure nature itself, is to be found within the soul's reflection – that is, within insentient objects. Hence, pure love is not to be found in any material object of this world. Rather, its perversion, which is mere attraction and motion, is to be found in them.

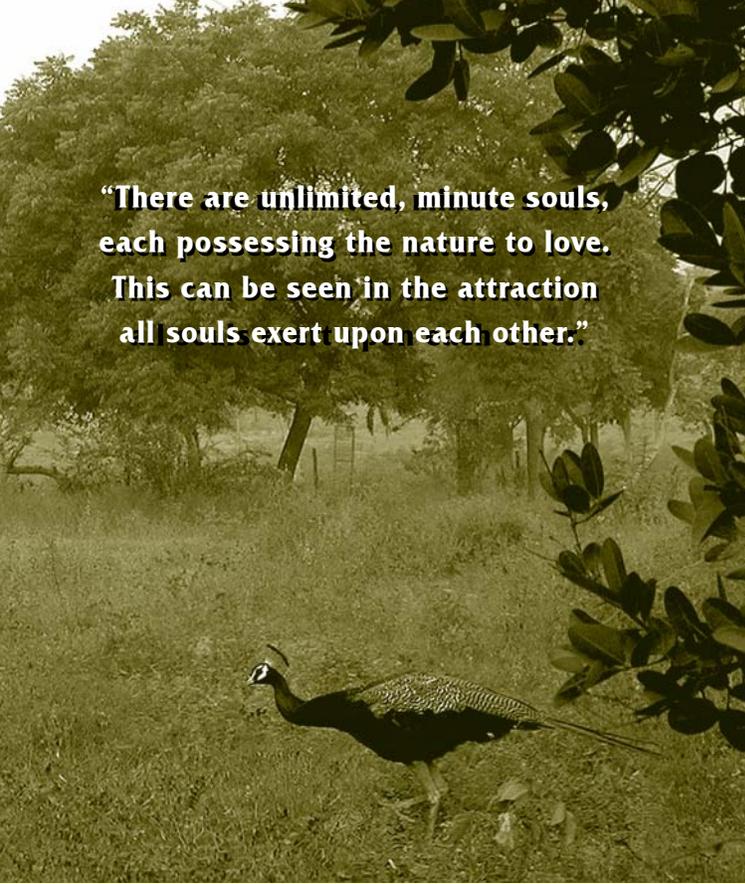
By the forces of attraction and motion, atoms assemble to form objects. Through attraction, objects are drawn towards each other. Also, on account of their independent motion, the planets revolve around the sun. Anything that is present in a perverted object or perverted nature is also present in the original object in its untainted form.

### The independence, attraction and repulsion of the soul

Independence and attraction to other objects are also always found within the soul. The soul exists in a state of bondage in this world. There are unlimited, minute souls, each possessing the nature to love. This can be seen in the attraction all souls exert upon each other. Furthermore, because of their independence, each soul wants to remain separate from the others.

In this material world, every object draws other objects towards it; and these other objects in turn, by

**“There are unlimited, minute souls, each possessing the nature to love. This can be seen in the attraction all souls exert upon each other.”**



virtue of their independent motion, try to remain separate from that object. Big objects draw small objects towards them. The sun is big, attracting the planets and their satellites towards it. But owing to their own independent motion, those planets and satellites remain at a distance from the sun and, attracted by its gravitational force, orbit it. Moreover, the planets' attraction and motion also assist them in their orbit. What we see in this world is also found in the spiritual world in its unadulterated form.

### The difference between the material sun and the transcendental sun

The *Chândogya Upaniñad* (8.1.13) states:

*sa brüyäd yävän vä ayam äkäças tävän eño  
'ntar hädaya äkäça ubhe asmin dyäväpâthivé  
antar eva samähite ubhäv agniç ca väyuç ca  
sûrya-candramasäv ubhau vidyut nakîaträëi  
yac cäsyehtësti yac ca nästi sarvaà tasmin  
samähitam iti*

In the reflected creation, there are five elements, as well as the moon, the sun, lightning and the stars. All of these are present in their original form in Brahmapura, the spiritual world. The difference between the two worlds is that in the spiritual world

all the variegated affairs are pure, blissful and perfect, whereas in the material world everything is flawed, incomplete and the cause of happiness and distress.

To love is the fundamental nature of all beings in the spiritual world. Therefore, the poet Caëdë däsa says:

*brahmäëda vyäpiyä, ächaye je jana,  
keha na dekhaye täre  
premera piréti, je jana jänaye,  
sei se päite pare  
piréti piréti tēnaë äkhara  
pi ré ti trividha mata  
bhajite bhajite nigüòha haile  
haibe eka-i mata*

No one has seen that person who pervades the universe. Only one who knows what love is can attain Him. *Piréti* (love) has three letters and is of three kinds, but when it becomes condensed as a result of continuous *bhajana*, it will be of only one kind.

### The transcendental sun, Śrī Kṛṣṇa, attracts the jīvas to orbit Him, and this is eternal rāsa

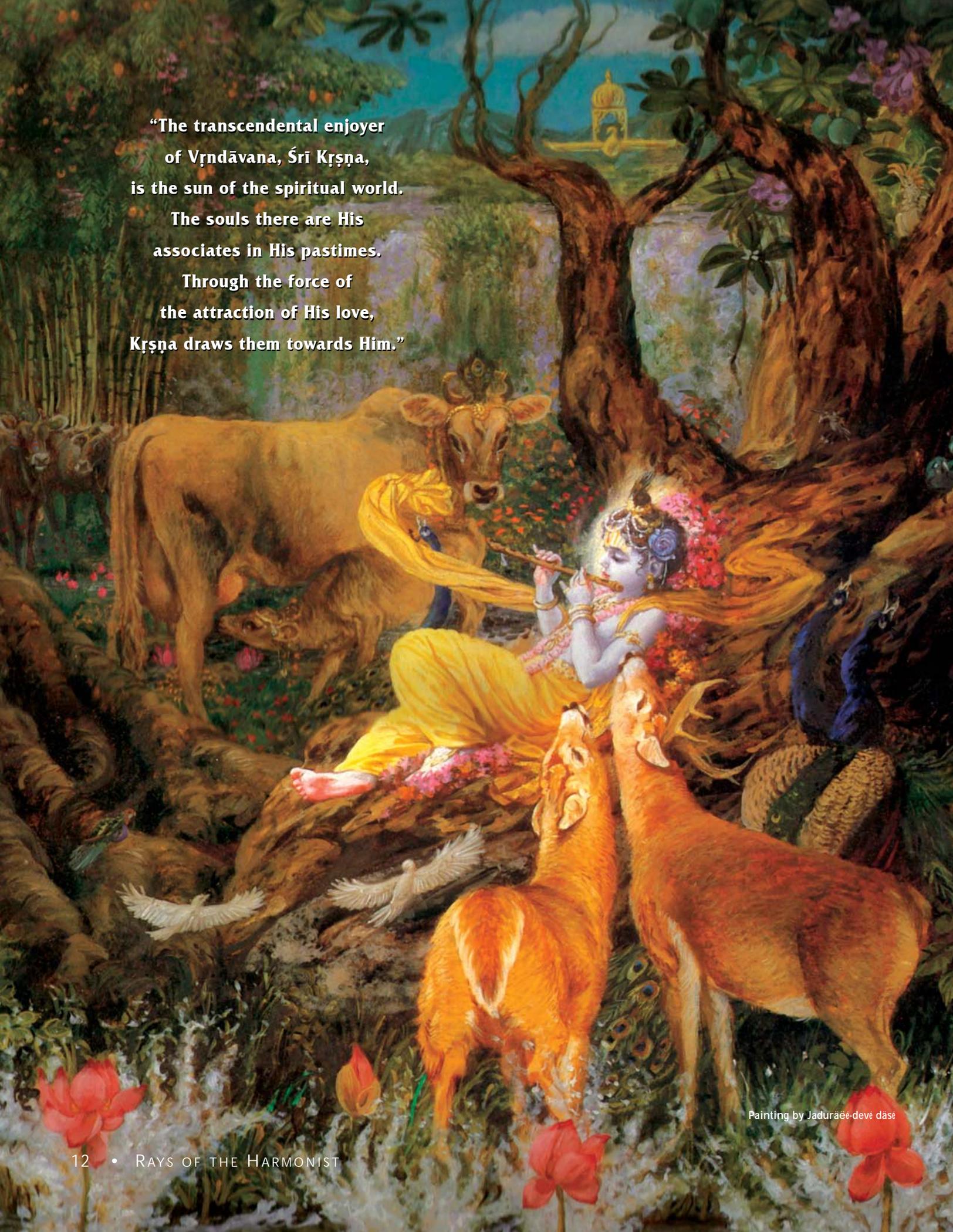
The transcendental enjoyer of Vändävana, Çré Kânëa, is the sun of the spiritual world. The souls there are His associates in His pastimes. Through the force of the attraction of His love, Kânëa draws them towards Him. But, on account of their own independent motion, they try to remain distinct from Him. Hence, while the strong force of attraction drawing those souls near to that sun-like Kânëa defeats their motion, that force nonetheless makes them orbit Him. This is Kânëa's eternal *rāsa*.

In that *rāsa*, His girlfriends who are part of His internal potency are very near to Him, and those who have attained perfection through their spiritual practice are somewhat further away. Kânëa's transcendental pastimes reveal the true nature of love.

### Liberated souls are greatly attracted to Kṛṣṇa

Does Kânëa attract all souls? If so, why are all souls not favourably inclined towards Him?

Kânëa does attract all souls. However, souls are of two kinds: the bound and the liberated. Because



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Through the force of  
the attraction of His love,  
Kṛṣṇa draws them towards Him.”**

Painting by Jadurāśe-deva dāse

liberated souls experience their love clearly and keep it alive, Kāñēa's force of attraction naturally acts more effectively upon them.

### The reason why bound souls are not attracted to Kṛṣṇa

Souls in bondage are of two types. The pure love of those who are completely oblivious to Kāñēa is extremely distorted due to their association with matter. They know nothing but love for objects of enjoyment, and therefore engage in sense gratification day and night. Forgetting themselves, they remain engrossed in seeking mundane pleasure.

Moreover, on account of their esteem for mundane science, which promotes mundane enjoyment, they remain absorbed in mundane worship. They continuously cheat themselves with statements like "the soul does not exist", "deliberating upon the soul is illusory" and "any attempt to develop the self is nothing but mental agony". Some cheat themselves of the pleasure of the plane of the soul by engaging in various pious activities with the aim of attaining the happiness of Svarga.

### When the bound souls develop discrimination, renunciation and faith, they become attracted to Kṛṣṇa

Among the souls in bondage, some develop discrimination and renunciation, and attain faith in the soul. On the strength of this faith, they experience to some degree the pure attractiveness of Çrē Kāñēa, the sun of the spiritual world, and are also drawn towards Him. Although they are engaged in various mundane, scientific or pious activities, they enjoy Kāñēa's association. Çrē Caëðē dāsa describes their moods:

*kānu je jēvana, jāti prāëadhana,  
e duīi nayanera tārā  
hiyāra mājhāre, parāëa putali,  
nimikhe nimikha hārā (1)*

*torā kulavatē, bhaja nija pati,  
jāra mane jevā laya  
bhāviyā dekhinu, çyāma-bandhu bine,  
āra keha mora naya (2)*

*ki āra bujhāo, dharama-karama,  
mana svatantrē naya  
kulavati haii ā, pirēti-ārati,  
āra kāra jāni haya (3)*

*je mora karama, kapāle āchilā,  
vidhi milāila tāya  
torā kulavatē, bhaja nija pati,  
thāka ghare kula lai (4)*

*guru durajana, bale kuvacana,  
se mora candana-cuyā  
çyāma anurāge, e tanu becinu,  
tila-tulasē diyā (5)*

*paðasē durjana, bale kuvacana,  
nā jāba se loka pāðā  
caëðēdāse kaya, kānura pirēti,  
jāti-kula çēla chāðā (6)*

Kānu is my life, my caste, my treasure and the pupils of my eyes. He is the beloved within my heart who, in the blink of an eye, is lost to my vision. (1)

You are women of respectable family. Serve your husbands. Do as you please. After some thought I see that I have no one but my lover Çyāma. (2)

What more can you tell me about *dharmā* and *karmā*? My mind is not independent. If I am indeed a virtuous woman, then who is that person I long to love? (3)

Brahmā has made arrangements according to my *karmā* and destiny. O virtuous women, serve your husbands and stay at home with your family. (4)

My wicked elders criticise me, but to me their criticism is like scented sandalwood paste. Out of my love for Çyāma, I have sold this body placing sesame seeds and a *tulasē* leaf on it. (5)

My wicked neighbours criticise me, but I will not go to their neighbourhood. Caëðē dāsa says, "Love for Kānu rejects caste, family and character." (6)

### The nature of the souls who are unaware of their identity

The soul in this world has forgotten his own identity because he identifies with matter. He forms various

relationships with various people and behaves towards them in various ways. He identifies himself with his subtle body, and has imagined a new body consisting of mind, intelligence and ego. Because of that relationship with his subtle body, he values psychology and material science, considering them his wealth, and consequently becomes deluded.

Moreover, on account of identifying himself with his gross body, consisting of the five elements, he thinks "I am a Bhaṁācārya" or "I am a gentleman", and thus he lives a life of abandon. He is sometimes born and he sometimes dies. Sometimes he is unable to contain his joy, and sometimes he is stricken with grief. Glory to this transformation and glory to Māyā's games!

Sometimes the soul is born as a man and marries a woman, and sometimes he is born as a woman and marries a man and establishes for himself a large cycle of worldly concerns. When he enters that cycle he honours his superiors and takes care of his dependants. He fears the ruler, and he hates his enemies. He fears disgrace and criticism when he is born as a woman in a respectable family. He remains far from his true identity when he establishes these false relationships in this world. What a horrible condition the soul endures in such a self-imposed life! Considering the various established rules of this world as his master, he has completely forgotten his eternal master, Kāñēa.

### Prior attraction, tryst and union with Kṛṣṇa

At this point a particular mood may arise in relation to Kāñēa, expressed by Çrēman Mahāprabhu in the following verse:

*para-vyasaniné nāre vyagrāpi gāha-karmaṁ  
tam evāsvādayaty antar nava-saṁ ga-rasāyanam*

*Çrē Caitanya-caritāmāta (Madhya-lēlā 1.211)*

An unchaste wife internally relishes newer and newer meetings with her lover even while engaged in her household chores.

This kind of prior attraction (*pūrva-rāga*) develops in a soul bound to the rules of this world before pure love for Kāñēa awakens in him. Eventually this

soul will go for a rendezvous and meet Kāñēa. Prior attraction appears by hearing about Kāñēa's nature and qualities, seeing a picture of His transcendental form, remembering His attractiveness and hearing the sound of His flute. One in whom this prior attraction has appeared meets Kāñēa by the help of like-minded girlfriends. Gradually the mutual love between this soul and the supreme enjoyer Çrē Kāñēa, who is the embodiment of eternity, knowledge and bliss, becomes deep.

### Pure and impure love

Kāñēa's transcendental pastimes in the spiritual world, Vraja, are eternal. The soul is a minute sentient particle, and is therefore eligible to participate in those pastimes. When the soul is in bondage, his transcendental identity appears in an illusory form as his subtle and gross bodies. Similarly, the pure love for Kāñēa that is found within that transcendental identity appears in an illusory form as love for mundane science or mundane objects. Therefore, bodily love or mental love are simply distortions of pure love for Bhagavān. They are not true love. But because the soul has mistaken his own identity he considers them to be real love. Actual love, however, is the love that exists between two souls.

### True love

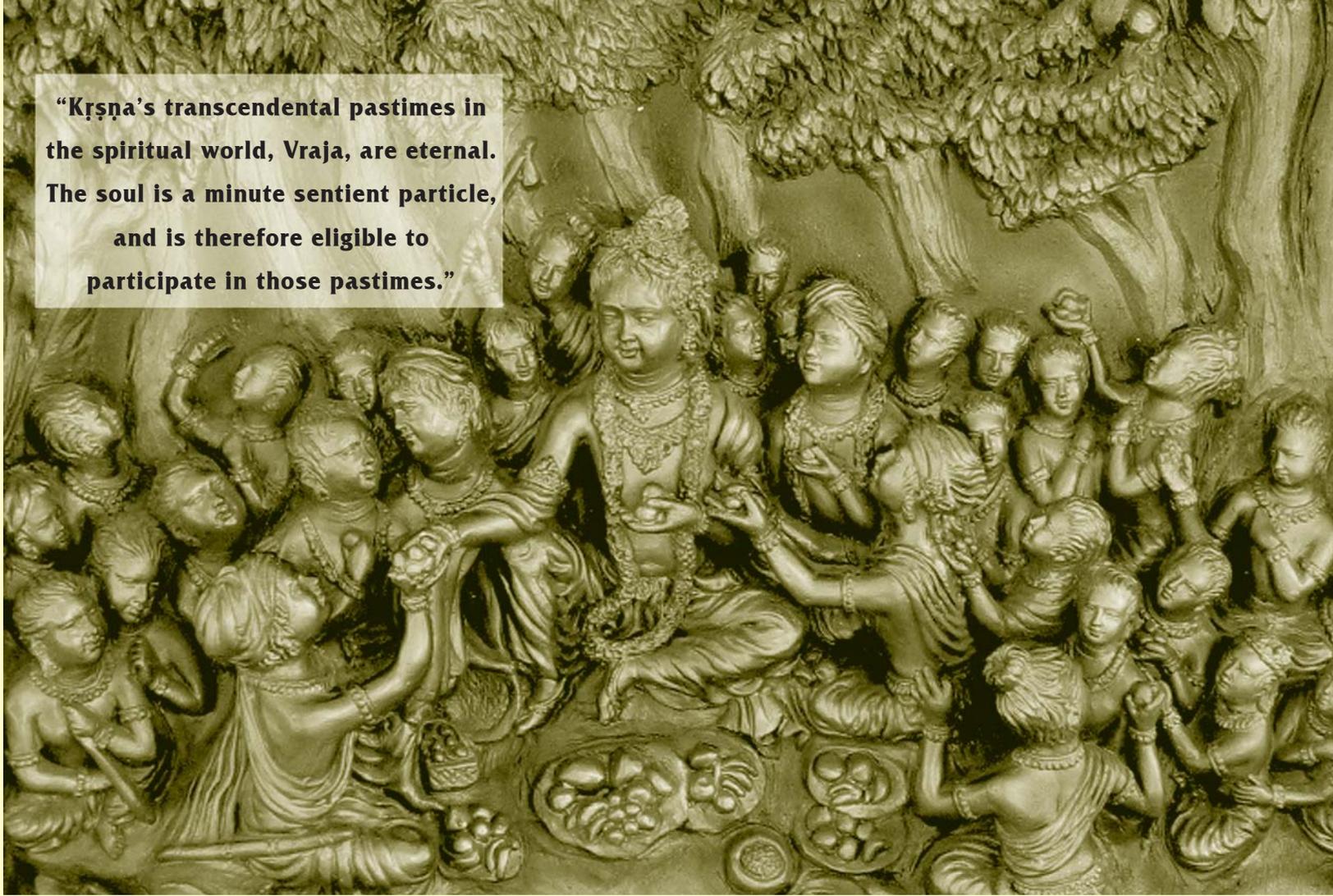
The *Bāhad-āraēyaka Upaniṁad* (4.5.6) states:

*na vā are patyūṁ kāmāya patiṁ priyo bhavati  
ātmanastu kāmāya patiṁ priyo bhavati. (ityupa-  
kramya) na vā are sarvasya kāmāya sarvaṁ  
priyaṁ bhavati ātmānastu kāmāya sarvaṁ  
priyaṁ bhavati. ātmā vā are draṁṁavyaṁ çrotavyo  
mantavyo nididhyāsitavyo maitraiyyātmani  
khalu are dāñēe çrute mate viji āta idaṁ sarvaṁ  
viditam iti.*

When Yāji avalkya's wife Maitreyē became detached from both the gross and the subtle planes, she approached her husband and requested him to give her some instruction.

Yāji avalkya replied: "O Maitreyē, a wife does not in fact love her husband for his sake. Rather, in every instance she does so for her own sake. Similarly, a

**“Kṛṣṇa’s transcendental pastimes in the spiritual world, Vraja, are eternal. The soul is a minute sentient particle, and is therefore eligible to participate in those pastimes.”**



husband loves his wife only for his own interests. This so-called love for husband, son, wealth and so on, is simply deceit. By completely rejecting this dishonesty you should worship Bhagavān, the eternal object of love and the soul of all souls, and love Him solely for love’s own sake. Therefore, one who has become detached from the material world and the subtle body should look at, think of and inquire about that Soul who is the most beloved of the *jīvas*. By that he will come to know everything.”

The import of this highly authoritative statement of the Vedas is that there is no love on the gross and subtle planes. Whatever semblance of love is found here is experienced only in relation to the soul. The pure soul is transcendental, and the love that exists between souls is pure love. Only that love is worthy of being searched after. Worldly love, or the love that exists between humans, is but a distortion of the soul’s love. The love that exists between souls is the only true love.

**“Love Kṛṣṇa” is the ultimate instruction**

In *Çrémad-Bhāgavatam* (10.14.55) it is stated:

*kāñëam enam avehi tvam  
ätmänam akhilätmanäm*

Çré Kāñëa, who possesses sixty-four excellent attributes, is the soul of all souls. The love that all souls have for Kāñëa is free from mundane designations and is superlative. Those who have written about psychology and the intricacies of love without knowing love’s true nature have simply wasted their time, despite all their reasoning, as if mixing ghee into ashes. Out of pride, such persons have simply endeavoured for fame. Rather than benefit the world, they have brought it great misfortune. Brothers! Stop listening to those people’s grandiloquent talk and develop pure attachment for the soul, thus making your soul’s nature shine by experiencing that love which is free from designations. 

Translated from *Çré Gauḍeya Patrikâ*, Year 11, Issue 3

# Initiation into

by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda

## The Initial Impulse

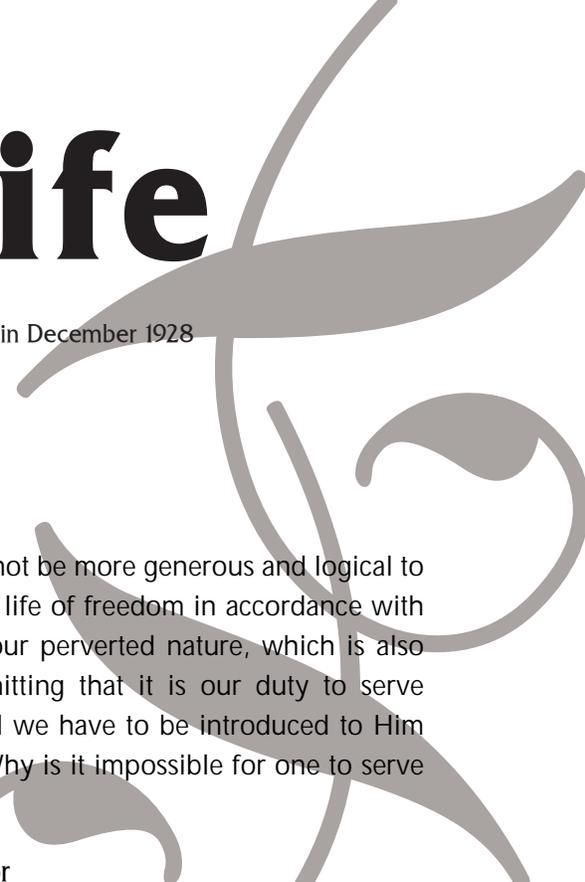
The ceremony of *dēkñā* or initiation is that by which the spiritual preceptor admits one to the status of a neophyte on the path of spiritual endeavour. The ceremony tends to confer spiritual enlightenment by abrogating sinfulness. Its actual effect depends on the degree of willing co-operation on the part of the disciple and is, therefore, not the same in all cases. It does not preclude the possibility of reversion on the novice to the non-spiritual state, if he slackens in his effort or misbehaves.

Initiation puts a person on the true track and also imparts an initial impulse to go ahead. It cannot, however, keep one going for good unless one chooses to put forth his own voluntary effort. The nature of the initial impulse also varies in accordance with the condition of the recipient.

But although the mercy of the good preceptor enables us to have a glimpse of the Absolute and of the path of His attainment, the seed that is thus sown requires very careful tending under the direction of the preceptor if it is to germinate and grow into the fruit-and-shade-giving tree. Unless our soul chooses to serve Kāñēa of his own accord after obtaining a working idea of his real nature, he cannot long retain the Spiritual Vision. The soul is never compelled by Kāñēa to serve Him.

But initiation is never altogether futile. It changes the disciple's outlook on life. If he sins after initiation, he may fall into greater depths of degradation than the uninitiated. But although even after initiation temporary set-backs may occur, they do not ordinarily prevent the final deliverance. The faintest glimmering

# Spiritual Life



Original essay penned in English in December 1928

of real knowledge of the Absolute has sufficient power to change radically and for good the whole of our mental and physical constitution, and this glimmering is incapable of being totally extinguished except in extraordinarily unfortunate cases.

## Treating the Ailment of the Soul

It is undoubtedly practicable for the initiated, if only he is willing, to follow the directions of the preceptor that lead by slow degrees to the Absolute. The good preceptor is verily the savior of fallen souls. It is, however, very rarely that a person with modern culture feels inclined to submit to the guidance of another, specially in spiritual matters. But the very person submits readily enough to the direction of a physician for being cured of his bodily ailments, since these latter cannot be ignored without consequences that are patent to everybody.

The evil that results from our neglect of the ailments of the soul is of a nature that paralyses and deludes our understanding and prevents the recognition of itself. Its gravity is not recognised as it does not apparently stand in the way of our worldly activities with the same directness as the other. The average cultured man is, therefore, at liberty to ask questions without realising any pressing necessity of submitting to the treatment of spiritual maladies at the hands of a really competent physician.

