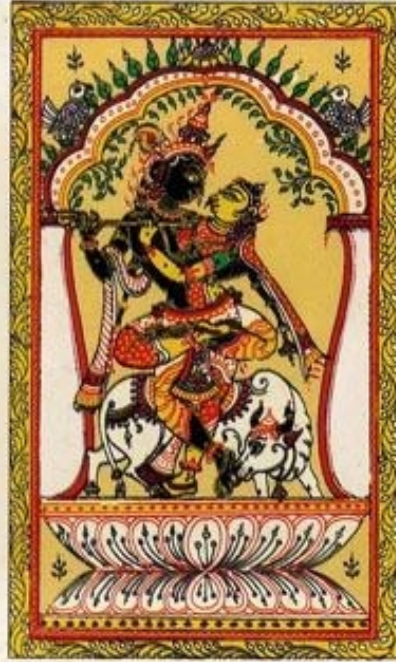


Bhakti-naipunya
THE LAST LIMIT OF BHAKTI



His Holiness Gour Govinda Swamī Mahārāja



Bhakti naipuṇya

THE LAST LIMIT OF BHAKTI

- *His Holiness Gour Govinda Swamī Mahārāja*

Edited by : Raghava Pandit Das

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Introduction



The Last Limit of Bhakti' is a compilation of transcribed lectures on the Bhaktivedānta Purports given by His Holiness Sri Srimad Gour Govinda Swami Mahārāja, a disciple of His Divine Grace Śrī Śrīmad A.C. Bhaktivedānta Swamī Śrīla Prabhupāda.

Śrīla Prabhupāda has translated and commented upon the *Bhagavad-gītā*, Śrīmad-Bhāgavatam and Śrī Caitanya-caritāmṛta and thereby fulfilled the order of his Guru Mahārāja, His Divine Grace Om̐ Viṣṇupāda Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvami Mahārāja. With all the humility at his command Śrīla Prabhupāda practically showed us and taught us the characteristics of a pure Vaiṣṇava-sādhu, lover of God. Seventeen years after his disappearance from the material world, people still decide to take up Krishna-consciousness just by reading his books.

Śrīla Prabhupāda always wanted that his disciples and future grand-disciples thoroughly study and understand his books and purports which are as deep as an ocean. Who can take the courage to enter and

measure that great ocean? We have no strength to enter that ocean and thus, we are merely standing at the shore of that great unlimited ocean, trying to taste but a drop of it.

We hope that *The Last Limit of Bhakti* will be relished by both - the newcomers in our Krishna-consciousness society as well as the advanced practitioners. Most references were taken from the books of His Divine Grace A.C. Bhaktivedānta Swamī Prabhupāda. Therefore, in order to better appreciate the text it is advised to be conversant with Śrīla Prabhupāda's books. although Śrīla Prabhupāda commented that such spiritual work is like sugarcane, for wherever you begin tasting it you will surely enjoy It's sweetness.

Feeling unqualified to taste such nectar we are distributing it to you all with the hope that you may relish it. Hoping to have contributed even a little particle to your understanding of the Bhaktivedānta purports, we humbly beg to remain the servants of the Vaiṣṇavas.

- The Publishers,

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Bhubaneswar.

Gaura Purṇima, 27 March 1994.

Appearance Day of Prema Purusottama **Śrī Caitanya Mahāprabhu.**





Invocation



**nārāyaṇam namaskṛtya
naram caiva narottamam
devīm sarasvatīm vyāsam
tato jayam udīrayet**

"Before reciting the *Śrīmad-Bhāgavatam*, which is the very means of conquest, one should offer respectful obeisances unto the Personality of Godhead, Nārāyaṇa, unto Nara-nārāyaṇa Ṛṣi, the supermost human being, unto mother Sarasvatī, the goddess of learning, and unto Śrīla Vyāsadeva, the author." - (*Śrīmad-Bhāgavatam* 1.2.4)

**vede rāmāyaṇe caiva
purāṇe bhārata tathā
ādau ante ca madhye ca
hariḥ sarvatra gīyate**

"In the Vedic literature, including the Rāmāyaṇa, Purāṇas and Mahābhārata, from the very beginning (*ādau*) to the end (*ante ca*), as well as within the middle (*madhye ca*), only Hari, the Supreme Personality of Godhead, is explained." - (*Quoted, Caitanya-caritāmṛta Ādi 7.131*)

**mukam karoti vācālam
paṅgum laṅghayate girim
yat-kṛpā tam aham vande
śrī-gurum dina-tāraṇam**

"I offer my respectful obeisances unto my spiritual master, the deliverer of all fallen souls, whose mercy turns the dumb into eloquent speakers, and enables the lame to cross mountains." - (CC Madhya 17.80)

PARAMĀNANDA HE MĀDHAVA
PADUNGĀLUCI MAKARANDA

SE-MAKARANDA PĀNA-KARI
ANANDE BOLO HARI HARI

HARINKA NĀME VANDA VELĀ
PĀRI KARIVE CĀKĀ-DOLĀ
SE CĀKĀ-DLOĀNKA-PAYARE
MANO-MO RAHU NIRANTARE
MANO MO NIRANTARE RAHU
HĀ-KṚṢṆA BOLI JĪVA JĀU
HĀ-KṚṢṆA BALI JĀU JĪVA
MOTE UDHARA RĀDHĀ-DHAVA
MOTE UDDHARA RĀDHĀ-DHAVA
MOTE UDHARA RĀDHĀ-DHAVA

"O supremely blissful Mādhava! Nectar is coming from Your lotus feet. Drinking that nectar, I blissfully sing 'Hari! Hari!' With the name of Hari I am binding a raft on which Lord Jagannātha will ferry me across this ocean of material existence. My mind always remains at the lotus feet of that Lord Jagannātha who has very large round eyes. In this way, I call out "Ha Krishna!" and give up my life. O husband of Radharani, please deliver me."

**dharmah projjhita-kaitavo' tra paramo nirmatsarāṇām satam
vedyaṁ vāstavam atra vastu śivadaṁ tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kim vā parair īśvaraḥ
sadyo hṛdy avarudhyate' tra kṛtibhiḥ śuśrūṣubhis tat-ksaṇāt**

"Completely rejecting all religious activities which are materially motivated, this Bhāgavata Purāṇa propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhāgavatam, compiled by the great sage Vyāsadev [in his maturity], is sufficient in itself for God realization. What is the need of any other scripture? As soon as one attentively and submissively hears that message of Bhāgavatam, by this culture of knowledge the Supreme Lord is established within his heart. - (*Śrīmad-Bhāgavatam 1.1.2*)

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

"O expert and thoughtful men, relish Śrīmad-Bhāgavatam, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more

tasteful, although It's nectarean juice was already relishable for all, including liberated souls." - (*Śrīmad-Bhāgavatam 1.1.3*)

**anarthopaśamaṁ sākṣād
bhakti-yogam adhokṣaje
lokasyājānato vidvāṁś
cakre sātvatā-saṁhitām**

The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyāsadeva compiled this Vedic literature, which is in relation to the Supreme Truth. - (*Śrīmad-Bhāgavatam 1.7.6*)

**yasyām vai śrūyamāṇāyām
kṛṣṇe parama-pūruṣe
bhaktir utpadyate puṁsaḥ
śoka-moha-bhayāpahā**

Simply by giving aural reception to this Vedic literature, the geeling for loving devotional service to Lord Krishna, the Supreme Personality of Godhead, sprouts up at once to extinguish the fire of lamentation, illusion and fearfulness. - (*Śrīmad-Bhāgavatam 1.7.7*)

**śrīmad-bhāgavatam purāṇam amalam yad vaiṣṇavānām priyam
yasmin pāramahaṁsyam ekam amalam jñānam param gīyate
tatra jñāna-virāga-bhakti-sahitam naiṣkarmyam āviskṛtam
tac chṛṇvan su-paṭhan vicāraṇa-paro bhaktyā vimucyen naraḥ**

"Śrīmad-Bhāgavatam is the spotless Purāṇa. It is most dear to the Vaiṣṇavas because it describes the pure and supreme knowledge of the paramahaṁsas. This Bhāgavatam reveals the means for becoming free from all material work, together with the process of transcendental knowledge, renunciation and devotion. Anyone who seriously tries to understand Śrīmad-bhāgavatam, who properly hears and chants it with devotion, becomes completely liberated. - (*Śrīmad - Bhāgavatam 12.13.18*)

**artho 'yam brahma-sūtrāṇām
bhāratārtha-vinirṇayaḥ
gāyatrī-bhāṣya-rūpo 'sau
vedārtha-paribṛṁhitāḥ**

The meaning of the Vedānta-sūtra is present in Śrīmad-Bhāgavatam. The full purport of the Māhābhārata is also there. The commentary of the Brahmā-gāyatrī is also there and fully expanded with all Vedic knowledge. - *Garuḍa Purāna*, Quoted *Caitanya-caritamṛta M. 25.143*)

**sarva-vedetihāsānām
sāraṁ sāraṁ samuddhṛtam**

The essence of all Vedic literature and all histories has been collected in this Śrīmad-Bhāgavatam. - (*Śrīmad-Bhāgavatam 1.3.41*, Quoted *Caitanya-caritamṛta M. 25.145*)

**sarva-vedānta-sāraṁ hi
śrī-bhāgavatam iṣyate
tad-rasāmṛta-tṛptasya
nānyatra syād ratih kvacit**

Śrīmad-Bhāgavatam is declared to be the essence of all Vedānta philosophy. One who has felt satisfaction from It's nectarean mellow, will never be attracted to any other literature. - (*Śrīmad-Bhāgavatam 12.13.15*)

**'kṛṣṇa-bhakti-rasa-svarūpa' śrī-bhāgavata
tāte veda-śāstra haite parama mahattva**

Śrīmad-Bhāgavatam gives direct information of the mellow derived from service to Krishna. Therefore Śrīmad-Bhāgavatam is above all other Vedic literatures. - (*Caitanya-caritamṛta M. 25.150*)

**cari-veda-upaniṣade yata kichu haya
tāra artha lañā vyāsa karilā sañcaya**

Vyāsadeva collected whatever Vedic conclusions were in the four Vedas and 108 Upaniṣads and placed them in the codes of the Vedānta-sūtra. - (*Caitanya-Caritamṛta M 25.98*)

**yei sūtre yei ṛk – viṣaya-vacana
bhāgavate sei ṛk śloke nibandhana**

In Vedānta-sūtra, the purpose of all Vedic knowledge is explained, and in Śrīmad-Bhāgavatam the same purpose has been explained in eighteen thousand verses. - (*Caitanya-caritamṛta M. 25.99*)

**jīvera nistāra lāgi' sūtra kaila vyāsa
māyāvādi-bhāṣya śunile haya sarva-nāśa**

Śrīla Vyāsadeva presented the Vedānta philosophy for the deliverance of conditioned souls, but if one hears the commentary of Śaṅkarācārya, everything is spoiled. - (*Caitanya-caritamṛta* M. 6.169)

**yāha, bhāgavata paḍa vaisnavera 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. - (*Caitanya-caritamṛta Antya 5.131*)

**bhāgavata ye nā māne, se—yavana-sama
tāra śāstā āche janme-janme prabhu yama**

One who does not accept Śrīmad-Bhāgavatam is a *yāvana* or a *mleccha*. He will be punished by Yamarāja life after life. - (*Caitanya-Bhāgavata Ādi 1.39*)

*HARE KRISHNA HARE KRISHNA
KRISHNA KRISHNA HARE HARE
HARE RĀMA HARE RĀMA
RĀMA RĀMA HARE HARE*





“One cannot understand how Krishna is eternally a brahmacārī. He has more than sixteen thousand wives in Dvārakā and produced so many sons. He is a great gṛhastha, or is He a brahmacārī?”





Chapter 1

Mathurā - Vāsa.

(Originally delivered as a morning lecture on Śrīmad-Bhāgavatam 9.2.10-13, on 19th June, 1993 at Krishna Balarāma Mandir, Bhubaneswar, India.)

*kṛṣṇatulya bhāgavata-
vibhu sarvāśraya
prati-śloke prati-akṣare*

nānā artha kaya

- (Caitanya-caritamṛta Madhya.24.318)

Śrīmad Bhāgavatam is not a mere book, it is a good as Krishna. And as Krishna is the Supreme Lord, *Bhāgavatam* is also the Supreme Lord. As we take shelter of Krishna, similarly we take shelter of *Śrīmad-Bhāgavatam*.

In every verse, in every word, even in every letter many, many meanings are there. If you want to explain one verse from the *Śrīmad-Bhāgavatam* it will take days and days together, what to speak of only one or two hours.

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

- (*Śrīmad-Bhāgavatam* 1.1.3)

What is *Bhāgavatam* ? It is *nigama-kalpa-taror galitaṁ phala*, the most ripened, sweetest, nectarean fruit of the Vedic tree. This fruit, *Śrīmad-Bhāgavatam*, *śuka-mukhād-amṛta*, has come out from the lips of Śukadeva Gosvāmī. 'Śuka' literary means 'parrot' and generally a parrot puts its beak into a very sweet and ripe fruit. After the fruit has been touched by the parrot it becomes much sweeter. So similarly this *Śrīmad-Bhāgavatam* which is the most ripened, sweetest, nectarean, juicy fruit of the Vedic tree, has become much sweeter after it has come out from the lips of Śukadeva Gosvāmī.

Taste This Nectar

Those who have developed a taste for this nectarean juice, for the mellow coming out from *Śrīmad-Bhāgavatam*, to such *rasikā-bhaktas*, we say *muhur aho rasikā bhuvi bhāvukāḥ*, we call them again and again, with a microphone, "Come, come, come!" Again and again we call, "Taste this nectar! Taste this nectar! It is not available anywhere else." It is not like the liquor shop. But you are going to the liquor shop. "Twenty-four hours open. cold wine, come and drink, dance and dine." People are rushing there, giving money. Only mad fellows are rushing there, to eat stool.

No money is required, not even a dollar. We are giving this nectar free of cost. "Come, come and drink it. Drink, dance and dine with us!" We are advertising, putting up a big signboard. But who is coming ? How many are coming? Who has developed taste for it? Most have developed taste for liquor, taste for stool. No taste for nectar, no taste for nectar. Most unfortunate. Even if you offer them a good fortune, still they won't accept it. Most unfortunate wretches. We offer you a very good fortune, but not accepting it you are a most unfortunate wretch. A very sorry state of affairs.

Bhāgavata is completely filled with such sweet, nectarean *kathā* of Krishna, Vrajendranandana, the son

of Nanda Mahārāja. The first verse in the *Śrīmad-Bhāgavatam* say, *satyam param dhīmahī*. That means what? *Dhīmahī* means to meditate and *satyam param* means the Supreme Truth. “Meditate upon the Supreme Truth, “*Bhāgavatam* says. But are you meditating upon the Supreme Truth? *Satyam param dhīmahī*. You are not meditating upon that Supreme Truth. Rather you are meditating upon the objects of enjoyment. *Lakhs* and *lakhs* of lives have already gone by meditating upon these objects of sense gratification, material enjoyment, But *Bhāgavatam* says, “Meditate upon that Supreme Truth.”

If you remain alone you cannot meditate. You will only meditate upon these nasty things, *māya*, the ugly witch. You will meditate upon the objects of sense enjoyment. Therefore Śrīman Mahāprabhu says,

*kṛṣṇa-varṇam tviṣākṛṣṇam
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ*

- (*Śrīmad-Bhāgavatam* 11.5.32)

Many devotees should congregate, come together and meditate. Congregational meditation. Therefore our meditation is,

Hare Krishna Hare Krishna Krishna Krishna Hare Hare

Hare Rāma Hare Rāma Rāma Rāma Hare Hare

Saṅkīrtana means many devotees assemble together and do *saṅkīrtana*. But on your own it is *kīrtana* and not *saṅkīrtana*.

