

rays of
The Harmonist



Ocean
of Jewels

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Editor

Tīrthapāda Dāsa
tirthapada@yahoo.com

Editor

Śyāmala Dāsī

Consultant Editor

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Layout

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& Śāradā Dāsī

Rays of Harmonist

Girirāja Mandira, Sevā Kuñja
Vṛndāvana 281121
Mathurā Dist., U.P., India
Phone/Fax: +91 / (565) 445-294
E-mail: rays@igvp.com
Web Site: www.igvp.com



Rays of The Harmonist is published under the inspiration of Śrīla Bhaktivedānta Nārāyaṇa Mahārāja, of Śrī Gauḍīya Vedānta Samiti, who requested that there should be a journal in the spirit of the *Harmonist* journal, founded by Śrīla Bhaktivinoda Ṭhākura, and published by Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda.

On June 15th, 1927, Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda started publishing *Sajjana Toshani* in English, Sanskrit, and Hindi. The English version was called the *Harmonist*. Its editor, Professor Nishikanta Sanyal (Śrīpāda Nārāyaṇa Dāsa Bhakti Sudhakar) of Rawenshaw College, Cuttack, in Orissa, was a learned scholar and a talented writer. Śrīla Prabhupāda was extremely fond of him.

Many devotees, who were proficient in English, such as Śrīla Pradīp Tīrtha Mahārāja, Śrīla B.R. Śrīdhara Goswāmī, and Śrīpāda Abhay Charan Prabhu (later became Śrīla Bhaktivedānta Swāmī Mahārāja) also contributed to the original *Harmonist*.

This format is an attempt to reach our readers in a more frequent way, by the release of monthly issues, combined with our usual bi-annual feature issues.

- Editor

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Śrīla Bhaktivedānta Nārāyaṇa Mahārāja

June 1999—Alachua, Florida, USA.

Śrīla Nārāyaṇa Mahārāja (SNM): *Caitanya-Caritāmṛta*, *madhya-līlā*, eighth chapter. In *Caitanya-Caritāmṛta*, *ādi-līlā*, first chapter (*śloka*s 1, 34, 35), Kṛṣṇadāsa Kavirāja Gosvāmī is doing *praṇāma* to his *mantra-guru* and all his *śikṣā-gurus*. Then especially to *caitya-guru*: *śikhi-piñcha-mauliḥ* (CC *ādi-līlā* 57), that is Kṛṣṇa, his *caitya-guru*, and also to his *mahānta-guru* form (CC *ādi-līlā* 58), a manifestation of Kṛṣṇa. And he's also doing *praṇāma* to Him and to all devotees. In a similar manner, he is saying: *haiyāchena haibena prabhura yata dāsa/ sabāra caraṇa vandoṅ dante kari' ghāsa* (Śrī *Vaiṣṇava-Vandanā*—6, by Śrī Devakīnandana Dāsa Ṭhākura). What is the meaning of *haiyāchena haibena*?

Devotee: All the Vaiṣṇavas of the past and all those who will become Vaiṣṇavas in the future, I am taking a straw between my teeth and giving my *praṇāma* to them and praying for their mercy.

SNM: "To those who will come, those who were in past, those who are present now, and those who will come in future, I am doing *praṇāma*. They should be merciful." And then he did that. He's telling that Govinda, Gopinātha, Madana-mohana:

*ei tina ṭhākura gauḍīyāke kariyāchena ātmasāt
e tintera caraṇa vandoṅ, tine mora nātha*

(CC *ādi-līlā* 1.19)

"These three Deities of Vṛndāvana (Madana-mohana, Govinda and Gopinatha) have absorbed the heart and soul of the Gauḍīya Vaiṣṇavas of Lord Caitanya. I worship Their lotus feet; They are the Lords of my heart." (Śrī Bhaktivedānta Swāmī Mahārāja's translation)

Govinda, Gopinātha and Madana-mohana, these are the life and soul of all the devotees of Gauḍīya Vaiṣṇavism. Madana-mohana is the Deity of relationship; with Madana-mohana we have some relation. We are servants of Madana-mohana, eternal servants. And after having a relationship, then we can serve. And how can we serve? With that relationship which we have with Madana-mohana, and then quickly serving, what will it become? *kṛṣṇa-prema-prayojana*. Kṛṣṇa is not our *prayojana*, not our object of life or anything. He is not. What is? The love and affection of Kṛṣṇa is our supreme goal, that is called *kṛṣṇa-prema-prayojana*. What does *prayojana* mean?

Devotee: Ultimate goal.

SNM: Ultimate goal. What is our ultimate goal? *kṛṣṇa-prema*. What *prema*? That *prema* which always lives in the heart of Śrīmatī Rādhikā, that love and affection of Kṛṣṇa which is always in the heart of Śrīmatī Rādhikā. She possesses the highest love and affection. This is our goal of life, to attain the love and affection in that line. And it may come if you are serving Śrīmatī Rādhikā always. Then love, that is, how She loves Kṛṣṇa in the mood of *mahābhāva*—*sneha*, *māna*, *pranaya*, *rāga*, *anurāga*, *bhāva*, *mahābhāva*, and after that *ruḍha*, *adhiruḍha*, and then *mohana*, *modana*, and then *madana*. Śrīmatī Rādhikā's body, senses, everything, Her hair, garments, everything, are made of that *mahābhāva*, especially in Her *madana mahābhāva*. Kṛṣṇa knows everything, everything, because He is *raso vai saḥ*. So Kṛṣṇa is of two different kinds of *rasa*, *eka rasa* and *aneka rasa*. *Eka rasa* means one *rasa*, He's complete, He's wholesale *rasa*. There is nothing that Kṛṣṇa does not know. He knows everything. So, in this way, He's *atmarāma* and *aptakāma*. What is *atmarāma* and what is *aptakāma*?

Devotee: *Atmarāma* means that Kṛṣṇa is satisfied in Himself, and He doesn't require anything else. And *aptakāma* means that all His desires are fulfilled, and thus He is without any attachment.

SNM: There is not anything that Kṛṣṇa wants. But He is also *aneka rasa*, He is also a combination of so many *rasas*, *aneka rasa*. And in this *aneka rasa*, He becomes Himself the *hlādinī-śakti*, Śrīmatī Rādhikā Her



Śrīla Bhaktivedānta Nārāyaṇa Mahārāja leading a procession with Śrī Śrī Gaura-Nītai during his tour in Alachau, Florida, USA.

self. And He wants to know the mood of that *hlādinī-śakti*, and the mood of that *hlādinī-śakti Rādhikā* is *mohana, modana bhāva*. And Kṛṣṇa wants to taste it because Kṛṣṇa does not know this thing, that *mahābhāva* mood of Śrīmatī Rādhikā. So He wants to taste that mood that He does not know. So, to fulfill His three desires as Kṛṣṇa, He comes in the form of Śacīnandana Gaurahari. And then He tastes all these things. Then He knows what is *mahābhāva* and the *hlādinī* mood, *mohana, modana bhāva*. Thus He can taste, otherwise He can't. That is why He came in the form of Śacīnandana Gaurahari, to taste these three desires of His own. which were not even tasted in *kṛṣṇa-līlā*, the pastimes of Kṛṣṇa. But He will have to take training. And where will He take training?

A School in Vṛndāvana at Rādhā-kuṇḍa

There is a school in Vṛndāvana at Rādhā-kuṇḍa. The principal is Śrīmatī Rādhikā Herself, and there are so many professors of each department of that love. That love has so many faculties. (There are eight moods and eight heads of departments, Lalitā, Viśākhā, Citra and the others. So He took admission in the college of Viśākhā, that is, Rāya Rāmānanda. Because she is so intimate with Rādhikā, she knows all this.

She took birth on the same day, their age is the same, their qualities are alike and they are bosom friends, always living together. So she knows the heart of Śrīmatī Rādhikā, how She's feeling separation from Kṛṣṇa, and how She's becoming happy when meeting with Kṛṣṇa; everything, she knows. There is nothing that Viśākhā does not know. So He took admission on the bank of Godāvārī.)