The questions that are frequently asked are as these: "Why should it be at all necessary to submit to any particular person or to subscribe to any particular ceremony for the purpose of realising the Absolute who by His nature is unconditioned? Why should Kãñëa require our formal declaration of submission to

Himself? Would it not be more generous and logical to permit us to live a life of freedom in accordance with the principles of our perverted nature, which is also His creation? Admitting that it is our duty to serve Kãñëa, why should we have to be introduced to Him by a third party? Why is it impossible for one to serve Çré Kãñëa directly?"

## The Bad Preceptor

It would no doubt be highly convenient and helpful to be instructed by a good preceptor who is well-versed in the scriptures in understanding the same. But one should never submit to another to an extent that may furnish a rascal with an opportunity of really doing harm. The bad preceptor is a familiar character. It is inexplicable how those *gurus* who live in open sin contrive nevertheless to retain the unquestioning allegiance of the cultured portion of their disciples.

Such being the case, can we blame any person who hesitates to submit unconditionally to a preceptor, whether he is good or bad? It is of course necessary to be quite sure of the bona fides of a person before we accept him even tentatively as our spiritual guide. A preceptor should be a person who appears likely to possess those qualities that will enable him to improve our spiritual condition.

## Bona Fide Preceptor & Willing Disciple

Those and similar thoughts are likely to occur to most persons who have received an English education, when they are asked to accept the help of any particular person as a spiritual preceptor. The literature, science and art of the West, body forth the principle of the liberty of the individual and denounce the

mentality that leads one to surrender to a person, however superior, his right of choosing his own course. They inculcate the necessity and high value of having faith in oneself.

But the good preceptor claims our sincere and complete allegiance. The good disciple makes a complete surrender of himself at the feet of the preceptor. But the submission of the disciple is neither irrational nor blind. It is complete on condition that the preceptor himself continues to be altogether good. The disciple retains the right of renouncing his allegiance to the preceptor the moment he is satisfied that the preceptor is a fallible creature like himself. Nor does a good preceptor accept anyone as his disciple unless the latter is prepared to submit to him freely.

A good preceptor is in duty bound to renounce a disciple who is not sincerely willing to follow his instructions fully. If a preceptor accepts as his disciple one who refuses to be wholly guided by him, or if a disciple submits to a preceptor who is not wholly good, such preceptor and such disciple are, both of them, doomed to fall from their spiritual state.

No one is a good preceptor who has not realized the Absolute. One who has realized the Absolute is saved from the necessity of walking on the worldly path. The good preceptor who lives the spiritual life is, therefore, bound to be wholly good. He should be wholly free from any desire for anything of this world,

whether good or bad. The categories of good and bad do not exist in the Absolute. In the Absolute everything is good. We can have no idea in our present state of this absolute goodness.

### Unreserved Submission to the Absolute

Submission to the Absolute is not real unless it is also itself absolute. It is on the plane of the Absolute that the disciple is required to submit completely to the good preceptor. On the material plane there can be no such thing as complete submission. The presence of complete submission to the bad preceptor is responsible for the corruptions that are found in the relationship of the ordinary, worldly *guru* and his equally worldly-minded disciples.

All honest thinkers will realize the logical propriety of the position set forth above. But most persons will be disposed to believe that a good preceptor in the above sense may not be found in this world. This is really so. Both the good preceptor and his disciple belong to the spiritual realm. But spiritual discipleship is nevertheless capable of being realized by persons who belong to this world. Otherwise there would be no religion at all in the world.

But because the spiritual life happens to be realizable in this world, it does not follow that it is the worldly existence that is capable of being improved into the spiritual. As a matter of fact the one is perfectly



“Submission to the Absolute is not real unless it is also itself absolute. It is on the plane of the Absolute that the disciple is required to submit completely to the good preceptor.”

incompatible with the other. They are categorically different from one another. The good preceptor, although he appears to belong to this world, is not really of this world. No one who belongs to this world can deliver us from worldliness. The good preceptor is a denizen of the spiritual world who has been enabled by the will of God to appear in this world in order to enable us to realize the spiritual existence.

### Liberty: A Dream

The much-vaunted individual liberty is a figment of the diseased imagination. We are bound, willingly or unwillingly, to submit to the laws of God in the material as well as in the spiritual world. The hankering for freedom in defiance of His laws is the cause of all our miseries. The total abjuration of all hankering for such freedom is the condition of admission to the spiritual realm.

In this world we desire this freedom but are compelled against our will to submit to the inexorable laws of physical nature. This is the unnatural state. Such unwilling, forced submission does not admit us into the spiritual realm. In this world the moral principle indeed claims our willing submission. But even morality is a curtailment of freedom necessitated by the peculiar circumstances of this world. The soul who does not belong to this world is in a state of open or court rebellion against submission to an alien domination. By his very constitution he is capable of submitting willingly only to the Absolute.

### Sincerity & Complete Conviction

The good preceptor asks the struggling soul to submit not to the laws of this world, which will only rivet its chains, but to the higher law of the spiritual realm. The pretence of submission to the laws of the spiritual realm without the intention of really carrying them out into practice is often mistaken for genuine submission. It springs from the absence of fullness of conviction. In this world the fully convinced state is non-existent. We are, therefore, compelled in all cases to act on make-believes, viz. the so-called working hypotheses.

The good preceptor tells us to change this method of activity, which we have learnt from our experience

of this world. He invites us first of all to be really and fully informed of the nature and laws of the other world, which happens to be eternally and categorically different from this phenomenal world. If we do not sincerely submit to be instructed in the alphabets of the life eternal but go on perversely asserting, however unconsciously, our present processes and so-called convictions against the instructions of the preceptor in the period of novitiate, we are bound to remain where we are.

This also will amount to the practical rejection of all advice because the two worlds have nothing in common, though at the same time we naturally fail to understand this, believing all the time in accordance with our accustomed methods that we are at any rate partially following the preceptor. But as a matter of fact when we reserve the right of choice we really follow ourselves, because even when we seem to agree to follow the preceptor it is because he appears to be in agreement with ourselves. But as the two worlds have absolutely nothing in common, we are only under a delusion when we suppose that we really understand the method or the object of the preceptor, or in other words reserve the right of assertion of the apparent self.

### Finding the Good Preceptor

Faith in the scriptures can alone help us in this otherwise unpracticable endeavour. We believe in the preceptor with the help of the *çāstras* when we understand neither. As soon as we are fully convinced of the necessity of submitting unambiguously to the good preceptor, it is then and only then that he is enabled to show us the way into the spiritual world in accordance with the method laid down in the *çāstras* for that purpose. He can apply the method properly and without perpetrating a fatal blunder, in as much as he himself happens to belong to the realm of the spirit.

The crux of the matter lies not in the external nature of the ceremony of initiation as it appears to us – because that is bound to be unintelligible to us, being an affair of the other world – but in the conviction of the necessity and the successful choice of a really good preceptor. We can attain to conviction of the necessity of the help of a good preceptor by the

**“The crux of the matter lies not in the external nature of the ceremony of initiation as it appears to us but in the conviction of the necessity and the successful choice of a really good preceptor.”**



exercise of our unbiased reason in the light of our ordinary experience.

Once this conviction has been truly formed, Çrë Kāñëa Himself helps us in finding the really good preceptor in two ways. In the first place, he instructs us as regards the character and functions of a good preceptor through the revealed *çāstras*. In the second place, He Himself sends to us the good preceptor at the moment when we are at all likely to benefit by his instructions. The good preceptor also comes to us when we reject him. In such cases also it is certainly Kāñëa who sends him to us for no reason what-so-ever.

#### Guarding Ourselves Against Deceivers

Kāñëa has revealed from eternity the tidings of the spiritual realm in the form of transcendental sounds that have been handed down in the records of the spiritual scriptures all over the world. The spiritual scriptures help all those who are prepared to exercise this reason for the purpose of finding not the relative but the Absolute Truth, to find out the proper instructor in accordance with their directions. The only good preceptor is he who can make us really understand the spiritual scriptures and enable us to realize the necessity and the nature of submission to the processes laid down in them.

But there is still every chance of foul play. A very clever man or a magician may pass himself off as a person who can properly explain the scriptures by means of his greater knowledge or deceptive arts. It is very important, therefore, that we should be on our guard against such tricks. The scholar as well as the magician pretends to explain the scriptures only in terms of the objects or happenings of this world. But the scriptures themselves declare that they do not tell us at all of the things of this world.

Those who are liable to be deluded by the arts of pervert *yogés* persuade themselves into believing that

the spiritual is identical with the perversion, distortion or defiance of the laws of physical nature. The laws of physical nature are not unreal. They govern the relation of all relative existences. In our present state it is therefore always possible for another who possesses the power or the knowledge, to demonstrate the merely tentative character of what we choose to regard as our deepest convictions, by exposing their insufficiency or inapplicability. But such surprises belong to the realm of the phenomenal and have nothing to do with the Absolute.

Those who have an unspiritual partiality for scholarship or for magic fall into the clutches of the pseudo-religionists. The serious plight of these victims of their own perversity will be realized from the fact that no one can be delivered from the state of ignorance by the method of compulsion. It is not possible to save the man who refuses on principle to listen to the voice of reason. The empiric pedants are no exception to this rule.

#### In Conclusion

The plain meaning of the *çāstras* should, therefore, be our only guide in the search of the good preceptor when we actually feel the need of his guidance. The scriptures have defined the good preceptor as one who himself leads a spiritual life. It is not any worldly qualifications that make the good preceptor.

It is by unreserved submission to such a preceptor that we can be helped to re-enter into the realm that is our real home but which unfortunately is veritable terra incognita to almost all of us at present. This realm is inaccessible to body and mind alike, which are the result of the disease of abuse of our faculty of free reason and the consequent accumulation of a killing load of worldly experiences, which we have learnt to regard as the very stuff of our existence. ❀

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# Hearing to See

An informal discourse by

Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Gosvāmī Mahārāja

## Absolute Will and Absolute Vision

**M**an proposes and God disposes. Proposal is directed upwards, and disposal comes down. The waves of suggestion and acceptance are all the Lord's pastimes.

*naiva tasya kâtenârtho  
nâkâteneha kaçcana  
na cäsya sarva-bhüteñu  
kaçcid artha-vyapâçrayau*

*Bhagavad-gētā (3.18)*

In this world, a self-realized person who rejoices in the soul does not accrue piety by the performance of actions, nor does he incur sin by abstaining from duties. Amongst all living entities, from the highest life-forms of the planet of Lord Brahmā down to the world of immobile organisms, he never depends on anyone for any personal demand whatsoever.

For one who is self-realized, any and every wave is welcome for he is able to read the deeper meaning.

*âte 'rthaà yat pratēyeta  
na pratēyeta cātmani*

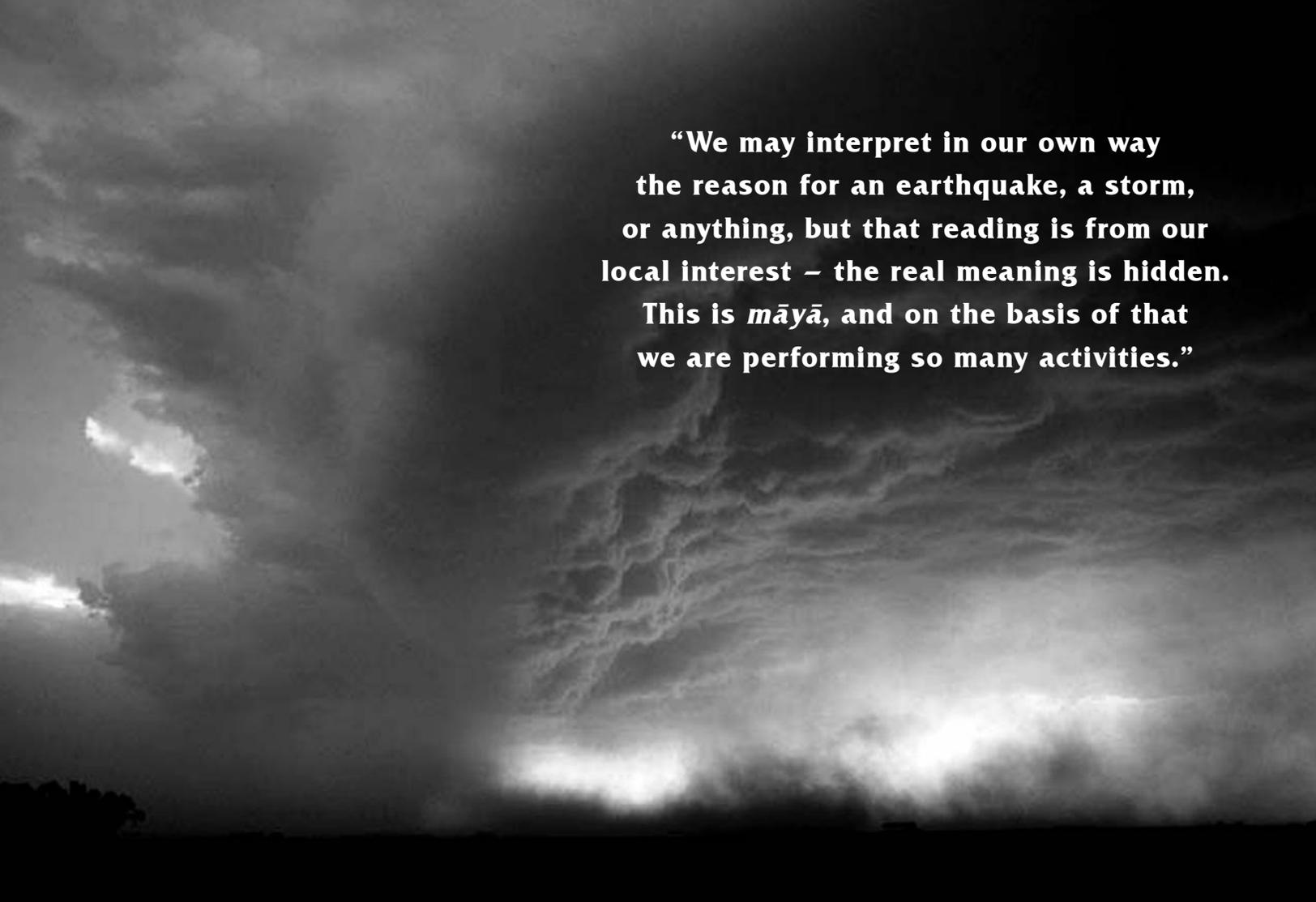
*tad vidyād âtmano mâyāà  
yathâbhâso yathâ tamaù*

*Çrēmad-Bhāgavatam (2.9.34)*

*Çrēmad-Bhāgavatam* asks, "What is the conception of *mâyā*?" *Âte 'rthaà yat pratēyeta* – what seems to us to be the correct reading of the environment, is actually not so. *Artheñu abhijī aù* – Kāñēa knows the meaning and purpose of every incident. Many events are harmonised and are for the purpose of serving Him. But when there is localised interest, there is a clash. Imperial and universal interests clash with provincial and local interests. *Artheñu abhijī aù*. He alone can know why each straw is moving to this side or that. He alone is the knower of everything.

Only Kāñēa knows what purpose is served by the grass bending in the wind to this side, not that. All these movements taken together in harmony, go to Him. *Artheñu abhijī aù svarāā*. He is not answerable to anything or anyone.

The universal meaning of every event and incident, even the movement of a piece of straw, is all-purposeful and all-meaningful to the Absolute. It all



**“We may interpret in our own way the reason for an earthquake, a storm, or anything, but that reading is from our local interest – the real meaning is hidden. This is *māyā*, and on the basis of that we are performing so many activities.”**

contributes to the absolute satisfaction of Kāñëa. That is the meaning of the phrase, *âte 'rthaà yat pratéyeta*.

*Artheñu abhiji' aù*. *Artha* means “universal”. And what is the real purpose of every movement? It is for the one Universal Absolute. That absolute current goes towards the satisfaction of Kāñëa.

### The Plane of Ignorance and Error

But that reading is not possible for the superficial *jévas*. The *jévas* cannot read or conceive the real meaning of everything. The *jéva* will have his own reading of the circumstances, but that will be superficial, and that is *māyā*. We may interpret in our own way the reason for an earthquake, a storm, or anything, but that reading is from our local interest – the real meaning is hidden. This is *māyā*, and on the basis of that we are performing so many activities. All our interpretations are from the plane of local interest, so give it up!

*sarva-dharmān parityajya  
mām ekaà çaraëaà vraja*

*Bhagavad-gétä* (18.66)

Give up your local interest and identify yourself with the current of that plane of universal interest.

*âte 'rthaà yat pratéyeta na pratéyeta cätmani*

Without knowing the real meaning, what we feel and read is the wrong reading of the environment – it is *māyā*. We miss the universal purpose, and from local interest we read, “Oh, this is for this purpose, this is for that purpose.” But this is local interest. What we conceive, feel, trust and believe, is not in consonance with the universal reading; it is *māyā*. Even our belief is within the realm of *māyā*. Our conceptions will have no standing in the interest of the Absolute. What we read with our local interest, we will not find if we read from the universal interest.

Our disease of local interest and conception will be cured and removed when we see that everything is meant for Kāñēa and we become one with that interest.

*āte 'rthaà yat pratēyeta  
na pratēyeta cātmani  
tad vidyād ātmano māyāà  
yathābhāso yathā tamaù*

That feeling, that conception, is known as *māyā*, “that which is not”. It is apparent, but not real. What is not real, that is *māyā*. Even what I think to be real is not. *Mā-yā* – *mā* means “no”, and *yā* means “what” – “what is not.” Apparently it seems to be so, but the fact is, it is not. That is *māyā*. In such a plane we eliminate the infinite interest and instead see by measuring according to our own interest. We measure everything from the angle of vision and standpoint of our own selfish interest. In this way we ignore the infinite representation, position, duty and service. This is *māyā*.

*Yathābhāso yathā tamaù* – light and darkness both exist. The absence of truth is not truth: it is *tama*, darkness, ignorance, mistake and error.

*aham evāsam evāgre  
nānyad yat sad-asat param  
paççād ahaà yad etac ca  
yo 'vaçñiyeta so 'smy aham  
āte 'rthaà yat pratēyeta  
na pratēyeta cātmani*

*tad vidyād ātmano māyāà  
yathābhāso yathā tamaù*

*yathā mahānti bhūtāni  
bhūteñūccāvaceñv anu  
praviññāny apraviññāni  
tathā teñu na teñv aham*

*etāvad eva jijī āsyāà  
tattva-jijī āsunātmanau  
anvaya-vyatirekābhyāà  
yat syāt sarvatra sarvadā*

*Çrémad-Bhāgavatam (2.9.33–6)*

The ontological base of the whole *Çrémad-Bhāgavatam* is contained within these four *çlokas*.<sup>\*</sup> The Lord is present everywhere in a direct or indirect way.

### To Hear & To Serve

One in the *uttama-adhikāra* (highest) stage makes no attempt to preach. Distribution of propaganda is for those in the *madhyama-adhikāra* (middle) stage. It is there to take everyone from the narrow conception to the bright conception, from the improper to the proper conception; and according to their conception people will carry out their activities.

*siddhānta baliyā citte nā kara alasa  
ihā haite kāñēa lāge sudāòha mānasa*

*Çré Caitanya-caritāmāta (Ādi-lēlā 2.117)*

\* The following are the translations of these four “seed verses” of *Çrémad-Bhāgavatam* (2.9.33–6) known collectively as *catu-çlokē Bhāgavatam*:

(33) [Çré Bhagavān said to Lord Brahmā:] Before the creation of this world, only I existed. The gross and the subtle, up to the indefinable Brahman – in other words the cause (*sat*) and the effect (*asat*) – did not exist. Nothing other than I existed. What is manifested in the form of creation is also I, after creation it is also I, and after annihilation only I will remain.

(34) I, the Supreme Absolute Truth (*parama-tattva*), am the only real truth. Whatever appears to be of any value, if it is seen to be separate from Me, or not existing within

Me, know it to be the product of My illusory energy (*māyā*), that reflection which appears to be in darkness.

(35) The five great elements of material creation enter into the bodies of all living entities, high and low, but at the same time exist independently. Similarly, I have entered into all living entities as the Supersoul, but at the same time I am situated independently in My own transcendental nature.

(36) One who is searching after the Supreme Absolute Truth must certainly search for it up to this, in all circumstances and by all possible means, in all space and time, through both direct (*anvaya*) and indirect (*vyatireka*) means of deliberation.

For us to be engaged more earnestly in service, sometimes hearing is necessary. To hear just for the sake of hearing is luxury. But hearing for engagement, that is proper hearing.

The master calls, "Oh you, please bring me a glass of water." But the student remains sitting. "Did you hear me?"

"Yes, I heard," the student says, but still he remains sitting tight. That sort of hearing won't do!

There is a saying amongst the *sahajiyā* section: "Gurudeva asked for a glass of water, but I am engaged in *harināma*. 'No, Gurudeva, I'm engaged in *harināma*.'" This is self-deception.

Especially in the beginning, the importance will be the consideration of urgency. *Bhajana* will be present in Gurudeva as service in a higher degree, but not in us. By serving him I can partake in *kértana* of a higher quality; and that can come within me and improve the quality of my *kértana*, and that can come within me

and improve the quality of my *bhajana*. *Sādhu-saì ga* and *nāma-kértana* are important. *Nāma-kértana* has been recommended, but not without the association of the *sādhu*. That *sādhu* will be the higher, superior quality devotee, and *sādhu-saì ga* means serving him.

*Saì ga* does not mean just bodily association. Rather, *saì ga* is possible only through the serving attitude – not by opposite dealing or idly sitting. *Saì ga* means *sat-saì ga*.

### Sādhu-saṅga: Serving the Sādhu

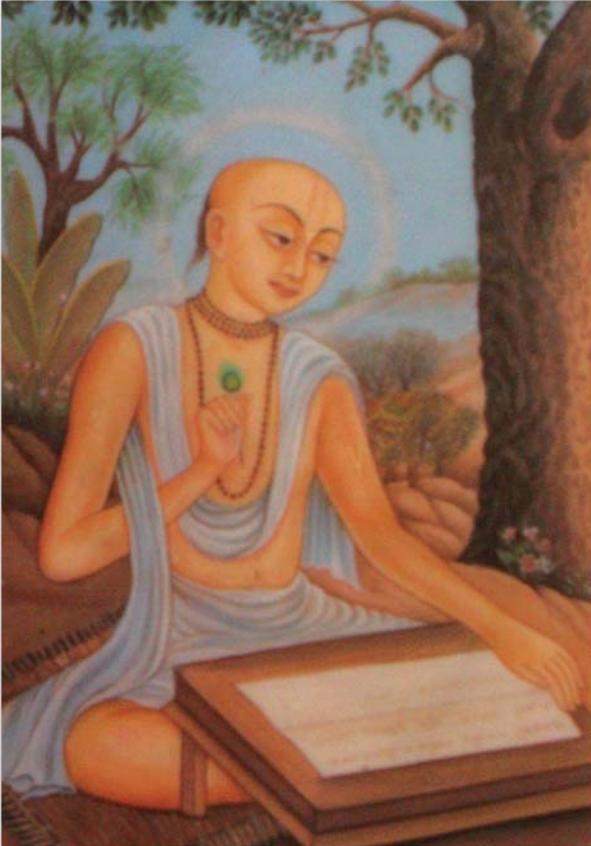
*dadāti pratigāhnañi  
guhyam ākhyāti pācchati  
bhuñkte bhojayate caiva  
ñāò-vidhaà prēti-lakñāëam*

Çré Upadeçāmāta (4)

The six types of loving exchanges among devotees are offering gifts in charity, accepting gifts in charity, revealing one's mind in confidence, inquiring confidentially, accepting *prasāda* and offering *prasāda*.

These are the six kinds of association with a *sādhu*. It is possible to accept higher association only when one has a serving attitude; otherwise there is no *saì ga*. To take lower association means to exploit and enjoy, but higher association can only be achieved through service. By proper association the quality of your service will increase. Therefore *sādhu-saì ga* – *sādhu-sevā* – is of most importance.

The Gauḍeya Māṭha stresses the importance of *sādhu-saì ga* – serving the *sādhu*. Whatever you do by the command of the higher devotee will, through him, surely connect you with a higher conception of the Absolute. Whatever you do, do with that connection from above and carry out his order.



**“The Lord is there,  
but His grace  
is coming through  
His agents,  
so His agents  
should be  
welcomed  
and dealt  
with properly.**

**“Whatever  
we can collect  
with our energy  
we should  
devote towards  
*sādhu*  
and *śāstra*.”**

We have the experience of one *sannyāsa* Godbrother who left the order and engagement of his Gurudeva and went to the holy place of Badarikāçrama. Our Guru Mahārāja punished him for that. We can therefore see that without the order from above, even going to the holy places may be punishable.

Without *sādhu-sai ga* we cannot connect with the higher level. Therefore even our chanting of the Name may not be *vaikuëha-nāma*.

*ataù çré-kāñëa-nāmādi  
na bhaved grāhyam indriyaiù  
sevonmukhe hi jihvādaù  
svayam eva sphuraty adaù*

*Çré Bhakti-rasāmāta-sindhu* (1.2.234)

The universal necessity is to learn and acquire a serving attitude. If that is applied to *nāma-bhajana*, or any *bhajana*, it will be of great help to you.

*Jiüva* means "the tongue", and *nāmādi* means "*nāma*, *rüpa*, *guëa* and *lëlä*". On the tongue the Lord's name (*nāma*) will appear; within the eye, His form (*rüpa*); within the mind, His qualities (*guëa*); and in the heart, His pastimes (*lëlä*). All these will come down to you, and everything about you will connect with that *vaikuëha-tattva*.

It is not just a question of increasing the quantity, but quality must be present. To be real *bhakti*, *sevonmukha* and *sevā* presuppose surrender, and all this presupposes *sādhu-sai ga*. It all originates from the association of a *sādhu*. From the positive direction it can come to us, so we must be thankful to that positive source. The Lord is there, but His grace is coming through His agents, so His agents should be welcomed and dealt with properly.

Whatever we can collect with our energy we should devote towards *sādhu* and *çästra*. *Sādhu* and *çästra* are our two friends everywhere.