So let all come together and meditate upon that Supreme Truth. Śrīla Vyāsadeva says, *satyam param dhīmahī*. And you are a spirit soul, *jīvera ‘svarūpa’ haya kṛṣṇera ‘nitya-dāsa’*. Your real identity is that of a servant of Krishna, so you have that right or qualification to meditate upon that *satyam param*, the Supreme Truth. But you are covered up with *māyā*, the illusory energy, therefore you cannot understand it. And so the *gurus*, *sādhū-vaiṣṇavas* come and remind you of this thing. *Bhakta-bhāgavata*, the embodiment of *Bhāgavata* and the *grantha-bhāgavata* also reminds you of the same thing. You have that right but you should only meditate upon that *satyam param*, the Supreme Truth or the Supreme Lord, Krishna. If you cannot do this then you are forced to meditate on the ugly witch *māyā*, the objects of sense enjoyment. But that is not meditation, that is enjoyment.

Although we are innumerable, the Supreme Lord is one without a second. he is *advaya-tattva*, the Absolute Truth without a second and He is to be meditated upon. So let us come together and meditate upon Him, under the guidance of a *sādhū-guru*. As long as you do not hear *Śrīmad – Bhāgavatam* from the bona fide source, the real source, *bhakta-bhāgavata* or the devotee *bhāgavata*, who is the embodiment of *the Bhāgavatam*, you cannot be freed from the conditional state,

yasyām vai śrūyamāṇyām

*kṛṣṇe parama-pūruṣe
bhaktir utpadyate puṁsaḥ
śoka-moha-bhayāpahā*

(Śrīmad-Bhāgavatam 1.7.7)

We quote this verse every day before approaching Śrīmad-Bhāgavatam.

“Only by hearing Śrīmad-Bhāgavatam from the bhakta-bhāgavata, vaiṣṇava, you will develop kṛṣṇa-bhakti as a result of which all material fears, delusions and lamentations are destroyed forever.”

As long as you have not heard or read Śrīmad-Bhāgavatam from the right source you cannot be delivered from the conditional state. Read and hear Bhāgavatam from the bona fide source.

The Best type of Hearing

The cream is there in the Tenth Canto of Śrīmad-Bhāgavatam, the prema-līlā is the cream. Rādhā-kṛṣṇa prema-līlā. When Mahaprabhu asked Rāya Rāmānanda, ‘śravaṇa-madhye jīvera kon śreṣṭha śravaṇa?’

Rāya Rāmānanda said,

‘rādhā –kṛṣṇa-prema-keli karṇa-rasāyana.’

“The transcendental conjugal loving affairs of Rādhā and Krishna which are described the Tenth Canto are to be heard.”

But you should hear it from a real vaiṣṇava-sādhu who knows this, who is completely drowned in that ocean of rādhā-kṛṣṇa-prema, completely absorbed in that thought. Only from such a person you should hear, otherwise the reverse effect will be produced. But after reading or hearing the Tenth Canto one has to read the Eleventh Canto of Śrīmad-Bhāgavatam. Unless one reads this Eleventh Canto he will fall down, definitely. And this is the process. Therefore this bhāgavata-śravaṇa is our daily activity, nityam bhāgavata-sevayā, it is a daily activity. Just as your daily activity is taking food, taking rest, taking bath, passing stool, urine, this and that. Similarly this Śrīmad-Bhāgavatam-śravaṇa is our daily activity. Hearing Śrīmad-Bhāgavatam from the right source.

But if you don’t do this daily activity of taking prasāda, taking rest, taking bath, what will happen to you? The body will fall sick and at last when it is finished you will die. Similarly, the Śrīmad-Bhāgavatam-śravaṇa is a daily activity and if you don’t do it you will die, welcoming death.

In Naimiṣāraṇya the ṛṣis headed by Śaunaka said to Śuta Gosvāmī (Bhāg. 2.3.20),

“O Suta Gosvāmī, that person who has this tongue but does not utter the name of the Supreme Lord, if he does not speak kṛṣṇa-kathā or glorifies Krishna his tongue is like a frog’s tongue, jihvāsati dārkurikeva sūta, na copagāyaty urugāya-gāthāḥ.”

The frog has a tongue and you also have a tongue, the frog says, 'kadakada kadakada,' he does like that. That means he is welcoming the snake that will devour him.

"I am here, come and devour me."

Similarly you also have a tongue, but you are not uttering the holy names of the Lord. You are not speaking *kṛṣṇa-kathā*, not glorifying *Bhāgavata* or Krishna, that is *dārdurikeva*, the tongue of a frog and you are welcoming death, "I am here, O death come and devour me." That is what you are doing.

Sādhu-saṅga

Mahāprabhu gave five things in conclusion after having spoken the sixty-four items of *sādhana-bhakti*,

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

(*Caitanya-caritamṛta* M. 22.128)

And, *kṛṣṇa-bhakti janmāya ei pāñcera alpa saṅga* (*Cc.M.* 22.129).

This is *nitya-karma* and if you daily do at least these five then very easily you will develop *kṛṣṇa-bhakti*. But if you simply do *sādhu-saṅga*, the rest is also there, you will get everything. *Sādhu* speaks *Bhāgavata, kṛṣṇa-kathā*. *Sādhu* does *nāma-saṅkīrtana* and if you do *kīrtana* with the *sādhu* ten that is pure *kīrtana, sādhu-saṅga śuddha nāma-kīrtana*.

Sādhu means a pure devotee of Krishna, *śuddha-bhakta*. He is completely surrendered, that is the chief symptom of a *sādhu*. *Krishna-karśanatva*, completely surrendered. Therefore the instruction that Mahāprabhu has given is, *asādhu-saṅge bhāi kṛṣṇa-nāma nāhi haya*.

If you associate with a non-*sādhu*, you cannot utter the name of Krishna. Only the letters will come out, *ha-re kṛṣ-ṇa rā-ma*. The words available in a dictionary will come out, not the real name. The real name of Krishna is nondifferent from Krishna, but that will never come out, only alphabets. Rarely one attains the *nāmābhasa* stage in such association, otherwise it is only offensive chanting, *nāmāparādha*.

"O my brothers you should understand it very well. All these are a great obstacle, detrimental to *kṛṣṇa-bhakti*. You cannot develop *kṛṣṇa-bhakti* in their presence. If you want to utter pure *kṛṣṇa-nāma*, then do *sādhu-saṅga*. Give up all other desires. Desires for material enjoyment, liberation or *yogic siddhis*,

anyābhilāṣitā-sūnyam
jñāna-karmādy-anāvṛtam

ānukūlyena kṛṣṇānu-
śīlanam bhaktir uttamā

- (*B.R.S.1.1.11*)

So if you will only have *sādhū-saṅga* you will get everything. You will do *kṛṣṇa-nāma-kīrtana*, you will have it. And you will also hear *Śrīmad-Bhāgavatam*, *kṛṣṇa-kathā* because *sādhū* speaks from *Śrīmad-Bhāgavatam*, and you will remain in Mathura. *sādhū-saṅga*, *nāma-kīrtana*, *bhāgavata-śravaṇa* and *mathurā-vāsa*. We will explain what is Mathura.

Mathura is the appearance place of Krishna, so Krishna appears if such a *sādhū* is there and such *kathā* is going on. *Krishna-kathā* is so attractive that Krishna Himself becomes attracted and so He appears there. That is Mathura, and you can have that facility or opportunity to do *Mathura-vāsa*, to live in Mathura.

And *śrī-mūrtira śraddhāya sevana*, a temple is there because a *sādhū* has a temple and thus you will also get this *arca-vigraha-seva*.

So you should understand this thing very well and the first thing required is *śraddhā*, *adau śraddha*. *Śraddhā* means unflinching faith, strong faith.

*‘śraddhā’-śabde-viśvasa kahe sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya*

(Caitanya-caritamṛta M. 22.62)

Śraddhā means *ḍṛḍha śraddhā*, strong unflinching faith in the words of *sādhū*, *śāstra*, *guru*, “If you develop *kṛṣṇa-bhakti*, all your duties and obligations are finished. There is nothing left out.”

To put faith in this statement is *śraddhā*. If you do not have this faith then the base is absent. Faith is the foundation. If there is no foundation, the building will collapse. You have laid a foundation but that foundation is not strong, soft faith, weak faith, it is not strong unflinching faith. So this collapsing is going on. The first requisite is *śraddhā* and that should be very strong, unflinching faith. This is the first requisite for a *sādhaka*, one who does *sādhana-bhakti*.

Krishna Runs There

The first stage in *bhakti* is *sādhana-bhakti*, that means hearing *Bhāgavatam*, *kṛṣṇa-kathā* from the lips of a pure *sādhū*. The *sādhū* is offering you such a good fortune, and if you are really fortunate you will accept it and you will develop faith, but you are an unfortunate fellow. Such a good fortune is offered to you but you cannot accept it, then how can you develop faith?

Then next is that you will develop inquisitiveness, *tattva-jijñāsa*, “Who am I, why have I come here? Have I come here for enjoyment?”

Many, many *lakhs* of lives have already gone by because of this enjoyment. So you should understand this thing, then you develop *hari-kathā-ruci*. You will develop taste for *hari-kathā*, *kṛṣṇa-kathā*, and then all auspiciousness will be there. With strong faith one should hear *bhāgavata-kathā*, *kṛṣṇa-kathā* from a *sādhū*, who does not concoct anything. There is no question of mental speculation, concoction. One who does so and speaks *kathā* he is not a *sādhū* at all. If you accept him as a *sādhū* you will put him into much trouble.

Because not all are *sādhus*, many pretenders are also there, they pretend that they are *sadhus*, great pretenders. They concoct *kathā*. There is no question of concoction, only pure *kṛṣṇa-kathā*. Krishna is all-attractive and if you speak pure *kṛṣṇa-kathā* that is also all-attractive and Krishna becomes attracted to that spot. Krishna is so attracted that He runs there if such *kathā* is there. But if you accept such a pretender as a *sādhu*, he must definitely be put into much trouble. One should associate with a *vaiṣṇava-sādhu* who is more elevated than oneself, then one gets spiritual benefit. Otherwise one cannot get it. If a *paṇḍita* associates with a *murkha*, all his *pāṇḍitya* will go. but if a *murkha*, an ignorant fool associates with a *paṇḍita*, he becomes a *paṇḍita*. That is association, *saṅga*. We should associate with such a *vaiṣṇava-sādhu*, *bhakta* who is more elevated than ourselves, then we will get spiritual benefit.

And in *Śrīmad-Bhāgavatam* you will find *sādhu-saṅga* being mentioned in so many places. In the Fourth Canto of *Śrīmad-Bhāgavatam*, Bhagavān Visnu told the ten Praceta brothers to ask for a boon, because Bhagavān Visnu had become very much pleased with their austerity and penance. For thousands and thousands of years they underwent such severe austerities and penance, remaining in the water. So Bhagavān Visnu became pleased and appeared before them and told them to ask for a boon. And what boon they ask for?

*tulayāma lavenāpi
na svargaṁ nāpunar-bhavam*

*bhagavat-saṅgi-saṅgasya
martyānām kim utāśiṣaḥ*

They say, “O my Lord, what boon is there for us, residents of this *martyapura*, the material world where there is birth and death? There is no boon for us, only one boon that is *bhagavat-saṅgi-saṅga*, to associate with a *sādhu*, *bhagavat-saṅgi*, who is always with Bhagavān. To associate with such a person that is the only boon for us. We do not want any other boon, only grant us this boon.” (*Śrīmad-Bhāgavatam* 4.30.34)

So if someone is fortunate he gets the association of such a *sādhu*. The *sādhu* offers you this fortune but you are most unfortunate because you are not accepting it. This *kṛṣṇa-kathā*, *bhagavat-kathā*, spoken by *sādhu* does not enter into your ear. You are a great pretender, only pretending that you are hearing, but you are not hearing, your mind is thinking of the objects of enjoyment, not thinking of Bhagavān, *satyaṁ paraṁ*, the Supreme Truth. This *kathā* is not entering your ear, you are a most unfortunate wretch. If you are really fortunate then you will develop taste for it and you will get the *sādhu's* mercy, otherwise you cannot get the *sādhu's* mercy.

It is said, “Do *Mathura-vāsa*, stay in Mathura.”

So *sādhu* has created Mathura. Mathura is there and he gives you the opportunity to stay in Mathura. But are you really staying in Mathura? Kāṁsa stayed in Mathura, but why did he not develop *kṛṣṇa-bhakti*? Although he stayed in Mathura.

In answer we may say, “What was Kāṁsa thinking of?” Kāṁsa was trying to enjoy Mathurā and Lord

it over. He was thinking how to become Mathurānātha, the Lord of Mathurā. But Mathurānātha is Krishna not Kāṁsa. So although Kāṁsa was staying there he was trying to Lord over Mathurā and enjoy Mathurā. He was trying to become Mathurānātha and enjoy, therefore although he was staying in Mathura he could not develop *kṛṣṇa-bhakti*.

So you are like that, staying in Mathurā and trying to enjoy, as Kāṁsa did ? But what is the destination of Kāṁsa? What did he get? The same destination is for you. That is what Kāṁsa was doing, so don't do like that.

Those who are killed by Lord Hari, the demons, what is their destination? They get the *brahmaṇa* effulgence, *brahmaṇa-sāyujya-mukti*, so you can only get up to that. That *brahmaṇa-sāyujya-mukti* is what the demons get after being killed by Lord Hari. They merge into the *brahmaṇa-sāyujya* which is hellish for Vaiṣṇavas. *Kaivalya nārakayate, kaivalya-mukti is nāraka*, a hellish situation and Vaiṣṇavas do not want it.

Then how can you do *mathurā –vāsa* if you are staying in Mathura, in the *dhāma* but you are trying to enjoy ? If you enjoy Mathura, then that is not *mathurā-vāsa*, rather you will be like Kāṁsa, so don't do it.

Mathurā-śuddha-sattva-maya, the abode of Krishna is *śuddha-sattva*, pure *sattva*. Here in the material world there are twenty-five, *tattvas*, five *karmendriya*, working senses, five *jñānendriya*, knowledge acquiring senses, five gross material elements; *bhūmi, āpoha, anala, vāyu, kham*, and the five objects of sense enjoyment; *śabda, sparśa, rūpa, rasa, gaṇḍha*, sound, touch, form taste and smell. And then *prakṛti, mahātattva* and *mana, buddhi, ahaṅkāra*, mind, intelligence and false ego. And also five *tattvas* are there; *īśvara, jīva, prakṛti, kāla* and *karma*.

We will find this here in the material world, cosmic manifestation. But beyond this is Vaikuṅṭha. And Mathurā is superior to Vaikuṅṭha. And that Mathurā descends here in the material world. In Uttar Pradesh you can find that district Mathurā, Vṛndāvana is there. Because when Krishna appeared the *dhāma* appeared with Him. So it descends but it never becomes affected by the modes of material nature.

Although the lotus leaf is in the water, the water does not touch it. It is not touched by the water. Similarly the *dhāma* remains unaffected in that way. That is Vaikuṅṭha or Mathurā. So that Mathura is the abode and the appearance place of Krishna. As Krishna has His supreme independence, similarly Mathurā has that supreme independence also. Being the *dhāma*, the appearance place of Krishna, Mathurā also has mercy. As Krishna is merciful, the *dhāma* is also merciful. So you must get It's mercy, you must pray for It's mercy. Do not try to enjoy Mathurā, rather try to render service to Mathurā.

The creepers and everything else are transcendental in Vṛndāvana, Mathurā. Everything is transcendental but you should understand it in *tattva*. It is not a fact that one thinks, "O yes, this is a creeper in Vṛndāvana, it is transcendental. "One just thinks or concocts it in one's mind, but that is not how it is transcendental. One should have the vision to see it, to understand it and to realize it.

Krishna is Eternally Brahmācārī

Once the *gopīs*, as mentioned in the *Gopala Tāpaṇi Upaniṣad*, prayed to Krishna,

“O Prāṇavallabha, O Dear of our heart, Husband of our heart, how can we please You, give You pleasure?” Krishna said,

“You go to the other side of the Yamunā, where there lives a great saint whose name is Durvāsā.”

This is not that Durvāsā who committed an offense at the lotus feet of Ambarīṣa. It is a different Durvāsā. So Krishna said,

“Go to that saint, serve him and if you get his mercy then you will be able to serve Me, and give Me pleasure.”

Then the *gopīs* said,

“But O, the Yamunā river is there, much water, high flood is there. How can we go there and cross the Yamunā river? Can the Yamunā give us way so that we can go?”