He was studying for so many days there, and He was examined by Viśākhā, whether He was trained or not. And then He passed. Then, "You should go now for the practical; this was theoretical." Viśākhā told, "You

should go to the Gambhīra and I will be there. And my eldest *sakhī*, Lalitā, will also be there. We will both test You, to see whether you have understood or not. You have passed the theoretical, now we'll take examination whether you can do it or not."

Lalitā and Viśākhā, who are Svarūpa Dāmodara and Rāya Rāmānanda, being always there with Him, would sometimes rebuke, and sometimes inspire Him to come in line. Sometimes, the principal, Gadādhara Paṇḍita, used to come with such a high-class of rebuking. She knows everything, sometimes rebuking Him with a stick of *māna*,



in a mood of sulking anger. Then He was qualified to taste His three desires. So, when He went to take admission in the School, Kṛṣṇadāsa Kavirāja tells (CC *madhya-līlā* 8.1):

*sañcārya rāmābhidha-bhakta-meghe
sva-bhakti-siddhānta-cayāmṛtāni
gaurābdhir etair amunā vitīrṇais
taj-jñatva-ratnālayatām prayāti*

Kṛṣṇadāsa Kavirāja is telling...I want to explain through Śrī Caitanya-*Caritāmṛta* translated by Swāmījī himself. So, Swāmījī will explain first, then I will explain, because someone is telling that "Oh, he is not in the line of Swāmījī. He's telling some different thing." But I am not going to tell anything different from his line. You should realize this and hear him (Śrīla Swāmī Mahārāja) yourself to see whether I am in the line of Swāmījī or not. I am always following his line because he is in the line of his guru and disciplic *ācāryas*. There is only one line, not several lines. Only one line—the *guru paramparā* line. So we must follow this. We should also try to realize how to follow him...

(Devotee reads translation by Śrīla Swāmī Mahārāja)

"Śrī Caitanya Mahāprabhu, who is known as Gaurāṅga, is the reservoir of all conclusive knowledge in devotional service. He empowered Śrī Rāmānanda Rāya, who may be likened to a cloud of devotional service. This cloud was filled with all the conclusive purports of devotional service and was empowered by the ocean to spread this water over the sea. Śrī Caitanya Mahāprabhu Himself was the ocean of knowledge of pure devotional service."

SNM: Any purport?

Devotee: No.

SNM: *Accha!* (Indeed) You should try to understand this very deep meaning. Very deep meaning! That is why it has been told:

*yāha, bhāgavata paḍa vaiṣṇavera sthāne
(ekānta āśraya kara caitanya-caraṇe)**

"If you want to understand *Śrīmad-Bhāgavatam*, you must approach a self-realized Vaiṣṇava and hear from him... (You can do this when you have completely taken shelter of the lotus feet of Śrī Caitanya Mahāprabhu.) (CC, *antya-līlā* 5.131) and...*yāha, caitanya-caritāmṛta paḍa rasika vaiṣṇavera sthāne.*"* (paraphrased line)

"If you want to understand *Śrī Caitanya-Caritāmṛta*, you'll have to go to the feet of a *rasika* Vaiṣṇava who has attained the stage of *bhāva*."

Because *Caitanya-Caritāmṛta* is the essence of *Śrīmad-Bhāgavatam*...*Śrīmad-Bhāgavatam* is...What is it?

*nigama-kalpa-taror galitaṁ phalaṁ
śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavataṁ rasam ālayam
muhur aho rasikā bhuvi bhāvukāḥ*

(*Śrīmad-Bhāgavatam* 1.1.3)

The essence of all Vedas, Upaniṣads, the essence of all. There is no seed, not anything to be rejected. Nothing, only *rasa*, juice, and more *rasa*. So all should hear it. It is coming from our *guru-paramparā* line. From where? From Brahmā to Nārada to Vyāsa to Śukadeva Gosvāmī. This Śukadeva Gosvāmī has brought from Goloka Vṛndāvana this sweet fruit—the sweet fruit of *rasa*—here.

It is coming in the *guru-paramparā* line. So if anyone wants to taste the *Śrīmad-Bhāgavatam*, then they should go to a *rasika* Vaiṣṇava, and the *Caitanya-Caritāmṛta* is the essence of even *Śrīmad-Bhāgavatam*—the condensed form of *Śrīmad-Bhāgavatam* even. What is condensed? From the First Canto to Ninth Canto we can take the essence, and the essence is the Tenth Canto. And the essence of the Tenth Canto is what? *Gopī-gīta*, *Veṅṅ-gīta*, *Brahmāra-gīta*, *Yugala-gīta*...

This is *the* process, always chanting and remembering, and hearing the pastimes of Kṛṣṇa. Only this is the process, from any bona fide guru or devotee. So *śravanam* is first. *Śravanam*, then *kīrtanam*...not *kīrtanam*, but *anukīrtanam*. *Anu* means under the guidance always like a chain, like a *madhu* drop. *Madhu* means honey. If honey is poured, there comes an unbroken stream, like this. Then you can realize something.



So, he is telling *sañcārya rāmābhīdha-bhakta-meghe* (CC, *madhya-līlā* 8.1)—Mahāprabhu empowered Śrī Rāmānanda Rāya, who may be likened to a cloud of devotional service. Caitanya Mahāprabhu Himself is Kṛṣṇa and Rādhā combined, an ocean of *rasa*. And He has come in the form of Śrī Caitanya Mahāprabhu, Śacīnandana Gaurahari. An ocean of *rasa* is unlimited, no boundary, a depth we cannot imagine. And from this ocean of *rasa* who is Caitanya Mahāprabhu, a cloud came. How did the cloud come? By the vapor of the ocean, the essence of the ocean, giving up its saltiness, everything and only taking the essence

of the water, by evaporation. Not just anyone can know how this vapor came and how it turned into clouds. So what are the clouds? The essence of the ocean of *rasa*. Here Rāya Rāmānanda is like a cloud. From where did this cloud come? From this ocean. The ocean is Caitanya Mahāprabhu, and His mercy is the vapor, like the essence. And no one at that time saw how this ocean became a cloud. They saw a cloud, Rāya Rāmānanda. But who is Rāya Rāmānanda? A general person cannot imagine his mercy.

*sañsāra-dāvānala-līḍha-loka
trāñāya kārūṇya-ghanāghanatoam*

Karuṇa, mercy, condensed (*ghanā*)...So he's the condensed *karuṇa* and condensed *rasa* of Śrī Caitanya Mahāprabhu. Now Caitanya Mahāprabhu has come in the form of a cloud. But one thing is there. That cloud gives showers of sweet water. How? If any forest is there, or any high mountain or hills are there, then when the clouds touch them it showers. Here

mine of jewels, only pearls or jewels. And now He is *ratnākara*, now Caitanya Mahāprabhu is the abode of so much jewels here. And He is now tasting His three desires by these things. So really these things did not belong to the clouds, but the clouds were coming from the ocean, and again they were showering sweet water, and they became pearls, and then that ocean is called *ratnāka-ra*, and this is the same as Caitanya Mahāprabhu.

Now He's called what? He knows all *siddhānta*. What is that *siddhānta*? What is *sneha*, *māna*, *prana-ya*, *rāga*, *anurāga*, *bhāva*, *mahābhāva*, what are the symptoms, and what are the things, He told all to Rūpa Gosvāmī, He inspired Rūpa Gosvāmī who has written it in *Bhakti-Rasāmṛta-Sindhu* and especially in *Ujjoala-Nīlamanī*. We are going to discuss what is this, what is our object. There are *lakhs* and *lakhs* of separate objects for *lakhs* and *lakhs* of devotees. And Caitanya Mahāprabhu has asked from Rāya Rāmānanda, "What is the object? And what is the process to attain it?" But all these processes which have been told are separate, separate, not dependent on each other. But Caitanya Mahāprabhu has brought them in such a way that it seems that one leads to another. But these are all independent objects of so many devotees.