## Complete Surrender

My Guru Mahārāja, Çréla Bhaktisiddhānta Sarasvaté Prabhupāda, one day explained what is a *sādhu*, and what is *karma*. He then proceeded to explain that if a *sādhu* orders, "Bring me a flower", but when you bring the flower he says, "No, now bring me some

water", and you object, "No, you ordered a flower and I brought it. Please accept this flower", then it will be *karma*.

The *sādhu* is free. One who thrusts the *sādhu's* previous desire upon him performs *karma*. At every moment he is free, so to follow his past will, will be *karma*. You are always to be ready for the immediate need.

In the battlefield, if the general orders the army, "March this side", then after noticing that the circumstances have changed he says, "No, go this other way!" then it won't do for the soldiers to object by saying, "No! You have already ordered us to go in this direction."

Similarly the *sādhu* and *guru* are always free, and their order should be taken in such a way. It is not that we shall stick firmly to their first order; *sādhu* and *guru* are living and independent.

On being asked to do a particular service, one disciple told our Guru Mahārāja, "I need to know my itinerary at least one week in advance." Çréla Prabhupāda replied, "But I received the order only five minutes ago; how could I inform you earlier?" It is not a dead matter.

Of course, beginners will not be able to accept that. They will receive their specific instructions just as a young boy is given the duty to every day practise writing the alphabet, "ABC..." That is a particular stage. He will then be taught how to spell by using those letters in a certain way. And then later at every moment he will be ready to use the letters in many ways according to the necessity of writing. The order may come to take down a dictation, to write this and that. Just repeating "ABC..." is not sufficient.

So, in the beginning of devotional life the student is asked, "Do this. Do that." But when he comes in connection with the living substance he will be prepared for a new order to come, and he will have to follow that with all alertness.

## Connecting with the Living Conception

When I was in Vändāvana I had a desire to meet with a *sādhu* who was the most famous and respected *siddha-bābājé* of that place. I had the chance to stay with him for a few days but, after circumambulating

Vraja-maëdala, my Çréla Prabhupäda told me he was a *kaniñoha-adhikäre*. He explained that this *bäbäjä*, like a student, was only copying the accepted practices of a *sädhu*. He was following the stereotyped direction, chanting the Lord's Names, doing *mädhukaré*, fasting, reading *Çrémad-Bhägavatam* and performing the various formal duties recommended for beginners, but he was not coming in contact with the living thing. He was simply undergoing training. He was simply following the routine of training.

In the armed forces when the new recruits are in the training period, they are asked to do something repeatedly, "Do this! Do this! Do this!" So they engage themselves in that way.

The *kaniñoha-adhikäre* does not know the spirit and therefore cannot connect with the living substance. He therefore is in the preparatory life of a devotee and will repeatedly engage in those practices.

The two or three times in the evening that I had gone to see this *bäbäjä*, I had sat there silently. He had many disciples there who respected him, two or four staying by his side. Nobody had said anything to me and he could not tell that I was from the Gauðeya Mäiha. I tried my best to read him.

One such occasion was the holy Näsiàha-caturdaçé day, and a reading from *Çrémad-Bhägavatam* was begun. He recited, and sometimes he spoke about various things. I continued my watch over his activities, movements, etc., and sometimes it was as if I was noticing Guru Mahäräja indicating to me that *bäbäjä's* nature.

After two or three days I came to the conclusion that this man was trying his best from this plane to go up. But our Guru Mahäräja had come down from that plane and had a living programme with a purpose to fulfil. He did not belong to this world, but he came from the spiritual world on an order. Our Guru Mahäräja came down with something positive to give to the world. He had some order and plan: "Go and do this!"

But that *bäbäjä* was trying his best to follow what has been recommended in the scriptures. We can read about Rüpa, Sanätana and others, and accordingly have some idea and try to practise that. But that is

theoretical practising: "This has been recommended, let me practise all these things and then I will get my desired result." One who follows in this way is a *kaniñoha-adhikäre*. But the desired end and living result will come by working under the direction of *guru* and *sädhu* who are already members of that plane. And that is not theoretical; it is practical. The difference lies in the practical necessity of the service.

In this way I had also come to the conclusion, later to be confirmed by Çréla Guru Mahäräja, that this *bäbäjä* was a *kaniñoha-adhikäre*.

## Duty & Service

Soldiers are sometimes ordered to do ordinary things – not only fighting but also shovelling, clearing jungle and many other duties. When marching against the enemy, they are to do whatever duty comes before them. The circumstances are practical and living. It is not mock fighting, but a real fight, yet they are not engaged in fighting at every moment. Preparing for a fight has more value than mock fighting during a training period, even though the mock fight seems like real fighting.

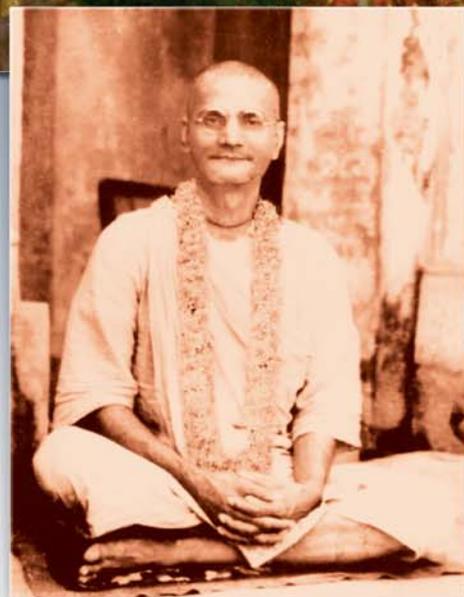
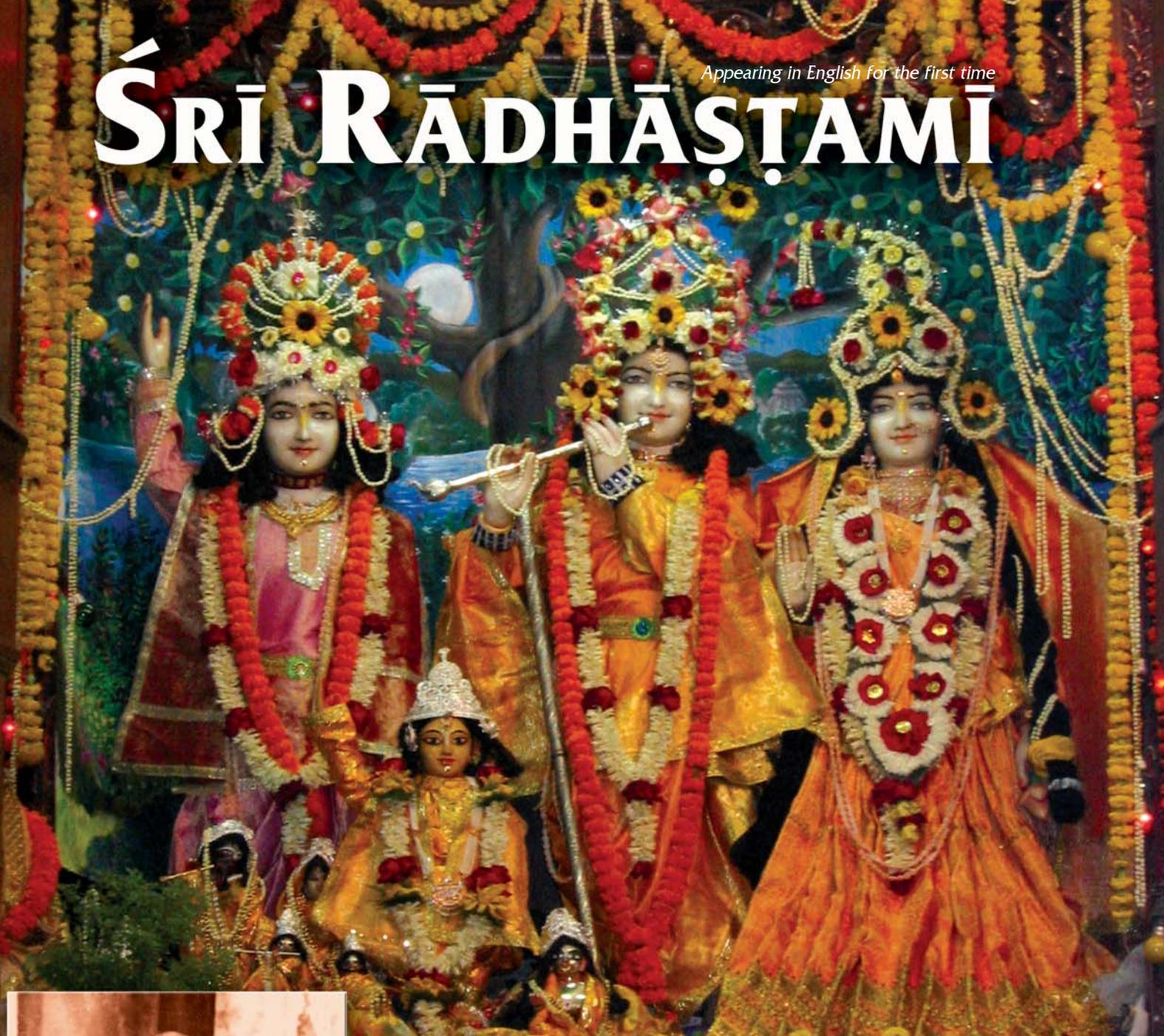
When the soldiers on the actual field find it necessary to do some other duties, such as clearing the jungle or making a bridge or a path, etc., it will have more value than a practice fight in peaceful circumstances.

Of course the position of the general – of Gurudeva – is all-important: he must be real, not a sham or imitation. If the *sädhu* or *guru* is genuine, to clean up his stool and urine may fetch more than worshipping the Deity. That is because such activity has a practical connection. So, under the guidance of a real *äcärya*, whatever we do – be it cooking, looking after the cows, personal service or so many other duties – will have more value than our independent reading of *Çrémad-Bhägavatam*. That is possible because the *äcärya* is actually leading a spiritual life and he has his mission to fulfil. If we can help him, that will fetch a higher result for us. And I will be paid by his coin, not by any gross thing. 🕉️

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# ŚRĪ RĀDHĀṢṬAMĪ

Appearing in English for the first time



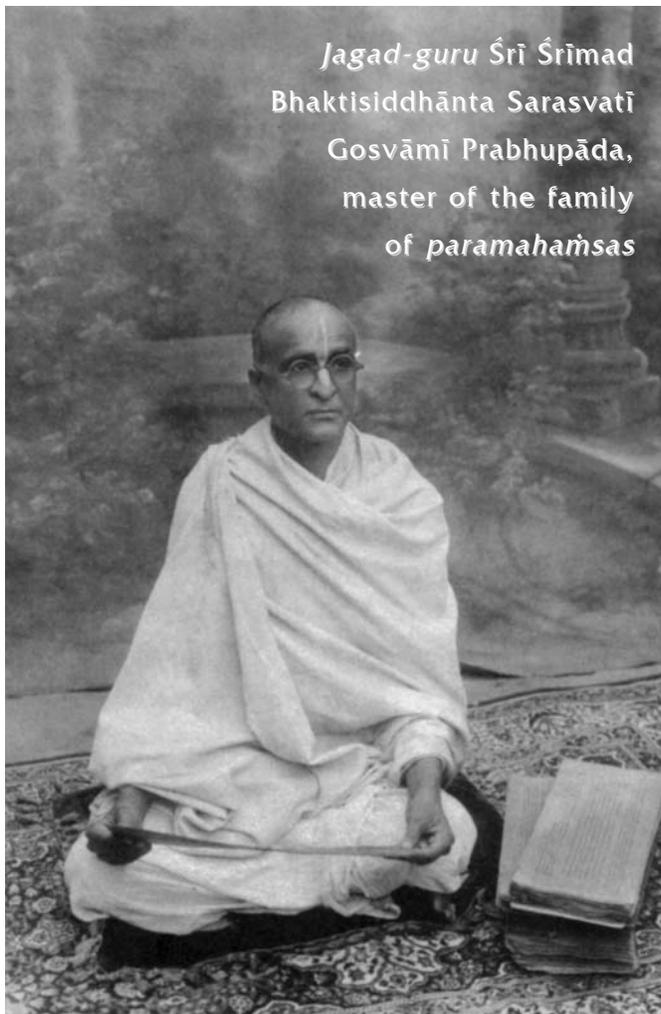
Excerpt from a lecture delivered by  
Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja

3 September 1965, Śrī Devānanda Gauḍīya Maṭha, Navadvīpa

Today is Çrē Rādhāñōamé. This is the next *añōamé-tithi*, half moon, after Janmāñōamé. Today we shall speak about Rādhāñōamé. The glorification of the *atimartya*, transcendental life and character, of my *gurupāda-padma* is the principal subject for discussion on this Rādhāñōamé day.\* My *gurupāda-padma*, Çrē Çrēmad Bhaktisiddhānta Sarasvatē Gosvāmē Prabhupāda, is situated here [in his deity form], in the Çrē Mandira of Çrē Devānanda Gauḍēya Maṭha.

We come across many *paramahaàsas* in this world. After due deliberation, however, we can perceive that they are not eligible to be compared to even an ordinary *aàça* of an *aàça*, or part of a part, of this great personality (*mahāpuruña*). Nevertheless such persons are honoured by the foolish masses of this world. Most of them do not have the qualification to be measured against even those who have attained but a single particle of dust from the lotus feet of this *mahāpuruña*. Therefore, many people address my *gurupāda-padma* as *paramahaàsa-cüòämaëé*, crest jewel among the *paramahaàsas*. I do not have any objection to this; still, in my opinion he is in fact *paramahaàsa-kula-svāmé*, the master of the family of *paramahaàsas*. His eminence is such that he instructs even them. Therefore he is celebrated as *jagad-guru*.

In Navadvépa many *rāsa-lélās* take place these days. According to the teachings of this *mahāpuruña*, we know them all to be vulgar. These are the expressions



Jagad-guru Śrī Śrīmad  
Bhaktisiddhānta Sarasvatī  
Gosvāmī Prabhupāda,  
master of the family  
of *paramahaàsas*

of the jealous thoughts of many people who are devoid of *çāstric* knowledge. Therefore to educate the general masses in the teachings of *çāstra*, we have been holding Kāñëa-lélā Pradarçané (an exhibition of Kāñëa's pastimes) since Janmāñōamé.†

The word *pradarçané* is used in various ways. In using it here we do not refer to mere fun and entertainment. *Pradarçana* means *prakāñña-rüpeëa darçana*, thorough and complete *darçana*. In other words, *pradarçana* is seeing and understanding thoroughly. Our only conception (*vicāra*) is that which the philosophically-minded *gosvāmés* have stated regarding Çré Kāñëa's appearance. The meaning of *pradarçané* is *prakāñña vicāra*, thorough and complete consideration or understanding. Thus, the true understanding of Çré Kāñëa's birth should be revealed. This *pradarçané* lies within the realm of philosophical instruction, and it is theistic. I am strongly against the *rāsa-lélā* of the Naked Mother (Kälé) that takes place in Navadvépa.

This *pradarçané* has been open until today, Çré Rādhāñōamé. There is one lunar fortnight (*pakñā*) between Kāñëañōamé and Rādhāñōamé. Thus, the dark fortnight (*kāñëa-pakñā*) and the bright fortnight (*çukla-pakñā*) have united to become a single *pakñā*. The two fortnights have become one; they tend towards a single entity. Janmāñōamé-tithi has become illuminated today, on *çuklāñōamé* [i.e. Rādhāñōamé-tithi]. The service of those who worship Kāñëa outside the guidance of Rādhārāëé is valueless. *Smārtas* do not observe Rādhāñōamé. According to *kāla-vicāra*, consideration of time, Kāñëañōamé and Rādhāñōamé have been taken together and regarded as a single fortnight.

*Vedānta-sūtra* states, "*çakti-çaktimatayor abhedau* – there is no difference between the energy and the energetic." All *çakti* has emanated from a toenail of

\* Only through the medium of *çré guru* can one come to understand Çrématé Rādhārāëé, for he is intimately related to Her as Her personal associate and is our only connection with Divinity.

† In 1965 a beautiful dioramic display of Çré Kāñëa's pastimes was set up on Janmāñōamé at Çré Devānanda Gauḍéya Mañha. Officially named "Kāñëa-lélā Pradarçané", it was due to remain until Rādhāñōamé.



**“All śakti has emanated from a toenail of Rādhārāṇī.  
Umā, Ramā, Satyā and all other goddesses  
have appeared from Her toenails.”**

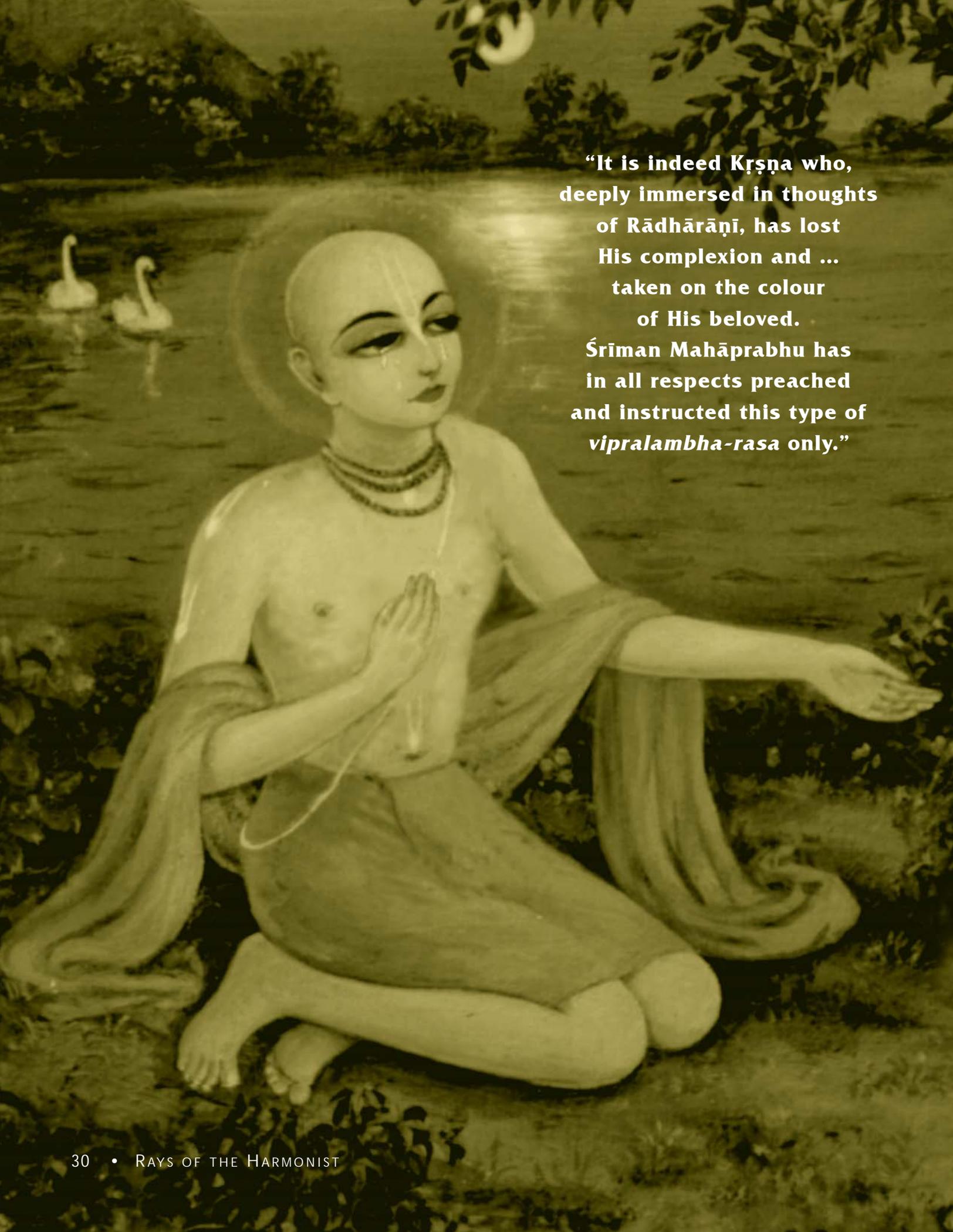
Rādhārāṇī. Umā, Ramā, Satyā and all other goddesses have appeared from Her toenails. All the goddesses that are found in Bengal, such as Kālī and Durgā, have come from Rādhārāṇī. People can worship various goddesses who are *aṅgas*, fragments, of potency; however, by excluding the *mūla-śakti*, the original potency, their worship is entirely worthless.

Mahāprabhu is none other than Rādhā and Kāṇḍā. With Mahāprabhu's *mantra*, the worship of Rādhā-Kāṇḍā is performed. There is no fault in this. Many people may ask why Kāṇḍā, Rādhārāṇī and Gaura all have white complexions in this temple. The answer is that we are *rādhā-pakṣīya*, partial to Ṇrēmatē Rādhārāṇī. Ṇrēla Prabhuṇāda, the *mahāpuruṇā* situated in this temple, is *rādhā-pakṣīya*. In all countries of the world, people know him as “Prabhuṇāda”. Indeed we perform his *ārati* here first of all.

It is recommended that the *ārati* of this *mahāpuruṇā* be performed throughout the world. If his *ārati* is stopped, the entire globe will be devastated and will descend into the hellish planets known as Rasātala. *Bhakti-dharma* will disappear from the world. Therefore, the world calls him “Prabhuṇāda”.

I entreat those who perform the *rāsa* of the Naked Mother (Kālī) not to come and hear my *kathā*. I will be happy if they do not hear me analytically explain the *tattva* of what *prabhuṇāda* means. They have descended to such a low level that they will have to wait many hundreds of thousands of lifetimes before they can understand this *rādhā-tattva*.

Rādhārāṇī sometimes possesses *vāmya-bhāva*, a contrary mood, towards Kāṇḍā, which enhances the variety of Her service to Him. Once Rādhārāṇī was feeling jealous anger (*māna*). Being absorbed in



**“It is indeed Kṛṣṇa who,  
deeply immersed in thoughts  
of Rādhārāṇī, has lost  
His complexion and ...  
taken on the colour  
of His beloved.  
Śrīman Mahāprabhu has  
in all respects preached  
and instructed this type of  
*vipralambha-rasa* only.”**

thoughts of His beloved in this condition, Kāñëa took on Her very complexion:

*rādhā-cintā-niveçena yasya kântir vilopitā  
çré-kāñëa-caraëaà vande rādhālîi gîta-vigrahā*

I worship the lotus feet of Çré Kāñëa, whose own dark complexion vanishes and who assumes the bright, golden complexion of Çrématé Rādhikā, as if being embraced by Her, due to being thoroughly immersed in separation from Her.

This conception is explained in the opening verse of "Çré Rādhā Vinoda-bihāré Tattvāññakam".‡ The word *rādhālîi gîta* has two meanings: *rādhāyā lîi gîta* and *rādhāyā ālîi gîta*. *Lîi gîta* means "marked" or "bearing a sign or impression", and *ālîi gîta* means "embraced".

In this phenomenal world we see that when a *kāi ca-pokā*, a type of bright-green insect, catches a *tela-pokā*, a variety of cockroach, the *tela-pokā* becomes so absorbed in thoughts of the *kāi ca-pokā* that it begins to resemble its predator. Accordingly, it is illegitimate and against the conclusion of *çāstra* to assert that one can become *brahma* by performing *sādhana*. The Gauḍeya Vedānta Samiti never preaches such bogus philosophy (*ku-siddhānta*) to the world. [By absorption in the features of the Absolute Truth] a person may attain a form like that of the Lord (*sārūpya-mukti*), but he will not merge into the Lord (*sāyujya*). None who actually knows the purport of the Vedas can claim or demonstrate that the practitioner (*sādhaka*) becomes one with the object of his practice (*sādhya*).

The *kāi ca-pokā* and *tela-pokā* never merge to become one insect. They merely become similar in form. This is an instance of *sārūpya-mukti*, not *sāyujya*.

Deeply absorbed in *vipralambha-bhāva*, the mood of separation, Kāñëa was overwhelmed by thoughts of Rādhārāëé, and He lost His own complexion. In other words, His black lustre disappeared and He assumed Rādhārāëé's hue. This, indeed, is *rādhālîi gîta-vigrahā*. This *vigrahā* is manifest here. This *tattva* is explained in the *Svapna-vilāsāmātam* of Çréla Viçvanātha Cakravarté Ōhākura, the king of *rasika* devotees. My

*gurupāda-padma* has revealed it to the world from the very core of his heart.

Çréla Prabhupāda was *rādhā-pakñëya*. Among those who serve *vipralambha-rasa* through the top-most path of *bhajana* [i.e. *rāga-mārga*], most will meditate upon Rādhārāëé's separation from Kāñëa. However, my *gurupāda-padma*, Çréla Prabhupāda, used to meditate on Kāñëa's separation from Rādhārāëé.

I want to clarify this with an illustration. When Çré Kāñëa is engaged in a competitive sport with Rādhārāëé, those who are *rādhā-pakñëya* always think about Her victory and Kāñëa's defeat. Her victory is their sole desire and purpose. And when Rādhārāëé wins, they experience profuse bliss and, clapping their hands, declare, "Kāñëa has lost, what a joy!" But those who are *kāñëa-pakñëya* are overcome by sadness.

My *gurupāda-padma* used to think more about Kāñëa's feeling separation from Rādhārāëé than Rādhārāëé's feeling separation from Kāñëa. In Her separation from Him, Rādhārāëé is stricken by grief. This type of perfection in *vipralambha-bhāva* is cherished by ordinary people. However, Çréla Prabhupāda's mood was entirely opposite to this. It is indeed Kāñëa who, deeply immersed in thoughts of Rādhārāëé, has lost His complexion and become *rādhālîi gîta-vigrahā* – taken on the colour of His beloved. Çréman Mahāprabhu has in all respects preached and instructed this type of *vipralambha-rasa* only. Let Kāñëa remain absorbed in His meditation on Rādhārāëé. This alone is the ideal of the Çré Gauḍeya Vedānta Samiti.