Krishna said,

“I tell you one secret. You utter this *mantra*, ‘*kṛṣṇa nitya-brahmacārī*,’ ‘Krishna is eternally a *brahmacārī*,’ This is the *mantra* and if you utter it then Yamunā will give you way.”

One cannot understand how Krishna is eternally a *brahmacārī*. He has more than sixteen thousand wives in Dvārakā and produced so many sons. He is a great *grhastha*, is He a *brahmacārī*? He dances with so many innumerable *gopīs* in Vṛndāvana, in the dead of night. He is a *brahmacārī*? Krishna said, “If you utter this *mantra*, ‘*kṛṣṇa nitya-brahmacārī*,’ then Yamunā will give you way. So the *gopīs* uttered that *mantra* and Yamunā gave way and thus they went to the other side of the Yamunā and met that great saint Durvāsā. They offered their obeisances and asked,

“O great saint, how can we please you? Please shower your blessings on us so that we will develop *kṛṣṇa-bhakti*, give pleasure to Krishna and develop *prema-bhakti*.”

They had prepared many very palatable varieties of food and they had brought that to that saint Durvāsā. So Durvāsā ate everything, a huge amount and became very pleased. He said,

“All right, now I am very pleased by your service. I will give you my blessings so that you will develop pure *kṛṣṇa-bhakti* and give pleasure to Krishna.”

Then after that they had to again come back to the other side because Krishna was at the other side of the Yamunā. But again high flood was there in the Yamunā, so the *gopīs* said,

“How can we cross the Yamunā river? Please great saint, tell us the way to go to the other side. Such a high flood is there in Yamunā.”

Durvāsā said,

“You utter this *mantra* that, Durvāsā is a *nirahāri*, ‘ Durvāsā does not eat anything, he always remains without food, ‘then the Yamunā will give you way.”

Then the *gopīs* said,

“But he ate such a huge amount of food and he is a *nirahāri*? He does not eat any food, what is this?”

Can one understand anything? *‘kṛṣṇa nitya-brahmacārī, durvāsā nirāhari.*” The Upaniṣads mention that but can you understand anything? You cannot touch it. It is not an easy affair to understand it. There is very deep philosophy in it, that one can not think of. It is inconceivable, very deep philosophy. That is *Vaiṣṇava-tattva, upaniṣad-veda-tattva*. And similarly we say, Vaiṣṇavas say,

“Everything in Mathurā is transcendental. The trees, creepers, mountains, rivers, fountains, all these things, even the animals, they are all my *guru*. they are all engaged in the loving service of Krishna, and so they are my *guru*. I am the lowest of the low, *ṭṛṇād api sunīcena.*”

This is what Mahāprabhu said, “I am the lowest of the low, they are all superior to Me. All are My *guru.*” If you can develop this mood, this intelligence, then you will be able to do *mathurā-vasa*?

Niṣkiñcāna-bhaktas

What is the means to approach and get the lotus feet of Krishna? Mahāprabhu said,

sādhu-saṅga, nāma-kīrtana, bhāgavata-śravaṇa
mathurā-vāsa, śrī-mūrtira-ṛaddhāya sevana

(*Caitanya-caritamṛta M 22.128*)

One should follow the teachings of Mahāprabhu. Daily do at least these five if you cannot do more. Daily do *sādhu-saṅga*, associate with such a *sādhu*, a dear devotee of Krishna, *premi-bhakta*, and hear *bhāgavata-kathā*. Hear *kṛṣṇa-kathā* with full faith, unflinching faith, with a surrendering mood, hear from him and chant with him. Do *saṅkīrtana* with that *sādhu*, that is *nāma-saṅkīrtana* and *bhāgavata-śravaṇa*. And next if you do *mathurā-vāsa* then you will very easily develop *kṛṣṇa-bhakti* and approach the lotus feet of Krishna.

But we are most unfortunate wretches because we cannot have it. We are most unfortunate fellows, ungrateful wretches because such an opportunity is being offered to us but we cannot accept it. Prahlāda Mahārāja says we are most unfortunate, *te’piśa-tantryām uru-dāmnī baddhāḥ*, (*Bhāg.7.5.31*). We are very tightly, strongly bound up with the ropes of *māyā, tri-guṇa-rajyu*. *Māyā* has a very long and strong rope consisting of *sattva-rajās-tama*, these three mixed together. And we are very strongly bound up with that rope, *uru-dāmnī baddhāḥ*. But how can we be freed from it?

How will it be united, such a strong bondage?

What is the means? *Niṣkiñcānānām na vṛṇīta yāvat, (Bhāg. 7.5.32)*. It cannot be united as long as you have not gotten some dust of the lotus feet of such a *niṣkiñcāna bhakta, akiñcāna-vaiṣṇava-sādhu*. *Akiñcāna* or *niṣkiñcāna* means one who has nothing in this material world. Factually everything belongs to Krishna. Do you have anything? You say, “My body is everything. I spend all of my life to fulfill the bodily demands. My body, my heart, my home, my bodily relationships, my wife, son, daughter, friends, my family members, country and so many things I have. “so then how will you be able to become *niṣkiñcana? āmāra' bolite prabhu! āre kichu nāi*

“O Lord, there is nothing that I can say is mine, everything belongs to Krishna.”

*ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate*

*iti matvā bhajante mām
budhā bhāva-samanvitāḥ*

And the *Upaniṣadas* say, *iśāvāsyam idaṁ sarvaṁ (Iśopaniṣad Sloka 1)*. Everything belongs to Krishna, everything is Krishna's property. Krishna is the only proprietor, even we are His property. Are you your own property? Such *niṣkiñcāna* always thinks,

"Krishna is my eternal master and I am His eternal servant. I am His property."

The servant is the master's property. “My body, mind and speech. Whatever I think is mine, is actually His property. There is nothing mine.” but you say, “I have this property. I am the proprietor.” But Krishna is the sole proprietor. Everything is His property, but we do not know it. We do not think like this, such unfortunate rascals, stupid fellow we are. Therefore we are very tightly bound up with this long and strong rope, that consists of the three *guṇas; sattva-rajā-tama, māyā*. So how can you be untied unless you get some dust from the lotus feet of such a *niṣkiñcana* ? As long as you have not gotten some dust from the lotus feet of such *niṣkiñcana-bhakta* who never says, “this is I and mine,” how can you be untied? No more ‘I’ and ‘mine’, rather everything belongs to Krishna. I am Krishna's property, everything is Krishna's property, such a completely surrendered soul, that is what it means to be *niṣkiñcana*. But those who think or say, “Yes, this is my property, “they have no hope to be relieved or freed from this bondage.

Such *niṣkiñcana-bhaktas, vaiṣṇava-sādhus*, they have descended here out of their causeless mercy. Why have they descended? They have not come here to give you anything material or objects for material enjoyment. They have come to give you something that is otherwise not available here in this material world. And what is that?

That is *satyaṁ param*, the Supreme Truth. And that is to be meditated upon. They have come to give the lotus feet of Krishna. Out of causeless mercy they have come here, but not to give you any objects for material enjoyment. But you are hankering after that material enjoyment.

“Guru Mahārāja, I want this thing, please give it. I want to eat stool please give me stool.”

But they have not come here to give you this thing. They have come here to give you the lotus feet of Krishna, which are not available in this material world. Out of causeless mercy they have descended here and you should understand it.

Urukramānghri is the specific word mentioned in *Bhāgavatam* (7.5.32). *Anghri* means lotus feet and *Urukrama* is Krishna, so Krishna's lotus feet. And these *niṣkiñcana-bhaktas*, *vaiṣṇavas*, have come here to give you that. Unless you have developed greed or hunger for it, how can you get it? But you are hungry for getting stool, like a hog. But if you are not hungry to get the lotus feet of Krishna then what are those *niṣkiñcana-bhaktas* going to offer you? How can you get it?

You cannot get it because you have no greed for it. You have not developed hunger although palatable dishes are being offered and therefore you cannot relish it. Those *niṣkiñcana-bhaktas* have come here for that purpose, but what are you asking for? You are asking for stool like objects of enjoyment, material sense enjoyment. But you should understand what Mahāprabhu is teaching. Mahāprabhu came to teach us how we can develop *kṛṣṇa-bhakti* and get Krishna. Although He is Krishna, He came as a devotee to teach us. So He spoke about this *sādhana-bhakti* and its sixty-four items. As the conclusion, He spoke of five things. Daily you should do at least these five things,

sādhu-saṅga, nāma-kīrtana, bhagavat-zravana
mathurā-vāsa, śrī-mūrtira śradhāya sevana

-(*Caitanya-caritamṛta* M 22.128)

As long as you cannot understand it and practice it in your life under the proper expert guidance of such a *sādhū-guru*, your *anarthas* cannot be destroyed. No *anartha-nivṛtti*. How can those who do not understand the teachings of Śrī Caitanya Mahāprabhu get the mercy of Śrī Caitanya Mahāprabhu, Guru and Gaurāṅga? And so they cannot understand what *Bhāgavata* says and follow this *bhāgavata-patha*. Such a person cannot speak *bhāgavata* or translate *Bhāgavata*. These days so many persons are trying to translate *Bhāgavata*, but how can they do it?

Simplicity is Vaiṣṇavism

We are going to Western countries where there are many gross materialists and they ask us so many questions. They make a very simple thing very complicated, because they have such a complicated material mind. They do not know anything because they are only limited to the three dimensions, length, breadth and height. Then how can they understand that which explains the fourth dimensions? Such a simple thing but they cannot understand it, making it more complicated. We face such things.

“*Are bābā*, it is so simple. Why are you making this simple thing so complicated? Simply accept it!”

The teacher has said, “Two and two is equal to four.” So just accept it with a simple heart. Then your calculation will be right and correct. But if you cannot accept that two and two equals four and you go on and calculate, then all your calculations will be wrong. You cannot get promotion to the higher class but rather you will be degraded, *calo!*

Do not make this simple thing complicated. 'Simplicity is Vaiṣṇavism.' So develop simplicity. Be as simple as a child, childlike simplicity. Then you can surrender otherwise not, you will not develop faith. If there is no faith, no *śraddhā*, then how can you do *sādhū-saṅga*, *nāma-kīrtana* or *mathurā-vāsa*?

Rādhā's Name is Hidden

One *paṇḍita* in Mathura asked, "There is no mentioning of the name of Rādhā in *Bhāgavata*, then from where did Gaurasundara get this name?"

Śrīmad Bhāgavatam pramāṇam amalāṁ premāpum-artho mahān

Śrī Caitanya Mahāprabhor matam idaṁ tatrādarāḥ na paraḥ

- (*Caitanya-mata-mañjuṣā, Śrīnātha Cakravartī*)

"It is Mahāprabhu's opinion that *Śrīmad-Bhāgavatam* is the spotless proof. But when *Śrīmad-Bhāgavatam* speaks of *prema-bhakti-tattva* there is no mention of the name of Rādhā. Then, where did Gaurasundara get it from?"

Such a question this *paṇḍita* asked. This is a question of having a complicated mind, not simple at all. This is the material mind of a gross materialist. But we say,

"Why will it be there in *Śrīmad-Bhāgavatam*? Why and for who?"

"There is no name of Rādhā in *Śrīmad-Bhāgavatam*," that *paṇḍitī* from Mathura asked. He was staying there but he tried to enjoy Mathurā, so he asked such a question : "From where did Gaurasundara get this name?"

But we say,

"Why and for whom should this name be there? Will it be there for people like you, gross materialists, less intelligent fools? Always meditating on stool, the objects of sense enjoyment. Will it be there for you?"

But Mahāprabhu, even while He was sleeping or dreaming uttered, *gopī, gopī, gopī*. How can you understand what that is? Can you understand this name? Is there any mention of the names of Lalitā, Viśākhā or Rūpa mañjarī in *Śrīmad-Bhāgavatam* ? No. So are they not dear devotees of Krishna, are they not serving Krishna with love ? Also there is no mention of the name of Candrāvalī in *Bhāgavatam*. But why should it be there? For such fools, gross materialists who make simple things very complicated ? No, because this is not meant for such persons. It is all meant for the *paramahāṁsas*. Only *paramahāṁsas* can understand how Their names are present, and they can find it.

But you cannot understand it then how can you find Their names? Therefore Vyāsadeva and Śukadeva Gosvāmī kept it hidden. They did not speak clearly about Rādhā or the *gopīs*. Only those who by the mercy of *sādhū-guru*, Guru and Gaurāṅga, have elevated themselves to the transcendental platform and have thus acquired such a qualification of having developed inquisitiveness, a greed in the heart, always

hankering and hungry in the heart, only they can get it. They can find the names of Rādhā and the *gopīs* being mentioned.

So Vyāsadeva and Śukadeva Gosvāmī have not spoken it clearly, they have kept it hidden. Their names are hidden there because *prema-bhakti-tattva* is there.

Śrīmad-Bhāgavatam pramāṇam amalaṁ premā pum-artho mahān. Mahāpabhu has said this and it is not an easy thing to understand these teachings. We give this example from *Gopal Tāpaṇi Upaniṣad*, '*kṛṣṇa-nitya-brahmacārī, durvāsā nirāhari,*' and how one cannot understand what that is. Krishna is eternally a *brahmacārī*. He had more than sixteen thousand wives, is He a *brahmacārī*? And that Durvāsā who ate so much, a huge amount of food, is he eternally *nirahari*? he does not eat anything? You cannot understand what that is. It is not an easy thing to understand because your material mind cannot conceive of it. So then how can you do *Mathurā-vāsa*? It has a very deep purport to it.





Chapter 2

The source of all loving services.

(Originally delivered as a morning lecture on *Śrīmad-Bhāgavatam* 9.4.18-20, at *Krishna Balarāma Mandir*, Bhubaneswar, India on August 18th, 1993)

*sa vai manaḥ kṛṣṇa-padāravindayor
vacāmsi vaikunṭha-guṇānuvarṇane*

*karau harer mandira-mārjanādiṣu
śrutim cakārācyuta-sat-kathodaye*

*mukunda-liṅgālaya-darśane dṛśau
tad-bhṛtya-gātra-sparś 'ṅga-saṅgamam*

*ghrāṇaṁ ca tat-pāda-saroja-saurabhe
śrīmat-tulasyā rasanāṁ tad-arpite*

*pādaḥ hareḥ kṣetra-padānusarpaṇe
śiro hṛṣīkeśa-padābhivandane*

*kāmaṁ ca dāsyē na tu kāma-kāmyayā
yathottamaśloka-janāśraya ratih*

- (Śrīmad-Bhāgavatam 9.4.18-20)

TRANSLATION

Mahārāja Ambarīṣa always engaged his mind in meditating upon the lotus feet of Krishna, his words in describing the glories of the Lord, his hand in cleansing the Lord's temple, and his ears in hearing the words spoken by Krishna or about Krishna. He engaged his eyes in seeing the Deity of Krishna, Krishna's temples and Krishna's place like Mathurā and Vṛndāvana, he engaged his sense of touch in touching the bodies of the Lord's devotees, he engaged his sense of smell in smelling the fragrance of tulasī offered to the Lord, and he engaged his tongue in tasting the Lord's prasāda, he engaged his legs in walking to the holy places and temples of the Lord, his head in bowing down before the Lord and all his desires in serving the Lord, twenty-four hours a day. Indeed Mahārāja Ambarīṣa never desired anything for his own sense gratification. He engaged all his senses in devotional service, in various engagements related to the Lord. This is the way to increase attachment for the Lord and be completely free from all material desires.

PURPORT

In Bhagavad-gītā (7.1) the Lord recommends, mayy āsakta-manāḥ pārtha yogam yuñjan mad-āśrayaḥ. This indicates that one must execute devotional service under the guidance of a devotee or directly under the guidance of the Supreme Personality of Godhead. It is not possible, however, to train oneself without guidance from the spiritual master. Therefore, according to the instructions of Śrīla Rūpa Gosvāmī, the first business of a devotee is to accept a bona fide spiritual master who can train him to engage his various senses in rendering transcendental service to the Lord. The Lord also says in Bhagavad-gītā (7.1), asaṁśayaṁ samagram māṁ yathā jñāsyasi tac chṛṇu. In other words, if one wants to understand the Supreme Personality of Godhead in completeness, one must follow the prescriptions given by Kṛṣṇa by following in the footsteps of Mahārāja Ambarīṣa. It is said, hṛṣīkeṇa hṛṣīkeśa-sevanam bhaktir ucyate: [Cc. Madhya 19.170] bhakti means to engage the senses in the service of the master of the senses, Kṛṣṇa, who is called Hṛṣīkeśa or Acyuta. These words are used in these verses. Acyuta-sat-kathodaye, hṛṣīkeśa-padābhivandane. The words Acyuta and Hṛṣīkeśa are also used in Bhagavad-gītā. Bhagavad-gītā is kṛṣṇa-kathā spoken directly by Kṛṣṇa, and Śrīmad-Bhāgavatam is also kṛṣṇa-kathā because everything described in the Bhāgavatam is in relationship with Kṛṣṇa.