So he's telling from the first stage. When Caitanya Mahāprabhu was touring in South India, He went to so many places, especially He went to Śrī Raṅgam, and He met Venkata Bhaṭṭa, Trimalla Bhaṭṭa, Prabo-dhānanda Sarasvatī and Gopāla. And He preached to them the glory of Śrīmatī Rādhikā, and the sweetness of Kṛṣṇa. The four were Śrī Vaiṣṇavas, worshipers of Lakṣmī-Nārāyaṇa. But hearing the arguments of Caitanya Mahāprabhu and the sweet pastimes of Kṛṣṇa, they were totally changed and became Gauḍīya Vaiṣṇavas, serving Śrīmatī Rādhikā and Kṛṣṇa Yugala, or conjugal. Also they were given initiation of *gopāla-mantra*.

At First only Gopāla-mantra was in Our Line

At first only *gopāla-mantra* was in our line, from Kṛṣṇa to Brahma to Nārada, and all; even Caitanya Mahāprabhu only received what? Only *gopāla-mantra* from His gurudeva and coming down like this. Now we have

so many *mantras*, because we are so weak. So many *mantras* are given nowadays. But before, only this *gopāla-mantra* was *guru-mantra*. It has all power, a very thick relationship with Kṛṣṇa; everything is in this *gopāla-mantra*. You know that Gopa-kumāra only by this *gopāla-mantra* got everything; from the beginning to end he was chanting only this *mantra* always. Not any other *mantra*. So here Caitanya Mahāprabhu was touring and He met with Gopāla Bhaṭṭa and others, and He changed them, and then He came to the Godāvarī River.

He is telling here that Caitanya Mahāprabhu was like a *bala-sannyāsī*, like a boy *sannyāsī*, He was very brilliant. He came to the bank of Godāvarī, and He was chanting *harināma* there. Rāya Rāmānanda, as Governor of South India under Pratapārudra Mahārāja, was there taking bath in the Godāvarī according to the Vedic system. So many *brāhmaṇas* were reciting *mantra*, *puruṣa-śukta*, *devī śukta* and others. And drums were playing there. And in a very royal way he was taking bath. When he was taking bath he saw from a distance that a renounced order *bala-sannyāsī* was chanting. He was at once charmed.

He left all his *brāhmaṇas*, all soldiers and everything, and in a very simple garment, he came there and did *praṇāma* to Caitanya Mahāprabhu. Caitanya Mahāprabhu looked at him from top to bottom, and He told that, "Oh, are you Rāya Rāmānanda?"

Caitanya Mahāprabhu at once embraced him, a *śūdra*. Rāya Rāmānanda had come in a *śūdra* dynasty, and Caitanya Mahāprabhu in a high *brāhmaṇa* family, and moreover He was *sannyāsī*. So in *śāstra* it has been told that any high class of *sannyāsī* should not touch any *śūdra*, but Caitanya Mahāprabhu disobeyed the *śāstra* and He embraced him. And he, being like a king, he also embraced Mahāprabhu and both became sense-less. "Kṛṣṇa! Kṛṣṇa! Kṛṣṇa!" both were calling and became senseless. Both were weeping. After some time, they became conscious again.

Caitanya Mahāprabhu asked, "Are you Rāmānanda?" (CC *madhya* 8.21) *teṅho kahe,— sei hañā dāsa śūdra manda*. What is the meaning?

(Devotee begins to read from Śrīla Swāmī Mahārāja's translation) "Śrī Caitanya Mahāprabhu then inquired whether he was Rāmānanda Raya, and he replied, 'Yes, I am Your very low servant, and I belong to the *śūdra* community'."



A devotee should meet any superior *Vaiṣṇava* in this way. Not with false ego, "I am so learned. I am *ācārya*," not like this, but as Rāya Rāmānanda met Caitanya Mahāprabhu. He said like what? That I am...

The brāhmaṇas were thinking, "Why has this *sannyāsī* touched and embraced this *śūdra*, this low caste. *Śāstra* has prohibited this, for *sannyāsīs* don't do. And He's doing. And he's king, such a learned person, very grave, and he is weeping and embracing him and weeping so loudly. And *aṣṭa-sāttvika* moods are coming. Why so?"

*ei mahārāja—mahā-paṇḍita, gambhīra
sannyāsīra sparśe matta hailā asthira*

(Devotee reads translation)

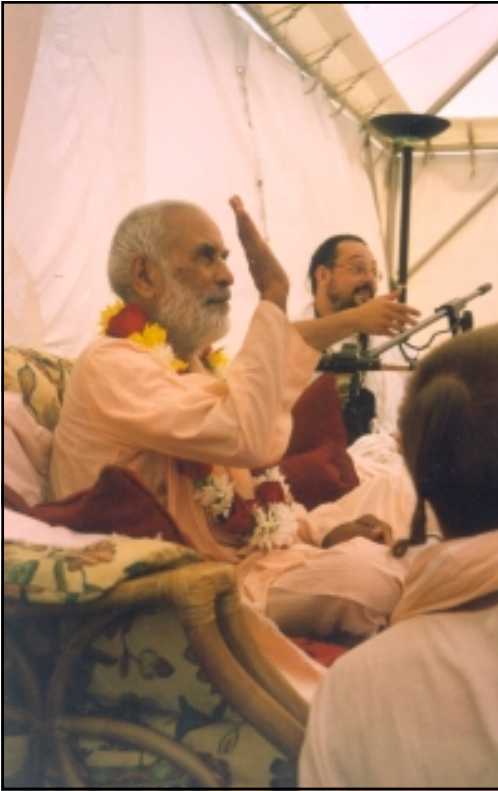
The brāhmaṇas thought, "This Rāmānanda Raya is the Governor of Madras, a highly learned and grave person, a *mahā-paṇḍita*, but upon touching this *sannyāsī* he has become restless like a madman." (CC *madhya* 8.27)

Then Caitanya Mahāpra-bhu saw that they were *vijātīya* brāhmaṇas, *smarta paṇḍitas*, they would not understand this. In this world, for a realized devotee, there are no *sūdras*, no brāh-maṇas, all are eternal servants of Kṛṣṇa only. This is only Vaiṣṇava, nothing else. *Smarta* brāhmaṇas, they cannot realize these things. So He covered His moods, and then He told that, "Sārvabhauma Bhaṭṭācārya was very merciful to Me, and he told Me that I should go to the Godāvarī and meet a very high-class devotee like Rāya Rāmā-nanda. So I am so fortunate to come here and meet you."

And Rāya Rāmānanda also replied, "Oh, Sārvabhauma Bhaṭṭa is very merciful to me.

And that is why he has sent You to me, so that I may be delivered from this world."

So both were praising each other, and after that Caitanya Mahāprabhu



told, "I want to meet you." Rāya Rāmānanda then told, "I want that if You have come here for me, then You should stay here for some time, and You should inspire me in *bhakti*." Then Rāya Rāmānanda told, "In the evening I will come, when it will be night, and we should meet and discuss all these things."

In the evening Caitanya Mahāprabhu was waiting for him. He took something to eat in a brāhmaṇa devotee's house, and He was waiting for Rāya Rāmānanda. When Rāya Rāmānanda came, then Mahāprabhu asked him, "I want to ask something about what is the *sādhya* and *sādhana*, the object and the

process of the life of devotion. But I want you to give some evidence of scriptures, especially of *Śrīmad-Bhāgavatam*. I don't want to hear anything which is not based on *śāstra*. What *śāstra* is telling, you should tell like that."

Then he asked:

prabhu kahe, —paḍa śloka sādhyera nirṇaya
rāya kahe,—sva-dharmācaraṇe viṣṇu-bhakti haya

(CC, madhya 8.57)

(Devotee reads)

"Śrī Caitanya Mahāprabhu ordered Rāmānanda Raya to recite a verse from the revealed scriptures concerning the ultimate goal of life. Rāmānanda replied that if one executes the prescribed duties of his social position, he awakens his original Kṛṣṇa consciousness."