Many people have requested that the Kāñëa-lêlā Pradarçané continue for a few more days. Therefore, by the request of the locals, this exhibition will be extended until Ekādaçé. Ekādaçé is the day when Rādhā and Kāñëa meet. Just as Kāñëāññamé-tithi is Bhagavān Himself, so too is Ekādaçé-tithi, whereas Rādhāññamé-tithi is Bhagavān's *parā-çakti*, His supreme potency, which is non-different in *tattva* from Him. ❀

Translated from *Çré Gauḍeya Patrikā*, Year 17, Issue 9 (1965)

‡ This *āññaka* was composed by Çréla Bhakti Prajñāna Keçava Gosvāmé Mahārāja himself.



### About the Author

Çréla Bhakti Sāraī ga Gosvāmē Mahārāja, famous for his scholarship and brilliant lectures, dedicated his life to the preaching mission of his spiritual master, Çréla Bhaktisiddhānta Sarasvatē Ōhākura Prabhupāda. His efforts extended even into Western countries. On his first visit to Çré Caitanya Maīha in Māyāpura he was introduced to his Gurudeva by Çréla Bhakti Prajī āna Keçava Gosvāmē Mahārāja with whom he shared a life-long, intimate friendship.

Inspired by the divine message of his spiritual master, Çréla Bhakti Sāraī ga Gosvāmē Mahārāja gave up his high-ranking government position and his home to join the mission of his Gurudeva. Preaching vigorously, he began raising funds for the mission among pious, wealthy merchants in Calcutta, Delhi, Bombay and other major cities. Once these people heard his *hari-kathā*, they sent truckloads of rice, *dāl* and vegetables for *maīha-sevā*.

After the disappearance of Çréla Prabhupāda, Çréla Bhakti Sāraī ga Gosvāmē Mahārāja founded Çré Gauḍeya Sai gha and established preaching centres and *āçramas* in numerous cities, as well as in Māyāpura and Vāndāvana. He was the editor of the weekly *Gauḍeya* magazine and, to continue the mission of his Gurudeva, he started the English magazine *Çré Sajjana-toñāēē Patrikā*. He also regularly contributed articles to the *Harmonist*. His *samādhi-mandira* is situated in his *maīha* in Māyāpura, while his *puīpa-samādhi* is located at Imlétalā, Vāndāvana. 🕉️

# God

## The Mind: Unsteady and Prejudiced

To err is human. However learned and intelligent a man may be, he is prone to error and evil. The greatest philosopher should always remember that human nature is apt to make various errors at every moment, especially when we try to judge that which is spiritual and eternal using our empiric knowledge.

Reason is undoubtedly the greatest of all human excellences, but it has its own jurisdiction. Nature has indeed favoured some persons with superior powers of intellect. Yet our mind is always prone to change. We accept a theory today and reject it a few days later. Everyone experiences the fallacy of theories established by renowned men. The great differences in quality we often perceive between works crafted by the mind of the same man should discourage dogmatism.

The condition of the human body varies according to the time and weather, undergoing more transformations than the moon itself; so also must the state of the mind rise and fall like mercury in a tube. One hour the mind is as pure as ether, and the next moment it is as foul as the thickest fog. Where, then, is the reliability of the human intellect? Where are the grounds to boast its prowess? This fickleness of the mortal frame, this instability of human wisdom, should teach us humility and abate our pride.

This point is overlooked by many philosophers, most of whom are found to be strongly prejudiced in favour of their own preferred opinions. Prejudice, or prepossession, generally stands like a stumbling block in the way of justice and does not allow our reason to look beyond it. It is this fatal propensity that shamefully misleads our judgment. To avoid being led astray by such a dangerous error, we must be very careful to deprive ourselves of acquired prejudices and hear

# - realization

by Śrī Śrīmad Bhakti Sāraṅga Gosvāmī Mahārāja

impartially before we pass a sweeping remark on any subject.

It is admitted on all counts that the powers of the mind depend upon the organs of the body, which alter over time. The mind, being inseparably connected with matter, cannot proceed beyond material phenomena. It therefore has no access to the spiritual world, the door to which is shut to all who want to enter with their prepossessions or dim light of worldly wisdom.

## The Divine Sphere

The rules and laws of the material world have no access in that world of eternity. Material time and space have no place there. Material senses cannot approach that realm. Who can set landmarks to delimit its dimensions or find plummets to fathom the depth of that mighty, mysterious existence? What numbers can express and what line can measure the lengths and breadths of that eternal world? A theist cannot help but conceive of a single, spiritual Supreme Being present in this spiritual realm of eternity, in spite of all that the most obstinate atheist can say and devise through his own doubts.

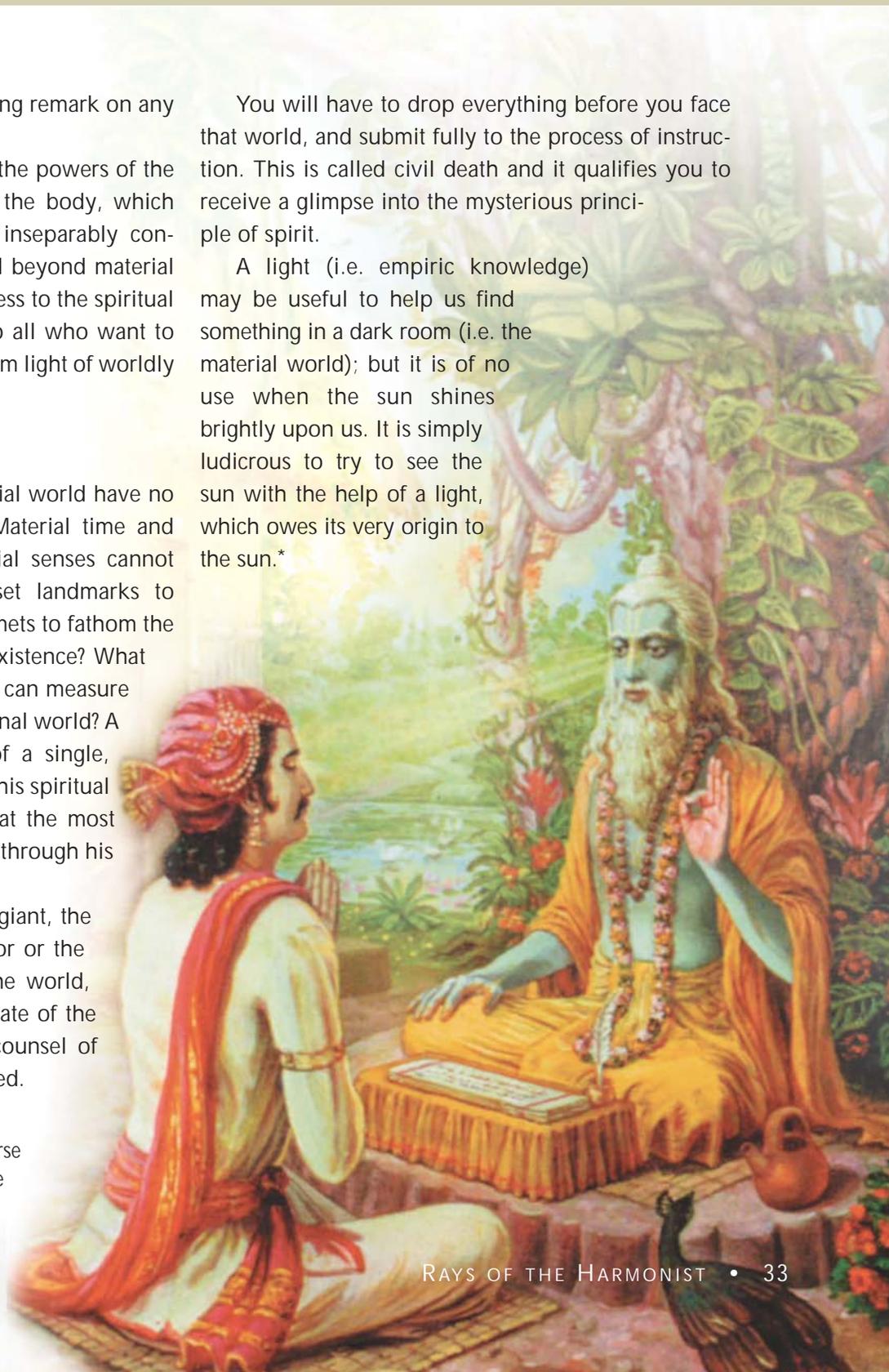
Be you the greatest intellectual giant, the most learned scholar, the best orator or the single most experienced man in the world, you will have to stop dead at the gate of the Divine Sphere of spirit and seek counsel of sound judgment as to how to proceed.

You will have to drop everything before you face that world, and submit fully to the process of instruction. This is called civil death and it qualifies you to receive a glimpse into the mysterious principle of spirit.

A light (i.e. empiric knowledge) may be useful to help us find something in a dark room (i.e. the material world); but it is of no use when the sun shines brightly upon us. It is simply ludicrous to try to see the sun with the help of a light, which owes its very origin to the sun.\*

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\* All sources of heat and light in this universe are said in the Vedas to originate from the great celestial body of fire, the sun.



God is self-effulgent. His powers are identified with His person. In the material sphere there is a difference between a person and his powers and between an object and its attributes, name, form and movements. But it is a spiritual truth that anything that is spirit is identical with its name, form, attributes and activities. Most Western philosophers have identified the mind as well as the perverted ego with the soul or spirit, and therefore have failed to rise beyond matter and that which is related to matter.

### Matter & Spirit

The demarcation line between the mind and spirit will be observed in the words of Kāñëa, the Lord of all lords, in the *Bhagavad-gētā* (7.4). Therein He says that five elements form the physical body or outer case of a being, namely, (1) solids, (2) liquids, (3) fire, (4) air and (5) space. A further three elements compose the astral body or inner case of a man, and these are (6) the mind, (7) the intelligence and (8) the perverted ego.

These eight substances are related to the creative principle of matter, whereas the soul, which is an atomic fragment of the Divine Soul, is of a different nature. He is of an energy that produces beings who are spiritual in nature but liable to be enthralled by *māyā* (His illusory energy) when they forget their true and innate position as eternal servants of the Deity.

God has infinite powers, but the scriptures describe the attributes of His powers in three divisions, viz. (1) That power that exhibits spiritual existence is called *cit-çakti* and the spiritual kingdom is called *cit-jagat*. (2) *Māyā-çakti* creates the material phenomena, known as *māyika-jagat*. (3) *Jēva-çakti* manifests souls who are naturally located between the *cit-jagat* and *māyika-jagat*. Such souls are so constructed that they are liable to be enthralled by *māyā-çakti*. This is the consequence of their desire for power when unaided by the *cit-çakti* of the Deity. Those who prefer to serve their Master are protected from falling into the clutches of *māyā* and undergoing troubles as a consequence. They are thus admitted to the *cit-jagat* as eternal servants.

**“There is a wide gulf between mind and spirit that can only be bridged by spiritual cultivation.”**

The soul engrossed in matter loses himself to his mind, which takes over the seat of its master, the soul, and acts through his senses to enjoy this world. In fact the soul is the proprietor of both the mind and the body. When, by good fortune, the sleeping soul is made to turn back to hear, think of or move towards its original position, the mind and body follow suit till the final objective of spiritual existence is attained.

The mind engrossed in matter is doomed to wallow in the mud of this world, whereas the mind liberated from all the pressure of gross matter tends to go back to God, back to his home above. There is a wide gulf between mind and spirit that can only be bridged by spiritual cultivation.

There are so-called great men or rational thinkers who deny the existence of spirit. But this truth is not subject to dry reason or barren arguments; it is only to be felt by sincere men as the intuitive truth. Here intellect fails and submission to God triumphs.

### Omnipotent God Beyond Error

Vaiñëava philosophers have discovered that all the mistakes we are guilty of making originate from (1) error, (2) inebriation, (3) the shortcomings of our senses and (4) an inclination to deceive others, and by these our boldest and strongest thoughts are lost.

(1) We mistake infamy for renown, and ruin for benefit. (2) We misunderstand something when the brightest rays of truth shine in vain upon our mind. (3) The senses we use for observation are always defective and incapable of giving us a perfect view of what we have observed. For instance, when our eyes look at a glass of water, we do not see any germs in the water unless and until a microscope is used. Nor do we see in darkness. (4) A general inclination for deception creeps into our heart when we take a one-sided view and establish facts or theories with the greatest assurance.

All people are subject to fall victim to these defects. The only exception is God Almighty and His associate counterparts, who remain within the Absolute Truth. God is all-knowing, all-powerful and all-blissful. He is omnipresent, omniscient and omnipotent, and none

like Him can be found anywhere. He is one without a second and possesses infinite powers.

Out of His own supreme power and prerogative He appears before us in His incarnations (*avatāras*) or in the Deity form (*çré vigraha*). He comes down from His ever-blissful abode to this world in the form of a man when we actually require His help. Sometimes He sends His *pāriñadas*, associate counterparts, who are fully empowered to act here on His behalf.

When theism is forced to give way to pantheism, atheism, scepticism and agnosticism, then irreligion, unscrupulousness and duplicity bring about chaos on earth. Sin and its consequences surge around us, tumultuously clamouring to have their way against our wishes, and we find ourselves in the midst of a whirlpool. He comes to save us from their clutches and re-establish peace and order.

He may remain here and at the same time remain everywhere, both inside and outside the universe. Mutually contradicting powers and attributes live in harmony within Him, ruled by His supramundane Self. With all His paraphernalia, majesty, might, glory, beauty, wisdom and supremacy, He reigns eternally in the spiritual world and exists simultaneously in every created object and place in His complete fullness.

The omnipotent author of Nature is a supreme will unto Himself and is above Nature and her laws and rules, because everything has come from His will and power.

### The Spiritual Guide

The Supreme Lord Kāñëa Caitanya is at the centre of all spiritual and material phenomena. At that central point harmony shines eternally with her all-beautiful Lord, "the Absolute Truth". His injunctions are universally true at all times and must be universally relied upon. They are embodied in the Vedas, the *Gētā*, the Upaniñads, *Çrémad-Bhāgavatam* and other *sat-çāstras*, which must be accepted as the only evidence in spiritual affairs. Fortunate and blessed persons hear and obey them. They are not intended for any particular sect, caste or creed, but for all beings and all souls, be they animal, human or celestial.

These injunctions are not based on partial or apparent truth, but on the absolute or unchallengeable truth. If brought to this platform by the grace of the Almighty, persons of conflicting interests and different sentiments become peaceful and live in eternal association with that Transcendental Being, a life of continuous joy, peace and success in this world and the next. Harmony lays her hand on the contending parties and brings all their differences to an amicable conclusion. Our first question should be, "How to arrive at this platform?"

I cannot approach His divine abode if I am unaided by the spiritual light emanating from one who realizes the principle of spirit. Now comes the question of *sat-guru*, our spiritual guide, who is nearest and dearest to the Supreme Being. He comes to this world in the form of a man to save dormant souls from

**"At that central point  
harmony shines eternally  
with her all-beautiful Lord,  
'the Absolute Truth'."**

the clutches of *māyā* (the Lord's illusory energy), to infuse divine power into every man to navigate through life victoriously and successfully, and to give every erring being the power to be reinstated to his former position with all the rights and privileges of such a position – that is, eternal service of Godhead.

Generous friends, do you feel the need of such a friend, staunch and true, who will stand by you through thick and thin, who will give you power to win when you are strongly tempted to wrong either in accordance with or in contradiction to the dictates of your own reason and judgment?

Our next question should be, "Where can I find our spiritual guide? How to get Him to be interested in me?"

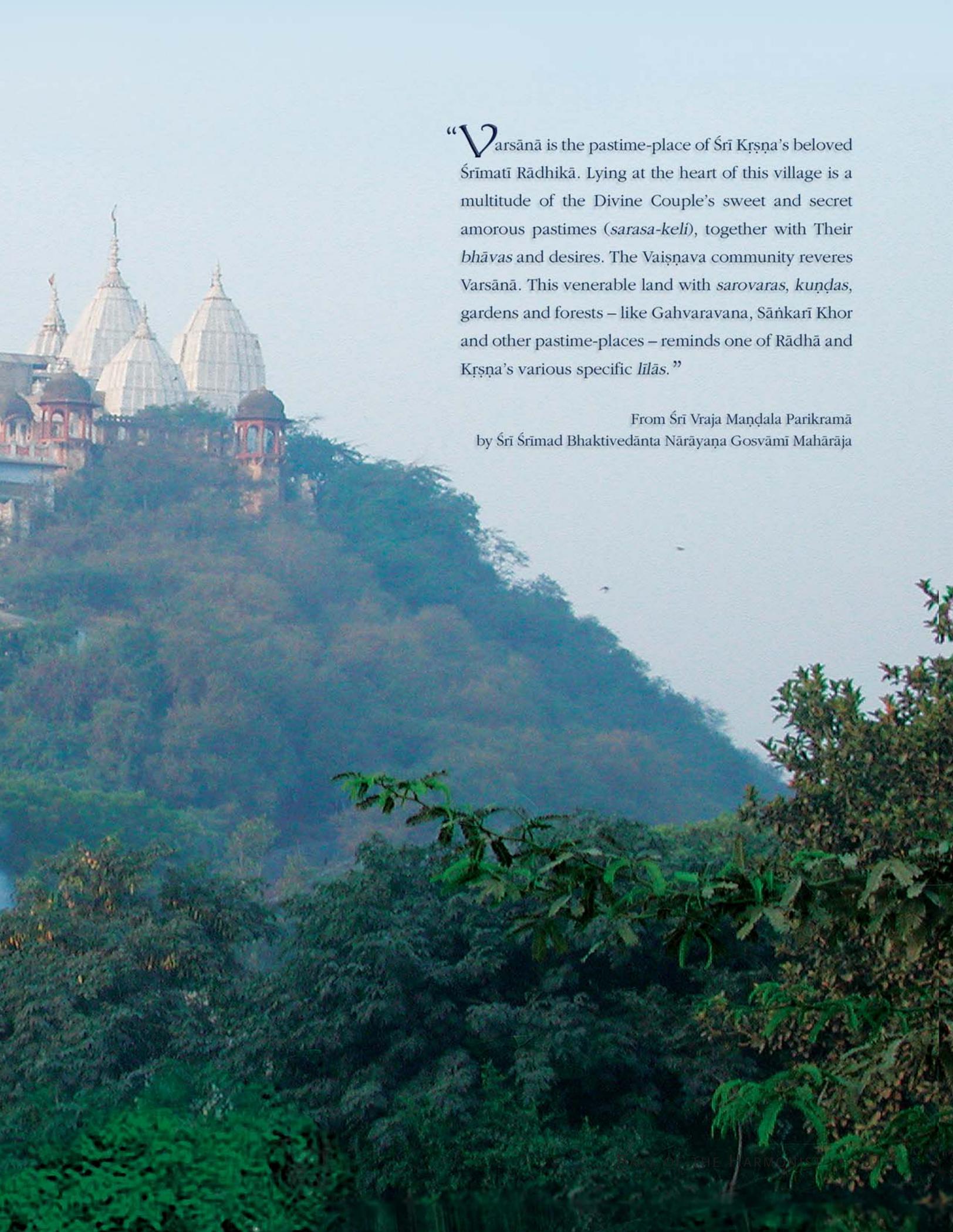
If I am sincere and true in my desire, He will reveal Himself to me. He is ever ready to receive everyone who comes to Him. Many have found Him. Many are enjoying His friendship and living in close communion with Him. I should express my willingness to obey Him and then I will become conscious that He has heard my prayers. The next moment I shall find Him disguised before my eyes in a human form, a *mahānta-guru* or *sat-guru*. He welcomes me with outstretched arms and the gate to God's realm opens. ❀

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Vol. IV, No. 11 (June 1959)

# Varsānā

(Vṛṣabhānupura)





“Varsānā is the pastime-place of Śrī Kṛṣṇa’s beloved Śrīmatī Rādhikā. Lying at the heart of this village is a multitude of the Divine Couple’s sweet and secret amorous pastimes (*sarasa-keli*), together with Their *bhāvas* and desires. The Vaiṣṇava community reveres Varsānā. This venerable land with *sarovaras*, *kuṇḍas*, gardens and forests – like Gahvaravana, Sāṅkarī Khor and other pastime-places – reminds one of Rādhā and Kṛṣṇa’s various specific *lilās*.”

From Śrī Vraja Maṇḍala Parikramā  
by Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja

# The Glories of

In the first part of this lecture, published in the previous issue of *Rays of the Harmonist*, Çréla Bhakti Çré-rüpa Siddhânté Mahārāja elucidates the deep import of *Çrémad-Bhāgavatam*, 1.18.10–12. In these verses, the sages headed by Çaunaka Āñi pray for Sūta Gosvāmé's long life and go on to profusely glorify *hari-kathā*. They say that this *kathā* is so sweet and relishable that one cannot give it up or live without it.

## Sādhu-saṅga: A Wealth Beyond Compare

After speaking in this way, the *āñis* declare that they cannot estimate the value of the kind of association that bestows such *hari-kathā*, what to speak of the association of one who has in fact embraced such *kathā* within his heart:

*tulayāma lavenāpi  
na svargaà nāpunar-bhavam  
bhagavat-sai gi-sai gasya  
martyānāà kim utāçīñau*

*Çrémad-Bhāgavatam* (1.18.13)

Çaunaka Āñi says: "The association of a *bhagavad-bhakta* – that is to say, of one who has attained the direct association of Bhagavān – is very rarely achieved in the course of the *jéva's* destiny. We see thousands of saints and ascetics wandering about in groups; but to get the association of one who has in fact attained the association of Bhagavān, has

received His *darçana* and has entered into His *lélā*, is very difficult. What to speak of such a person, it is extremely rare to attain the association even of one who has associated with such a person."

How rare? "*Tulayāma lavenāpi* – The value of even a single moment (*lava*) of such association is incomparable. I do not consider anything equal to it.

"*Na svargaà nāpunar-bhavam*. The heavenly kingdom (Svarga) and liberation from matter (*mokīa*) are generally regarded as the highest of all goals, and therefore those who desire them endeavour very hard to achieve them. But *bhagavat-sai gi-sai gasya*. The result of just a moment's association with one who is in Bhagavān's direct company cannot be equated to or compared with the attainment of even Svarga or *mokīa*. What an astonishing fact! *Lava* means 1/11<sup>th</sup> of a second, a very short interval."

Çaunaka Āñi continues: "We are speaking from experience, having had the association of Sūta Gosvāmé. This our realization. It is not that we have

# Sādhu-saṅga

A lecture on Śrīmad-Bhāgavatam 1.18.10–13

delivered by  
Śrī Śrīmad Bhakti Śrī-rūpa Siddhāntī Gosvāmī Mahārāja



merely heard of the glories of *sādhu-sai ga* or have fabricated them with our imagination; we have directly experienced them. We performed *yaji a* for thousands of years with no result, but what we have attained in the very first instant, through only a moment's association with Sūta Gosvāmī, cannot be compared to the attainment of Svarga and *mokṣā*.

"What of similar value to *sādhu-sai ga* could we possibly attain by going to Svarga or achieving *mokṣā*, as a result of performing *yaji a*?

*tulayāma lavenāpi  
na svargaà nāpunar-bhavam  
bhagavat-sai gi-sai gasya*

If even Svarga and *mokṣā* cannot be weighed against such association, what can be said of the kingdom and seemingly unlimited wealth of mortal beings? Of what importance, then, are the great personalities of this world – the vastly learned, the immensely rich, the famous, and those of high birth

and aristocratic lineage? All are inconsequential. If Svarga and *mokṣā* have become insignificant, then what comparative value can this worldly kingdom and wealth have?"

## Eternal Union with God

Çréla Viçvanātha Cakravartépāda has written a wonderful commentary on this *çloka*. He states:

*tasmāt tādrçasādhusai ga mahānidher  
māhātmyam*

The *āñis* headed by Çaunaka Āñi are saying: "*Asmadanubhava-gocarékātaà* – I have directly experienced and perceived the glory of *mahānidhi*, the great treasure of *sādhu-sai ga* about which I have spoken earlier. In other words, by having your personal association, Çréla Sūta Gosvāmī, we have now understood its glory."

"Çréla Çukadeva Gosvāmī is *bhagavat-sai gi* – he has attained the association of Bhagavān. And you

are his *saṅgi* – you have associated with Çréla Çukadeva Gosvāmé. Thus by having the association of a *bhagavad-bhakta* like you we have realized that this type of association is *mahānidhi*, a great treasure, and that its glory which we have experienced is indeed wonderful. What more can we say?"

Who is *bhagavat-saṅginau*? The *bhaktas*. They always remain with Bhagavān; they never live outside His association. People may ask, "If the *bhaktas* are Bhagavān's associates, they ought to reside in Bhagavān's eternal abode. Why then are they living here?" But wherever the *bhaktas* may reside, whether it be here or elsewhere, they remain forever with Bhagavān.

Hiraṅyakaçipu questioned his son Prahāda Mahārāja, "You are always chanting 'Hari Hari', but where is your Hari?"

Prahāda Mahārāja replied, "My Hari is everywhere."

Hiraṅyakaçipu then asked, "Can you see Him everywhere? I have searched for Him everywhere but I was unable to find Him. If I had found Him, I would have killed Him. But you are saying that He is everywhere. Are you actually seeing Hari everywhere? Is He in this pillar? Can you see Him in this pillar?"

Prahāda Mahārāja replied, "Yes, He is in the pillar." Hiraṅyakaçipu then struck the pillar with His fist and broke it, and Çré Nāsiāhadeva appeared. Just see, Prahāda Mahārāja lived in Hiraṅyakaçipu's kingdom and, despite being in the dynasty of a demon, he was always associating with Bhagavān and always having His *darçana*. Even when Hiraṅyakaçipu was torturing Prahāda in various ways, Bhagavān at all times kept the boy in His lap. When Prahāda was made to sit in fire, was thrown in water and was placed under the feet of an elephant, Bhagavān always kept him in His lap and protected Him.

Those devotees who have gained entrance into Bhagavān's eternal pastimes (*nitya-lēlā*) reside in Bhagavān's abode as His eternal associates. By the will of Bhagavān, however, such associates also come and reside in this world. During their sojourn here also, they are not without Bhagavān's association;

they always remain with Him. Thus, even while in this world they are to be regarded as associates of the Lord. They never leave Bhagavān.