LECTURE ON THE BHAKTIVEDANTA PURPORT

Here we can see that Ambarīṣa Mahārāja was always engaged, day and night, twenty-four hours in

the loving service of the Lord. Acyuta-sat-kathodaye, hṛṣīkeśa padābhivandane. Hṛṣīkeṇa hṛṣīkeśa-sevanam bhaktir ucyate: Bhakti means to engage the senses in the service of the master of the senses, Krishna, who is called Hṛṣīkeśa or acyuta.

The first thing is that one must execute devotional service under the guidance of a devotee or directly under the guidance of the Supreme Personality of Godhead. But how can one execute devotional service directly under the guidance of the Supreme personality of Godhead? Arjuna directly got instructions from Krishna, because he is such a very dear devotee, eternal associate of Krishna, but for us it is not possible, we are not like him, so we should not imitate him too. For us, it is needed to take shelter of the guru, whose is a very dear devotee of Krishna and Gaurāṅga Mahāprabhu, who is day and night, twenty-four hours engaged in the loving service of Krishna. he is the bona-fide representative of Krishna, who has come here to give us Krishna. Such sādhu-gurus they have no other business here. They don't belong to this material world, rather they belong to the abode of Krishna.

The Object of Love

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

- (Śrī Śrī Guru-aṣṭaka 6)

This is guru tattva. The guru is a premi-bhakta, who has attained Krishna-prema and who is a very dear intimate associate of Krishna. He is a rādhā-priya-sakhī, a dear girl companion of Śrīmatī Rādhārānī, who is very expert in this business of uniting Rādhā and Krishna in the kuñjas of Vraja. Nikuñja-yūno rati-keli siddhyai, he is siddha, he is very expert. Siddha means he knows this art perfectly well Rādhā-priya-sakhī, that is guru-tattva. Otherwise nobody can train you how to render loving service unto Krishna, prema-maya-seva. Krishna is the object of love - priti-viṣaya, and without priti or love how can one get Krishna?

One who has developed such love and has bound up Krishna in his heart, and who is day and night, twenty-four hours engaged in loving service to Krishna, only he can give you Krishna.

krishna se tomāra, krishna dite pāro
tomāra śakati āche
āmi to' kāṅgāla, 'krishna' 'krishna' boli'
dhāi tava pāche pāche

(Śaraṇāgati, Bhajana-lālasā 7, Bhaktavinod Ṭhākura)

“Oh Vaiṣṇava Ṭhākura, Krishna belongs to you because you have bound Him up in your heart with the rope of love.” Krishna can only be bound up with the rope of love, no other means is there. You are such a premi-bhakta and therefore,

tomāra hṛdoye sadā govinda-viśrām
govinda kohena-mora vaiṣṇava parāṇ

(Prāthanā, Vaiṣṇave Vijñapati, Narottama dāsa Ṭhākura)

Narottama dāsa Ṭhākura sings this song. "Oh Vaiṣṇava Ṭhākura, in your heart Krishna resides and takes rest there very blissfully, because your heart is Vṛndāvana, hṛdaya-vṛndāvana. Your heart is filled with love of Krishna, and that is a fit place and so Krishna takes rest there very blissfully." And it is reciprocal.

Again in the Ninth Canto of Śrīmad-Bhāgavatam (9.4.63), Krishna says, sādhuḥ hṛdayam mahyam sādhuṇāṁ hṛdayam tv aham. "Those sadhus, premī-bhaktas are in My heart as I am in the heart of such premī-bhaktas." It is reciprocal. As Krishna takes rest blissfully in the heart of such a sādhu who has developed Krishna-prema, similarly those sādhus are in the heart of Krishna. Govinda kohena-mora vaiṣṇava parāṇ. Govinda, Krishna says, "Such sādhu-vaiṣṇavas are My heart and soul." And the sādhu says, "Krishna is our heart and soul." It is reciprocal. But in this material world, the conditional souls have forgotten Krishna. They are devoid of Krishna-tattva-jñāna, so they don't know Krishna.

Understand and See the Absolute Truth, Krishna

The purpose of this rarely achieved human birth is to understand Krishna.

janma karma ca me divyam
evam yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so' rjuna

This is said in the Bhagavad-gītā and it has directly come out from the lips of Krishna, it is kṛṣṇa-kathā and one must hear it. He says "My birth and My activities are not material but transcendental and for one who knows this in tattva, in truth, it is his last birth here. After quitting this body he will undoubtedly come to Me. No punar janma, he will never come down again to take birth here, no rebirth." (Bhagavad-gītā 4.9).

To understand Krishna in tattva is the goal of our human birth. But how can a conditioned soul understand Krishna in tattva without hearing or taking shelter of a bonafide guru, tattva-veda, who knows Krishna in truth ?

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ

- (Bhagavad-gītā 4.34)

And again, tad-vijñānārthaṁ sa gurum evābhigacchet, samit-pāniḥ śrotriyam brahma-niṣṭham (Mundaka Up 1.2.12). So one who very seriously thinks, “I must understand Krishna, it is the goal of my life, otherwise I can never achieve perfection in my human birth, “he must approach such a guru, who knows Krishna in tattva. Tad-vijñānārthaṁ sa gurum evābhigacchet, he must approach. And such a guru, tattvācārya, is the knower of the truth and the seer of the truth, tattva-jñāta and tattva-drṣṭa. In the tad-viddhi-praṇipātena verse this tattva-darśī, seer of the truth, is very significant. Tattva-jñāta and tattva-draṣṭa.

Advaya-tattva sei vraja vrajendra-kumāra. Vrajendra kumāra, the son of Nanda Mahārāja is the Absolute Truth. So one who is the seer of the Absolute. Truth he sees Vrajendra-kumāra, the son of Nanda Mahārāja and he knows Him in truth, in tattva.

Such a tattvācārya is a premī-bhakta, he is a very dear devotee of Krishna. He is a most confidential, intimate associate of Krishna. Unless one approaches and hears from such a guru, how can he understand Krishna? Such gurus come down here to this material world to impart this tattva-jñāna, bhāgavat-jñāna, to the conditioned forgetful souls, that have forgotten Krishna.

So this śruti, transcendental knowledge means Veda and Krishna says, “vedaiś ca sarvair aham eva vedayo. By all the Vedas, I am to be known.” (Bhagavad-gītā 15.15). This veda-jñāna has come to this material world with such a guru. Krishna, the Supreme Lord keeps His own transcendental knowledge with His dear devotees. That Gurudeva is the embodiment of Krishna’s mercy, Krishna-kṛpa-śrī-mūrti. Again it is said:

sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam

- (Śrī Śrī Guru-aṣṭaka 7)

That guru is as good as Lord Hari, because day and night, twenty-four hours he is engaged in loving service of Lord Hari. Two Bhagavāns are there, sevya-bhagavān and sevaka-bhagavān. Sākṣād-dharī means that such a guru is the servitor bhagavān. The Absolute Truth, advaya-tattva, which is to be served is sevya-bhagavān, that is Krishna. The dear servitor of Lord Krishna is servitor bhagavān, sevaka-bhagavān, that is guru. He is day and night, twenty-four hours engaged in the loving service of the Lord. So unless one approaches such a guru he can never understand Krishna, he cannot get this transcendental knowledge, Krishna-tattva-jñāna, and his eyes will never be opened. Therefore we pray,

ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmilitam yena
tasmai śrī-gurave namaḥ

- (Gautamiya Tantra)

This is a prayer that we offer to the guru. "He who has opened my eyes with the torchlight of knowledge, tattva-jñāna, he is guru." Then without hearing from such a guru how will your eyes be opened? One must hear from a guru who imparts tattva-jñāna.

First Hear Then See

Śrīmad-Bhāgavatam (3.9.11) says, śrutekṣita-patha. Śruta-ikṣita, first hear then you will see. If you hear from such a bona-fide guru with full faith and attention, then your transcendental, non-material eye will open. The material eye means darkness, māyā andhakāra, but the transcendental eye, through which you can see Krishna, that will be opened. Śrutekṣita-patham' hear and then you will see.

This is the first thing, that you must accept a bona-fide guru and hear from him. Unless one hears from a bona fide guru, a Krishna-tattva-vetta, one who knows kṛṣṇa-tattva, how can one come to understand Krishna? And full faith is the most important thing. While putting full faith, complete, strong and unflinching faith in the words of such sādhu-guru, one has to hear. There is no other way to understand Krishna. This is the first thing, but those who don't take shelter of such a guru, they cannot understand the Supreme Lord. Krishna, because their eyes will never be opened.

Five thousand years ago the Supreme Lord, Krishna descended here in His own svarūpa and imparted this transcendental knowledge in the form of Bhagavad-gītā. So the Supreme Lord imparts and gives this divya-jñāna, transcendental knowledge Himself and He also keeps it with His very dear devotees. Therefore even the demigods offer prayers to the Supreme Lord, "O Lord, *sad-anugrahāya*." (Bhag. 3.9.11).

That means, "Unless one gets the mercy of sādhu he cannot understand You." *anugraha* is the word. It means mercy or favour, One has to get the favour a sādhu, who is a very dear devotee of Krishna. Because Krishna only keeps His own transcendental knowledge with those who have developed love, love for Krishna who is the only object of love, he is a premī-bhakta, sādhu. He never keeps that knowledge of Himself with karmīs, jñānīs, or yogīs. Krishna keeps it with His dear devotees, mahābhāgavatas, great devotees. So the twelve mahājanas are there and all this transcendental knowledge comes through them.

Pure Love, the Ultimate Happiness

Another point is there. Those who meditate on Brahman, brahmānandīs, they get mukti. But what do you mean by this Sanskrit word *mukti*, in the English language you say 'liberation', but what do you mean by that mukti? Mukti is *ātyantika-duḥkha-nivṛtti*, free from suffering. So those brahmānandīs and also those who meditate on paramātmā they get mukti. But in this mukti, liberated state, there is no question of prema-sukha, happiness derived from prema, pure love, which is the ultimate sukha, happiness.

Krishna is sac-cid-ānanda, īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ (BS.5.1). he is full of eternity, full of knowledge and full of bliss. Unless one develops love for Krishna one cannot get the real happiness, prema-sukha, derived from love of Godhead. Ānanda, pleasure is of two types; sva-sukha and

prema-sukha. One's own pleasure and pleasure derived from Love of Godhead, two types.

Prema-līlā-tattva

When Krishna manifests His transcendental līla here, He does that through his svarūpa-śakti, internal potency. But who knows this transcendental līla-tattva? Only those premī-bhaktas, dear devotees who have developed kṛṣṇa-prema, they know the transcendental līlā-tattvas, prema-līlā-tattva.

rūpa-raghunātha-pade rahu mora āśa
prārthanā koroye sadā narottama-dāsa

(Lālasāmayī Prāthanā, Narottama dāsa Ṭhākura)

Narottama dāsa Ṭhākura sings, “The conjugal loving līlās between Rādhā and Krishna are very deep and confidential. How can I understand such deep and confidential tattva unless I get the mercy of Rūpa and Raghunātha?” They know it because they are premī-bhaktas. And without the mercy of such dearest, intimate devotees of Krishna, nobody can understand this. Thus Krishna keeps all this tattva with His dear devotees, that is guru. And unless one meets such a guru, approaches such a guru, he cannot receive that tattva-jñāna, and thus he will not be able to understand that confidential līlā-tattva of Rādhā and Krishna. such a jīva cannot even develop taste for hearing bhāgavata-kathā, he cannot get the prema-dhana, the invaluable asset of love of Godhead.

prema-dhana vinā vyartha daridra jivana
'dāsa' kari' vetana more deha prema-dhana

- (Caitanya Caritāmṛta Antya 20.37)

This is Śikṣāṣṭaka. “I am really poor because I am devoid of that prema-dhana. O Lord I am your eternal servant, so please make me your dāsa, please give me an opportunity, engage me in Your loving service. I will render loving service unto You, day and night, twenty-four hours and only give me this wage, that is prema-dhana. No material wages.”

Those who seek after their own pleasure, who are not completely free from it they cannot get prema-dhana.

anyābhilāṣitā-sūnyam
jana-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanam bhaktir uttamā

- (B.R.S. 1.1.11)

Rūpa Gosvāmī says, “No desire for material enjoyment or liberation.”

Those who are free from those two types of desires, they can get this prema-dhana, otherwise nobody can have it. Such a premī-bhakta is completely free from the desire for his own pleasure, he desires no liberation. He only desires all happiness and pleasure for Krishna, and thus he is day and night, twenty-four hours engaged in loving service.

Prema-rājera-kathā

Krishna, the Supreme Lord is full of love, full of transcendental bliss and all sorts of loving mellows, rāsamaya. And one who is constantly attached to that sac-cid-ānanda-vigraha Krishna, he is a premīka-guru, premī-bhakta, and he can give you prema. By the mercy and association of such a bhakta you can have such prema, otherwise how will you get it ? And you can feel and realize what is prema in his association. That premīka-bhakta, guru is the embodiment of the mercy of Krishna, kṛṣṇa-kṛpa-śrī mūrti. Without the mercy of that guru nobody can get an entrance into the loving kingdom of the Lord. How can you get admittance to it? No admittance.

By the mercy of the dear devotees of Lord Hari like Brahmā, Nārada, Vyāsa and Śuka this kṛṣṇa-kathā, bhāgavata-kathā has come to us. Then there are the dear devotees of Gaurāṅga Mahāprabhu such as Rūpa Gosvāmī, Sanātana Gosvāmī, Svarūpa Dāmodara Gosvāmī, they have all brought us his kṛṣṇa-kathā, bhāgavata-kathā, the topics relating to the loving kingdom of Krishna, prema-rājera-kathā, they have brought it. They are very merciful, otherwise without the mercy of such dear devotees, mahā-bhāgavatas, premī-bhaktas, how would all this transcendental kṛṣṇa-kathā, bhāgavata-kathā be available in this material world? Vyāsadeva wrote Śrīmad-Bhāgavatam, that is kṛṣṇa-kathā, here Prabhupāda's purport says,

“Bhagavad-gītā is kṛṣṇa-kathā spoken directly by Krishna and Śrīmad-Bhāgavatam is also kṛṣṇa-kathā because everything described in the Bhāgavatam is in relationship with Krishna .”

So Vyāsadeva wrote Śrīmad-Bhāgavatam by the mercy of his spiritual master Nārada Muni who is a premī-bhakta. Then sitting in his devotional trance, bhakti-samādhi, he saw Krishna. In Śrīmad-Bhāgavatam (1.7.4) It mentions, apaśyat puruṣaṁ pūrṇaṁ. Vyāsadeva saw the Supreme personality of Godhead, puruṣaṁ pūrṇaṁ, the complete puruṣa, Krishna and also māyā in his bhakti-samādhi, devotional trance. So he wrote Śrīmad-Bhāgavatam and thus Bhāgavata came to us by the mercy of Vyāsadeva, then by the mercy of Śukadeva Gosvāmī who expressed it and then by the mercy of Sūta Gosvāmī, who expressed it again in the forest of Naimiṣāraṇya in the assembly of ṛṣis headed by Śaunaka. by the mercy of such dear devotees this kṛṣṇa-kathā, bhāgavata-kathā which is full of loving mellows, has come to us.

Lord Baladeva, Master of Sandhinī-śakti

The svarūpa-śakti, internal potency of the Lord, has three divisions. that svarūpa-śakti or antaraṅga-śakti comes from the svarūpa and is non-different from the svarūpa. That śakti is divided into three sandhinī, samvit and hlādinī. Sac-cid-ānanda maya, three things.