By this we can know, by Rāya Rāmānanda and Mahāprabhu's dialogue we can know what is our object in Mahāprabhu's line, in Rūpa Gosvāmī's line, and what is the process. If anyone does not know all these things, *rāya rāmānanda saṁvāda* (conversation), *rūpa-śikṣā*, *sanātana-śikṣā*, we can not know the teachings of Śrī Caitanya Mahāprabhu, and then we are really not in the line of Caitanya Mahāprabhu. So we must know all these things. This is pure *bhakti*, more than pure.

Rāya Rāmānanda is Telling What is our *Sādhyā*, Goal of Our Devotion, and *Sādhana*, The Process

So he's telling what is our goal of life, the goal of our devotion, what is our *sādhyā*, and what is that process. Then he began to tell: First in this world there are *lakhs* and *lakhs* of conditioned souls in so many species, and amongst them the human species is very rare. And in this, many have human shapes, but like animals. They don't know anything about Kṛṣṇa or devotion or anything. And then so many are *smarta* brāhmaṇas, knowing Veda, but having no faith in Kṛṣṇa. They are *nirviśeṣa-brahmāvādī*. Among them very rare are *viṣṇu-bhaktas*, and amongst *lakhs* and *lakhs* of *viṣṇu-*

bhaktas, very rare are *nārāyaṇa-bhaktas*. And among them the *siddha*, the self-realized, are rare. And amongst the *siddha* Nārāyaṇa devotees, it is very rare to find a *kṛṣṇa-bhakta*, those who are doing *sādhana-bhajana*, *ananya-bhajana*. What is *ananya-bhajana*?

Devotees: Uninterrupted...one-pointed...exclusive...

SNM: Only to Kṛṣṇa. And which Kṛṣṇa? Brajendrānandana Kṛṣṇa. Not to Dvarakādhiśa or Mathureśa. And only to please Rādhā and Kṛṣṇa. So these are *ananya*. But they are *sādhaka*. Amongst *lakhs* and *lakhs* of *sādhakas* it is very rare to find who have attained *bhāva-bhakti*, first *niṣṭha*, *ruci*, *asakti*, and then *bhāva-bhakti*. This is very rare. And amongst these very rare *bhaktas* who have attained *bhāva-bhakti*, *rati*, it is very rare to find those who have come to the stage of *svarūpa-siddhi*. And among *lakhs* and *lakhs* of *svarūpa-siddha*, it is most rare to find those who have attained *prema*. And amongst them it is very rare to find those who are *dāsya-bhakta*. Amongst them it is very rare to find those who are Kṛṣṇa's friends, *sakhās*. And amongst *lakhs* and *lakhs* of *sakhās*, it is very rare to find those like Mother Yaśoda and Nanda Baba, *vātsalya*. And more rare than all of them are those like *gopīs*. Very rare. Amongst the *gopīs* there are so many, like *vipakṣa*, *tataṣṭha*, *suhṛt* and *svapakṣa*. Amongst them, *svapakṣa* and the servants of *svapakṣa*—who are they? They are *tat-tad bhava-icchāmayī*. And who are these?

Rūpa Mañjari and Rati Mañjari. They have come in the shape of male devotees like Rūpa Gosvāmī and Raghunātha Dāsa Gosvāmī. Like this. So we should try to follow them, their mood. If you are following, then it is *rāgānugā*, otherwise not. So this is rare. He will tell all these things here in *rāmānanda saṁvada* gradually. But we should try to begin from where?

Varṇāśrama-dharma. And what is *varṇāśrama-dharma*? *Varṇāśrama-dharma* is like Vedic *varṇāśrama-dharma*. Now, in India it was *varṇāśrama-dharma*, but now it has been...

Devotees: Contaminated, polluted, degraded.

SNM: It is not the same. In *varṇāśrama-dharma* a wife should be always with her husband, one time married. She should never divorce like Western devotees, or Western people, changing like a fashion, daily. They want to write their names in the *Guinness Book of Records*, as a record. To be like animals is their fashion. In India it is not like this in *varṇāśrama-*

dharma where they are always serving father, mother and all demigods, especially Viṣṇu. But who is this Viṣṇu? The last manifestation in this world. Like Paramātmā, He is our *sakṣi*, or witness, and He is giving the proper fruits of our activities—good and bad things. He is called Viṣṇu. And he is telling that situated in, or established in *varṇāśrama-dharma*, *varṇa* and *āśrama*...What are they? *Varṇa* and *āśrama*?

Devotee: *Varṇa* is the occupational divisions, and *āśrama* is the spiritual divisions.

SNM: What is *varṇāśrama-dharma*?

Devotee: *Varṇāśrama-dharma* means to remain situated properly in one's respective *varṇa* and *āśrama* for the purpose of pleasing Viṣṇu.

SNM: *Varṇa* and *āśrama* are two. *Varṇa* means *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*; it has to do with the qualities. *Cātur-varṇyaṁ mayā sṛṣṭam guṇa-karma-vibhāgaśaḥ* (Gītā 4.13)



"According to the three modes of material nature and the work associated with them, the four divisions of human society are created by Me." (Śrīla Bhaktivedānta Swāmī Mahārāja's translation)

And *aśrama* means *brahmācārī*, *grhastha*, *vānaprastha*, and *sannyāsa*. What is their *dharma*? To be situated there, but worshipping Viṣṇu. Why should they worship? Because they should be happy. How they will be happy? When worshipping Viṣṇu, Viṣṇu will be happy and He will give a boon. What boon will He give? That if you want anything to be happy in this world, wealth, re-putation, wife, children and all these things, He will give it to you if He is pleased. Even salvation He can give. So all serve Viṣṇu, and they think that, "Oh, Kṛṣṇa is the same, Rāma is same, Śaṅkara is same, Ganeśa is same,"— respecting all with one stick, in the same manner. Understand? So this is *varṇāśrama-dharma*.

What did Mahāprabhu tell? *Eho bāhya, āge kaha āra.* (CC, madhya 8.59) *Eho bāhya* means? Śrī Caitanya Mahāprabhu replied to this suggestion, "Oh, this is external. You had better tell Me some other means." Rāmānanda replied, "To offer the results of one's activities to Kṛṣṇa is the essence of all perfection.' Why it is external? Why? You should tell."

Devotee: Because simply by following *varṇāśrama-dharma*, one will come to respect the *sādhus*, but there is no positive engagement. It is only saying that you should remain in some order for making progress, but there is no saying how you should make progress.

SNM: They don't know what is soul. They don't know who is the Supreme Personality of God, or what is really *bhakti*. They don't know all these things. They think that, "My body is me, myself." Always engaged in this. So Caitanya Mahāprabhu told that this is external.

We see in this world, especially in Western countries, that even so many *sannyāsīs*, so many *brahmācārīs* who were worshipping always in temples of Rādhā and Kṛṣṇa, they married. They say that, "Oh, we should follow our *gurudeva*. Our *gurudeva* has told that 'Follow *varṇāśrama*'." In Śaraṅgati, a devotee farm community I went to in Canada, they wanted to establish this *varṇāśrama-dharma*. Here also I see, they engage their whole time to establish *varṇāśrama*. But here Caitanya Mahāprabhu is telling and Swāmījī is also telling this thing, *eho bāhya*, "This is external." Nothing to gain from this. That is why He was asked to go on, go further.



rāya kahe, "kṛṣṇe karmārpana sarva-sādhyā-sara"

(CC madhya 8.59)

Rāmānanda replied, "To offer the results of one's activities to Kṛṣṇa is the essence of all perfection."