Therefore, Çréla Cakravartēpāda has written that *bhagavat-saṅginau* refers to the *bhaktas*. But who are those *bhaktas*, who always live with Bhagavān and with whom Bhagavān also always resides? This is a separate topic of discussion.

### The Value of Only a Moment's Association

*Teṅām saṅgasya* means the association of such type of *bhaktas*. *Yo lava* means for very short time, that is, for 1/11<sup>th</sup> of a second. Such association, even if only momentary, cannot be compared to attaining Svarga, the fruit of *karma*. By following the path of *karma* people hope to reach Svarga, believing Svarga to be the highest goal and the topmost fruit of *karma*.



**“Even when Hiraṅyakaçipu was torturing Prahāda in various ways, Bhagavān at all times kept the boy in His lap.”**

*Apunar bhavaà mokīaà ca. Apunar bhavaà* refers to *mokīa*, the fruit of *jī āna*. By cultivating *jī āna* people hope to attain *mokīa*. But *na tulayāma*: the fruits of *karma* and *jī āna* cannot be measured against the fruit of even a moment's association with a *bhagavad-bhakta*. But people do not readily put their faith in the result attained by 1/11<sup>th</sup> of a second of such association, and this kind of good fortune does not easily come their way also. Therefore it is said: "*na tulayāma martyānāà tucchā āçīño rājyādyau kimuta* – how, then, can it be compared with an insignificant worldly kingdom of mortal beings?"

The *ānīs* headed by Çaunaka Āñi are now asking rhetorically, "Why is it that I do not wish to make any comparison with *sādhu-sai ga*? What result is in fact obtained from the association of Bhagavān's *sai gi* for even a very short time? What of significant value is gained in such a brief interval that cannot be measured against the attainment of Svarga and *mokīa*?"

*paramdurlabhāyā bhakterankuro hādy  
udbhavata iti bhāvaū*

What is obtained is the supremely rare commodity known as *bhakti*. It cannot be attained even by thousands of different types of *sādhana*, including the *sādhana*s performed on the paths of *karma*, *jī āna* and *yoga*. This is because *bhakti* is *paramdurlabha*, the rarest among all rarities. But it is that *sādhu-sai ga* that manifests within one's heart the sprout of this extremely rare *bhakti*. This is the result of associating with a *bhagavad-bhakta* for even a very short time, what to speak of associating with such a personality over a prolonged period.

*tatra bhakteū sādhanasyāpi sādhusai gasya  
lavenāpi karmaji ānādeū phalaà sam-  
purēamapi*

*Sādhu-sai ga* is the *sādhana* of *bhakti*. Whatever is achieved by *sādhu-sai ga* for a very little time cannot be compared against even the complete fruits of *karma* and *jī āna*.

*Sādhu-sai ga* is the method to achieve *bhakti*, and the fruits of *karma* and *jī āna* in their entirety do

**“The fruits of *karma*  
and *jñāna* in their entirety  
do not even bear  
comparison with the result  
of obtaining *sādhu-saṅga*  
for a single moment.**

**“When as a result of *bhakti*,  
*prema* is attained,  
then where is the question  
of drawing any  
possible comparison?”**

not even bear comparison with the result of obtaining *sādhu-sai ga* for a single moment.

*kimuta bahukāla vyāpinā sādhu-sai gena*

And what can be said about the results one derives from *sādhu-sai ga* and *bhakti-sādhana* over a long time? They are *kimuta*, truly incomparable. Even if *bhakti-sādhana* in the form of *sādhu-sai ga* is momentary, it has no comparison.

*kimutatarām tatphalabhutayā bhaktyā*

Now the word *kimutatarāà* ("still more incomparable") is being used. The *ānīs* are saying that this describes the nature of *bhakti* attained as a result of performing *bhakti-sādhana* (i.e. *sādhu-sai ga*). And finally the word *kimutatamāà* ("most incomparable") is used, denoting the highest fruit of *bhakti*, namely, *prema*. When as a result of *bhakti*, *prema* is attained, then where is the question of drawing any possible comparison? There simply cannot be any comparison whatsoever.

The words *kimuta*, *kimutatarāà* and *kimutatamāà* are in the positive, comparative and superlative degrees respectively. The suffix *-tara* is used to convey the sense of "still more incomparable", and *-tama* the sense of "most incomparable". Thus, the highest idea is gradually revealed.

## Meaningless Attempts to Calculate

*tathātra sambhāvanārthak lotā tolene  
sambhāvanāmeva na kurmaù*

Someone may submit that whatever has been said previously is merely speculative, and that now some type of objective scale should be used to make verifiable comparisons. To this Çaunaka Āñi replies, "But I have no wish to compare *sādhu-sai ga* against the attainment of Svarga and *mokñā* on a scale, setting aside the fact that such task is actually impossible."

"Why? What is the harm of such a comparative analysis?"

"For what purpose should I do it?" Çaunaka Āñi asks. He further states, rhetorically: "*na hi meruëä sariñapam kaçcittulayatë* – can any meaningful comparison be made between a mountain and a sesame seed?"

In other words, it is quite sufficient simply to observe the incomparable nature of the two. No one in his right mind will think it necessary to place the two on either side of a scale. That which is widely accepted (*bahuvacanena bahünäà sammatyā*) cannot be denied by anyone (*naiñor 'thaù kenacidapramäë-karttuà çakyate*). That is, one is simply unable to reject or disregard it.

## Sādhu-sañga: More Powerful Than Associating with Bhagavān

Now the potency of *bhagavad-bhaktas* will be highlighted further.

*bhagavat sai gi sangasya ityanena –  
na tathäsya bhavet kleço  
bandhaç cānya-prasaì gataù  
yoñit-saì gäd yathä puàso  
yathä tat-saì gi-saì gataù*

Çrëla Viçvanātha Cakravartëpāda here offers an analogy from the Eleventh Canto of *Çrëmad-Bhāgavatam* (Chapter 14, verse 30) to elucidate the nature of *sādhu-sai ga*. He explains that by associating with a woman one is afflicted by bondage. But *yathä tatsaì gisaì gataù*: the association of one who

**“Associating with women  
is harmful, but associating  
with persons addicted  
to associating with women  
is more harmful.**

**Similarly, associating  
with *bhaktas* of Bhagavān  
is more powerful  
than associating  
with Bhagavān Himself.”**

associates with women is in fact more harmful than the direct association of a woman. Why? Because by knowing that the association of women will bind one, a person can at least try to remain aloof from such association. More harmful is the company of a man who associates with women, as greater bondage comes from such a relationship.

For this reason, it has similarly been said: *viñayer anna khäile malina haya mana* – by eating grains (foodstuffs) given by a worldly person (sense enjoyer), one's mind becomes polluted, and with such a contaminated mind one cannot perform *bhajana* of Çrë Kāñëa. In this regard, it is also harmful to accept anything from a person who associates with women. There is a danger in associating with such a person.

Associating with women is harmful, but associating with persons addicted to associating with women is more harmful. Similarly, associating with *bhaktas* of Bhagavān is more powerful than associating with Bhagavān Himself. One attains auspiciousness by associating with Bhagavān, but one attains greater auspiciousness by associating with His *bhaktas*.

This same fact was explained by Dhruva Mahārāja when he attained *darçana* of Bhagavān. At that time Bhagavān asked him to accept any benediction. Dhruva said, "My only request is that I should always have the association of Your *bhaktas*. I do not desire anything else."

**“My only request is that I should always have the association of Your *bhaktas*. I do not desire anything else.”**



Bhagavān replied, “What is this? You have finally attained Me, and now, having achieved this, you again desire the association of My *bhaktas*?”

Dhruva said, “O Prabhu, if I had not attained the association of your *bhaktas*, then how could I have

attained Your association today? I would have deviated from the path of attaining You by committing some offence. And even now, how will it be possible for me to remain in Your company if I am without the association of your *bhaktas*? At any time I may commit some offence and lose Your association.”

Thus, the association of *bhaktas* is more powerful than the association of Bhagavān Himself. This has been made clear. Since we are unable to understand this, the harmful effects of associating with a woman and with a man who associates with women has been illustrated. Of the two, the latter harm is the greater. But although people may hear this, do they pay any regard?

*iti yonīsai gādapi yonīsangināā  
sai go yathātinindya uktaū*

Just as associating with a man who associates with a woman has been denounced in *Ṣrēmad-Bhāgavatam* as more condemnable than associating with a woman, so associating with a *bhagavad-bhakta* has been glorified as more virtuous, advantageous and desirable than associating with Bhagavān directly. Indeed, there is nothing more virtuous and desirable than *sādhu-sai ga*. Through such association all one's desires are fulfilled.

#### Our Inability to Actually Associate

Real *sādhus*, however, are extremely rare and therefore difficult to find; and if they are found, it is very difficult to associate with them in the real sense. Although people of this world may attain the association of a *bhagavad-bhakta*, they remain unable to comprehend his *bhāva-dhara*, line of thought that is his

**“Real *sādhus*, however, are extremely rare and therefore difficult to find; and if they are found, it is very difficult to associate with them in the real sense.”**

moods. We may, by the accumulation of previous *sukāti*, come close physically to a *bhagavad-bhakta*; but we then discover that we cannot associate with him in any real sense. If those who have attained the *saṅga* of *bhagavad-bhaktas* find themselves unable to benefit from it, what can be said of the predicament of those who have not even attained such *saṅga*.

Why is this so? Why can we not properly associate with *bhagavad-bhaktas* despite being in their company? *Saṅga* means “*samyak rūpeṣā gamana* – to completely follow the *bhagavad-bhakta*.” It is difficult for us to comply with their instructions. Moreover, the foundation of *saṅga* is *prēti*. Without *prēti*, there can be no *saṅga*. We go to the market and see, meet and talk with many people, but can this be called *saṅga*? No. *Prēti* is the real requirement.

What is *prēti*? Çrēla Rūpa Gosvāmē has written:

*dadāti pratigāhēāti  
guhyam ākhyāti pācchati  
bhūi kte bhojayate caiva  
ñāò-vidhaà prēti-lakñāëam*

Çrē Upadeçāmāta (4)

Offering pure devotees items in accordance with their requirements, accepting remnant items given by pure devotees, revealing to devotees one’s confidential realizations concerning *bhajana*, inquiring from them about their confidential realizations, eating with great love the *prasāda* remnants given by devotees and lovingly feeding them *prasāda* – these are the six symptoms of loving association with pure devotees.

Are we able to deal with *bhagavad-bhaktas* with these six symptoms of *prēti*? We can have these six exchanges with worldly people, but not with *bhagavad-bhaktas*, because *māyā* does not let us do so. Such is the oppression of *māyā* that she will not allow us to associate with *sādhus*. Hence, the *saṅga* of *bhagavad-bhaktas* is very rare; we are unable to

attain it even after attaining their company. This is our misfortune.

Why is this so? Man is the *saṅgi* (associate) of *māyā* and likes associating with her. Ordinary people may come close to a *bhagavad-bhakta*, but they will prefer to discuss worldly topics with him and go away. They are not influenced by his association. It is very difficult for them. Therefore it is said that the result of associating with a *bhagavad-bhakta* for a single moment cannot be compared to the attainment of Svarga and *mokñā*. What a significant matter! What a precious commodity is *sādhu-saṅga*. Is such a highly worshipable and desirable thing attained in the course of everyone’s fate?

It is said in Çrē Caitanya-caritāmāta (*Madhya-lēlā* 22.54):

*‘sādhu-saṅga’, ‘sādhu-saṅga’ sarva-çāstre kaya  
lava-mātra sādhu-saṅge sarva-siddhi haya*

The verdict of all revealed scriptures is that by even a moment’s association with a *sādhu*, one can attain all success.

### Smearing One’s Body with a Sādhu’s Foot Dust

In Çrēmad-Bhāgavatam, Bhārata Mahārāja speaks as follows to King Rahūgaëa:

*rahūgaëaitat tapasā na yāti  
na cejyayā nirvapaëäd gāhäd vä  
na cchandasā naiva jalāgni-sūryair  
vinā mahat-pāda-rajo-‘bhiñekam*

Çrēmad-Bhāgavatam (5.12.12)

How significant are the words spoken by Bhārata Mahārāja to King Rahūgaëa. “O Rahūgaëa, you want to know Bhagavān, but He cannot be known by austerity (*tapasya*), nor by worship, nor by giving up one’s home, nor indeed by living in one’s home. He cannot be known by reciting the Vedas nor by worshiping the demigods such as the Sun-god, Varuëa and so on.

Why? Because *vinā mahat-pāda-rajo-'bhiṅkam*: as long as one does not smear himself with the foot dust of the *mahat*, great saintly personalities, one cannot achieve any result by performing all these other activities. So one should first seek the *saṅga* of a great saintly personality, and only when he can smear himself with the foot dust of this personality, can Bhagavān be known to him."

Prahlāda Mahārāja gave the same instruction to the sons of his *guru*:

*naiñāà matis tävad urukramāi ghrià  
spāçaty anarthāpagamo yad-arthaü  
mahéyasāà pāda-rajo-'bhiṅkaà  
niñkii canānāà na väëeta yävat*

*Çrēmad-Bhāgavatam (7.5.32)*

Prahlāda Mahārāja told the sons of his teacher that they should give up everything. "What benefit can you derive from your father Çukrācārya, who you consider a great *paëðita*?" he asked. "His consciousness is unable to touch the lotus feet of Bhagavān, who performs uncommon activities. These lotus feet have the effect of removing a person's *anarthas* and awarding him complete perfection. They deliver to him his *prayojana*, or goal.

"So how can we attain Bhagavān? Can everyone attain him? *Mahéyañāà pāda-rajo-'bhiṅkam*: one must smear himself with the dust of the lotus feet of *mahat*, a saintly personality. Who is such a saintly personality? *Niskii canānāà na väëeta yävat*: one who possesses no wealth other than Bhagavān. As long as we do not accept and smear upon our bodies the foot dust of a *niskii cana mahāpuruña*, we will achieve nothing at all."

The essence of the whole subject, in the language of my *gurupāda-padma* Çrēla Bhaktisiddhānta Sarasvatē Ōhākura Prabhupāda, is that the *jēva*'s supreme auspiciousness comes about by hearing *hari-kathā* in *sādhu-saṅga*. This is because *sādhu-saṅga* is the sole means to attain *kāñēa-bhakti*:

*kāñēa-bhakti-janma-mūla haya 'sādhu-saṅga'*

*Çrē Caitanya-caritāmāta (Madhya-lēlā 22.84)*

The root cause of *bhakti* to Çrē Kāñēa is association with *sādhus*.

Hare Kāñēa. 🙏

Original Bengali lecture transcribed and translated into English.  
Audio recording courtesy of the disciples of  
Çrē Çrēmad Bhakti Pramoda Purē Gosvāmē Mahārāja.

## About the Speaker

The very embodiment of *bhakti*, Çrē Çrēmad Bhakti Çrē-rūpa Siddhāntē Gosvāmē Mahārāja was one of Çrēla Bhaktisiddhānta Sarasvatē Prabhupāda's foremost disciples. As Siddhā-svarūpa Brahmācārē, he once created an uproar in an assembly of followers of Vivekānanda and Rāmākāñēa by exposing them as charlatans, inducing the people to assail him with slogans and stones. His Godbrothers reported this disturbance in their preaching to Çrēla Prabhupāda but, to their surprise, he was thrilled to hear of such fearless and uncompromising preaching of the truth.

Çrēla Prabhupāda then himself came to that town and called for another assembly. He now called upon Siddhā-svarūpa Brahmācārē to defeat the philosophy of Vivekānanda, which he did, point for point. This time the people lauded him.

Çrēla Bhakti Çrē-rūpa Siddhāntē Gosvāmē Mahārāja was very close with his Godbrother Çrēla Bhakti Viveka Bhāratē Mahārāja, whom he honoured as his *çikñā-guru*. After Çrēla Prabhupāda's disappearance, they jointly founded the Çrē Sārasvata Gauḍeya Āsana & Mission.

Çrēla Bhakti Çrē-rūpa Siddhāntē Gosvāmē Mahārāja's worked tirelessly in the service of his Gurudeva, and this is reflected in his outstanding literary contribution. By translating Çrēla Baladeva Vidyabhūñana Prabhu's *Çrē Govinda-bhāñya* into Bengali, he satisfied one of his Gurudeva's unfulfilled inner desires. He also wrote commentaries on the twelve principal Upaniñads, and translated Çrēla Baladeva Vidyabhūñana's and Çrēla Viçvanātha Cakravartēpāda's Sanskrit commentaries on *Bhagavad-gētā*, for which the Gauḍeya Vaiñēava community remains deeply indebted. 🙏



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# Śrī Kṛṣṇa:

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## Transcendental Communism

Our previous *mahājanas* have created a platform upon which people can perform *karma-yoga*, by establishing service to Viñēu in the ordinary household through the rules of *arcana*. Arrangements for people to serve Viñēu must similarly be made in every big factory, commercial enterprise, large hospital and other worldly institution. This will in fact establish transcendental communism.

Do not designate Nārāyaēa as *daridra-nārāyaēa*, "destitute Nārāyaēa". It is enjoined in the scriptures that one is to show mercy to the poor by establishing the worship of Nārāyaēa, the Lord of all beings. This Nārāyaēa is *viñēu-tattva*, in the category of the Personality of Godhead.

Although many forms of *viñēu-tattva* are manifest eternally, the *mahājanas*

have revealed the process of service to three principal deities – namely, Çré Çré Lakīmé-Nārāyaēa, Çré Çré Sētā-Rāma

# The Absolute Centre

by Śrī Śrīmad Bhaktivedānta Svāmī Mahārāja

Published in 1950

and Çré Çré Rādhā-Kāñēa. Service to Them is propagated throughout India.

I request the owners of the large factories and mills to establish the service of one of these three forms of Bhagavān accompanied by His *çakti*, and to distribute Their *prasāda*. If this is done, hostility between the wealthy and the working class will cease, because by such service both will become *karmayogés*.

The workers in big factories are usually unable to maintain their natural innocence, and thus they gradually regress to the lowest levels of society. There can be no auspiciousness for society if most of its people are infused with such *tama-guëa*, the material mode of ignorance.

Therefore, if the factory owners can simply distribute this *bhagavat-prasāda*, which is the remnants of sacrifice, to their workers, then gradually an inclination for Bhagavān will awaken in both the distributors (i.e. the wealthy) and the people who honour that *prasāda* (i.e. the working class). Thus people in all divisions of society will unite in their affection for each other. As long as people are controlled by their own selfish desires, however, apparent unity will be temporary and indeed the cause of all calamities.

If those who are driven by self-interest try to agitate the working class, whose members have fallen from their true nature, they will be unable to better themselves or perform any welfare work for such

labourers. Opposition to the ideal expressed above actually results in the workers becoming the enemy of the wealthy. What, then, can be said about their fate? By acting with envy towards Viñēu, both the prosperous and the working class are tainted by the influence of Kali-yuga and resort to fallacious arguments. This leads to great enmity between them and to a general state of chaos in the world.

The members of the communist party, for instance, have expended so much wealth, mental prowess, and energy, even to the point of sacrificing their own lives, just to promulgate the communist ideal. On the strength of communism, the Bolsheviks cherished dreams of happiness within a large family, and to safeguard their own interests the working class have formed unions and persecuted those of wealthy descent. The only easily achieved remedy for this kind of complicated crisis is the performance of *karmayoga*, or activities for the purpose of *yaji a*.

## Service to the Absolute Centre

Our human society has created UNESCO, the United Nations Educational, Scientific and Cultural Organisation, to forge an ideal unity centred around the family unit. UNESCO's message broadens out from the family to include the village, from the village to incorporate the nation, and from the nation to embrace the continent. The Organisation was meant to expand and disseminate its ideas through this

strategy. However, if propaganda will be spread in this way, we should devote our attention to redirecting people's focus towards the Supreme Lord, the centre of everything.

If we apply UNESCO's strategy of aiming for the centre to our own bodies, we see that prominent within the body are the senses, but superior to the senses is the mind. The intelligence is higher than the mind, and the false ego is still higher than the intelligence. Although the false ego is pre-eminent, the pure, conscious self – the "I" – is even superior to the false ego, as it is a part and parcel of *viñëu-tattva*. In the universe, the root cause of attraction and the absolute centre is *viñëu-tattva*.

Prahlāda Mahārāja therefore states:

*na te viduù svārtha-gatià hi viñëuà  
durāçayā ye bahir-ārtha-māninau*

*Çrémad-Bhāgavatam* (7.5.31)

They are wicked-hearted who, having turned away from the centre, consider the external world to be of great value. Such sinful people are quite blind, and are therefore unable to accomplish anything auspicious for the world. They may put forward many deceitful proposals for the welfare of their fellow blind men, but such persons remain subject to "the will of ... Providence". Therefore, it behoves us to understand that *çré viñëu-tattva* is the original centre of this visible creation, and that Çré Kāñëa is the top-most manifestation of this *viñëu-tattva*.

### Kṛṣṇa, the Supreme Personality of Godhead

In the *Bhagavad-gētā* (7.7) Çré Kāñëa declares:

*mattaù parataraà nānyat  
kii cid asti dhanai jaya*

O conqueror of wealth, there is no truth superior to Me.

Hence, the non-dual original centre can be none other than Çré Kāñëa, because He alone is the supreme fundamental attractor of all that is moving and non-moving. Our great thinkers from previous ages and our scholars have established through their

investigations that Çré Kāñëa alone is the Supreme Person and the root cause of all *viñëu-tattva* manifestations. This is proclaimed in *Çrémad-Bhāgavatam* (1.3.28):

*ete cāàça-kalāu puàsau  
kāñëas tu bhagavān svayam*

All incarnations are either plenary portions or portions of the plenary portions of the Supreme Lord, but Çré Kāñëa is Svayam Bhagavān, the original Personality of Godhead.

Despite the fact that all *viñëu-tattva* expansions are essentially one in nature (*svarūpa*), according to the vision of *siddhānta*, some are parts of *viñëu-tattva* while others are *kalās*, parts of a part. We shall provide a detailed exposition of *viñëu-tattva* later on. At this point we need to understand that Çré Kāñëa alone is *parameçvara*, the supreme controller. In this regard, *Çré Brahma-saàhitā* (5.1) states:

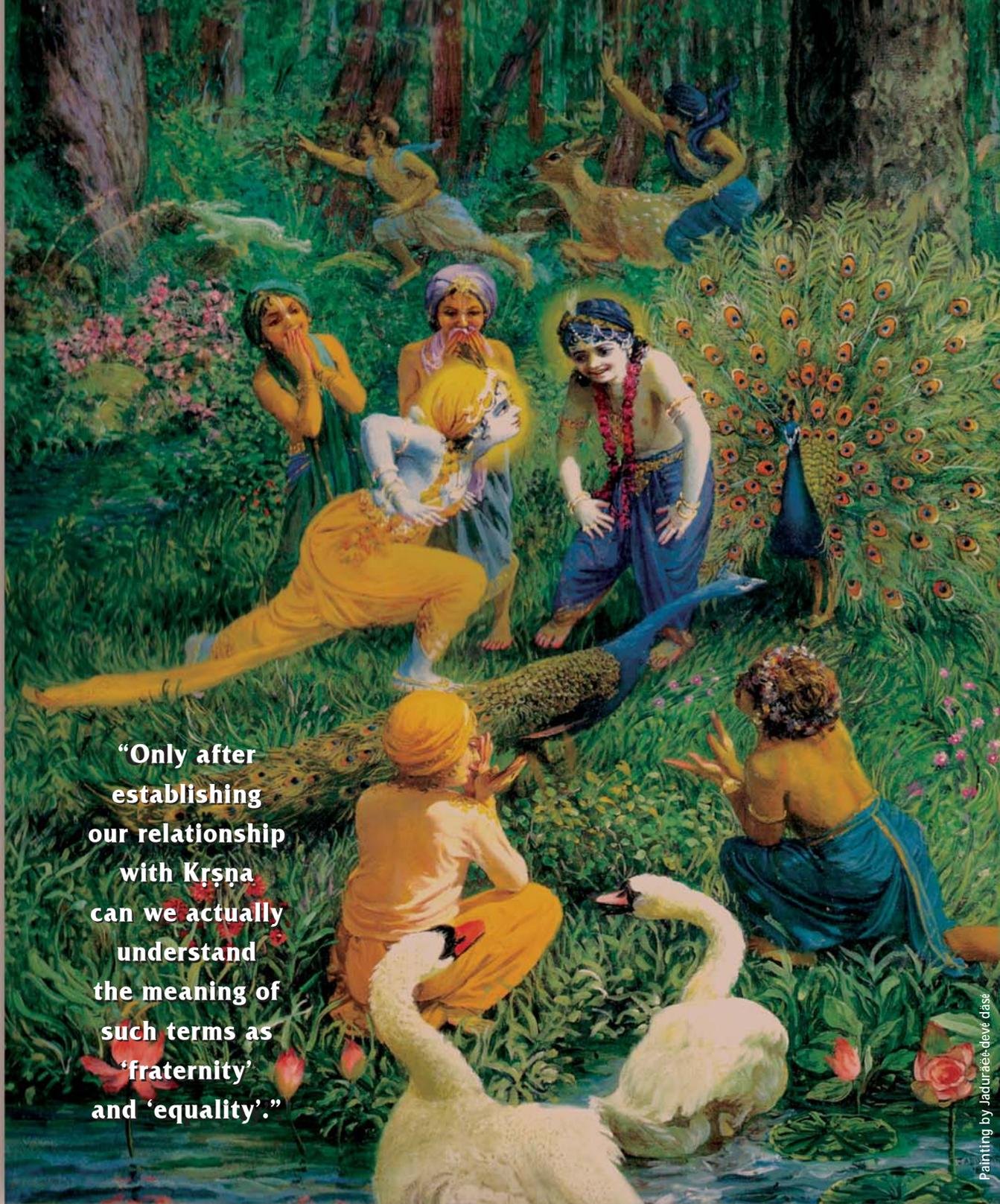
*éçvaraù paramaù kāñëaù  
sac-cid-ānanda-vigrahaù  
anādir ādir govindaù  
sarva-kāraëa-kāraëam*

The Supreme Personality of Godhead is Kāñëa, who has a body of eternity, knowledge and bliss. He has no beginning, for He is the beginning of everything. He is the cause of all causes.