ānandāṁśe hlādinī, sad-āṁśe sandhinī

cid-āṁśe samvit-yāre jñāna kari' māni

- (Caitanya Caritamṛta Ādi 4.62)

From sat comes sandhinī, from cit comes samvit and from ānanda comes hlādinī. Then what is the meaning of sandhinī, it means 'eternity', but it needs further explanation, sandhinya kṛtavisava tad-dhāma nicaye. What is the activity of the sandhinī –śakti? It comes up when we discuss Lord Baladeva. Lord Baladeva is the master of the svarūpa-śakti, and the manifestation of Baladeva is gurupāda-pādma, that is the guru.

This word *sandhinī* is a very significant word. Who gives the *sandhana* of Krishna, or the clue how to find out Krishna, that is *sandhinī*? Lord Baladeva, being the master of that svarūpa-śakti, gives the clue how to find out Krishna. That is Lord Baladeva, the master of sandhinī, śaktimat-vigraha. Without the mercy of such a guru, how can you find out Krishna? So it is said *sāndhinyā kṛta-viśada-tad-dhāma*. The svarūpa-śakti manifests itself in this material world as the dhāma, the abode of the Lord, and it is made of viśuddha-sattva, pure goodness, not mixed. Whatever we may find here is mixed goodness, but the dhāma of the Lord is *viśudha-sattva* and the *svarūpa-śakti* displays it. And we should understand that in the dhāma everything is *viśudha-sattva*, pure goodness.

Then next comes *samvit*, knowledge, the kind of knowledge called sambhanda-jñāna. How everyone and everything is related to Krishna. And the guru imparts that sambhanda-jñāna at the time of initiation.

*divyam jñānam yato dadyat
kuryāt pāpasya sanksayam*

- (Visnu Yāmala, quoted in Hari-bhakti-vilāsa 2.7)

The dikṣa-guru imparts *sambhanda-jñāna*, that is the *samvit-śakti*, and so the guru is the manifestation of that *svarūpa-śakti* which is divided into three *sandhinī*, *samvit* and *hlādinī* and thus everything is there in *guru*. So the *dikṣa-guru* imparts this *sambhanda-jñāna* and then the *hlādinī-śakti*, the pleasure potency of the Lord nourishes these two, *sandhinī* and *samvit*. Otherwise, unless they are nourished by the *hlādinī-śakti* where is the question of pleasure and prīti, or pure love?

Eternal Loving Relationship

samvit śakti prakatīta rahabhāva rāsita. This 'rahabhāva' means the loving relationship. The relationship we have with Krishna is a perfect, eternal relationship which is based on pure love, a loving relationship. This is the *svarūpa-sambhanda*, the real relationship. The *jīvas* constitutional position is as an eternal servant of Krishna, and this relationship with Krishna is perfect, eternal and is based on love -- *prīti-sambhanda*.

Therefore we say Lord Hari, Krishna, is *prīti-viṣaya*, the object of love. One should try to understand the language. Krishna is the object of love -- *prīti-viṣaya* and full of loving mellows, *rāsamaya*. Unless you establish your relationship with Lord Hari, Krishna how can you get paramānanda, supreme blissfulness?

How and who will help you to establish this relationship? That is guru, he establishes it. So without taking shelter of such guru how can you establish your eternal relationship by yourself and how can you get such paramānanda?

The Source of All Loving Services

Another point on guru-tattva. He is guru who is day and night, twenty-four hours engaged in the loving service of Krishna. Who is the source of all sorts of loving services to Krishna? That is Śrīmatī Rādhārānī. Rādhā vina āra kaha naya. Krishna only belongs to Śrīmatī Rādhārānī, He doesn't belong to anyone else, He completely belongs to Her. And so Śrīmatī Rādhārānī is the source of all sorts of loving services to Krishna. so She is the original guru-tattva, only Rādhārānī can give you the opportunity to serve Krishna. Without Rādhārānī no one can give you the opportunity to serve Krishna. Without Rādhārānī's mercy there is no opportunity available to serve Krishna.

Krishna is completely under Rādhā, He does not belong to anyone else but Rādhārānī. So without Rādhārānī's mercy how can you get the opportunity to serve Krishna? Therefore without Rādhārānī's mercy nobody is a guru!

So the original topmost post in the guru position is Rādhārānī. Rādhā are Her expansions, kāyāgraha, sakhīs and mañjarīs, they are guru. They are very intimate and dear to Krishna. They are nija-jana, Krishna's own men. One who has not established his relationship with Vārṣabhānavī Rādhā, how can he become guru? He may be guru, but he cannot be the guru of kṛṣṇa-tattva. Anyone can be a guru of other tattvas, such as māya-tattva, itara-tattva. But no one can become a kṛṣṇa-tattva-vit guru unless he has established his relationship with Rādhārānī, because Krishna is completely under Rādhārānī. Rādhā vina āra kaha naya. Krishna completely belongs to Rādhā, this is guru-tattva.

So Krishna is pūrṇa tattva, the complete truth and Rādhārānī gives the sevā-adhikāra, the opportunity to serve that complete Krishna. Nobody else but Rādhārānī and Her expansions, sakhī-mañjarīs has that right to give such an opportunity. so without Her mercy and taking shelter of Rādhārānī we cannot get the opportunity for loving service to Krishna.

Those who have accepted Krishna as sevya-tattva, as the only one to be served, they have accepted Rādhā as guru. These two words sevya and sevaka come up again. Sevya means to be served, and sevaka means servitor. It is a very deep philosophical point. And one has to accept Rādhā as guru otherwise how can you understand Krishna as sevya-tattva, the only one to be served.

In all rasas; dāsya, vātsalya and mādhyura, Krishna is viṣaya and the sevakas, those who serve Him are āśraya. Viṣaya and āśraya, so those who accept Krishna as viṣaya, in all rasas, Vārṣabhānavī Rādhārānī is their guru. So unless one gets the mercy and the directions of Rādhārānī, nobody can serve Krishna. Those who are very lusty persons, who want their own pleasure and enjoyment, they cannot serve Krishna because they cannot get the mercy and the directions of Rādhārānī. But those who are inhabitants of Vṛndāvana, they know these tactics, that without Rādhārānī's mercy nobody can get the opportunity to serve Krishna. They know it very well.

Lakṣmīdevī

Even if you take the example of Lakṣmīdevī, she cannot get it. Krishna is all-beautiful, *kandarpa-koṭi-kamanīya viśeṣa-śobhaṁ* (B.S. 5.30), His beauty for excels that of crores of cupids, such is the beauty of Krishna. He is all-attractive and all-beautiful. Lakṣmīdevī seeing the beauty of Krishna becomes attracted, but she cannot get the opportunity to serve Krishna. Why?

She cannot get Rādhārānī's mercy and therefore she cannot get the opportunity to serve Krishna, although she is attracted to Krishna's beauty. That is the whole reason. Lakṣmī serves Nārāyaṇa, that is Krishna's *vilāsa mūrti*, four-handed form and therefore Lakṣmīs are also four-handed. But Rādhārānī is two-handed as Krishna is two handed. Krishna is *mādhurya-lilā-māyā vigraha* whereas Nārāyaṇa is the *aiśvaraya-lilā-māyā-vigraha*. So Rādhārānī is *mādhurya-mayī* and Lakṣmī is *aiśvarya-mayī*. without Rādhārānī's mercy there is no opportunity to serve Krishna. If someone is not established in a relationship with Rādhārānī how can he render service to Rādhārānātha, Śrī Krishna? So Rādhārānī and Her expansions, *sakhī-mañjarīs*, they are all guru vastu, they are gurus.

Nikuñja-yūno rati-keli-siddhyai, that is the tattva, that is Gurudeva. He gives you the right to serve Krishna, and without his mercy you can never have that right. Who will give you that right without guru ? So Vārṣabhānavī Rādhārānī, that is guru-tattva. Without taking shelter of such a guru nobody can get the opportunity to render loving service of Krishna. One should understand it.

Direction on the path

The Vedas mention three *tattvas*, *vede-tri-tattva-kaya. sambhanda, abhidheya* and *prayojana*. *Sambhanda-tattva* is the *tattva* based on the relationship, *abhideya* is *bhakti* and *prayojana* is *prema*.

So when we discuss this *prayojana-tattva* then *kṛṣṇa-prema* will come up and only by the mercy of such a *premi-bhakta* who is very dear to Rādhārānī, you can get that *kṛṣṇa-prema*. Without that mercy how can one understand that *prayojana-tattva, prema-tattva*? Nobody can understand it!

The *sādhaka* that cannot understand this *guru-tattva* and if he cannot see the *svarūpa* of the guru, how will he get direction on his *bhajana-patha*, the path of devotional service? Who will give him direction on this path. So he cannot understand this *sādhya-tattva*, the goal, that is *kṛṣṇa-prema*. *Sādhana-sadhya*, the means as well as the end, that is *prema-tattva*. The means is *bhakti* and the goal is *prema*, pure love, because Krishna is only bound up with the rope of love.

So in the question of guru-tattva there has to be a relationship with Rādhārānī and Her group of *sakhī-mañjarīs*, Her expansion of gurus. And the *sadhya-tattva* is Rādhārānātha, Śrī Krishna.

Who will give him that right to serve Rādhārānātha? So Gurudeva is very dear to Rādhārānī.

nikuñja-yūno rati-keli-siddhyai

yā yālibhir yuktir apekṣaṇīyā
tatrāti-dākṣyād ati-vallabhasya
vande guroḥ śrī caraṇāravindam

- (Śrī Śrī Guru-aṣṭaka 6)

That Gurudeva is rādhā-prīya-sakhī, a very dear girl companion of Rādhārānī. And so guru-sevā is śrīmatīrsevā. To serve guru means to serve Rādhārānī, because he is very dear to Rādhārānī, rādhā-prīya-sakhī. Service to Rādhārānī means service to guru and service to guru means service to Rādhārānī, this is the tattva. To become the servitor of guru means to become the servitor of Rādhārānī and thus to become the servitor of Krishna. This is the tattva. Those who know this tattva, who are fixed in this tattva, only they can render loving service to Krishna. So unless one knows all these tattvas one cannot tread this path of devotional service, or bhajana-patha we say. Patha means path. But one who knows this guru-tattva perfectly well he knows that the guru is a dear devotee of Rādhārānī and non-different from Rādhārānī. He is Her expansion. he who is completely, day and night, constantly, twenty-four hours engaged in the loving service of Krishna, that is guru. And that Gurudeva is very dear and intimate to Śrīmatī Rādhārānī, prīya-jana.

My Guru is Rādhārānī

In this line, in our guru-paramparā Krishna is at top, but Krishna says,

rādhikāra prema-guru, āmi-śiṣya nata
sadā āmā nānā nṛtye nācāya udbhaṭa

- (Caitanya Caritamṛta Ādi 4.124)

“My guru is Rādhārānī,” Krishna says. “In loving affairs My guru is Rādhārānī, so She always makes Me dance according to Her tune.” So who is at the topmost platform of guru? That is Rādhārānī. So although in our guru-paramparā the topmost position is Krishna, He says, “Rādhārānī is My guru in loving affairs and She makes Me dance according to Her tune. I’ll dance, I’ll dance. Āmi-śiṣya nata, I am Her disciple and nata, dancer.” The guru makes the disciple dance, “Go there, come here, up down, up down.” The guru can make the disciple dance so Krishna says, “Rādhārānī is My guru in loving affairs and She always makes Me dance according to her tune. I am dancing according Her tune. My guru is Rādhārānī.”

So in the guru-paramparā the topmost position is Rādhārānī. This is guru-tattva. Those who get vraja-sevā-adhikāra, the right to serve Krishna in Vrajabhumi, they are the servants of Rādhārānī. Those who have gotten that opportunity serve Rādhārānī. And Gaurasundara is rādhā-bhāva-dyuti-suvalitaṁ. Rādhā-bhāva is predominating in Gaurasundara.

gaura aṅga nahe mora-rādhāṅga-sparśana
vrajendra-suta vinā teṅho nā sparśe anya-jana

What does He say, this is His own statement. “This is not the body of Gaura, this is the body of Rādhā.” Gaura says this thing. “Only Vrajendra-suta, the son of Nanda Mahārāja can touch this body. Nobody else can touch this body.” So rādhābhāva is predominating in Gaura. In our guru-paramparā where Gaura comes, there Rādhā comes. That guru-paramparā in which Gaura comes is Rādhā’s paramparā. This is guru-tattva, because in gaurasundara rādhābhāva is predominating. So those who are gaurānugas, followers of Gaura, they are rādhānugas, because rādhābhāva is predominating in Gaura, this is gauḍīya-guru-dhara.

Guru-darśana

Then there is anartha-yukta and anartha-mukta-vasta. You are covered up with many anarthas, you are not free from anarthas. These two stages are there. Covered up with anarthas and completely free from anarthas. In the stage where one is completely covered up with anarthas how can he see guru? He cannot see the real svarūpa of the guru. Although he may see guru, he cannot see the real svarūpa of the guru. In that stage he is covered up with anarthas. But one who is completely free from anarthas, his guru-darśana is different. His seeing is different, it is not the same. These two stages, anartha-yukta-vasta and anartha-mukta-vasta are there. The stage in which one is completely covered up with anarthas, his guru-darśana is different from the person who is completely free from anarthas. How does one who is covered up with anarthas see guru? he sees guru as bhogyā-vatya. “O Gurudeva will give all sorts of enjoyment. If I take shelter of guru I get so much enjoyment.” That is bhogyā-darśana, and that darśana most of us have. “Gurudeva will give me all sorts of enjoyment. Nice prasāda, nice place to stay, nice vehicles, everything nice. yes very good.” That is bhogyā-darśana. “Yes Gurudeva, I will marry a very beautiful girl.” “Yes, marry a very beautiful girl,” Gurudeva says. Guru will make the arrangement for all these things. That stage is bhogyā-darśana. But anartha-mukta-vasta, the stage in which one is completely free from anarthas, his guru darśana is different. That is sevya-darśana. Bhogyā-darśana and sevya-darśana. Sevya-darśana means he sees guru is to be served.

“I will give him all sorts of pleasure through my service. I never expect anything for my own pleasure.” That is his darśana. So one should understand this bhogyā-darśana and sevya-darśana. That is the difference. One should understand this guru-tattva perfectly well, and one who does so, only he can say, “Unless I take shelter of such a guru I cannot become free from all delusions, material fears and lamentations.”

aśoka-abhoya, amṛta-ādhāra
tomāra caraṇa-dwaya
tāhāte ekhona, biśrāma labhiyā
chārinu bhavera bhaya

- (Śaraṇāgati, Ātma-nivedana 8, Bhaktavinod Ṭhākura)

Who can show you the lotus feet of Krishna? Who can lead you to the lotus feet of Krishna? Who can

give you the clue how to see or approach the lotus feet of Krishna? That is guru, a premī-guru, premīka-bhakta, a dear devotee who has established a loving relationship with Krishna,. He is day and night, twenty-four hours engaged in the loving service of Krishna. He who has bound up Krishna in his heart with the rope of love, only such a guru can show you and lead you to the lotus feet of Krishna, because he is a very dear and intimate associate of Krishna. Such a personality is a rādhā-priya-sakhī, a very dear girl companion of Śrīmatī Rādhārānī.

One who understands this guru-tattva perfectly well.. Only he can say, "Unless I take shelter at the lotus feet of such a guru I cannot become free from delusions, material fears and lamentation." In other words, "I cannot take shelter at the lotus feet of Krishna, the only place where there is no fear, no lamentation and no delusion and no death unless I take shelter at the lotus feet of such a guru."

If one can become free from duplicity and develop simplicity in one's heart, soul and one's body, and take shelter at the lotus feet of guru and serve him without duplicity then one will get the mercy of that guru and one will find a place at the lotus feet of Krishna, otherwise one cannot. Therefore, serve gurupāda-padma without duplicity, niskapata-sevā, with your heart and soul, then you will get the mercy of the guru as a result of which you will have a place at the lotus feet of Krishna. He will take you to the lotus feet of Krishna.