SNM: Someone may think that to be established in *varṇāśrama-dharma* is *bhakti*. Don't think like this. To be in *varṇāśrama-dharma*, in family, it is not actual *bhakti*. But if he is following the teachings of Caitanya Mahāprabhu, Rūpa Gosvāmī, being there, no harm. It may be. But if he is not following, and only he is in *varṇāśrama-dharma*, and worshiping Kṛṣṇa only, thinking that, "I am this body..." He is not hearing, he's not realizing that, "I am eternal servant of Kṛṣṇa, I am part and parcel of Kṛṣṇa." And if he's not following *śuddha-bhakti*, pure devotion and love of Kṛṣṇa, then in the *gṛhastha aśrama*, oh, there are so many *māyāvādīs* there, *karmīs* are there, *yogīs* are there, *tapasvīs* are there. So this is like zero. So this *gṛhastha-dharma* is not devotion in the line of Caitanya Mahāprabhu. He rejected it. And then Rāya Rāmānanda told, *karmār-pana*. What is that *karmārpana*? Can you tell?

Devotee: He said, *yat karoṣi yad aśnāsi*—that whatever you do you should offer it to Kṛṣṇa. So then one may ask, "What is the defect here. What is the problem? Why Caitanya Mahāprabhu has rejected it because if one is offering..."

SNM: In *Gītā*, He, Kṛṣṇa, has told this, in Ninth Chapter (9.27):

*yat karoṣi yad aśnāsi
yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva mad-arpaṇam*

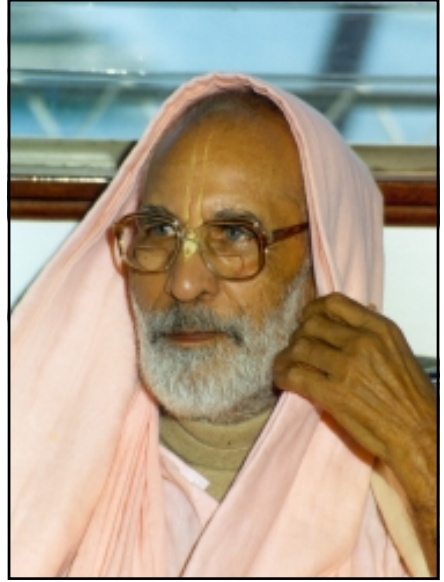
"Whatever you do, whatever you eat, whatever you offer or give away, and whatever austerities you perform, do that, O son of Kunti, as an offering to Me." Then what is this?

Devotee: Then the problem is that one is thinking, "I am offering this to Kṛṣṇa." That means that I am thinking, "Oh, this is mine, but I am giving it to Kṛṣṇa. So that I will get some blessings, some benediction, something." So it is more like a business exchange, that is not essential.

SNM: What more? Try to understand, because you are family men here in *varṇāśrama-dharma*. But you should know the basic principles of *varṇāśrama-dharma* and *bhakti*. Where is the difference? Someone is doing something, and offering, worshiping Kṛṣṇa. And he has a garden, he is looking after his garden. He is doing his job. He has children and wife and everything. He cooks something, so many paraphernalia, and he offers to Kṛṣṇa, *om kṛṣṇāya namaḥ, kliṃ kṛṣṇāya svāhā, gaurāya svāhā*. But what is the defect here? In *varṇāśrama-dharma* there is so much defect. He is thinking that, "I am the doer of this *karma*. I made this garden, I made this house, I'm making money. I am the doer of all these things. And then something, the fruit of these, I am offering to Kṛṣṇa." But actually we are not the doer. Who are you? If you are thinking that, 'I am doer,' then it is *quite* wrong. But it has even been told that whatever you do, you should offer. For whom is it told? For beginners, those who are not pure *bhaktas*.

So if your Gurudeva has told that, "Oh, you should distribute books, make life members and bring some money. And this is *bhakti* and you will

go directly to Vṛndāvana." Is there any defect here? He has told in *true* sense, but we have not realized it yet. We have not realized this. He wanted to make some impression that they should come in the line of *śuddha-bhakti*, they should read the books, they should know the essence of association of high-class of Vaiṣṇava, and then they will realize this, that I am not the doer, I am part and parcel of Kṛṣṇa, and I am eternal servant. So I should first offer myself and then I should do. Whatever we do to please Kṛṣṇa, then it will become *bhakti*. So this is not pure *bhakti*, this *yat karoṣi*



("Whatever you do"—*Bhagavad-Gītā* 9.27) is *aropa-siddha-bhakti*. *Aropa-siddha* means a mixture of *karma* and *bhakti* (*karma-miśra-bhakti*). But here *karma* is prominent, that "I am the doer, I am the maker." "Kindly and mercifully I am giving something to Kṛṣṇa; the whole thing is mine, but something I am giving. So I am so merciful to Kṛṣṇa. O Kṛṣṇa, You should be pleased by this, and You can help me so I can be happy in this world."

So this is not *bhakti*. Mahāprabhu told that *eho bāhya*, this is external. He rejected it and told that, "You should go on."

*prabhu kahe,—"eho bāhya, āge kaha āra
rāya kahe, "svadharmā-tyāga, ei sādhyā-sāra"*

(CC, madhya-līlā 8.61)

"This is also external," Śrī Caitanya Mahāprabhu said. "Please proceed and speak further on this matter." Rāmānanda Raya replied, "To give up one's occupational duties in the *varṇāśrama* system is the essence of perfection." Then he told a *śloka* of *Gītā*, 18.66. What?

*sarva-dharmān parityajya
maṁ ekam śaraṇam vraja
ahaṁ tvām sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ*

(CC, madhya 8.63)

What is the meaning? "As stated in scripture (BG 18.66): 'After giving up all kinds of religious and occupational duties, if you come to Me, the Supreme Personality of Godhead, and take shelter, I will give you protection from all of life's sinful reactions. Do not worry.' " What is the meaning?

Devotee: Here Kṛṣṇa is saying that if one takes shelter of Him, he becomes *śaraṇāgata*, then he will be protected from all his *karma-phala*, his fruitive actions and reactions. In this way by surrendering to Kṛṣṇa, there is no need to worry for the reactions of his past deeds.

SNM: We should hear now one thing, very important. Kṛṣṇa has come to establish *yuga-dharma*. He also came to establish *svarūpa-dharma*. *Svarūpa-dharma* means?

Devotee: The religion of soul.

SNM: And especially to taste the *rasas* of all kinds, like *dāsya*, *sakhya*, *vātsalya* and *mādhurya*. So if He has come to establish *yuga-dharma*, *manvantara-dharma*, and eternal *svadharmā* of *jīvas*, then why He told that *sarva-dharmān parityajya*—"You should give up all kinds of religion." Here He has not told that, "You should give up *all* kinds of *dharma*, only artificial *dharma*, external *dharma* of this body and mind. The door of *bhakti* is *śaraṇāgati*, so He has instructed in this *śloka*. And He only instructed what?

Devotee: I will deliver you from the reactions of your previous activities.

SNM: So only taking shelter here. But this is not pure *bhakti*, not pure. *Śaraṇāgati*, "Self-surrender", is what He wants to give Arjuna here. That is the door of *bhakti*, not actually *bhakti*. Not the religion of our *svarūpa*, *ātmā*, or soul. So He's telling.

Devotee: There is a purport. Swāmī Mahārāja gave a purport to this verse.

SNM: Yes...

Devotee: Purport by Śrīla Prabhupāda.

"In this connection, Śrīla Raghunātha Dāsa Gosvāmī instructs in his book *Manah-śikṣā* (2):

*na dharmam nādharmam śruti-gaṇa-niruktaṁ kila kuru
vraje rādhā-kṛṣṇa-pracura-paricaryām iha tanu*

He has thus enjoined that we should not perform religious or irreligious activities as prescribed in the Vedas. The best course is to engage always in the service of Lord Kṛṣṇa and Rādhārāṇī. That is the perfection of everything in this life. Similarly, in *Śrīmad-Bhāgavatam* (4.29.46) it is said by Nārada Muni:

*yadā yasyānugṛhṇāti
bhagavān ātma-bhāvitaḥ
sa jahāti matim loke
vede ca pariniṣṭhitām*

"When one actually takes to the loving service of the Supreme Personality of Godhead, he gives up all duties in the material world, as well as all duties prescribed by the Vedic literatures. In this way one is fixed in the service of the Lord."