Hence, we can be related to each other in any meaningful sense only by accepting that original enjoyer, Bhagavān Çré Kāñëa, as the original centre and thereby crossing this ocean of illusion. Only on the basis of establishing our relationship with Kāñëa can we actually understand the meaning of such terms as "fraternity" and "equality".

### Realizing Our Perfect State

In India, one refers to one's brother-in-law, with whom one will not have had any previous connection, by reference to one's sister. He is called a *bhaginé-pati*, "sister's husband". Similarly, his son is called *bhānjā*, "sister's son", and his daughter *bhānjé*, "sister's daughter".



**“Only after establishing our relationship with Kṛṣṇa can we actually understand the meaning of such terms as ‘fraternity’ and ‘equality’.”**

Painting by Jadrācēś-dēvē dāśe

In the same way, by making their country the central reference point, many people identify themselves as “Bengali”, “Punjabi” and so on. Moreover, by keeping religion at the centre, people identify themselves as Hindu, Muslim and so forth. But if we accept such inadequate designations, the results we obtain will be worthless and deficient, despite all our

efforts to use them in promoting ourselves. We are parts and parcels of the *virāṭa-puruṣa*, the Supreme Person, and by not directing our service efforts towards Him we have deviated from our constitutional position and become completely degraded.

If any part of the body becomes incapable of performing its natural function, it becomes useless.

Similarly, by not placing the original, supreme enjoyer, Çré Kâñëa, at the centre of all our activities, our every effort has become futile. We must place Kâñëa at the centre for we are all His servants. Bereft of activities that accord with our constitutional nature, we are experiencing various types of difficulties and becoming degraded. To reawaken our intrinsic nature towards the centre is therefore the one and only duty of human life. Performing one's duties in *karma-yoga* is the first step toward this.

*'kâñëa-nitya-dâsa' – jëva tâhä bhuli' gela  
ei doñe mëyã târa galäya bândhila*

*Çré Caitanya-caritãmâta (Madhya-lälä 22.24)*

The *jëva* is the eternal servant of Çré Kâñëa. He is known as *vibhinãàça-tattva*, a separated part and parcel of the Supreme. In order to help others again manifest this eternally true state of existence, *karma-yogés* are able to very skilfully bring supreme benefit to those who are attached to their *karma*, without causing any disturbance in their minds:

*na buddhi-bhedaà janayed  
aji ãnäà karma-sai ginãm  
joñayet sarva-karmãei  
vidvãn yuktaù samãcaran*

*Bhagavad-gëtã (3.26)*

A learned person should not disrupt the minds of ignorant people attached to the fruits of their labour by inducing them to give up their work. Rather, by properly working in a spirit of devotion, he should encourage them to engage in their own prescribed duties.

### The Bewildered Fruitive Worker

It is very difficult to reinstate the materialists, who are attached to the fruits of their work, in the eternal service of Kâñëa. This is because the majority of them

are foolish, degraded and entirely bereft of any pious credits. On account of their demoniac activities, which are induced by their unbridled desires and behaviour, their intellects and knowledge are fully engaged in activities inimical to the Supreme Lord. Such persons are devoured by *mãyã*. Either imagining themselves to be Kâñëa or becoming one of Kâñëa's competitors under the guidance of Çiçupãla, they attempt in various ways to enjoy the world. Their misguided desire to enjoy is induced by *mãyã*, and their delusions of enjoyment quite fittingly cheat them.

Nonetheless, such persons are unable to abandon their misguided desire to enjoy, and have therefore been described as *mãyayã apahãta-ji ãnäu*, "those whose knowledge has been stolen by illusion", and *müðhãu*, "grossly foolish". Upon seeing their

attempts to enjoy bear no fruit, they may exhibit a deceitful renunciation, but this too is simply their fantasy of securing a greater form of enjoyment and is another bewildering trick of *mãyã*.

In pursuing their various schemes, the fruitive workers labour very hard like oxen, and, thinking themselves the enjoyers, they are completely bewildered by the illusory potency of the Supreme Lord.

Those who are intelligent must therefore engage such misguided

and delirious fruitive workers in performing whatever type of work they are most skilled at while keeping Çré Kâñëa at the centre, without disturbing their intelligence. By such work they will gradually re-establish their eternally perfect relationship with Kâñëa. This is true expertise in *karma*, held by the wise and intelligent. Therefore, the devotees of Kâñëa, who are free from the bondage of *karma*, perform *karma-yoga* like ordinary workers attached to the fruits of their labour, in order to educate the people of the world and secure their supreme welfare. 🕉️

Translated from *Çré Gauðëya Patrikã*, Year 2, Issue 3 (1950)

Appearing in English for the first time

# Sanātana-dharma: The Solution to World Conflict

A speech delivered by  
**Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja**

1st September 1983  
Śrī Meghalaya Gauḍīya Maṭha, Tura, India

First of all I offer my unlimited prostrated obeisances at the lotus feet of my *gurupāda-padma*, *jaḡad-guru nitya-lēlā-praviṇṇā oā viñēupāda* Ṣrēla Bhakti Prajī āna Keḇava Gosvāmē Mahārāja, and my due *pranāmas* and regards to the assembled Vaiñēavas and wise listeners respectively.

## Cheating Religions

The subject of our discussion today is *sanātana-dharma* and the problems of the world; or, rather, *sanātana-dharma* as the solution to the problems of the world. We have up till now been hearing various learned speakers discuss the nature of *sanātana-dharma*. We must begin by understanding that most of the *dharmas*, or types of socio-religious duties, prevalent in the world today are mundane and perishable.

*pāthivēte yāha kichu dharma nāme cale  
bhāḡavata kāhe taha paripūrēa chale*

Ṣrē Vāndāvana dāsa Ōhākura



The *Ṣrēmad-Bhāḡavatam* condemns whatever goes on in this world in the name of *dharma*, or religion, as nothing but deception.

The various *dharmas* in this world deal with its mundane attributes. *Sanātana-dharma*, however, illuminates the function of the soul. It is the *dharma* in which the soul and the Supersoul, or Bhagavān,

exist eternally. The soul bound in this world must investigate how he can be released. Is there any means for him to achieve such freedom?

### Asking the Right Questions

Çré Çai karācārya has provided us a weapon to cut away our delusion in this regard in the following verse:

*kā tava kāntā kaste putraù  
saàsāro 'hyamativa vicitraù  
kasya tvaà vā kuṭa äyātaù  
tattvam cintaya tadaidam bhrātaù*

O brother, where were you before you came to this world? And after death where will you go? Did your dear relatives – your wife, son and other family members – come to this world with you? Can you take them with you when you leave? How long will you remain here? You should inquire into these philosophical truths.

This is precisely the subject of our deliberation and the realm of our *sādhana*, or spiritual practice. “Who are you?” “Where were you before coming to this world?” “For what purpose have you come here?” “What activities have you performed in your life so far and have they made you happy?”

The scriptures invite us to ask these questions. In this world, we are flanked by birth and death, and whatever we do in between these two is temporary. One poet has therefore written, “We are but actors on the stage of this world.” The human condition has also been described as follows:

*yāvajjananaà tāvan maraëam  
tavajjanané jaihare çayanam  
iti saàsāre sphuātara-doñaù  
kathama-ihā mānava tava santoñaù*

---

**“The soul bound in this world must investigate how he can be freed. Is there any means for him to achieve such freedom?”**

---

O human being, you have come to this world for some time, and after playing your part you must leave it. So long as there is birth there will also be death, and you will again have to enter into the womb of a mother. Whatever peace and happiness you hope to attain from this world is not real peace and happiness.

Therefore, in the scriptures on *sanātana-dharma*, the *ārya-āñīs* have said:

*bālas tāvat kriòāsaktas  
taruëas tāvat taruëé-raktaù  
vāddhas tāvat cinta-magnaù  
parame brahmaëi ko 'pi na magnaù*

Çré Çai karācārya

In childhood one is engrossed in playing, in youth he becomes captivated by the opposite sex, and in old age he becomes immersed in anxiety; thus he never becomes absorbed in thoughts of the Supreme Absolute Truth.

In this world we pass our time eating, sleeping, defending and so on; rather, we should consider that the time allotted to us in this body is fixed.

### The Secret to World Unity and Peace

To develop love for Bhagavān, the supreme object of love, is the fundamental message of *sanātana-dharma*. Thus far, we have discussed the temporary nature of religious activities, both bodily and mental. The *dharma* of the soul, however, is eternal. Today's thinkers claim that the Twentieth Century is the age of



science and mechanisation. However, there is no peace in today's world. If this is indeed the great scientific age, why isn't mankind attaining peace?

There is a well-known saying in the West: "Science ends in philosophy and philosophy ends in religion." The science referred to here is material science. *Dharma*, or religion, is the sole subject of our discussion today. *Dharma* can completely reverse the world's present situation.

In a religious assembly in the West, a Pope once admitted, "India guided by God can lead the world back to sanity." Modern society is overridden by quarrel and dispute, and is completely demented. It can, however, be reformed by spiritual India, religious India.

The whole world is looking to the true inner spirit of India and its people; however, we Indians are so foolish and unlucky that we cannot understand this. Although we possess everything valuable, we are unable to utilise these assets properly. We are unable to embrace, as our life and soul, the contribution of our *ānīs*, and thus our present plight is extremely miserable. How will we attain auspiciousness and peace so long as this wretched condition is not dispelled? If science could have delivered peace, it would indeed have deserved the credit.

Where is peace? The last speaker mentioned the United Nations Organisation (UNO). This organisation has taken responsibility for our welfare, but has it brought any peace to the world? When everything is driven by politics, can we ever hope to gain anything? The world today is divided into two camps, each willing to help anyone who submits to it. When such politics prevail, how can we ever offer the real recipe for peace? We will be unable to find it.

Unable to remedy the troubles facing humanity, the scientific and Western worlds are gripped by anxiety and fear. How can we, who are troubled by limitless problems, ever attain peace? We can never attain it simply by shouting, in various assemblies, "Peace!

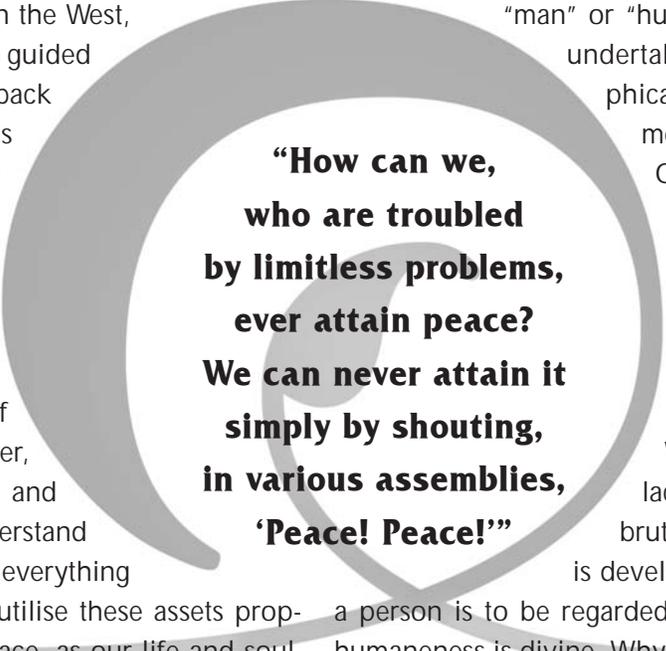
Peace!" However, our *sanātana-ānīs*, or great sages on the path of *sanātana-dharma*, have given us a clue by which we may attain peace: if we love Bhagavān, the Supreme Controller, and place our faith in Him, all human beings will come to see themselves as part of a single race.

### Who Classifies as Being Human?

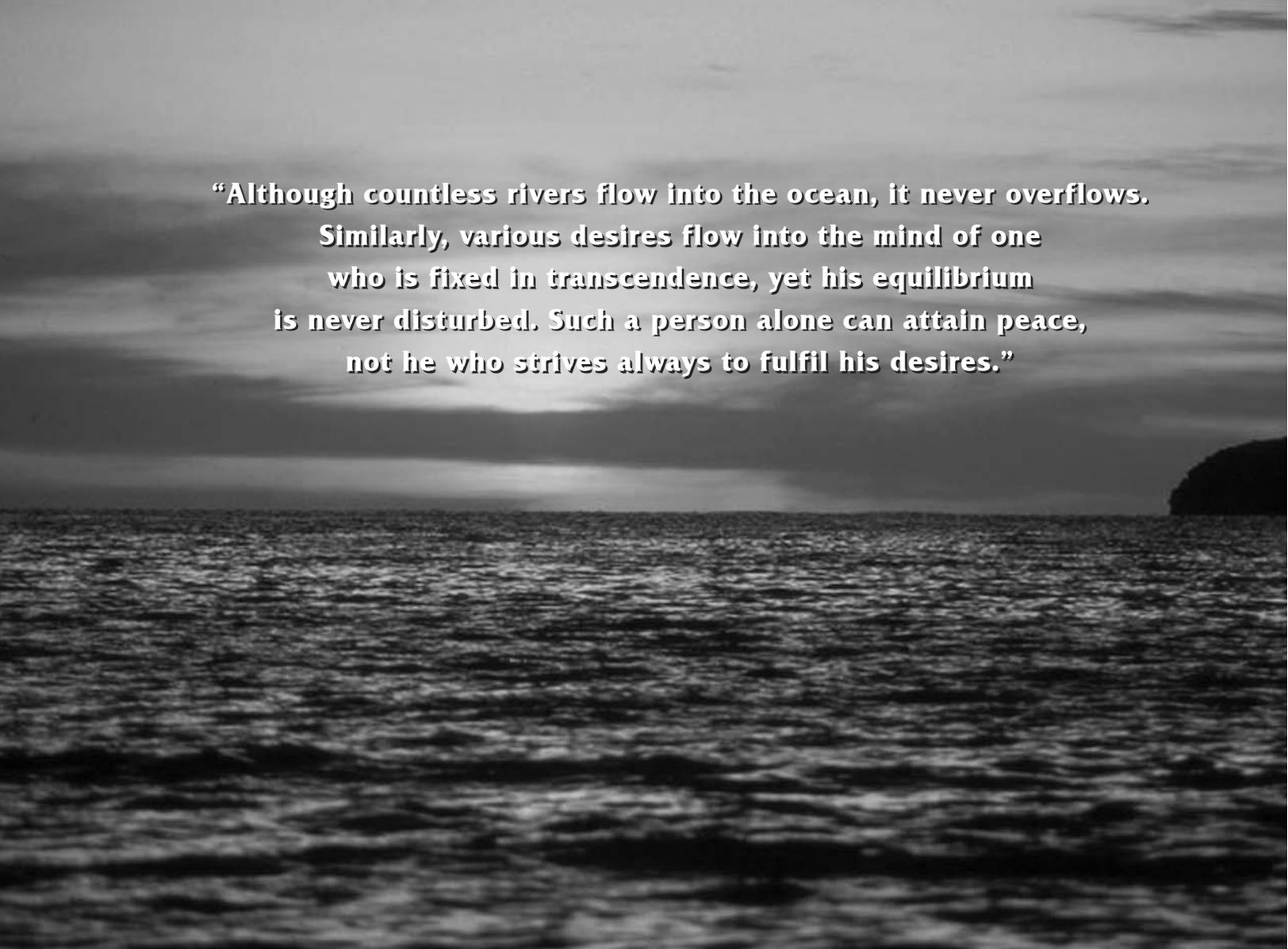
Yesterday I explained the meaning of "man" or "human". The *ārya-ānīs* have undertaken meticulous philosophical research into what is meant by the term "human". One poet has written, "More than man you cannot be." What does he mean? Does his use of the word "human" or "man" refer simply to facial features? No. When humaneness is lacking, man is known as a brute; and when humaneness is developed to its highest extent, a person is to be regarded as a human being. Such humaneness is divine. Why, then, are we not endeavouring to love Bhagavān, the embodiment of love, who is one without a second?

Three words are often used in the religious rhetoric of today – "equality", "liberty" and "friendship". How can we attain these qualities? How can we establish the true ideal of communism in the world? How can we demonstrate that one man is in universal brotherhood with another? Many people are quick to declare that we are all humans, but what is there to support this claim? Man's humanity lies in his being governed by moral principles and ideals. Thus, only when we love Bhagavān can we love each and every living entity. How can one who does not even love his own father, mother or guardian, preach world-brotherhood?

These days, in an effort to create social unity, many people will try to say that the same blood flows through everyone's veins. According to medical scientists, however, this claim is quite false. Blood is graded A, B, AB, O and so forth; a person cannot be



**"How can we,  
who are troubled  
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in various assemblies,  
'Peace! Peace!'"**



**“Although countless rivers flow into the ocean, it never overflows. Similarly, various desires flow into the mind of one who is fixed in transcendence, yet his equilibrium is never disturbed. Such a person alone can attain peace, not he who strives always to fulfil his desires.”**

given any type of blood. Thus, even in blood there is differentiation. It is therefore impossible to forge a universal brotherhood or socialism on the basis of this phenomenal world.

How, then, can it be created? It can be established perfectly by considering how one can bring auspiciousness to the self through the process of self-realization. The *ārya-ānīs* have described a type of communist ideal that is able to situate us in real universal brotherhood. We can never attain peace through mere material endeavours.

### The Solution to All Problems

In the *Gētā*, we see that Bhagavān Çré Kāñëa directs His instructions on self-realization to Arjuna. He did not, however, intend these teachings for Arjuna. By making His dear friend Arjuna His instrument, He

instructs us all on how to treat the disease that is causing the entire world to suffer.

Arjuna asked, “How can one attain peace?” Çré Kāñëa replied:

*āpūryamāëam acala-pratiñhaà  
samudram āpaù praviçanti yadvat  
tadvat kāmā yaà praviçanti sarve  
sa çāntim āpnoti na kāma-kāmé*

*Bhagavad-gētā* (2.70)

Although countless rivers flow into the ocean, it never overflows. Similarly, various desires flow into the mind of one who is fixed in transcendence, yet his equilibrium is never disturbed. Such a person alone can attain peace, not he who strives always to fulfil his desires.

In this world our hopes and desires are endless. We are advised to limit our hankerings, because they have caused us to be afflicted by multifarious problems. If we do not control them we are not safe.

In today's world, it is indeed we who generate our own feelings of scarcity. We are at the root of our own vociferous complaints. Upon reflection, we see that we no longer feel the level of satisfaction we felt twenty or twenty-five years ago. Rather, our sense of scarcity has increased a million-fold. The *çāstras* inform us that we will only attain peace when we put an end to this imagined sense of scarcity. But how will we find peace when this world is filled with restlessness? *Çāstra* has provided a clue:

*tam eva çaraëaà gaccha  
sarva-bhāvena bhārata  
tat-prasādāt parāà çāntià  
sthānaà prāpsyasi çāçvatam*

*Bhagavad-gētā* (18.62)

O scion of Bharata, surrender fully to the Supreme Lord in every respect. By His grace you will attain transcendental peace and the supreme and eternal abode.

Bhagavān is instructing His devotees "*tam eva çaraëaà gaccha* – surrender unto Me." Until a person does this he will never attain peace. As long as we think we can solve our own problems, we will be unable to discover a solution. Wherever we find a solution, we should embrace it. Bhagavān has given us instructions on "complete surrender" through the medium of the *Gēta*, *Bhāgavatam*, Vedas, Vedānta and so on, so that these teachings never escape our memory.

The world's unlimited problems, such as lack of food, clothing, accommodation and education, can be solved if we lead our lives by properly maintaining a focus on the original centre. This means establishing our trust in Bhagavān and our faith in and devotion to Him. Who is that Bhagavān? Is He devoid of form, qualities and variety? No, he is not devoid of potency.

He has everything. He is *çaktimān*, the possessor of all potency, and He has form and attributes. His form, which is composed of eternity, knowledge and bliss, is that of Çyāmasundara.

**“Bhagavān has given us instructions on ‘complete surrender’ through the medium of the *Gēta*, *Bhāgavatam*, Vedas, Vedānta and so on, so that these teachings never escape our memory.”**

Çré Kāñēa is indeed that Bhagavān who is the embodiment of love. He can give love to unlimited *jēvas* and He knows how to receive love from them. Only when we, the minutely conscious *jēvas*, try to love Bhagavān, is it understood that our actual perception of ourselves (*ātma-darçana*) has awakened fully. At that time we are able to execute our duty admirably and properly. Only by accepting the instructions of the *ārya-āñīs* and *ārya-çāstras* can all the problems of the world be resolved. ◉

Translated from *Çré Gauḍēya Patrikā*, Year 35, Issue 10 (1983)



# The Glory of Exclusive Devotion to Śrī Kṛṣṇa:

The deeper meaning of the verse *api cet su-durācārah*

by Śrī Śrīmad Bhaktivedānta Trivikrama Gosvāmī Mahārāja

In *Çrémad Bhāgavad-gētā* (9.30) Çré Kāñëa declares:

*api cet su-durācāro  
bhajate mām ananya-bhāk  
sādhur eva sa mantavyaù  
samyag vyavasito hi saù*

If even a man of abominable character engages in My exclusive *bhajana*, he is to be considered a *sādhur*, due to his being properly situated in his determination.

In his commentary to this verse, Çréla Viçvanātha Cakravarté Ōhākura quotes Çré Kāñëa as saying:

“It is My nature to be attached to My devotees, even that devotee who performs *durācāra*, abominable deeds. I nevertheless elevate him. A person engaged in My *bhajana* is saintly, even if he happens to be attached to committing extremely detestable acts – such as violence upon others, theft and illicit connection with another man’s wife.”

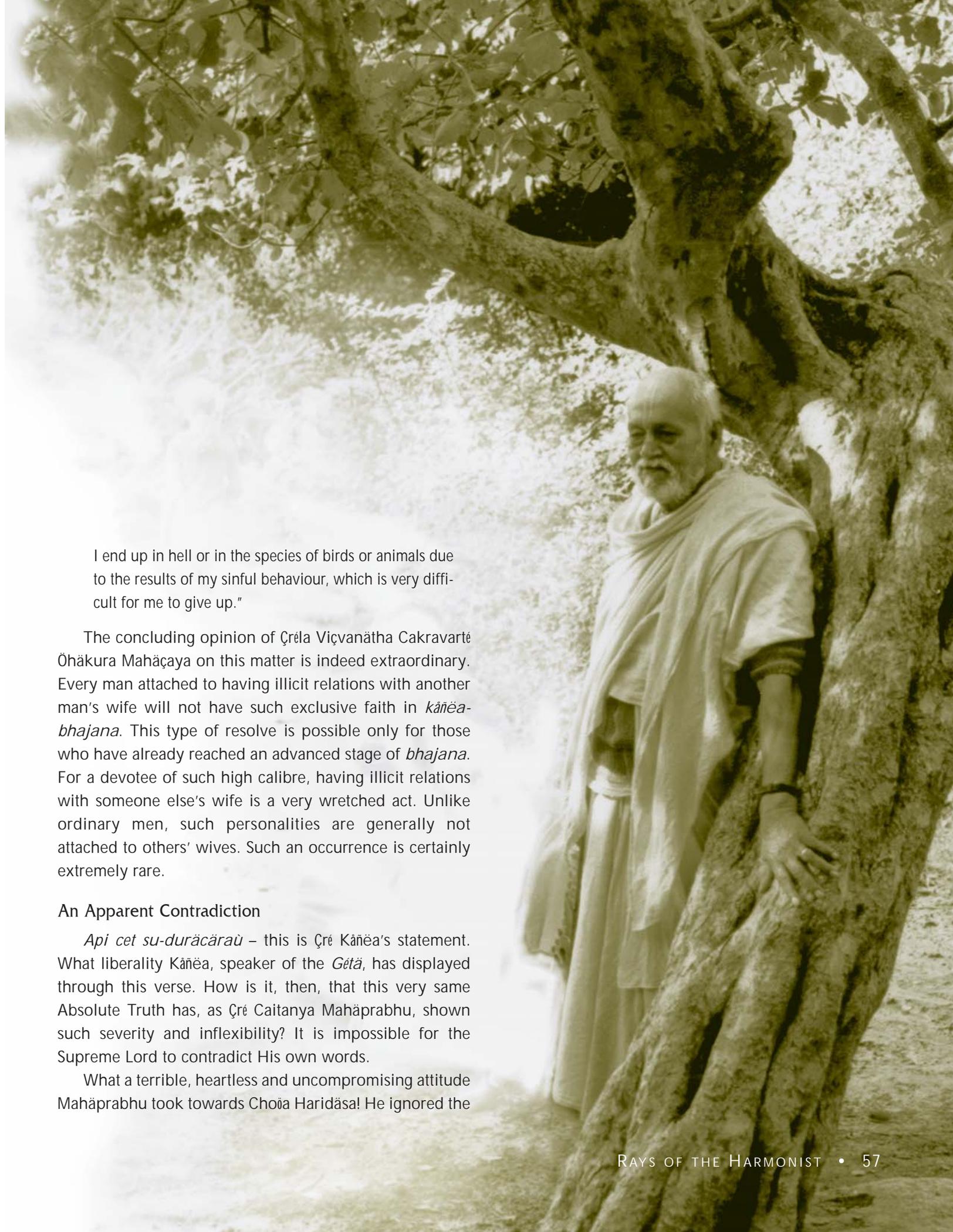
Çréla Viçvanātha Cakravarté Ōhākura continues:

What kind of *bhajana* must such a person perform to be regarded as saintly? In answer to this, Çré

Kāñëa says “*ananya-bhāk* – My exclusive *bhajana*, in other words, *bhajana* directed at no demigods or other personalities besides Me.”

Someone may question how a *bhakta* can possibly be regarded as a *sādhur* if some type of wickedness is to be seen in him. Anticipating this doubt, the word *mantavyaù* has been used, meaning that he nonetheless must be considered a *sādhur*; it is obligatory to accept him as such. The word *mantavyaù* indicates that it is imperative. If one disobeys this instruction, he will be guilty of neglect. Çré Kāñëa is saying here, “In this regard My order is final.”