The Chief Result is Krishna-prema

There are eight things that one has to execute and follow for those who are nāma-bhajana-kari, who have taken shelter of hari-nāma. The first thing is that one should put unflinching faith in the words of sādhu, śāstra, guru. Second, one should develop greed and eagerness how to get the opportunity of association with a nām-tattvavit-guru. Third, one should also develop greed and eagerness how to hear kṛṣṇa-kathā, hari-kathā from the lips of such a sādhu-vaiṣṇava. That is bhajana-kriyā. Śravaṇam kīrtanam, hearing and chanting under the guidance of sādhu-guru. Fourth, someone who observes all these things and does bhajana, devotional service, under the guidance of such a guru, then all one's anarthas will be completely destroyed, anartha-nivṛtti. Bhajana-kriyā tato' nartha-nivṛtṭiḥ, these four things are there in the sādhana-bhakti stage, it is a preliminary thing. Then after anartha-nivṛtti comes niṣṭhā, the fifth stage.

Niṣṭhā means there is no oscillation of the mind, no fickleness, the mind is fixed. As long as anarthas are there the mind cannot be fixed at the lotus feet of Krishna or the chanting of the holy name, nām-bhajan. One should develop such niṣṭhā. Then sixth, ruci comes, taste. That taste comes according to one's mellow. Svā-rasikī-ruci, every jīva has his own mellow. In the path of Gaura we have four main mellows. Śānta-rasa is discarded. According to one's own mellow, dāsya, sakhya, vātsalya or mādhyura one develops a taste and relishes that taste while chanting the holy name. With that taste the devotee will constantly chant because that taste is so nectarean and sweet, he relishes it and thus cannot give it up.

sakhī o, śyāma nāme kathu-madhu āche go
vadane charite nāhi pare

Then you will say, “O such nectarean honey is there in the name of Śyāma, my tongue does not want to leave it even for a moment.”

That stage will come but at present no such taste is there. Then the seventh means that one develops real attachment to the holy name. One cannot leave the holy name even for a moment. And one is tasting such nectarean honey coming out from the holy name. This is āsakti. In the eighth stage comes bhāva. One who is a nām-bhajanakari, should understand these eight things. The first four are preliminary and the other four are higher things. Then at last there is bhāva and the maturity of bhāva is prema.

Mukhya pathe jīva paya kṛṣṇa-prema dhana (Harināma-cintāmaṇi). The chief result of chanting the holy name is *kṛṣṇa-prema*. Otherwise how can you get love ? And thus *Ambarīṣa Mahārāja* was day and night, twenty-four hours engaged in serving Krishna. All his senses were engaged. The five working senses, the five knowledge acquiring senses and number eleven is the mind. *sa vai manaḥ kṛṣṇa-padāravindayor, man-manā bhava*, “Always think of Me, “Krishna says. he is such a *premi-bhakta*, a dear devotee of the Lord.





“But when there is separation it is very acute,
very painful and burning like poison. Two
opposites are simultaneously present. Poison is
there and nectar is also there.

...Burning outside but immense pleasure
inside...”





Chapter 3

Nectar and Poison Combined.

(Originally delivered as a morning lecture on Caitanya-Caritamṛta, Ādi-līlā 12.80-83, at Krishna Balarāma Mandir, Bhubaneswar, India, September 10, 1993)

Often we say, “this *Caitanya Caritamṛta* is the postgraduate study,” because in the *Caitanya Caritamṛta* the most confidential *tattva*, namely *prema-tattva* is there. Especially *gopī-prema-tattva* and *rādhā-prema-tattva* are there. It is a very, very deep and confidential *tattva*. It is not discussed amongst the general public, because it is meant for *paramahāṁsas*. For those who are on the *paramahāṁsa stage*, very, very *elevated* Vaiṣṇavas who have achieved at least the *bhāva* stage, this course is there. So

somehow or other we have this postgraduate class, but I do not know how many students there are.

I am a fool because I do not know how many are there. Somehow I beg mercy at the lotus feet of Śrī Caitanya Mahāprabhu who is the supreme authority of this course. So I beg His mercy because He is wonderfully merciful and He can, as we say, *kakera garuḍa kare*, make a crow into Garuḍa.

Mahāprabhu is so wonderfully merciful and His mercy is so inconceivably powerful, potential that even a crow will become Garuḍa, *kakera garuḍa kare*. Therefore I beg mercy at the lotus feet of wonderfully merciful Śrīman Caitanya Mahāprabhu, who is the supreme authority of this *tattva*.

“These students are all crows Mahāprabhu, please shower Your mercy on them so that they will become Garuḍa and understand this *tattva*. Otherwise there is no question at all.”

I am a fool, I have such a class here but I do not know how many students there are, all crows. As a matter of fact, if this topic comes up I cannot but speak it. Because this is *Caitanya Caritamṛta* this topic or *tattva* comes up so I cannot but speak it. What shall I do? I have been cursed. If I won't speak it I will die. This curse is on me so what shall I do?

Although crows are there and they cannot understand, this curse is on me. I cannot but speak it, otherwise I will die, that is the curse. So I pray for the mercy of Mahāprabhu, “Please shower Your mercy on these crows Mahāprabhu, and let them be empowered, let them be Garuḍa and understand this *tattva*.”

Giver of prema

So this point is there. Mahāprabhu is Krishna. he is non-different from Krishna, only His mood is different. Krishna came in the form of Mahāprabhu to teach us how to surrender unto Krishna.

*śrī-kṛṣṇa-caitanya prabhu jibe doyā kori'
swa-pārśada swīya dhāma saha abatori'*

*atyanta durlabha prema koribāre dāna
śikhāya śaraṇāgati bhakatera prāṇa*

(Śaraṇāgati, Bhaktavinod Ṭhākura)

Bhaktavinod Ṭhākura, *mahājana ācārya* has written like that. So merciful, wonderfully merciful. *Adbhuta kāruṇya*, *adbhuta vadānya*, *adbhuta audarya vighraha*, that is Caitanya Mahāprabhu. Wonderfully munificent, wonderfully merciful, wonderfully magnanimous, that is Caitanya Mahāprabhu.

Indiscriminately He gives *kṛṣṇa-prema* .

*namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te*

*kṛṣṇāya kṛṣṇa-caitanya
nāmne gaura-tviṣe namaḥ*

Rūpa Gosvāmī offers this *praṇāma mantra* to Gaurāṅga. *Mahā-vadānya*, the most munificent incarnation Śrī Krishna Caitanya. Why? *kṛṣṇa-prema-pradāyate*, He gives *kṛṣṇa-prema*. Nobody gives *kṛṣṇa-prema*. When Krishna comes in His original form He does not give *kṛṣṇa-prema*, He keeps it hidden. Locked up with a very strong lock. One box inside another box, inside another box, inside another box. This *prema* is locked up. Krishna never gives it. So many boxes and very strong locks. Krishna does not give it, He keeps it hidden, very secure.

But when he comes as Mahāprabhu He breaks open all the locks and freely distributes it, such *prema*.

*atyanta durlabha prema koribāre dāna
śikhāya śaraṇāgai bhakatera prāṇa*

- (*Śaraṇāgati Song 1*)

It is the life and soul of the *bhakta*, pure devotee, *premī-bhakta*, that is *kṛṣṇa-prema*. In order to distribute, it, the same Krishna came as Caitanya Mahāprabhu. He descended here with His *dhāma*, abode and with His associates.

In the Twelfth Chapter *Caitanya Caritamṛta*, Kavirāja Gosvāmī gives a description, a list of innumerable associates. he says, "I cannot enumerate all the associates of Mahāprabhu, still some I will give."

Mahāprabhu appeared here with His *dhāma* and associates to give that *prema* and to teach us how to surrender. Because without that *prema* there is no question of surrender at all. No question at all, because it is based on *prema*, pure *prema*, love. Without that *prema*, love, your so called surrender is either artificial, conditional or partial. It will not be true and not complete. All of us.

Keep Gaurāṅga in Your Heart

So Mahāprabhu is so merciful.

*uttama adhama kichu na bachila jachie dilaka kola
kahe premānanda emana gaurāṅga hṛdaya daria bola*

- (*Song by Premānanda Dāsa Thākura*)

We sing this before reading *Caitanya Caritamṛta*. Mahāprabhu never discriminates, whether one is *uttama* or *adhama*, most elevated or most degraded. He never discriminates. he offers and embraces, "Please come to My fold, please come to My fold." Such is Gaurāṅga. Premānanda dāsa Ṭhākura says, "Keep that Gaurāṅga in your heart, *hṛdayete śacinandana*."

Then it is also said,

*bhaja gourāṅga kaha gourāṅga laha gourāṅga nāma re
je jana gourāṅga bhaje sei hoy āmara prāna re*

- (Song by Premānanda Dāsa Thākura)

Premānanda dāsa Ṭhākura sings this thing; “Utter the name of Gaurāṅga, chant the name of Gaurāṅga, speak about Gaurāṅga. One who does Gaurāṅga *bhajana*, he is my life and soul.”

So Gaurāṅga is Krishna but Krishna developed a greed to understand and relish *Rādhā-prema*, the love experienced by Rādhārānī . Therefore *śaci-garbha-sindhau*, He came out from the womb of *śacīmātā*, to fulfill these three desires, three types of greed. That is Śacinandana Gaurāṅga.

Rādhāyāḥ praṇaya-mahimā kīḍṛśo. “What is Rādhārānī’s love?”

Śvādyo yenādbhuta-madhurimā kīḍṛśo vā. “Rādhārānī relishes My beauty. “Krishna’s beauty is *mādhurya*.

“What is My beauty?”

How can one relish one’s own beauty? Can you see your own face? Then how can you relish it?

“How can I understand, “Krishna thinks. It is impossible for Krishna. And third, *saukhyam cāsyā mad-anubhavataḥ kīḍṛśam veti lobhāt*.

“What *sukha*, happiness does Rādhārānī get from relishing My beauty and how can I understand it?”

This is the desire, the greed that Krishna had developed, and it remained unfulfilled in Krishna-*līlā*.

Therefore it says, in Krishna’s own saying, Kāvīrāja Gosvāmī writes this thing in *Caitanya caritāmṛta* (Ādi 4.126).

*nija-premāsvāde mora haya ye āhlāda
tāhā ha’te koṭi-guṇa rādhā-premāsvāda*

“The *āhlāda*, pleasure I get from relishing My own *prema* is great, but relishing *rādhā-prema* is one million, million, million times greater than that.”

Krishna is *rasera-viṣaya*, He is *viṣaya-vigraha*. One should understand it. This is a specific language, *vaiṣṇava-bhasa*. We say repeatedly that one should know this *bhasa*, language, *parī-bhasa*, the language of Vaiṣṇava philosophy.

You are the student (of pre-primary class) so how can you become the student (of post-graduate class) . Get out from here! I will dismiss you from this class. Get out, get out! You are not fit to be admitted to this class. How can you be admitted to this postgraduate class? You should know the language.

Rasera-viṣaya and *rasera-āśraya*, *viṣaya-vigraha* and *āśraya-vigraha*. In English you say the enjoyer and the enjoyed, but I am not satisfied with it. No English words are there so you should understand. *Saukhyam cāsyā-mad anubhavataḥ kīdṛśam veti lobhāt*. That is the *sukha*, happiness that the *āśraya* gets and Rādhārānī is the topmost *āśraya-vigraha*. Rādhārānī is the topmost devotee, therefore She is the topmost *āśraya*. The *rādhā-premāsvāda*, the *prema* that Rādhārānī relishes is million, million, million times greater than that *visaya jātiya-sukha*.

This is Krishna's thought and Krishna develops greed. Great greed that cannot be suppressed. Such greed. "How can I relish it, How can I understand? I cannot have it. I made an effort but I failed. What shall I do? "Krishna is thinking, very deep thoughts. "I am *viṣaya-vigraha* but if I become the *āśraya-vigraha* then the possibility is there to relish that *āśraya jātiya-sukha*." Thinking this thing, in very deep thought, Krishna became very inquisitive. "What to do?" Such very deep thought is there, *hṛdaye bāḍaye prema-lobha*. This *lobha* means greed for the *prema*. There is great insuppressible greed in the heart of Krishna how to relish this *rādhā-prema*, so there is *prema-lobha*.

Kavirāja Gosvāmī uses this specific word, *dhak-dhaki, dhak dhaki*.

If you cook sweet rice, putting milk, sugar and rice in one pot on the fireplace making it more and more condensed and if it becomes more and more condensed you will find this *dhak dhak, dhak dhak*. That is *dhak-dhaki* in the heart and that *prema-lobha, dhak-dhaki* that is Krishna's heart. Is there any word in English, no language. 'Heart palpitation,' but that is not *dhak-dhaki*. There is no word, what to do? A blind uncle is better than no uncle, it is like that so 'heart palpitation' is best.

So this is what Krishna developed, such greed for it.

Two Opposites Combined

Then we discuss what is this *rādhā-prema* and what are that characteristics. Many characteristics are there but we will discuss one characteristic that is, in *rādhā-prema* two opposites are there mixed together. When Krishna assumed *rādhā-bhāva* the two opposites are there in Mahāprabhu. The opposite is *milāna* and *viraha*, union and separation and together they are there. Mahāprabhu is the combination of Rādhā and Krishna. Union is there and *viraha* is also there. Crying for Krishna, feeling the acute pangs of separation from Krishna. So in *rādhā-prema* you will find that if you analyse it there are two opposites. When we analyse this *viruddha-dharma*, two opposites together, it comes in three types; *Brahmā-ghata, kṛṣṇa-ghata* and *rādhā-prema-ghata*. This is the postgraduate study so one should study it.

Three types of *viruddha-tattva*; *Brahmā-ghata*, relating to Brahman, and whatever two opposites are there in *tattva-abagāhī*, relating to *tattva*. The two opposites relating to Krishna is *aiśvarya-mādhurya-abagāhī*. This is the language, *vaiṣṇava-pari-bhasa*. *Aiśvarya* and *mādhurya* or opulence and sweetness. so in Krishna this *viruddha-dharma* is of two types, *aiśvarya* and *mādhurya-abagāhī*. In *rādhā-prema* this *viruddha-dharma* is of two types and the opposite is *ujjala-rāsa-abagāhī*. *Ujjavala* means 'very blazing' and *rāsa* means 'mellow'. So *rāsa-abagāhī* means it is relating to that.

First we analyse Brahman. In Brahman there is *tattva-abagāhī*. Two opposites are there. That is

Brahmā-nirguṇa and *Brahmā-saguṇa*, with qualities and without qualities. Then *Brahmā-upānipāda*, Brahman has no legs and no hands but He runs very swiftly, that is the opposite. No hands but He accepts everything. Then *brahma-acakṣu*, Brahmaṇa has no eyes but He sees everything. *Brahma-akarṇa*, no ears but hears everything. These two opposites are there and it is all *tattva-abagāhī*, opposites relating to Brahman. Then comes Krishna. The two opposites that are there in kṛṣṇa are *aiśvarya* and *mādhurya-abagāhī*. Both opulence and sweetness are there in Krishna, so two opposite *dharmas* are there. In *aiśvarya* Krishna is *vibhu*. *Vibhu* means the Supreme Personality of Godhead. Supremacy is there, that is *vibhu*. But in *mādhurya*, His *nara-līlā* is like an ordinary human. he comes and plays, manifests His *līlā*, like a cowherd boy, He wonders in the jungle of Vṛndāvana and tends the cows and calves of Nanda Mahārāja. He plays with the cowherd boys, carries the cowherd boys on His shoulders and runs around. Is that supremacy? These are the two opposites.

In *mādhurya* it is *nara-līlā*, ordinary human activities in His two-handed form. He is Murāli-dhara and He is a cowherd boy in *gopaveśa*. He is Pītāmbara because He has put on yellow garments and He is *parimāṅga*, an eleven year-old boy. Try to understand the two opposites.

Again in *aiśvarya*, Krishna is *sarvatantra-svatantra*. He is supremely independent in *aiśvarya*, but in *mādhurya* He is *bhakta-paratantra*. He is dependent on His devotee, He has no independence.

Try to understand it, this is the postgraduate study, do not become deaf, open your ears. It is a very deep philosophy. In *aiśvarya* He is supremely independent, not subordinate to anybody but in *mādhurya* He is *bhakta-paratantra*, He has no independence and is subordinate to His devotee. Understand how the two opposites are there.

Bhakta-premā-vaśa, subordinate to the love of His devotee. The devotee binds Him and thus He becomes bound up.