SNM: So now in this stage, what are we doing? *Bhakti*? Actually it is not pure *bhakti* if we are not *saraṇāgata*, not surrendered by soul. We have to be surrendered by our senses, heart and soul. First you should surrender. You cannot surrender to Kṛṣṇa first, you should surrender to His manifestation like *guru*, *śikṣā-guru* and *dīkṣa-guru* first, and be a servant

It has been declared there are five principal *rasika* Vaiṣṇavas: Jayadeva, Bilvamaṅgala, Caṇḍīdāsa, Vidyāpati and Rāya Rāmānanda. But in the words of *nitya-līlā praviṣṭa om viṣṇupāda* Śrīla Bhakti Pramoda Purī Gosvāmī Mahārāja, he once wrote that Śrīla Bhaktivedānta Nārāyaṇa Mahārāja was "a *rasika* Vaiṣṇava in the direct line of Śrīla Sarasvatī Prabhupāda."

Being a direct disciple of Śrīla Bhakti Prajñāna Keśava Mahārāja and close associate of Śrīla Bhaktivedānta Swāmī Mahārāja, his mission rests in trying to give relief and to harmonize the differences in devotees due mainly to the lack of understanding that we are all aiming for the same goal, *prema-bhakti*. His clarity of *śāstric* perception and sincerity of purpose is being recognized by devotees from all over the world. As he has said many times, "We are riding on the platform that Swāmī Mahārāja has built for all of us."

His unique preaching style is showing everyone the deeper implications of what Śrīla Bhaktivedānta Swāmī Mahārāja has given to the Western world, and he also is fulfilling Śrīla Swāmī Mahārāja's desire for a spirit of co-operation between the Gauḍīya Maths and his own founding institution of ISKCON.

Śrīla Bhaktivedānta Nārāyaṇa Mahārāja



Kabe Gaura-Vane?

When will that Day come in Navadvīpa Dhāma?

Śrīla Bhaktivinoda Thākura, Śaraṇāgati

*kabe gaura-vane, suradhunī-taṭe,
'hā rādhe hā kṛṣṇa' ba'le
kāṅḍiyā beḍāba, deha-sukha chāḍi',
nānā-latā-taru-tale*

*(kabe) śvapaca-grhete, māgiyā khāiba,
piba sarasvatī jala
puline puline, gaḍāgaḍi diba,
kari' kṛṣṇa-kolāhala*

*(kabe) dhāma-vāsī-jane, praṇati kariyā,
māgiba kṛpāra leśa
vaiṣṇava-carāṇa- reṇu gāya mākhī',
dhari' avadhūta-veśa*

*(kabe) gauḍa-vraja-jane, bheda nā dekhība
haiba varaja-vāsī
(takhan) dhāmera svarūpa, sphuribe nayane,
haiba rādhāra dāsī*

When O when will that day come? —Abandoning all kinds of bodily comforts in Navadvīpa Dhāma, on the banks of the Gaṅgājī I will cry out, “Oh, Rādhe! Oh, Kṛṣṇa!” while weeping and rolling about beneath all kinds of creepers and shade trees. I will also beg for subsistence from the homes of *caṇḍālas*, the dog-eating untouchables, and quench my thirst with Sarasvatī *jala*. When will I roll and tumble about from bank to bank of the Gaṅgā, tumultuously shouting loudly, “Kṛṣṇa! Kṛṣṇa!”? And to the *dhāma-vāsīs* I will offer *praṇāmas* and beg for a infinitesimal drop of their mercy, and donning the dress of the carefree *avadhūta*, I will smear my whole body with the *caraṇa-rajā*, the dust of the Vaiṣṇavas’ holy feet? O when will I actually become a Vrajavāsī and not see any difference between Vṛndāvan Dhāma and Navadvīpa Dhāma (Gauḍa-vana), whose *cinmaya svarūpa*, their transcendental natures, will then manifest before my eyes?— that is, I will be fit to take *darśana* and become a *dāsī* of Śrīmatī Rādhikā!

kabe—When O when?; *gaura-vane*—Śrī Śrī Gaurasundara’s place of pastimes, in Śrī Navadvīpa Dhāma; *suradhunī-taṭe*—the banks of the Gaṅgā; *hā rādhe*—O Rādhe!; *hā kṛṣṇa*—O Kṛṣṇa!; *ba’le*—will shout out; *kāṇḍiyā*—weeping; *beḍāba*—wandering about; *deha-sukha*—bodily comforts; *chāḍī’*—abandoning; *śvapaca—caṇḍālas*, dog-eating untouchables; (*kabe*) *grhete*—(When O when?) in the house; *māgiyā khāiba*—begging to subsist; *piba*—will drink; *sarasvatī jala*—the holy water of the Sarasvatī river; *puline puline*—from bank to bank (the nine *dvīpas* or islands of Navadvīpa are divided into three sections by the Gaṅgā and Sarasvatī); *gaḍāgaḍi diba*—will roll and tumble about; *kari*—I do; *kṛṣṇa-kolāhala*—tumultuously shout out “Kṛṣṇa! Kṛṣṇa!”; (*kabe*) *dhāma-vāsī jane*—(When O when?) to the associates of the Holy Dhāma; *praṇati kariyā*—having offered *praṇāmas*; *māgiba*—I shall beg; *kṛpāra*—the mercy of; *leśa—kaṇā*, an infinitesimal drop or particle; *vaiṣṇava-caraṇa-reṇu*—the footdust of the Vaiṣṇavas; *gāya*—the body; *mākhi’*—smearing; *dhari*—assuming; *avadhūta-veśa*—the dress of the *paramahansa*, swanlike Vaiṣṇava; (*kabe*) *gauḍa-oraja-jane*—(When O when?) to the Śrī Gauḍamaṇḍala and Śrī Vrajamaṇḍala *parikaras* or *bhagavat-pārśadas*, eternal associates; *bheda nā*—no difference; *dekhiba*—will see; *haiba*—will become; *varaja-vāsī*—a Vrajavāsī; (*takhan*) *dhāmera svarūpa*—(then) the *cid-ānanda svarūpa* or divine blissful nature of the Holy Dhāma; *sphuribe nayane*—manifest before the eyes; *haiba*—I will become; *rādhāra dāsī*—a maidservant of Śrīmatī Rādhikā (*rādhā-kaiṅkaryā*).

“Āmāra Jīvana”

—My Whole Life—

Śrīla Bhaktivoīnoda Ṭhākura, Śaraṇāgati
dainya—aparādhātṃika (Humility—feeling offensive at heart)

āmāra jīvana, sadā pāpe rata,
nāhika puṇyera leśa
parere udvega, diyāchi ye kata,
diyāchi jīvere kleśa

nija sukha lāgi', pāpe nāhi ḍari',
dayā-hīna svārtha-para
para sukhe duḥkhī, sadā mithyā-bhāṣī,
para-duḥkha sukha kara 2

aśeṣa kāmanā, ḥṛdi mājhe mora,
krodhī dambha-parāyaṇa
mada-matta sadā, viṣaye mohita,
hiṃsā-garva vibhūṣana

nidrālasya-hata, sukārye virata,
akārye udyogī āmi
pratiṣṭhā lāgiyā, śāṭhya-ācaraṇa,
lobha-hata sadā kāmī 4

e hena durjana, sajjana-varjita,
aparādhī nirantara
śubha-kārya śūnya, sadānartha-manā,
nānā duḥkhe jara jara

vārdhakeyē ekhana, upāya vihīna,
tā'te dīna akiñcana
bhaktivoīnoda, prabhura caraṇe,
kare duḥkha nivedana 6

O My whole life has been addicted to sinful desire! Neither have I had the least bit of piety. Still, so much anxiety and misery to other living entities have I given! In this way I am merciless and selfish, so deceptive that I never fear to sin for my own happiness. I am envious to see the happiness of others, and my heart is joyful to see the misery of others. My personality is adorned with a nature with too much anger and pride, envy and jealousy. Unlimited kinds of worldly desires have filled my heart; I am intoxicated on worldly objects. Sleep and laziness have plagued my body, and I have no taste for anything; nevertheless, my mind is wickedly attached to my own independence. I am so lusty! My behavior is such that when I receive praise from others I become full of deception. O Prabhu! I am so wicked that I have never gotten the association of Vaiṣṇavas—endlessly I am committing *aparādhas* at their holy feet. My heart is full of *anarthas*, useless desires, and has become adverse to auspicious activities, perservering to commit any misdeed, which has caused me various kinds of distress and misery! Śrī Bhaktivinoda Ṭhākura has come to the lotus feet of Bhagavān and submits his humble prayer, “O Lord! Now that I have come upon old age, there is neither support nor relief—really, I am *akiñcana*—I have nothing!”