A person may have the idea that a *bhakta* engaged in *bhajana* of Çré Kāñëa who has an illicit connection with another man’s wife, may be regarded as only partially a *sādhur*. In answer to this, it is declared in this verse that such a *bhakta* must be considered a *sādhur* in every respect. One should be blind to his unsaintly behaviour, because he is *samyag-vyavasitaù*, “of resolute intelligence, perfect in resolve”. Such a person is endeavouring with the following kind of determination, “I will never give up my exclusive *bhajana* of Çré Kāñëa, whether



I end up in hell or in the species of birds or animals due to the results of my sinful behaviour, which is very difficult for me to give up."

The concluding opinion of Çrëla Viçvanätha Cakravartë Öhäkura Mahäçaya on this matter is indeed extraordinary. Every man attached to having illicit relations with another man's wife will not have such exclusive faith in *känëa-bhajana*. This type of resolve is possible only for those who have already reached an advanced stage of *bhajana*. For a devotee of such high calibre, having illicit relations with someone else's wife is a very wretched act. Unlike ordinary men, such personalities are generally not attached to others' wives. Such an occurrence is certainly extremely rare.

### An Apparent Contradiction

*Api cet su-duräcäraü* – this is Çrë Känëa's statement. What liberality Känëa, speaker of the *Gëtä*, has displayed through this verse. How is it, then, that this very same Absolute Truth has, as Çrë Caitanya Mahäprabhu, shown such severity and inflexibility? It is impossible for the Supreme Lord to contradict His own words.

What a terrible, heartless and uncompromising attitude Mahäprabhu took towards Choia Haridäsa! He ignored the

humble entreaties of all types of devotees committed to helping Choīa Haridāsa, even the petitions of His superiors and intimate companions. Was this act of Mahāprabhu's meant only to make the devotees cautious in their dealings with women? Or does it have some deeper significance concealed within it?

Even if we set aside this apparent difference in attitude between Çré Kāñēa and Mahāprabhu, we find that Mahāprabhu Himself appears to have reacted inconsistently to a *bhakta's* misconduct. Why was Mahāprabhu not severe with Kālā Kāñēadāsa in the same way that He was with Choīa Haridāsa? Kālā Kāñēadāsa's error was far graver than Choīa Haridāsa's, who merely made conversation with a woman and was not accused of cohabiting with one. Kālā Kāñēadāsa, by contrast, was found living with a woman of the Bhaññāthāri caste.

Moreover, Choīa Haridāsa was *ananya-bhāk*, one-pointed in his devotion. He never performed *bhajana* of any worshipable truth other than Mahāprabhu. Indeed, even after giving up his body, he would serve Mahāprabhu by singing *kīrtanas* for Him while remaining invisible to others.

By contrast, Kālā Kāñēadāsa, having been allured by the gypsy women, gave up Mahāprabhu's service and joined the Bhaññāthāri group. Although Kālā Kāñēadāsa possessed such an abominable propensity, Mahāprabhu never rejected him, nor did He suggest that he take his own life by way of atonement, by tying a big pitcher around his neck and drowning himself in the river. Rather, to rectify him, Mahāprabhu handed him over to the devotees, thereby freeing Himself from His responsibility towards him.

What deeper grounds are there in these two cases for Mahāprabhu's seemingly inconsistent behaviour? The answer is certainly inaccessible to ordinary people.

### Choīa Haridāsa's Case

It should be noted that Çréla Viçvanātha Cakravartē Ōhākura did not accept *sannyāsa*, the renounced order of life. As such, he does not specifically discuss the circumstances of a renunciant (*vairāḡe*) in his commentary to the verse *api cet su-durācāraū*. He addresses people of all social orders simply as "*bhaktas*", without any further differentiation. Although this term includes both the householder



Mahāprabhu saves Kālā Kāñēadāsa

and the renunciant, Çréla Viçvanätha Cakravarté Öhäkura does not specifically employ the word *tyägé*, renunciant. Çréman Mahäprabhu, however, says the following regarding Choöa Haridäsa:

*prabhu kahe – “vairägé kare prakäti sambhäñäëa  
dekhite nä päroi ämi tähara vadana*

*Çré Caitanya-caritämäta (Antya-lälä 2.117)*

Mahäprabhu replied, “I cannot tolerate seeing the face of a person who has accepted the renounced order of life but who still talks intimately with a woman.

*“kñudra-jéva saba markäöa-vairägya kariyä  
indriya caräi ä bule ‘prakäti’ sambhäñiyä”*

*Çré Caitanya-caritämäta (Antya-lälä 2.120)*

“There are many persons with little in their possession who accept the renounced order of life like monkeys. They go here and there engaging in sense gratification and speaking intimately with women.”

The *äcäryas* themselves observe all the regulative principles of their respective social order and never indulge in any inappropriate discussion. Since Choöa Haridäsa Prabhu was a renunciant in the fourth social order, Mahäprabhu’s judgment on him was in accordance with *çästra* and appropriate to his *adhikära*, level of eligibility. Unless one is not himself in the fourth social order, passing judgment on a renunciant is improper.

### Kälä Kṛṣṇadäsa’s Case

Why did Mahäprabhu apply a different standard to Kälä Kāñädäsa? Why was strict action taken in Choöa Haridäsa Prabhu’s case but not in Kälä Kāñädäsa’s? In this regard, it may be observed that *çästra* itself lays down a different set of guidelines, excusing the householder’s weakness of associating with women:

*stréëää nirékñäëa-sparça-saäläpa-kñvelanädikam  
präëino mithuné-bhütän agähastho ‘gratas tyajet*

*Çrémad-Bhägavatam (11.17.33)*

Those who are unmarried – that is, *sannyäsés*, *vänaprasthas* and *brahmacärés* – should never associate with women by glancing, touching, conversing, joking, flirting or cavorting. Neither should they keep the company of anyone who engages in sexual activity.

Renounced devotees should give up the association of those who look upon, touch, converse with, sport with or indulge in sex with a woman. By use of the word *agähasthaü* (“those who are unmarried”) in this verse, an exemption is implicitly provided for *gähasthas*. It is forbidden for a *brahmacäre*, *vänaprastha* and *vairägé* (i.e. *sannyäsé*) to engage in these acts. In other words, these activities are permissible for *gähasthas* who are not so advanced. However, if a *gähastha* is *niñkii cana*, inclined towards *bhajana* and wants to cross over the ocean of nescience, then these prohibitions apply to him also.

This is supported by Mahäprabhu’s distressful words in *Çré Caitanya-candrodaya-näüaka*:

*niñkii canasya bhagavad-bhajanonmukhasya  
päraà paraà jigamiñor bhava-sägarasya  
sandarçanaà viñayiëäm atha yoñitää ca  
hä hanta hanta viñä-bhakñäëato ‘py asädhu*

*Çré Caitanya-candrodaya-näüaka (8.23)*

“Alas, for a person who seriously desires to cross the ocean of nescience and engage in the transcendental loving service of Çré Kāñëa without any material motivation, seeing a materialist engaged in sense gratification or seeing a woman who is similarly interested is more abominable than willingly drinking poison.”

Kälä Kāñädäsa was a householder, and therefore he was not treated severely. Choöa Haridäsa, however, was a *vairägé*, who had renounced his household life. Severity was therefore appropriate in relation to him.

### Two Different Approaches

Both Çré Kāñëa and Çréla Viçvanätha Cakravartépäda manifested *gähastha* pastimes in this world, and have therefore not discussed or passed judgment on

renunciants such as *sannyāsés*. Being a *sannyāsé*, however, Çréman Mahāprabhu behaved appropriately in being befittingly severe with the renunciant Haridāsa Prabhu.

Although the verses previously quoted evince a different approach for householders and renunciant, each is auspicious for those to whom it applies considering a person's individual qualification (*adhikāra*); moreover, both approaches should be understood as having the same end purpose as each other. Çré Caitanya Mahāprabhu and Çré Kāñëa are the same Absolute Reality, but Kāñëa was a *gāhastha* and Mahāprabhu a *sannyāsé*. This difference of *āçrama* in Their pastimes is reflected in Their instructions, and does not result in any *apasiddhānta*, incorrect conclusions.

Indulgence in sex with a woman is unfavourable for *paramārtha*, the ultimate goal of life for all humans. On account of having a lower qualification, a householder is given the arrangement of marriage. The only purpose of marriage is to curtail his propensity for sense enjoyment – this should be understood. This idea has been expressed in *Çrémad-Bhāgavatam* (11.3.44) in the statement "*karma-mokñāya karmāëi – material activities meant for liberation from material pursuits.*" In the verse from *Çrémad-Bhāgavatam* (11.5.11) beginning with the words *loke vyavāyāmiñā-madya-sevā*, the same idea is conveyed through the statement "*āsu nivāttir iññā – the cessation of these is the desired end.*"

There is no scope for even a scent of lust (*kāma*) on the path of *prema* propagated by Mahāprabhu. Lust is darkness, while *prema* is the transcendental sun. The pastimes of *ujjvala-rasa*, the mellow of amorous love, are not like the meeting of ordinary men and women with a mood to enjoy each other. They cannot be understood by the bound *jéva*. It is therefore forbidden to discuss such pastimes while in the conditioned state of consciousness.

### Persons of Low Eligibility

It is further to be noted that the instructions of *çāstra* are generally applicable to all human beings, whether they be male or female. Here, however, men alone appear to be restricted – viz. from looking

upon women, touching them and so on. Why are women not brought under similar strictures? Are we to infer that women are superior to men, or does it imply they are altogether beneath the level of even being regulated?

We see that *çüdras*, women and the uncultured members of *brāhmaëa* and other high-order families (*dvija-bandhus*) are not given the right to study the Vedas. Does the statement "*api cet su-durācāraù*", then, contradict this injunction of the *çāstras*?

There can never be any conflict between the statements of *çāstra*. As such, this verse does not in itself discuss the status of women. Rather, it illuminates the highest glories of exclusive *bhajana* to Çré Kāñëa by declaring that by performing such *bhajana* even persons of the lowest qualification (*adhikāra*) are fit to be counted as highly worshipable and saintly.

It should be understood that it is certainly very difficult to perform *ananya-bhāk*, one-pointed *bhajana* of Çré Kāñëa. If this were not so, the statement "*stré-sai gé eka asādhu – the person who associates with women for sense gratification is unsaintly*" in *Çré Caitanya-caritāmāta (Madhya-lélā 22.87)* would be deprived of its truth. The *Gétā* (9.33) goes on to describe those who are naturally eligible to perform such one-pointed devotion:

*kià punar brāhmaëäù puëyā  
bhaktä räjarñayas tathä*

What doubt then can there be that pious *brāhmaëas* and saintly kings can become *bhaktas*?

### The Power of Exclusive Bhajana

Although there are many worshipable deities, in the verse *api cet su-durācāraù* and the verses that follow it, the worship of Çré Kāñëa is declared to be topmost, bestowing the highest results. If someone engages in one-pointed *bhajana* of the worshipable reality Çré Kāñëa, even if he is thoroughly unqualified, Çré Kāñëa very quickly dispels his greatest disqualifications and bestows upon him the quality of being a *sādhu* and supreme peace (*parā-çānti*).

In order to firmly and indubitably express this, Kāñëa ordered His intimate devotee and friend Arjuna to take a vow to this effect:



**“The pastimes  
of *ujjala-rasa*,  
the mellow  
of amorous love,  
are not like  
the meeting  
of ordinary  
men and women  
with a mood  
to enjoy each other.  
They cannot be  
understood  
by the bound *jīva*.”**

*kīpraà bhavati dharmātmā  
çaçvac-chāntià nigacchati  
kaunteya pratijānēhi  
na me bhaktaū praëaçyati*

*Bhagavad-gētā (9.31)*

He quickly becomes virtuous and attains eternal peace. O son of Kuntē, declare it boldly that My devotee never perishes.

This also illustrates Kāñēa’s nature of protecting the vow of His devotee, even at the expense of breaking His own vow.

Kāñēa bestows the supreme destination and eternal peace to anyone who performs one-pointed *bhajana* of Him, thereby making that worshipper’s life

successful, even if he is extremely unqualified and degraded, a wicked outcaste (*mleccha*), a woman of bad character, a merchant engaged in farming and trading, a *çūdra*, or a man or woman born into the lower castes.

This type of result cannot be attained by performing the *bhajana* of any worshipable reality other than Çré Kāñēa. This is indeed expressed here. Therefore every human being is enjoined to engage his body, mind and words in the service of Çré Kāñēa and thereby become blessed. For such *bhajana*, however, it is desirable that one possess the quality described in *Çrémad-Bhāgavatam* (2.7.42) as “*yadi nirvyalékam – surrender without pretension*”. 🕉

Translated from *Çré Gauḍēya Patrikā*, Year 50, Issue 12 (Feb. 1999)

# The Highest



# Summits of Prema

# BLEWS

## Excerpt from a lecture on Śrīla Sanātana Gosvāmī's Śrī Bṛhad-bhāgavatāmṛta

delivered by

Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja

25 May 2003

San Francisco, California

### The Ultimate Attainment

What kind of *kāñēa-prema* do we want? Not the *prema* of Hanumān or the Pāëòavas or even Uddhava. We will not reject their *prema*; we will offer *praëäma* to it. But we do not want it. What do we want? Do we want to serve Kāñēa as Çrēmatē Rādhikā is serving Him? No. We also offer so many *praëämas* to that *prema*. Our goal is to serve that *prema*, but we do not desire it ourselves.

We want to serve Çrēmatē Rādhikā and Çrē Kāñēa in the way Çrēla Rūpa Gosvāmē and Çrē Rūpa Māi jarē serve Them. By this one will be perfect. It is the top-most status for the *jēva*. You should realize this and not waste a single moment in sense gratification. Try to maintain your life, but make this status the aim and object of your life.

### Arjuna Laments

We have discussed the various stages of devotees up to the Pāëòavas, whom we have been glorifying. They are Kāñēa's bosom friends, and Kāñēa is their servant. What to speak of serving them, Kāñēa even grooms and massages their horses. Kuntē is like Kāñēa's mother, Yudhiñöhira His father and elder

brother, and Bhēma His brother and friend. Arjuna has more intimate a friendship with Kāñēa than does Bhēma, and Draupadē has even more intimacy with Kāñēa than do any of the Pāëòavas, although she sometimes also has a mood of reverence towards Him. She is a *sakhē* of Kāñēa. Try to know all these facts.

Speaking to Nārada Āñi, Arjuna explained that he and the other Pāëòavas are actually bereft of good fortune. "Kāñēa teaches us the *Gētā*," he said. "He tells us to be *çaraëägata*, surrendered souls; but we are His intimate associates, His friends. I cannot say how many lives ago we surrendered to Him. Thus we are very unfortunate.

"Also, when Kāñēa performs any service for us we become quite ashamed. One time, against our wishes, He became my charioteer and was even washing and massaging my horses. Why did He do this? It was not in fact for me. It was simply part of His overall plan to kill the demons.

"I did not want to slay Bhēñma-pitāmaha, Droëäcārya and my other worshipable superiors, but I had to do so. I told Kāñēa that I could not fight with Droëa and Bhēñma-pitāmaha because they are my

*gurus*; nonetheless Kāñëa obliged me to kill them. How painful it was. Bhëñma was an exalted *bhakta*, and to kill him was very sinful.

"I further told Kāñëa, 'You are known as Madhusüdana, killer of the Madhu demon, and not as "killer of your *guru*".' No one is to kill his *guru*, who should be regarded as superior to one's own father. Nonetheless Kāñëa repeatedly urged me to shoot my *gurus*. He has not actually served us, nor are we near and dear to Him. Why has Kāñëa come to this world? To protect the entire universe, to assist the demigods and vanquish the demons. This is His sole purpose."

Arjuna continued, "If you really want to see an exalted reservoir of love and affection for Kāñëa, you should at once fly to Dvārakā and seek out Uddhava."

### The Speciality of Uddhava

Who is Uddhava?

*çré-çuka uvāca  
vāñëñāà pravaro mantré  
kāñëasya dayitaù sakhā  
çīñyo bāhaspateù sākñād  
uddhavo buddhi-sattamaù*

*Çrémad-Bhāgavatam* (10.46.1)

Çukadeva Gosvāmë said: The supremely intelligent Uddhava was the best counselor of the Vāñëi dynasty, a beloved friend of Çré Kāñëa and a direct disciple of Bāhaspati.

Kṛṣṇa Himself told Uddhava:

*na tathā me priyatama  
ātma-yonir na çai karaù  
na ca saì karñāëo na çrër  
naivātmā ca yathā bhavān*

*Çrémad-Bhāgavatam* (11.14.15)

Kāñëa said, "Uddhava, you are most dear to Me. Brahmā, who is My son; Çai kara, who is non-different from Me; My brother Saì karñāëa; the goddess of fortune Çré Lakīmë; and even My very own life, are not



Śrī Nārada Ṛṣi

Painting by Jadurāṭë-devë dāsi

as dear to Me as you are. You are so close to Me." Kāñëa has also declared, "Do not think that Uddhava is even slightly inferior to Me. He is as good as I am, and sometimes he may even be greater." How exalted Uddhava is.

Nārada thus left Arjuna and traveled to Dvārakā to meet Uddhava. He glorified Uddhava and the Yādavas, to which Uddhava replied, "Don't speak like this. I know that I am a high-class devotee of Kāñëa and that Kāñëa's queens are also very dear to Him. Kāñëa once gave a *pārijāta* flower to Rukmiëë, and He also stole an entire *pārijāta* tree from heaven and planted it in Satyabhāmā's courtyard."

### The Story of the Pārijāta Flower

One day Kāñëa was sitting among His wives in Dvārakā – all 16,108 queens were present, including Rukmiëë and Satyabhāmā. Nārada arrived there with a *pārijāta* flower plucked from heaven and told Kāñëa, "Please take this flower and give it to Your favourite queen." Kāñëa thought, "Nārada is very tricky; he wants to throw Me in a dilemma. If I give this flower to Rukmiëë, then Satyabhāmā and the other queens will be angry, and it will take great effort to pacify them.

And if I hand it to Satyabhämä, then Rukmiëé will be jealous."

Nārada interrupted His thoughts, "Don't delay. I have pressing business to complete. Please give the flower to one of Your queens now, in my presence, before I leave." Kāñëa wondered what to do. Nārada kept insisting, so He took the flower, closed His eyes, and gave it to Rukmiëé. He thought that by closing His eyes, the other queens would be unable to tell that He was intentionally selecting her. At once, breathing heavily like a serpent, Satyabhämä ran to her palace. She threw off all her garments and ornaments, put on some old, ragged and dirty clothes and, weeping, entered her *kop-bhavan*, "anger-room".

Kings used to build "anger-rooms" for their queens. If a queen took shelter there, the king knew he would have to pacify her. Now Satyabhämä went into her *kop-bhavan* and began to weep loudly. Her many maidservants were pacifying her, in a way that Kāñëa would know He had committed a great wrong. Kāñëa approached Satyabhämä and gently put His hand on her, but she immediately pushed Him away. "Go away at once," she said bitterly. "Return to Your dearest queen. You are a liar. You ridiculed and insulted me in front of the entire assembly."

Kāñëa said, "Listen, I gave a single *pārijāta* flower to Rukmiëé, and you have become so upset. I will bring an entire *pārijāta* tree from the heavenly planets and plant it in your courtyard."

Satyabhämä replied, "You could not give me even a single flower, and now You say You will bring me a whole tree."

"Come with me," Kāñëa said. At once he called Garuða and, sitting on his back, they traveled to the heavenly planets together. There, Kāñëa fought against Indra and the demigods and defeated them. He uprooted a *pārijāta* tree and planted it in Satyabhämä's courtyard.

## The Glorious Yādavas

Uddhava continued speaking to Nārada Āñi: "After defeating the demigods, Kāñëa also forcibly took away Sudharmä-sabhä, their famed heavenly assembly house, and brought it back with Him. Why? He knew the demigods had the false ego of being

masters of the universe; so to crush their false pride He stole away Sudharmä-sabhä and brought it to Dvārakä. Just see how Kāñëa is serving the Yādavas in Dvārakä.

"Also, you should know that Kāñëa established Ugrasena, Kaàsa's father, as emperor and said to him, 'I am your servant. Please order Me and I will collect taxes for you from across the universe. Don't be concerned.'" Kāñëa thus became his subordinate.

"Saì karñaëa, the son of Vasudeva Mahārāja and Rohiëé, is Kāñëa's own brother. Kāñëa also has ten sons and one daughter from each of His queens – that is, 11 x 16,108 children in all. Through them He has so many grandchildren. These are all Kāñëa's blood-relatives, His *svajana*. Although the Päëðavas are like Kāñëa's brothers, they have no blood relation with Him; they are His friends. So how glorious are the residents of Dvārakä, the Yādavas."

Uddhava admitted to Nārada, "We are very high-class devotees and most dear to Kāñëa. I accept everything Kāñëa has said to me – that I am His advisor, friend, servant and so on. Nonetheless, I still lament."

"Why do you lament?" asked Nārada.

"I was proud that I was serving Kāñëa in so many ways, but my false ego was crushed when I went to Våndävana and witnessed the *gopés'* glories. Their love is as high as Mount Everest and as deep as the Pacific Ocean. It has no limits. I could not measure it. If you want to see how glorious the Vrajaväsés are, go to Vraja."

## The Blessed Land of Vraja

Lord Brahmä declares:

*aho bhägyam aho bhägyaà  
nanda-gopa-vrajaukasäm  
yan-mitraà paramånandaà  
pürëaà brahma sanätanam*

*Çrémad-Bhägavatam (10.14.32)*

Kāñëa is the supreme authority, the Lord of lords. He is unrivalled and all-powerful, and yet He is very sweet. He can destroy an entire universe in a moment, and create millions of universes in another. Nevertheless, that same Kāñëa wants to serve the

*gopés*. He is the dear friend and son of everyone in Vraja-Nandagram.

Uddhava himself has prayed:

*etäù paraà tanu-bhâto bhuvî gopa-vadhvo  
govinda eva nikhilâtmani rüòha-bhävâù  
väi chanti yad bhava-bhiyo munayo vayaà ca  
kiâ brahma-janmabhir ananta-kathâ-rasasya*

*Çrémad-Bhägavatam* (10.47.58)

In this world the land of Gokula is most blessed. Why? Because the *gopés*, who alone have perfected their lives through their spotless love for Çré Govinda, reside there; without them it would not be as glorious. Çré Govinda, who sustains all universes, is especially the very life and soul of the Vrajaväsés, such as the *gopas*, *gopés*, calves and cows.

Although Çré Govinda lives in Goloka-Vändävana, He also sustains and nourishes all beings in all parts of His creation. Therefore Uddhava has prayed, "Those who fear material existence, as well as others such as myself and so many *ânîs* and *munîs*, hanker to serve that Kânëa, especially when He is in the company of the *gopés*. We have no desire to take birth in a *brähmaëa* dynasty, or even to become Brahmä himself."

### Uddhava Weeps

*äsäm aho caraëa-reëu-juñäm ahaà syâà  
vândävane kim api gulma-latauñadhénäm  
yâ dustyajaà sva-janam ärya-pathaà ca hitvä  
bhejur mukunda-padavéà çrutibhir vimägyäm*

*Çrémad-Bhägavatam* (10.47.61)

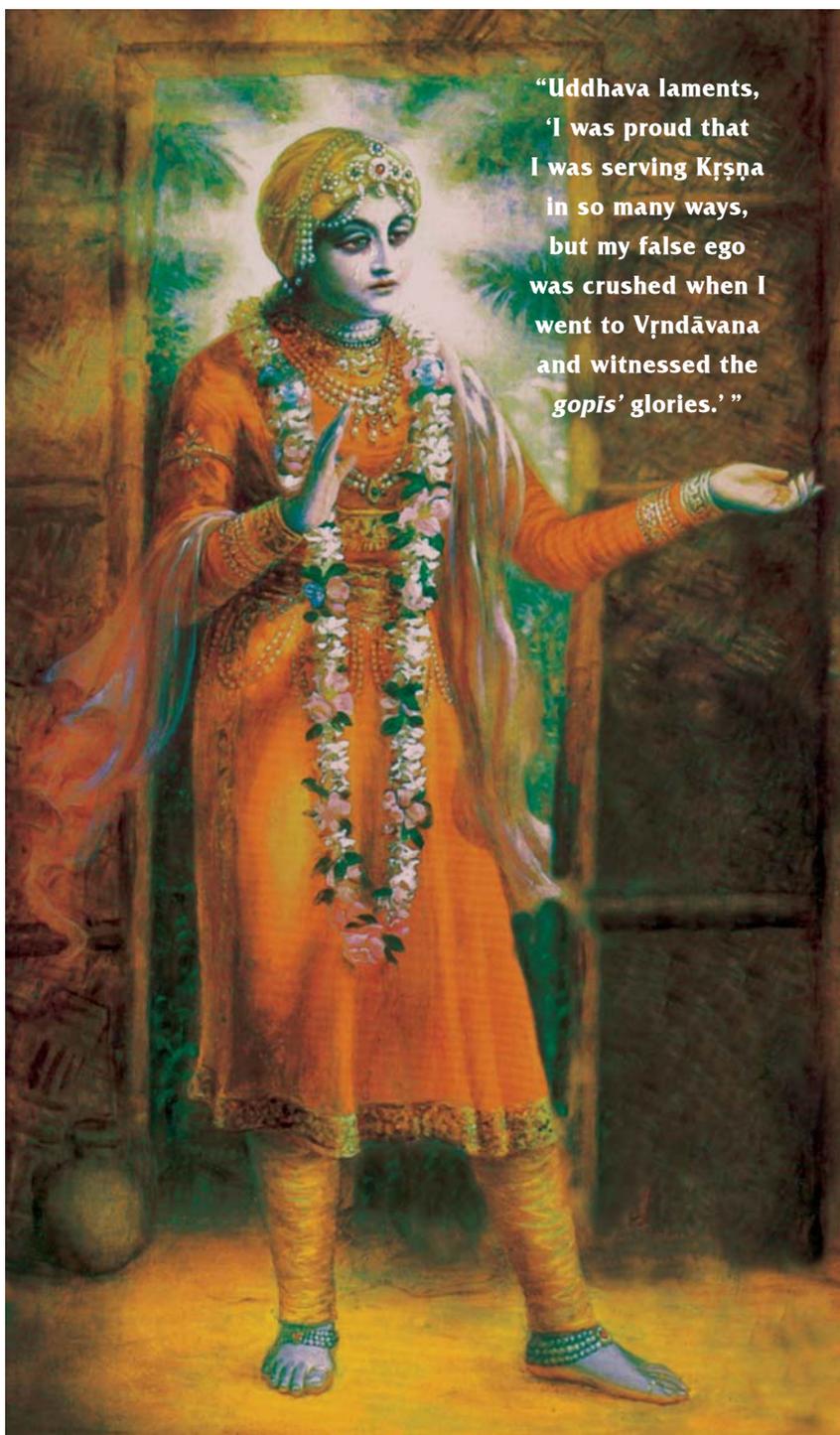
Uddhava desired to become grass in Vändävana. He prayed, "When Kânëa associates with the *gopés* or when the *gopés* go to meet Kânëa, they will place their feet on that grass and my life will be successful." What is the status of the *gopés* and their love and affection for Kânëa, and how does it compare with the love of Uddhava?