Then in *aiśvarya* He is *ātmārāma*, *āptakāma*. He is in opulence, but in *mādhurya* He is hungry, *rāsa-lapaṭa*, hunger and greed is there. he develops greed and becomes very greedy how to relish this *rāsa*, the mellow of *rādhā-prema*. In *aiśvarya* He is self-satisfied, no greed is there, but here there is greed. *Premī-bhikari*, He is begging for *prema*. He is begging Rādhārānī, *dehi pāda pallava madharam dehi*. "O Rādhārānī, please give Me Your two lotus feet. I am begging, begging, begging."

He appears at the doorstep of Rādhārānī, in the form of a beggar woman or in the form of a washerwoman.

"Please give Me Your garments. I will wash it nice and clean. Rādhārānī please give!"

He approaches Rādhārānī in the form of the form of wife of a barber to put nice *ala*, this red stuff.

"Rādhārānī, have brought You this nice red stuff, please come, show me Your feet. I will put it on Your feet, it looks nice. Give Me Your feet, Rādhārānī."

He is begging, he is beggar, *prema-bhikṣu*. do you understand how deep philosophy it is, *prema-*

bhikarī, begging for *prema*? In *aiśvarya* He is *viśuddha-sattva-svarūpa*. He is pure *sattva*, *viśuddha-sattva*, but in *mādhurya* He is very lusty, *kāmi* and *krodhi*, angry. He is a thief, the leader of the thieves, *cora-graganya*. He steals the garments of the *gopīs*, steals the heart of the devotees. Is your heart there? Call a doctor and examine if your heart is there. Has Krishna not stolen it? No, Krishna will never steal your heart. No *prema* is there so He will never steal it. Krishna steals the heart of such *premi-bhaktas*, Krishna steals their heart. he is *cora*, the Supreme Thief and He is *kapati*. In *mādhurya* He is a very duplicitous person. Duplicity is His monopoly, *kapatya*. These are *viruddha*, the opposites. He becomes mad after *rādhā-prema*. Krishna who is the Supreme Personality of Godhead becomes mad. Like you become mad and run after girl, similarly Krishna becomes mad, the Supreme Personality of Godhead. So many things are there.

In *aiśvarya* He is *jñāna-hana-mūrti*, He is the embodiment of transcendental knowledge, but in *mādhurya* He is an ignorant baby, *ajñā-siṣu*. Two opposites.

Rādhā-prema, the Supreme Guru

Then comes *rādhā-prema*. We spoke of *Brahmā-ghata* and It's two opposites, then of *kṛṣṇa-ghata* and the two opposites and then we will speak on *rādhā-prema* and how the two opposites are there. This is the postgraduate study or class.

Rādhā-prema is *vibhu vastu*, *guru vastu*, it is the supreme *guru*. *Rādhā-prema* is the supreme *guru* *rādhā-prema* is *anādi*, without beginning and unlimited, there is no limit to it. It is incomparable, it cannot be compared to anything.

That which is unlimited, which has no limit, do you think it will increase? it has no limit, then how will it increase? If a limit is there it increases and crosses the limit and goes beyond it, then it increases. But *rādhā-prema* has no limit, it is unlimited but it increases. So this is the opposite, no limit but it increases. How can you conceive of it? That is *nitya-vardhana*, it is eternally increasing and increasing. In *Ujjvala-nīlamaṇi* this part is there, but we are skipping over it because that is another topic. Four types of *viraha* and four types of *milāna*. that is *Ujjvala-nīlamaṇi*, but we are not going that way. Some other time we may speak it. So many things are there because this is the postgraduate study. When we speak of *viraha*, separation, it is the topmost level of *prema*. Because in *viraha*, separation, you cannot describe the *ānanda* you get. The pleasure you get in the heart. *Viraha* means external separation, but internal union. This union is in the heart. Externally Krishna is away, but internally He is in the heart, internal union. That is *viraha*.

From *anādi kāla*, time immemorial, you cannot trace out It's beginning, this *rādhā-prema* is increasing, increasing, although it is unlimited.

Rūpapāda has written like this and the purport is that, although *rādhā-prema* is *vibhu*, supreme and unlimited, still it is ever increasing. *Rādhā-prema* is *guru*, topmost in the line of *gurus*. *Rādhā-prema* is the topmost level but we say, *kṛṣṇa vande jagat guru*. "Krishna is the *guru* of the whole universe." But the *jagat guru* Krishna says, '*rādhikāra prema-guru, āmi-siṣya naṭa*.' (*Caitanya caritāmṛta Ādi 4.124*)

He who is *jagat guru*, Krishna, He says, "Rādhārānī is My *guru*, I am Her disciple. "He who is *jagat guru* says this thing.

“*Rādhā-prema* is My *guru*, I am Her disciple.”

So in the line of *gurus* the topmost position is *rādhā-prema*. *Rādhā-prema* is the *guru* of Krishna. In our line Krishna is the topmost position, but in the line of this *prema-tattva*, *rādhā-prema* is the topmost position, because *rādhā-prema* is the *guru* of Krishna. Krishna has said that. *Krishna vande jagat guru*.

And it is pure, *viśuddha sunirmala*, but It’s movement is in a zig-zag way. So *rādhā-prema* is at the topmost level of *guru*, in the line of *gurus*. *Guru vastu nāhi suniścita*, (*Caitanya caritāmṛta Ādi 4.129*). That *rādhā-prema* has made Krishna It’s disciple. *jagatguru* Krishna is the disciple of *rādhā-prema*. Otherwise Krishna’s desire cannot be fulfilled. his greed cannot be fulfilled unless He accepts *rādhā-prema* as *guru*.

Prideless and Very Humble

Rādhā-prema is *guru*, and what is the meaning of *guru*? It means heavy but it is the opposite. Although it is heavy there is no pride, it is prideless and very humble, *dainya*. This is the wonderful characteristic of *rādhā-prema*. *Rādhārānī* always says, “there is not tinge of *kṛṣṇa-prema* in Me.” How is it? She who is the *guru* of Krishna says like that, “*hata bagani, lam most wretched.*” *Kavirāja Gosvāmī* writes, “*dure suddha prema bandha, kapata premera bandha, seho mora nahi kṛṣṇa payo....*”

This is the statement of *Rādhārānī*. *Rādhārānī* says, “I have no tinge of *kṛṣṇa-prema*. No *prema* at all. I am very very poor because I am devoid of this *kṛṣṇa-prema-dhana*. What is the value of My life? I am devoid of such *prema –dhana* what is the value, no value at all. *Jivera vyartha*. My life is useless, what is the use. I am devoid of such *kṛṣṇa-prema*. I am far far away from that *prema* .” See how humble and that is *guru*, heavy but no pride. It is so humble. “*Kapata premera bandha*, not even *kapata-prema* what to speak of this pure *prema* . *Prema* with duplicity is not in Me, what to speak of pure *prema* .” That is what *Rādhārānī* says, “I cannot relish Krishna’s beautiful form, pastimes and qualities. I cannot relish the with My senses, therefore all My senses, My body is useless. my body is like a hard stone, a dry log of wood. A great burden on me because I cannot relish *kṛṣṇa-prema*, It is useless.” This is *Rādhārānī*’s statement. She who is the *guru vastu* of *kṛṣṇa-prema* says like that. She express such a disappointment, no pride, no arrogance. She is so humble.

Nectar of Poison

Then another point, the two opposites. There is the mixture of *viṣa* and *amṛta*, poison and nectar together. In *rādhā-prema* poison is there and nectar is there, mixed together. Can you think of how poison and nectar are mixed together? In *rādhā-prema* there is *viṣa –amṛtera-milāna*. When there is *milāna*, union, it is very sweet, *milānānanda mādhū*. but when there is separation it is very acute; very painful burning like poison. Two opposites are there. Poison is there and nectar is also there. Outside there is the burning of poison, and such acute pangs of separation, burn like poison. That is outside but inside there is immense pleasure. Outside burning, inside immense pleasure. Two opposites. This is *adbhuta*, the wonderful characteristic of *kṛṣṇa-prema*. To relish this *kṛṣṇa-prema* is like chewing very hot sugarcane. The mouth is burning but there is such sweetness that you cannot leave it. Two opposites; the mouth is burning,

chewing hot hot sugarcane but you do not want to leave it, although it is burning. It is such. And one who has relished such *prema* he knows how it is.

One should read *Vidagdha-mādhava* and *Lalitā-mādhava*, the two dramas written by Rūpa Gosvāmī. They are postgraduate studies, very elevated. He has written this statement of Paurṇamāsī. Paurṇamāsī says, “Oh Sundarī, the *prema* relating to Nandanandana, the son of Nanda Mahārāja, that is Krishna, it is such that if that *prema* is developed in the heart of some fortunate person, *jīva*, you should understand that he realizes it and knows how it is.”

It is a question of realization only, how this is so very powerful and potential. And how it's movement is not straight. It's movement is in a zig-zag way, *vakra-mādhva*. It's movement is not straight, a zig-zag way this *kṛṣṇa-prema*. It is a question of realization only. One who has developed this *prema*, who has realized it and who is tasting it, he knows how it is.

Krishna is in three places crooked, He is not straight at all. In three places crooked and so His *prema* is not straight, it is crooked. It is always crooked, and It's movement is in a crooked way. This way and that way. This crookedness, *kāpatya*, is the monopoly of Krishna. It is not the monopoly of the *jīva* at all. It is the monopoly of Krishna.

Krishna is crooked, in three places crooked and It's *prema* is crooked. It's movement is a crooked movement, it is not a straight movement at all. You cannot conceive of it, because you are deaf, just deaf. Let this enter your ear and the deafness may go, that day will come.

A Great Intoxicant

And this *prema* acts in two ways, *sambhoga* and *vipralambha*, union and separation, two opposites. In the condition of *vipralambha* this *prema* is so poisonous. More poisonous than the dreadful poison of a snake. *Madmavidaraka*, acute burning is there. This is in the *vipralambha* condition, separation. But in *sambhoga*, the condition of union, it is so pleasing, *paramānanda prada*, *suprema ānanda*. The purport is that this *kṛṣṇa-premāmṛta* is more poisonous than very dreadful poison and that is felt at the time of separation. At the time of union it is very, very nectarean, *parama*, supremely nectarean. So the two opposites, poison and nectar, combined together that is *rādhā-prema*, *kṛṣṇa-prema*. This is the wonderful characteristic of this *kṛṣṇa-prema*.

In this *prema* you will find that there is no intoxication but its a great intoxicant, because it makes one mad. If you take marijuana or LSD you will become mad because they are intoxicants. But in *kṛṣṇa-prema* there is intoxication, but it is a great intoxicant. If someone gets it then he becomes mad. The *gopīs* became mad, Rādhārānī became mad and now Krishna becomes mad.

Also this *prema* is not fire but it burns. See how the two opposites are there. The fire of separation burns, but it is not fire. This *kṛṣṇa-prema* is not a weapon but it pierces the heart. And it is not water. This *prema* is not water but it washes away everything. Your pride, your *dharma*, your shyness, *lajjā*. It washes away everything but it is not water. Do you see the two opposites? It is poison. It also makes one drown in the ocean of transcendental ecstasy, pleasure. Every moment it makes you taste that nectar and it makes

you dance. It makes dance. It makes you mad and dance.

There is no designation to *rādhā-prema*. It is without designation. It is free and completely pure, supreme pure. There is no question of crookedness at all in *rādhā-prema* but it is wonderful that the movement of this *prema* is very crooked, *vakra-vyavahāra*, in a zigzag way.

Not the Asset of Any Gopī

This is the combination of two opposites. A wonderful combination this *rāsa-abagāhī*. And this *rāsa-abagāhī* is only there with Rādhārānī. It is not there in Mathura, Dvārakā or Vaikuṅṭha. This *prema* is not with anybody there. this *prema* is also not there in Krishna, therefore Krishna developed greed how to get it. Then he assumed *rādhābhāva* and came as Gaurāṅga to understand it and to relish it.

What to speak of others, this *prema* is not with any *gopī*. It is only with Rādhārānī, because Rādhārānī is *mādanakya mahābhāva-mayī*. No one is *mādanakya mahābhāva-mayī* because this *mahābhāva* only Her asset. Not the asset of any *gopī*. Krishna has no right to it. This asset, *mahābhāva*, is only Rādhārānī's. Krishna is the *viṣaya*, so how can He have that right to Rādhārānī's asset, *mahābhāva*. Rādhārānī is the only *āśraya*, the *paramāśraya of this dhana*. *Krishna is viṣaya* so Krishna has no right to it. Therefore Krishna developed greed how to get it. So Krishna assumed *rādhābhāva* and came as Gaurāṅga to have it. And Krishna is the Supreme Thief. He is very expert in theft, stealing, so He stole it. He stole it from Rādhārānī and became Gaura. This is *prema*. I do not know whether you can understand anything.0

Śacīnandana Gaurāṅga ki jaya.





“Rūpa Gosvāmī has given this thing in the Vidagdha-mādhava and the Lalitā-mādhava dramas, and such devotees they relish it....”





Chapter 4

The Last Limit of Bhakti.

(Originally delivered as a morning lecture on Caitanya caritāmṛta, Ādi-līlā mādanakya mahābhāva-mayi, at Krishna Balarāma Mandir, Bhubaneswar, India on 3rd January 1993).

In the *Ādi-līlā*, Tenth Chapter of *Śrī Caitanya caritāmṛta*, Śrīla Kavirāja Gosvāmī has given a description of the many expansions of the Caitanya tree, the branches and the sub-branches. So all these very dear, intimate devotees of Śrī Caitanya Mahāprabhu. They know Gaurāṅga Mahāprabhu and they know Krishna. It is given in the *Gaura-gaṇoddeśa-dīpikā* how most of them were in in *Krishna-līlā*, *vraja-līlā*. Most of them

were *sakhī*, *mañjarīs* and some were in *sakhya-rasa*, friendship, like this Abhirāma. They have all taken part in both Krishna-*līlā* and Gaura-*līlā*. They are the associates of Krishna and the associates of Gaura, because there is not difference between Gaura and Krishna. Is there any difference? No. Krishna is Gaura and Gaura is Krishna. so Krishna-*līlā* is Gaura-*līlā* and Gaura-*līlā* is Krishna-*līlā*. In *tattva* they are the same. But.... only one difference is there. In Gaura the two bodies of Rādhā and Krishna are combined together, that is the only thing, nothing else.

rādhā-pūrṇa-śakti, kṛṣṇa-pūrṇa-śaktimān
dui vastu bheda nāi, śāstra-paramāṇa

rādhā-kṛṣṇa aiche sadā eka-l svarūpa
līlā-rasa āsvādite dhare dui-rūpa

- (Caitanya caritāmṛta Ādi 4.96,98)

There is no difference between the energy and the energetic, *śakti-śaktimān abhinna*. Therefore there is no difference between Rādhā and Krishna. Rādhā is *pūrṇa-śakti* and Krishna is *pūrṇa-śaktimān*, so there is no difference, but, *līlā-rasa āsvādite dhare dui-rūpa*, to relish the mellow of pastimes two bodies are there, Rādhā and Krishna, otherwise they are one.

So in Vraja-*līlā* there are two bodies, Rādhā and Krishna, *viṣaya* and *āśraya*. But in the form of Gaurāṅga They are one. Rādhā and Krishna combined together. Krishna assuming the mood and complexion of Rādhārānī appears and that is Gaurāṅga. This is the *tattva*, and it is a very deep and confidential *tattva*. Narahari Śarkara has said,

caitanya bhakti-naipuṇya
kṛṣṇas tu bhagavān śvayaṁ

tayo prakāśā dekatra
kṛṣṇa-caitanya ucyate

Caitanya is Krishna and Krishna is Caitanya, there is no difference, but in Caitanya one thing is added that is *bhakti-naipuṇya*.

When Krishna comes assuming the mood of a *bhakta*, He is Caitanya. but without the mood of *bhakta* that is Krishna. So Caitanya means, *caitanya bhakti-naipuṇya*.