1) *āmāra*—my; *jīvana*—(whole) life; *sadā*—ever; *pāpe*—to sin; *rata*—addicted; *nāhika*—there is no; *puṇyera*—of piety; *leśa*—the least bit of; *parere*—to others; *udvega*—anxiety; *diyāchi*—I have given; *ye kata*—how much; *diyāchi*—I have given; *jīvere*—to souls; *kleśa*—(only) misery (the five *kleśa* that are given out are *avidyā*, ignorance, *asmitā*, false ego, *rāga*, mundane attachment, *dveṣa*, hatred, *abhiniveśa*, bodily identification); 2) *nija sukha*—own pleasure; *lāgi*—for; *pāpe*—sin; *nāhi dari*—never fear; *dayā-hīna*—without pity; *svārtha-para*—selfishness (no concern for others); *para*—others; *sukhe*—joy of; *duḥkhī*—saddened by; *sadā*—always; *mithyā-bhāṣī*—one who lies by nature; *para-duḥkha*—others’ misery; *sukha kara*—I am joyful; 3) *aśeṣa*—endless; *kāmanā*—desires; *hṛdi*—heart; *mājhe*—in; *mora*—my; *krodhī*—proneness to anger; *dambha-parāyaṇa*—(dharma-dhvajī) hypocritical; *mada-matta*—drunken conceit; *sadā*—always; *viśaye*—sense objects; *mohita*—deluded by; *himsā-garva*—envy and pride; *vibhūṣana*—decorations; 4) *nidra-ālasya*—sleep and laziness; *hata*—ruined by; *sukārye*—piety; *virata*—adverse to; *akārye*—misdeeds; *udyogī*—persevering; *āmi*—I; *pratiṣṭhā lāgiyā*—for name and fame; *sāṅghya-ācaraṇa*—adept at duplicity; *lobha-hata*—spoiled by mundane greed; *sadā*—endlessly; *kāmī*—who is lusty; 5) *e hena*—such a; *durjana*—miscreant; *sajjana*—Vaiṣṇava *saṅga* or company; *varjita*—shunned; *aparādhi nirantara*—incorrigible offender; *śubha-kārya*—merits; *śunya*—devoid of; *sadā-anartha-manā*—ever inclined to demerits; *nānā*—diverse; *duḥkhe*—miseries; *jara jara*—oppressed with; 6) *vārddhakye*—in old age; *ekhana*—now; *upāya*—relief and support; *vihīna*—bereft of; *tāte*—therefore; *dīna*—low and humble; *akiñcana*—(saṅgati-śūnya) possessing nothing, devoid of all wealth



Śrīla Bhaktivinoda Ṭhākura. When Śrīla Bhaktivinoda Ṭhākura passed away, Śrīla Prabhupāda arranged a condolence meeting in a public hall and invited many respectable gentlemen. Amongst them were the leading scholars of the time, including Bipina Pāl, the then principal of the Metropolitan School, and Satish Sarkāra, Pañchari Bando-pādhyāya, and others.

They all spoke very highly about Śrīla Bhaktivinoda Ṭhākura, recognizing that he gave new thought to the society at large; his writings were of original character, not stereotyped. His investigations into Vaiṣṇav-ism excelled that of all the modern *ācāryas*. Shisir Ghosh also once said, "We have heard of the Six Gosvāmīs of the time of Mahāprabhu, but Bhaktivinoda Ṭhākura's writings prove that he holds the seventh position amongst the Gosvāmīs. He has left us such extensive and original writing about the teachings of Śrī Caitanyadeva." In this way, Śrīla Bhaktivinoda Ṭhākura left the world his literature—he is in his literature, present forever. He has delivered his writings about the teachings of Mahāprabhu and *Bhāgavatam* in a systematic and scientific way, suitable to the modern age. Our debt unto his holy feet has no end.

—Śrīla B.R. Śrīdhara Goswāmī

Dainya-Vākya

"Śrī Gurudeva's Divine Expressions of Humility"

Tridaṇḍi Swāmī Śrīmad Bhaktivedānta Trivikrama Mahārāja

"The *guru-stutis* or praises that are produced by disciples who are still in gross material bondage are *kapaṭatā* (hypocritical), *pratiṣṭhā-mūlaka* (root of the desire for name and fame) and *āropa-siddha* (*karma-miśra-bhakti*, devotion dominated by fruitive desires)."

Genuine Humility and Imitative Humility—

In Śrīman Mahāprabhu's *Śrī Sikṣastaka*, 3d *śloka*, it distinctly says:

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

"One who feels lower than a blade of grass, is more tolerant than a tree, devoid of false prestige, and is able to give honor to all others, is qualified to always chant the holy names of Hari."

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī has written in *Śrī Caitanya-Caritāmṛta*, *ādi-līlā* (5.205-207):

*jagāi mādḥāi haite muṇi se pāpiṣṭha
purīṣera kīṭa haite muṇi se laghiṣṭha*

*mora nāma śune yei tāra puṇya kṣaya
mora nāma laya yei tāra pāpa haya*

*emana nirghṛṇa more kebā kṛpā kare
eka nityānanda vinu jagat bhitarē*

“I am more sinful than Jagāi and Mādhāi and even lower than the worms in stool. Anyone who hears my name loses his accumulated merits, and anyone who utters my name becomes sinful. Who in this world but Nityānanda Prabhu could bestow His mercy on such an abominable person as me?”

*mo-pāpiṣṭhe ānilena śrī-ṛndāvana
mo-hena adhame dilā śrī-rūpa-caraṇa*

*nityānanda-dayā more tānre dekhāila
śrī-rādhā-madana-mohane prabhu kari’ dila*

*mo-adhame dila śrī-govinda daraśana
kahibāra kathā nahe akathya-kathana*

“Though I am most fallen and sinful, I have come to Śrī Ṛndāvana where He has conferred on me Śrī Rūpa Gosvāmī’s lotus feet. Nityānanda’s mercy has revealed to me my divine masters, Śrī Rādhā-Madana-Mohana. He granted one as low as me the *darśana* of Śrī Govinda. My words fail to describe this, nor is it fit to be disclosed.” (CC *ādi-līlā* 5.210, 216, 217)

Out of apprehension of making this article too expansive I request readers to read this final portion of that fifth chapter in *Śrī Caitanya-Caritāmṛta*.

From these written *payārs* or poetic couplets written above Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī shows his magnanimous position with a sincere heart. The crown-jewel of Vaiṣṇavas manifests his own humility—that *is* his greatness—in such a way that expert, intelligent devotees should not find it difficult to understand. Nevertheless, if someone hears these divine descriptions, speeches or songs, in such a way, will the readers or singers not go to *naraka* or hell? To say this most revered Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī has received such grace and that it is his genuine devotion, it is needless to say.