*yâ vai çriyârcitam ajädibhir äpta-kämair  
yogeçvarair api yad âtmani räsa-goñhyäm  
kânëasya tad bhagavataù caraëäravindaà  
nyastaà staneü vijahuù parirabhya täpam*

*Çrémad-Bhägavatam* (10.47.62)

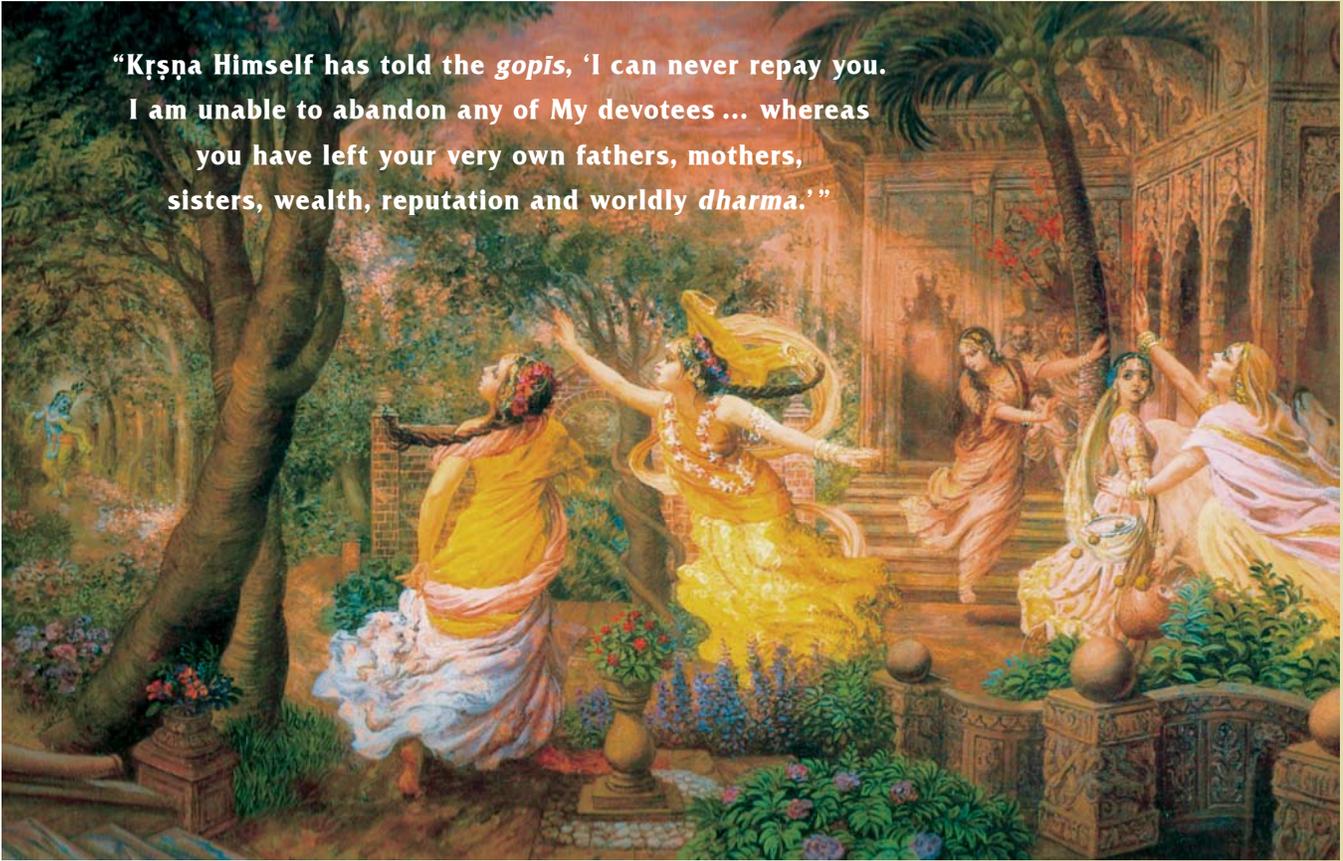
Brahmä, Çai kara and all other demigods perform *arcana* of the feet of Lakîmé, and that very Lakîmé performed austerities to serve Kânëa in Vändävana, but was unable to attain His service. She wanted to enter the *räsa-lälä*, but Kânëa did not accept her.

Uddhava began to weep as he continued:



**"Uddhava laments,  
'I was proud that  
I was serving Kṛṣṇa  
in so many ways,  
but my false ego  
was crushed when I  
went to Vṛndāvana  
and witnessed the  
gopīs' glories.'"**

“Kṛṣṇa Himself has told the *gopīs*, ‘I can never repay you. I am unable to abandon any of My devotees ... whereas you have left your very own fathers, mothers, sisters, wealth, reputation and worldly *dharma*.’”



Painting by Jadurātee-devē dāsē

*vande nanda-vraja-strēāā  
pāda-reēum abhēkñēçaū  
yāsāā hari-kathodgētaā  
punāti bhuvana-trayam*

*Çrémad-Bhāgavatam* (10.47.63)

We are gradually approaching the aim and object of our *sādhana*. You should have some greed to collect this jewel. Uddhava is saying here, “O *gopēs*, I want to be the dust of your lotus feet; not many dust particles, but only a single one, as I cannot digest good fortune greater than this.” There are countless *gopēs*, but in his mind Uddhava has selected one particular *gopē*, namely, Çrémātē Rādhikā. He desired just one particle of Her foot-dust.

Uddhava prayed to the *gopēs*:

*sarvātma-bhāvo ‘dhikāto  
bhavatēnām adhokñāje  
viraheēa mahā-bhāgā  
mahān me ‘nugrahaū kātaū*

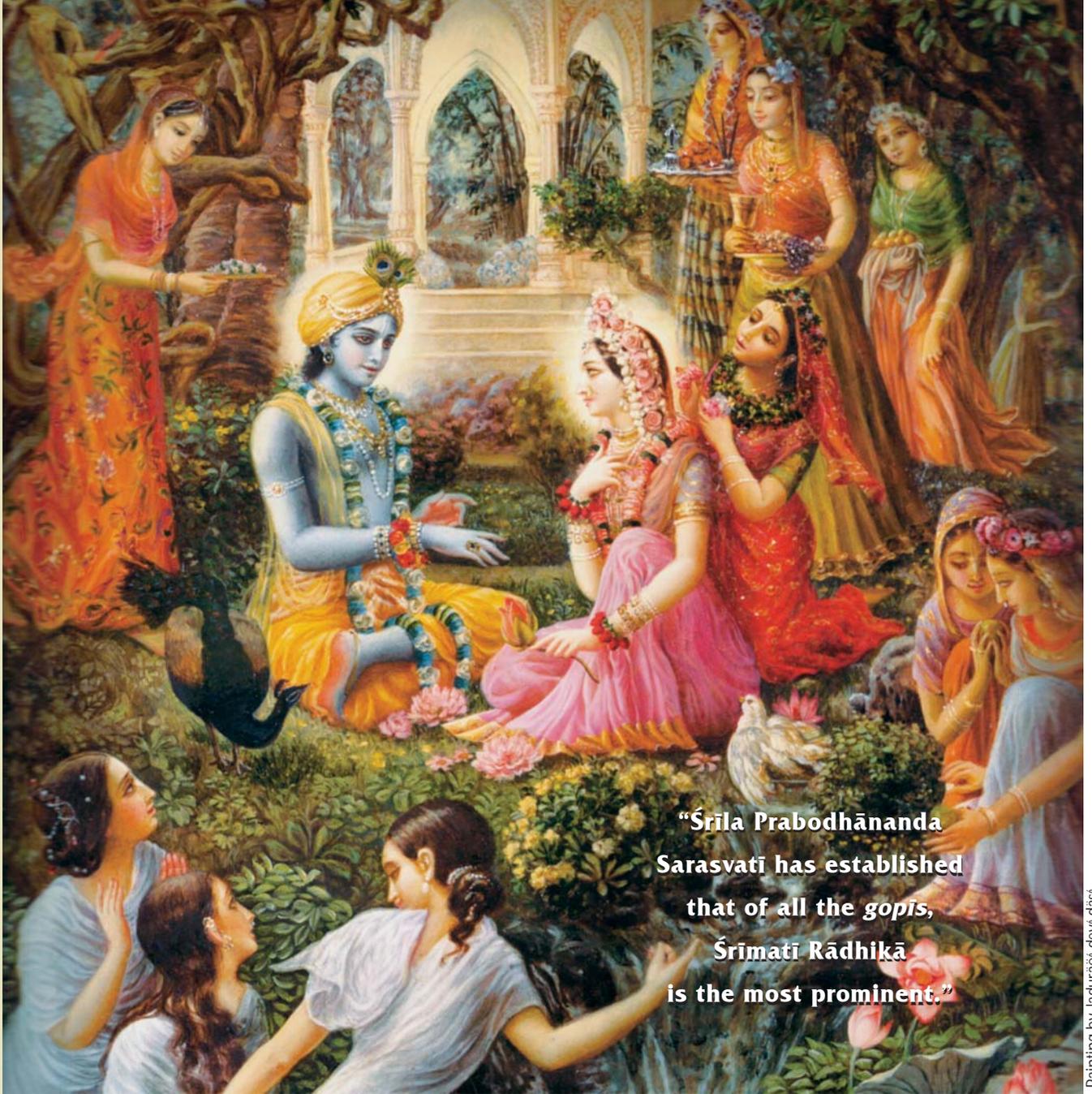
*Çrémad-Bhāgavatam* (10.47.27)

He is saying, “O *gopēs*, you have conquered Kāñēa and controlled Him in all respects. He is now totally yours. I am unable to convey to Him what you have said out of separation from Him. He may even die upon hearing it. I do not have your mood of separation. You are *mahā-bhāgā*, most fortunate. You are superior to Yudhiñhira, me and even Girirāja-Govardhana. You have bestowed so much mercy upon me, but I am very unfortunate, being unqualified to receive it.” And thus Uddhava wept.

### The Height of Selfless Service

Hearing the glories of the Vrajavāsēs, the old and senile Padmāvatē, mother of wicked Kaāsa, shook her head and said, “Alas! Those merciless cowherd men are very cruel. They made Kāñēa take their cows out to graze all day, from His early childhood. They never gave Him any shoes or an umbrella to shield Him from the blazing sun. They never even fed Him. And when, tortured by hunger, He ate a little butter, the cowherd women tied Him up!”

To this, Rohiēē replied sharply: “Padmāvatē, you are shameless and have no heart. You are the one



**“Śrīla Prabodhānanda  
Sarasvatī has established  
that of all the gopīs,  
Śrīmatī Rādhikā  
is the most prominent.”**

Painting by Jadurāṣṭ-devē dāst

who is very cruel. You have spoken as you have because you know nothing of love and affection.

“Vraja was beset by great calamities. Many demons, like Pūtanā, Aghāsura, Bakāsura and Keçé, came to create a huge disturbance and torment the Vrajavāsés. Nonetheless, the Vrajavāsés never blamed Kāñēa for this. Everything they do is out of love for Him and is only to please Him. They are unequalled in their love and affection; they are indeed unique in this world.

“Indra also wanted to destroy Vraja, and for this he sent torrential rain and thunderbolts to Vraja. Then the *yamala-arjuna* trees almost crushed Kāñēa. In every such incident, the *gopēs* only desired Kāñēa’s welfare.

They uttered *mantras* like ‘*maī galam bhavatu*’ and ‘*kalyānam bhavatu*’ – ‘May auspiciousness be upon You.’ In whatever they do, whether it is the worship of Girirāja-Govardhana, Nārāyaēa or any other deity, they pray, ‘O Nārāyaēa, please let me behold Kāñēa.’ Just see the glory of the *gopēs*.”

Kāñēa Himself has told the *gopēs*, “*na pārāye ’haà niravadya-saàuyjää* – I can never repay you. I am unable to abandon any of My devotees, not even a *sādhaka* in this world, whereas you have left your very own fathers, mothers, sisters, wealth, reputation and worldly *dharma*. I cannot do this, and so I am unable to repay you. I therefore pray that you will be merciful to Me and be satisfied by your own good

activities. Only in this way can I be freed from my debt to you."

### Śrī Rādhā's Victory

And who is the most glorious of all?

*venuà karān nipatitaà skhalitaà çikhaëòaa  
bhraññaà ca pēta-vasanaà vrajārāja-sūnoù  
yasyäù kañkñā-çara-ghāta-vimürccchitasya  
täà rādhikāà paricarāmi kadā rasena*

*Çré Rādhā-rasa-sudhā-nidhi (39)*

Çréla Prabodhānanda Sarasvaté has established that of all the *gopés*, Çrématé Rādhikā is the most prominent. He explains here: "As Kāñëa was on his way to go cow-herding, Rādhikā threw a sidelong glance at Him, which pierced Him like an arrow. It went straight into His heart, and at once His *vaàçé* fell from His hands.

"Brahmā, and indeed all living creatures, are attracted by Kāñëa's *vaàçé*. Upon hearing its sweet sound, the *gopés* immediately abandoned the service of their husbands and the cooking in their homes. Their *chapātés* were burning on the fire and their milk was boiling over, but they left all their duties. That same *vaàçé*, which controls all the *gopés*, now dropped out of Kāñëa's hands, due to the sidelong, arrow-like glance of Çrématé Rādhikā.

"Day and night, Kāñëa carries His *vaàçé*, and His peacock feather always rests on His head. But having been shot by Çrématé Rādhikā's side-long glance, Kāñëa began to reel and lose consciousness – His peacock feather fell at Çré Rādhā's feet, and His yellow *cādara* slid down from His shoulders. When will Rādhikā sprinkle Her mercy on me so that I may serve Her with *rasa*? What *rasa*? *Prema*, *sneha*, *māna*, *praëaya*, *rāga*, *anurāga* and so on."

### The Unrivalled Status of the Mañjarīs

What to speak of Rādhikā, Kāñëa falls at the feet of even Her maidservants:

*yat-kiñ karēnu bahuçau khalu kaku-väëé  
nityaà parasya puruñasya çikhaëòaa-mauleù*

*tasyäù kadā rasa-nidher vāñabhānu-jāyās  
tat-keli-kui ja-bhavanāi gana-marjané syām*

*Çré Rādhā-rasa-sudhā-nidhi (8)*

Once Rādhikā was in a sulky mood in a forest grove, and She ordered Rūpa Mañjaré and others to guard Her. She said, "Go to the entrance of this *kui ja*, and when that black cheater comes you should stop Him. Don't let him enter My grove."

Thus, when black Kāñëa arrived, Rūpa Mañjaré and Rati Mañjaré, standing guard at the entrance, checked Him: "You may enter only if Rādhā orders us to let You in. But now She is angry with You, so return to Candrāvalé. Don't come here." Placing His head on the lotus feet of those *kiñ karés* (maidservants), Kāñëa begged for forgiveness. Çré Prabodhānanda Sarasvaté is praying to become one stick in the broom used for sweeping *kui jas*. How glorious are those *kiñ karés*.

*tāmbülärpaëa-pāda-mardana-  
payo-dāñbhīsārādibhir  
vāñdāraëya-maheçvarèà priyatayā  
yās toñayanti priyāù  
prāëa-preññha-sakhè-kulād api  
kilāsaì kocitā bhūmikāù  
kelé-bhūmiñu rüpa-maì jaré-mukhās  
tä dāsikāù aàçraye*

*Stavāvalé, Vraja-vilāsa-stava (38)*

These *kiñ karés* serve Çré Rādhā alone or the Divine Couple together in all Their pastimes. They offer Them betel nuts (*tāmbūla*), massage Them, fetch water, serve Rādhā when She goes out to meet Kāñëa, and engage in many other services. Here Çréla Raghunātha dāsa Gosvāmé prays, "I take shelter at the lotus feet of those *kiñ karés*, who have Çré Rūpa Mañjaré as their leader, because they and no one else can perform all these services."

I too bow down at the lotus feet of the *mañjarés* headed by Çré Rūpa Mañjaré, and I pray that they will sprinkle their mercy on me. Beyond this, I don't know anything.

*Gaura-premānande!* 

# God's Goodwill Ambassador

A report by Śrīpāda Bhaktivedānta Mādhava Mahārāja



*janasya kânēäd vimukhasya daiväd  
adharmā-çélasya suduükhitasya  
anugrahäyeha caranti nünaà  
bhütäni bhavyäni janärdanasya*

*Çrémad-Bhägavatam (3.5.3)*

Great philanthropic souls travel the face of this world on behalf of the Supreme Lord, Janärdana, the well-wisher of all living entities, simply to show compassion to the fallen souls who, having turned away from Çré Kânēa by the influence of *mâyä*, are steeped in irreligion and always deeply unhappy.

*A*s Çré Çrémad Bhaktivedänta Näräyaëa Gosvämé Mahäräja travels the face of this world, spreading Çré Caitanya Mahäprabhu's message of pure *bhakti*, he continues to touch the hearts and lives of everyone he meets. This summer, the Mayors of two cities across the world from each other warmly welcomed him, praising his philanthropic work and expressing their appreciation for the non-sectarian tenets of Vaiñëavism.

On 31 May 2003 in Texas, the Mayor of the City of Houston, Mr. Lee P. Brown, appointed Çréla Mahäräja an "Honorary Citizen of the City of Houston" and a "Goodwill Ambassador" of the city, to acknowledge the valuable contributions Çréla Mahäräja has made and is making "through unselfish public service for the benefit and welfare of humanity".

Then on 14 June, at Çréla Mahäräja's opening public engagement in England this year, the Lord Mayor of the City of Birmingham, Mr. John Alden, came to welcome him. He was accompanied by the Lady Mayoress and numerous dignitaries and representatives of the local community, including Mr. Sagra (Indian Consulate-General), Dr. Chris Hewer (Bishop of Birmingham and Theologian of the Church of England), Mr. O. P. Sharma, M.B.E. (President of the Hindu Council of Temples, UK, and chairperson of the National Interfaith Conference), Susan Halliday (Interfaith peace worker), Mohammed Imtiaz Ahmed (member of the

Çréla Bhaktivedänta Näräyaëa Gosvämé Mahäräja with dignitaries, including the Lord Mayor of the City of Birmingham, Mr. John Alden (far right).

Ahmadiya Muslim Association, Walsall) and other representatives of the local Muslim community.

Warmly thanking Çréla Bhaktivedānta Nārāyaēa Gosvāmé Mahārāja for returning to Birmingham, the Lord Mayor said the city was indeed honoured to be graced by his presence. Mr. Sapra, the Indian Consulate-General, also thanked Çréla Mahārāja for coming each year to bless Birmingham, and said that he was always filled with happiness and peace at such times.

Mr. O. P. Sharma was next to welcome Çréla Mahārāja. Being familiar with Vedic philosophy, Mr. Sharma explained that *sanātana-dharma* is not a religion or a sect, but rather, a way of life meant for the well-being of all people. As such, it does not conflict with any religion. He concluded his speech by saying that this world is God's creation, and that we are one family. The Bishop of Birmingham, Dr. Chris Hewer, also thanked Çréla Mahārāja for coming to share his spiritual wisdom, and he prayed that all would learn from him how we can better live in unity with respect for our diversity.

Next to speak was a Mr. Elder Hunter, representative of the Western European Church of Jesus Christ and Latter Day Saints. He said that although his community does not fully understand the Vaiñēava culture and methods of worship, it does understand the universal language of love, peace, devotion and respect. He concluded by saying that he felt these qualities were in Çréla Mahārāja, and that he was convinced he was sitting at the feet of a great spiritual leader.

After the guests had made their presentations, Çréla Mahārāja spoke on the universal nature of love

for God, stressing such love as the only means to attain lasting happiness, peace and unity in this world:

What is the meaning of unity in diversity, or diversity in unity, if there is no love and affection for God and

all living entities? One can call the Lord by different names, in any language, but God is one without a second. We should try to realize this fact, and try to have love and affection for all humans, animals, trees, plants and other living creatures.

If we love the Supreme Lord, why do we quarrel among ourselves? He is the same one God, and yet we are quarrelling. This is because we don't know what actual love and affection is. If we had real love and affection for the one God, we would naturally also have love and affection for each other. We are all parts and parcels of the same Supreme Lord, yet we have divided up this

earth, saying, "This is my country, this is your country." The sun is one, the air is one, and we should therefore also be as one. This is unity in diversity.

Excerpts from Birmingham lecture, 14 June 2003

The audience listened intently. When it was time for the dignitaries to leave Çréla Mahārāja presented them with copies of Çréla Bhaktivinoda Ōhākura's *Jaiva-dharma* and some of Çréla Bhaktivedānta Svāmé Mahārāja's books. These teachings, he had earlier explained, hold the secret to global peace and prosperity. 



Certificate of appointment as "Honorary Citizen of the City of Houston" and "Goodwill Ambassador"

# Kabe Kṛṣṇa-Dhana Pāba

(māthura viraha)

by Śrīla Narottama dāsa Ṭhākura

**kabe kâñëa-dhana pāba, hiyāra mājhāre thoba,  
juòäiba täpita-paräëa  
sājāiyā diba hiyā, vāsaiba präëa-priyā,  
nirakhiba se candra-bayāna (1)**

*kabe* – when; *kâñëa* – Kâñëa; *dhana* – the treasure; *pāba* – will attain; *hiyāra* – heart; *mājhāre* – within; *thoba* – will hold; *juòäiba* – to cool; *täpita* – burning; *paräëa* – life; *sājāiyā* – decorating; *diba* – will do; *hiyā* – heart; *vāsaiba* – will make sit; *präëa* – of life; *priyā* – beloved; *nirakhiba* – will behold; *se* – that; *candra* – moon-like; *bayāna* – face.

When will I attain Kâñëa, the treasure of my life, and hold Him in my heart, thus relieving my life of the burning pain of separation from Him? After decorating my heart, I shall seat the beloved of my life there and behold His moon-like face.

**he sajanī! kabe mora hoibe su-dina  
se präëa-nāthera saī ge, kabe vā phiriba raī ge,  
sukhamoya yamunā-pulina (2)**

*he* – O; *sajani* – female friend; *kabe* – when; *mora* – my; *hoibe* – will come; *su-dina* – auspicious day; *se* – that; *präëa* – of life; *nāthera* – the master; *saī ge* – with; *kabe* – when; *vā* – possibly; *phiriba* – will wander; *raī ge* – sportingly; *sukhamoya* – delightful; *yamunā* – Yamunā; *pulina* – banks.

O my dear confidante, when will that fortunate day come when I will wander playfully with the Lord of my life along the delightful banks of the Yamunā?

**lalitā-viçākhā loyā, tåhåre bheõiba giyā,  
sājāiyā nånā upahåra  
sadaya hoiyā vidhī, milåibe guëa-nidhī,  
hena bhågya hoibe åmåra (3)**

*lalitā* – Lalitā; *viçākhā* – Viçākha; *loyā* – accompanying; *tåhåre* – to Him; *bheõiba* – will meet; *giyā* – going; *sājāiyā* – decorating; *nånā* – various; *upahåra* – gifts; *sadaya* – compassionate; *hoiyā* – having become; *vidhī* – Providence; *milåibe* – will reunite; *guëa* – qualities; *nidhī* – the treasure; *hena* – such; *bhågya* – fortune; *hoibe* – will occur; *åmåra* – mine.

When, in the company of Lalitā and Viçākhā, will I go out to meet Him, having decorated various gifts for Him? Will Providence ever be merciful upon me and bestow the good fortune of being reunited with my Lord, the treasure-house of transcendental qualities?

**dåruëa vidhira nåõa, bhåī gila premera håõa,  
tila-måtra nā råkhhila tå'ra  
kahe narottåma-dåsa, ki mora jëvane åça,  
chåõì' gela vrajendra-kumåra (4)**

*dåruëa* – cruel; *vidhira* – Providence; *nåõa* – the dance; *bhåëgila* – has scattered; *premera* – of love; *håõa* – the market; *tila-måtra* – even an iota; *nå* – not; *råkhhila* – is left; *tå'ra* – of that (*prema*); *kahe* – saying; *narottåma-dåsa* – Narottåma dasa; *ki* – what; *mora* – my; *jëvane* – life; *åça* – hope; *chåõì* – is left; *gela* – has gone; *vrajendra* – the king of Vraja; *kumåra* – the son.

Alas! The cruel dance of Providence has broken up the market-place of love and not even a particle of love remains. Narottama dāsa laments: “What hope is there for me to live now that the son of the King of Vraja has left me?” ❀

“Love is a very sweet word. When it is spoken, a very sweet mood arises in the hearts of both the speaker and the listeners. Though few are able to understand its true meaning, everyone still likes to hear the word. All beings are controlled by love.”

Śrīla Bhaktivinoda Ṭhākura