Krishna is the Absolute Truth, *advaya-jñāna-tattva*, the Supreme Truth, *parama tattva*. And so is Caitanya, also *advaya-tattva* but one addition is there, that is *bhakti-naipuṇya*, 'The last limit of *bhakti*,' *prema –bhakti*. If *prema –bhakti* is added to Krishna that is Caitanya. Therefore Śacinandana Gaurāṅga is the Supreme Absolute Truth, *parama tattva*, Bhagavān but with *bhakti-naipuṇya* added to it. That is Gaurāṅga and in the Gaurāṅga form you will find two things combined together. What are those? *Sambhoga* and *vipralambha*. These two things combined together that is Gaurāṅga. And that is *bhakti-naipuṇya*, That last limit of *bhakti* .'

Transcendental Flow

So the *sādhya*, the end that is *prema* and that is *bhakti naipuṇya*, it means *prema –bhakti*. If that *prema –bhakti* is added to Krishna, that is Gaurāṅga, nothing else. And in that Gaurāṅga form you will find these two opposite things placed together. That *sambhoga* and *vipralambha*, we say *viruddha*, opposite things placed together. This you will only find in the combined form of Rādhā and Krishna, that is gourāṅga. Otherwise you will never find it anywhere else, it is only in Gaurāṅga. But in Vraja, will you find these two things combined? No, not possible at all, because in Vraja-*līlā* two bodies are there, Krishna and Rādhā. And in Vraja-*līlā*, the flow of that *līlā* is like the flow of a river. As a river has two embankments, similarly the flow of Vraja-*līlā* has two embankments, that is *sambhoga* and *vipralambha*. The embankment of union and the embankment of separation, try to understand. So on the embankment of union both Rādhā and Krishna relish the mellow of union. on the embankment of separation both Rādhā and Krishna relish the mellow of separation. It is mentioned in the *Ujjvala-nīlamaṇi* that on the embankment of separation the relishment of this mellow, *viraha-rasa*, that is of four types, *Pūrva-rāga*, *māna*, *prema –vaicchitya* and *pravāsa*, these specific words. Just hear it, when you will get to read or hear *Ujjvala-nīlamaṇi* you can see that Rādhārānī has given elaborate explanations. So four types of relishment are there, and similarly on the embankment of union there are also four types of relishment. That is *saṅkṣīpa*, *saṅkīrna*, *saṁpanya* and *saṁriddhimāna*. This *Caitanya caritāmṛta* is the postgraduate study so everything will come up; *Ujjvala-nīlamaṇi*, *Vidagdha-mādhava*, *Bhakti–rasāmṛta-sindhu*, all these books will come up.

So *saṅkṣīpa*, *saṅkīrna*, *saṁpanya* and *saṁriddhimāna* this is on the embankment of union and it has connection with the other embankment. First comes *saṅkṣīpa* that is relished after the first type of that in *viraha-tattva*, that is *pūrva-rāga*. First *viraha* and then *milāna*, *sambhoga*. And similarly *saṅkīrna* is relished after *māna-viraha*. Then *saṁpanya* is relished after *prema –vaicchitya-viraha*. And *saṁriddhimāna* is relished after *pravāsa-viraha*. This is just to have an idea of the four types of relishment on each embankment. These are two opposite things, *sambhoga* and *vipralambha*, union and separation. And these two are required otherwise there will be no question of the flow of these transcendental loving conjugal pastimes. They are always there, and they are required otherwise if these two were not there how will there be flow, how will there be movement.

You have two legs, a right leg and a left leg and then you are moving as the bird has two wings, right wing and left wing and flies. So similarly two are there; *sambhoga* and *vipralambha*, two embankments so the flow of *līlā* is Vraja is there.

Another thing is there. On the embankment of *sambhoga* there is *sukha*, happiness. Union means happiness. On the embankment of *vipralambha*, *viraha*, there is acute pain, the pangs of separation. Intense heat is there and *vilāpa*, crying is also there. And these two separate things are eternally there in Vraja. But they are not in one container, they are on two separate embankments. But in Navadvīpa-*līlā* or Gaura-*līlā* these two are contained in one pot. union and separation. Because Gaura is the combination, union of Rādhā and Kṛṣṇa and He also at the same time accepts *vipralambha bhāva*, feeling the pangs of separation from Krishna. Two opposites are in one container, this is the *tattva* here.

Āśraya and viṣaya. Krishna is the viṣaya and Rādhā is the āśraya and in Vraja They are eternally viṣaya

and *āśraya*, thus the flow of *līlā* is going on. But in Gaura, *āśraya* and *viṣaya* are combined together. Two opposites, union and separation combined in one container, and this is the *tattva*. In one container, *ekādi karana*, two opposites together it is *avicintya*, inconceivable. We cannot conceive of it.

Vraja Vilāsa

But one question is there. In Vraja-*līlā* these union and separation cannot be placed together, they are separately taking place, not together. But in Gaura-*līlā* you will find it together, two opposites are there. This is wonderful and very mysterious, but Rūpapāda says,

“It is not a fact that in Vraja-*vilāsa* these two are never placed together. It is there, but not always and not everywhere. In some special cases for a fleeting moment, a very temporary period, it is there.”

Rūpapāda has given tat and such devotees they relish it. Rūpa Gosvāmī has given this thing in the *Vidagdha-mādhava* and the *Lalitā-mādhava* dramas. It is *prema –vaicchitya*, that means one feels the separation in union. If one feels separation in union that become *prema viacchitya*, and you will find this *prema –vaicchitya* in *Vidagdha-mādhava* and *Lalitā-mādhava*. These two opposites are there, union is there and the feeling of separation is also there, for a very short moment.

The Bumblebee

I am giving one example from the *Vidagdha-mādhava*.

On the embankment of the Yamunā both Rādhā and Govinda are there and they are playing, on the bank of Yamunā. Then Vṛndadevī came with two lotuses in her hands to decorate Rādhārānī's ears. So Vrinda devi came with these two ornaments for the ears and gave them to Krishna. Krishna took them with much pleasure, with a smiling face and He was going to put them on the two ears of Rādhārānī. At that time it was noticed that, *puṇḍarīka kośe conchorika vartate*.

This is the language of Rūpapāda in that drama *Vidagdha-mādhava*. A black bumblebee was there in the whorl of the lotus. Then when Krishna was going to put these two lotuses on the two ears of Rādhārānī, Rādhārānī noticed this thing. Then Rādhārānī said,

“Hey bumblebee, get out!”

Then that bumblebee coming out of the lotus, thinking the face of Rādhārānī to be another lotus, went there.

Rādhārānī says,

“Hey get out, get out!” moving her hand.

Then the bumblebee thinks as another lotus the palm of Rādhārānī's hand, and Rādhārānī says,

“This stupid bumblebee, shameless debauchee is not going away. Get out, get out!”

With the corner of Her *sāri* She tries to drive him out. And Rādhārānī is also frightened that it is not going away. At that time Madhumaṅgala came and drove him out with a stick to a far distance.

Then he came back and said, “*mā hu sū ana.*” Madhumaṅgala said it in this specific language. Unless you understand this language you cannot taste it.

“Madhusūdhana’ means what what? “Madhusūdhana’ has two meanings. One meaning is bumblebee and the other meaning is Krishna. And so what Madhumaṅgala said means bumblebee, but Rādhārānī understood it as Krishna. Try to flow the language, this is a wonderful thing, otherwise you cannot relish it. You cannot relish it unless you understand this language.

‘*Mā hu sū ana,*’ *madhusūdhana,*’ *tira hade,* has disappeared.”

So Madhumaṅgala points out the bumblebee,

“That bumblebee has gone.”

but what Rādhārānī understood is that Krishna has gone. Madhusūdhana means Krishna also, “Krishna has gone.” And as soon as Rādhārānī heard it She said,

“*Handi handi, kahin kadana madhusūdhana.*”

Rādhārānī said like that, this is the drama.

“Alas, alas! Where goes Madhusūdhana, Krishna?”

Ooh!”

Krishna is there but She started crying, weeping, “O where goes Madhusūdhana? Why has that lotus eyed Krishna left me alone here in the forest of Vṛndavana on the bank of Yamunā? Why He does so? Alas!” And she started weeping, crying although Krishna is there. This is the very wonderfully *prema –vaicchitya-viraha*. The love and beloved are both there but they are feeling the pangs of separation, this is *prema –vaicchitya*.

Then Krishna says,

“*Sarvani baja smitan karoti,*” and He drove them all out, Vrinda devi and Madhumaṅgala and smiled. He just smiled and said, “Rādhē Oh!”

Wonderful and Mysterious

This is the very wonderful *prema–vaicchitya-viraha* and it is in *Vidagdha-mādhava*. Many instances are there. In *Lalita-mādhava* you will find *candrāvali-lābhaḥ* and also another one, *navo-vṛndāvana saṅgamaḥ*. Also *pūrṇa-mānarathaḥ*, so many things are there in *Lalitā-mādhava*. And Rūpapāda has written about this *prema–vaicchitya-viraha*, it means; though Rādhā and Krishna are there They are feeling the pangs of

separation, for a short time. And that is only on special occasions, not always and not everywhere. That cannot be there in Vraja., but in Gaura-*lilā* it is always there. The two opposite things are placed in one container, that is Gaura. *Vipralambha* and *sambhoga*, a very mysterious *lilā*, the *tattva* of Gaura-*lilā*. Otherwise you cannot find it anywhere else that these opposites are placed together.

Such wonderful *lilās*, very mysterious and inconceivable. This gaura-*tattva* is a very deep and confidential *tattva*. It is the highest and very, very confidential. Therefore it is said to be the postgraduate study and only the students of that postgraduate class can understand, otherwise nobody can understand it. So this course is there, and two lectures are there every week. Anyone can come and hear just hear but if he is not a student of that postgraduate class he cannot understand it. Anyway, sit and let it touch your ear then that is beneficial. The time will come that you can understand it, and in your heart you should cry for that, *kabe ha'be bolo se-dina āmār*.

“When will that auspicious day come in my life that I can understand this thing, so that I can relish it? I can become ecstatic, dance and roll and shed tears and be overwhelmed with that *bhāva*, drowned and intoxicated.”

You should feel like that, cry, cry! Therefore we speak these things, just to put you in such a condition of crying.





About the Author

His Holiness Srila Gour Govinda Swami Mahārāja was born in a place called Jagannatha-pura, in the district of Cuttack, not far from Jagannatha Puri *dhāma*, in the year 1929, in a family of devotees. He grew up in a devotional atmosphere, in the village of Gadāi-giri, in Orissa. In his childhood days his father would often read to him from the Vedic literatures. They would all sing the *mahā-mantra* and the songs of Śrīla Narottama Dāsa Ṭhākura. The Giri family is known as the most famous *kīrtana* performers in Orissa, dating from the time of Śyāmānanda Prabhu. Even up till this day it is recorded in the registers of the temple in Jagannatha Puri, where the King of Orissa three hundred years ago wrote that the *kīrtana* party of Gadāi-giri should come and perform *kīrtana* for Lord Jagannātha, whenever possible. In Orissa they are seen as *kīrtana gurus*.

Srila Gour Govinda Swami was never much interested in his High School studies. In fact he never looked at the books, but by Kṛṣṇa's mercy he passed all his exams. He would rather go on *hari-nāma* from village to village with his uncles, and regularly they would hold *aṣṭa-prahāra kīrtana* (twenty-four hours chanting). By the age of eight, he had read the entire *Bhagavad-gītā*, *Śrīmad-*

Bhāgavatam and *Śrī Caitanya-caritāmṛta* and could explain their meanings as well. In this way he was brought up with the chanting of the *Hare Kṛṣṇa mahā-mantra*, the study of the *vaiṣṇava* literatures and Sanskrit, and the worship of the Supreme Lord, Gopāl Jīu (locally known as Gopāl Jīu), who in a wonderful way came to the village of Gadāi-giri from Vṛndāvana *dhāma*, approximately three hundred years ago.

Up till the present day, the deity of Gopāl Jīu has been worshiped by the locals, and Srila Gour Govinda Swami has also been engaged in the worship of Gopāl Jīu since the age of six. He would always watch the *ārati* being performed and Gopal Jīu getting dressed, help sew garlands or do whatever little service he could do. He would never take any food that was not offered to Gopāl. Often at night, he would recite a poem version of the *Śrīmad-Bhāgavatam* in front of Gopāl Jīu. Many villagers would come and hear his recitation of the Oriya *Bhāgavatam*, *Rāmāyaṇa* and *Mahābhārata*. In this way from his very young age, Gopāl always remained in his heart. As a matter of fact, even up till this day, he will not go anywhere without first having the *darśana* of Gopal Jīu.

After the death of his father, he became responsible for maintaining the family, and when he entered the *grhastha-dharma*, on the request of his widowed mother, the burden increased, but his devotion for Gopāl never slackened. Always keeping Kṛṣṇa in the center, he would daily speak to his family from the *Bhagavad-gītā* and early in the morning worship Tulāsi. Also during this time as a householder, when he adopted the profession of a school teacher, he would take every opportunity to speak to his students, about Kṛṣṇa and the devotional principles.

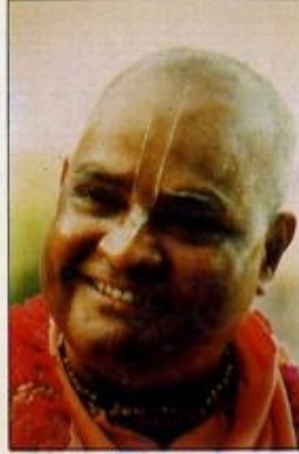
Through out his whole life, he was in search of that person who could help him develop the understanding of the *mahā-mantra*, and when he left home at the age of forty-five, he traveled around India as a mendicant for one year, visiting many holy places along the river Ganges, looking for a bona fide *guru-sādhu*. He could not find anyone to inspire him, however, and disappointed he went to Vṛndāvana thinking that in Kṛṣṇa's dear abode, his desire would certainly be fulfilled. At the end of 1974, he entered Vṛndāvana. Two weeks after arriving in Vṛndāvana he saw a big signboard with the words "International Society for Kṛṣṇa Consciousness, Founder Ācārya A. C. Bhaktivedanta Swami Śrīla Prabhupāda." He desired to meet Śrīla Prabhupāda.

Śrīla Prabhupāda had just finished his lunch when Srila Gour Govinda Swami entered the room and paid his obeisances. Śrīla Prabhupāda then asked, "Have you taken *sannyāsa*?" Mahārāja said, "No," and Śrīla Prabhupāda said, "Then I will give you *sannyāsa*." At that time Srila Gour Govinda Swami understood that Prabhupāda knew his heart and he surrendered to him.

In 1975, at the opening of ISKCON'S Kṛṣṇa Balarāma Temple in Vṛndāvana, Śrīla Prabhupāda accepted him as a disciple and awarded him the *sannyāsa* order. He was sent to preach in Orissa, and construct a temple on the newly donated property in Bhubaneswar. Śrīla Prabhupāda instructed Srila Gour Govinda Swami to install deities of Śrī Śrī Kṛṣṇa-Balarāma, because the property very much resembled Rāman-reti, the place where ISKCON Vṛndāvana is situated. Śrīla Prabhupāda visited Bhubaneswar in 1977, and personally laid the foundation stone on the appearance day of Śrī Nityananda Prabhu, making it his last founded project. In 1991, after many years of struggling and hard work, the temple was inaugurated with an opening ceremony and the installation of Their Lordships Śrī Śrī Gaur-Nitāi, Śrī Śrī Kṛṣṇa-Balarāma and Śrī Śrī Śrī Jagannātha Baladeva Subhadra. The Kṛṣṇa-Balarāma Mandir, a grand traditional styled Vedic temple, now draws hundreds of thousands of visitors every year and a hundred thousand guests for Janmāṣṭamī, the day on which Kṛṣṇa appeared.

At present Srila Gour Govinda Swami Mahārāja is one of ISKCON's Governing Body Commissioners for Orissa and an initiating spiritual master.





*"...If prema-bhakti is added to
Kṛṣṇa that is Caitanya.
Therefore Śacīnandana
Gaurāṅga is the Supreme
Absolute Truth, parama tattva,
Bhagavān but with bhakti-
naipunya added to it. And in the
Gaurāṅga form you will find
two things combined together.
Sambhoga and vipralambha.
These two things combined
together that is Gaurāṅga. That
is Bhakti-naipunya, 'The Last
Limit of Bhakti,'..."*