On the other hand, for Śrī Gurudeva’s disciples to give that same instruction, in spite of being incompetent and fallen, being incapable to enhance that mood, simply shows dishonor and neglect towards

Gurudeva. Even, while performing activities that are most abominable, we see that they paint Śrī Gurudeva's activities and glories in a most dark way. In this way, the disciple gives his *stutis* or prayers of praise again towards Gurudeva and, for this reason, displays so much sadness and melancholy. Can we not understand such behavior towards Śrī Gurudeva to be filled with hypocrisy and cheating? Such a display of devotion like this towards Śrī Gurudeva is so far removed from the genuine behavior, that is easily deduced.

Words Worthy to be Esteemed or Fit to Be Abandoned?—

Transcendental poets like Śrī Gurudeva have shown pure devotion and humble auspiciousness in their writings. On the other hand, devotion shown by devotees who are still conditioned towards their Guru and their *stava-stutis* or prayers and praises are not the least bit different than an external show of cheating and insincerity. In the poetic verses that are used by our divine Gurudeva are his own words like *dīna*, fallen, *adhama*, lowest, *abhāgā*, and so on. It is *his* divine humility of expression, therefore his *kīrtanas* are supremely auspicious as one will surely receive *prema-bhakti*—of this there is no doubt. On the other hand, speeches and *kīrtanas* by such disciples as aforementioned are inauspicious—in this way, discerningly, on principle so-called, they are not accepted by devotees.

Below are quotations from the *mahājanas* and our *guru-varga's* literatures and their own expressions of divine humility such as *adhama*, *dīna*, *abhāgā*, and so on, that have been written down for observation. Are these expressions fit to be abandoned or not worthy to be esteemed? What will be the result of one's devotion if these words are altered? I am pondering, "Is this not one kind of foolishness?" For the convenience of readers the *dainya-vākya*, or words and expressions of humility of the *mahājanas*, the exalted Vaiṣṇavas, and our *guru-varga* that has been published in the fifth edition (Bengali) of *Śrī Gauḍīya-Gīti-Guccha* has been recorded below by page number, *dainya-vākya* and the *mahājana* who wrote the song:

100—

dīna narottama kānde

(this fallen Narottama is weeping)

Narottama Ṭhākura

102—

sparśiyā vaiṣṇava-deha e durjana chāra

(having touched a Vaiṣṇava's body this wicked,
contemptible person)

Bhaktivinoda Ṭhākura

105—

kāṅgālera sukāṅgāla durjana e jana

(this wicked person is the poorest beggar of beggars)

Bhaktivinoda Thākura

110—

e dīna pāmara haibe uddhāra

(deliver this fallen, sinful person)

Kṛṣṇadāsa

115—

devakīnandana bole mui abhāgiyā

(Devakīnandana says, "I am so unfortunate!")

Devakīnandana

131—

dīna hīna mūḍha-mati, rāmānanda dāsa ati

(This most wretched, fallen and foolish Rāmānanda Dāsa)

Rāmānanda Dāsa

144—

āmi ta' durjana ati...e patita chāra

(I am indeed the most abominable person...useless and fallen!)

Bhaktivinoda Ṭhākura

151—

dhik dhik abhāgiyā kena nāhi mare

(With a throbbing heart, I say, “I am so disgusting, why don’t I die!”)

Kṛṣṇadāsa

161—

dhik dhik narottama dāsa

“Fie! Shame on this servant, Narottama!”

164, 165—same as above

176—

lalitā sakhīra ayogyā kiṅkarī

(an unfit servant of Lalitā *sakhī*)

Bhaktivinoda Ṭhākura

186—

mūḍhera maṅgala, tumi anveṣave

(you will search for fool’s gold...)

Bhaktivinoda Ṭhākura

190—

mo-hena adhama jane

(no more fallen person than me)

Narottama Ṭhākura

193—

kahe dīna narottama dāsa

(says this fallen Narottama Dāsa)

Narottama Ṭhākura

194—

dīna narottama dāsa karaye

(fallen Narottama Dāsa is doing...)

Narottama Ṭhākura

198—

dīna hīna vinodera gati

(the goal of this fallen, worthless Bhaktivinoda)

Bhaktivinoda Ṭhākura

200—

dīna kṛṣṇadāsa kahe nāma-saṅkīrtana

(this fallen Kṛṣṇadāsa sings *nāma-saṅkīrtana*)

Kṛṣṇadāsa

200—

āmi ati manda

(I am so dull)

Kṛṣṇadāsa

242—

roye bhaktivinoda mati-hīna

(this ignorant Bhaktivinoda wails)

Bhaktivinoda Ṭhākura

246—

āmi ta' patita

(I am very fallen)

Bhaktivinoda Ṭhākura

251—

sakalera pada-rajah yāce dīna hīna

(this fallen, worthless person is begging for the dust of the lotus feet of everyone)

Dayita Dāsa

256—

e bhaktivinoda dīna hīna

(this fallen, worthless Bhaktivinoda)

Bhaktivinoda Ṭhākura

284—

kahe dīna premānanda

(says this fallen Premānanda)

Premānanda Ṭhākura

300, 301—

kahe dīna premānanda

(says this fallen Premānanda)

Premānanda Ṭhākura

304—

kāṇḍiyā kāṇḍiyā bale āmi ta' adhama

(Weepingly I say I am indeed most fallen)

Bhaktivinoda Ṭhākura

314—

bhaktivinoda ati dīna akiñcana

(Bhaktivinoda is very fallen, possessing nothing)

Bhaktivinoda Ṭhākura

330—

e bhaktivinoda dīna sadā śuddha-bhakti-hīna

(this fallen Bhaktivinoda is always without pure devotion)

Bhaktivinoda Ṭhākura

332—

e bhaktivinoda chāra

(this contemptible Bhaktivinoda)

342—

dhik mora e jīvana

(fie, shame on my whole life!)

Bhaktivinoda Ṭhākura

358—

tomāra caraṇe āja e kāṅgāla chāra
(this menial beggar is at your feet today)
Bhaktivinoda Ṭhākura

400—

abhāgā keśava kare nāma-saṅkīrtana
(this unfortunate Keśava performs *nāma-saṅkīrtana*)
Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja

Determine whether the Glories are for Genuine or Bogus Guru—

One's competence or incompetence to give the *mantra* to the disciple determines whether one is *asad-guru*, or bogus guru. In the *śāstras*, or revealed scriptures, the difference between *sad-guru*, or bona fide *guru*, and *asad-guru* has been described. Śivaṅgi spoke this to Pārvatī (in the *Purāṇas*):

*guravo bahavaḥ santi śiṣya-vittāpa-hāraḥ
durlabhāḥ sad-gurur devī śiṣya-santāpa-hāraḥ*

“O Devī! Plunderous *gurus* who steal away a disciples' wealth are many, but *śiṣya-santāpa-haraka*, that is, the *sad-guru* or bona fide *guru* who is able to give relief from birth, death, old age, sickness, lamentation and suffering to his disciples, is very rare to find.”

He who wants to get from disciples name and fame is certainly not fit to be regarded as *guru*. This is also described in *śāstra*.

If one takes *dīkṣa* from such a false *guru* like this, calling out to him with such accolades as *sad-guru*, *jagad-guru*, *paramahaṁsa-kula-cuḍamaṇi*, *aṣṭottara-śata-śrī*, *viṣṇupāda*, *prabhupāda*, *anaṅga mañjarī*, *gosvāmī*, and so on, is it truthful or proper?

By acknowledging them as equal to our *gurudevas* like Rūpa, Sanātana, and the others, is this not yet another kind of offense? It should be thoughtfully considered.

Notwithstanding, false *gurus* who look for *kanaka*, gold, *kāminī*, women, and *pratiṣṭhā*, false prestige, and who receive similar honor and respect as *prakṛta-gurus*, or genuine *gurus*, is improper and non-productive. To give such honor or glorifications by a disciple to an *asad-guru* like the expressions by a disciple to his own genuine *guru* is inappropriate, improper, ignorant and offensive. If these expressions are to be imposed (*āropita*), are they truthful or unable to be perceived?—this should be understood.



Śrīmad Bhaktivedānta Trivikrama Mahārāja offering aratika to Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja.

