

PRAKRTA RASA SATA DUSANI

ONE HUNDRED CONDEMNATIONS OF MATERIAL RASA



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॥ प्राकतरस-शतदूषणी ॥

Prākᅇᅇta-rasa Śata-dūᅇaᅇī
One Hundred Condemnations of Material Rasa

With Commentary by
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CONTENTS

Preface.....	i
Introduction.....	iii
Prākṛta-rasa Śata-dūṣaṇī.....	1
Appendix: Fools Rush in Where Angels Fear to Tread.....	83

Preface

Although obscure to many devotees today, *Prākṛta-rasa Śata-dūṣaṇī* was well known amongst the Gauḍīya Vaiṣṇava community during the time of Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda. It was relished by the *rūpānuga* Vaiṣṇavas and despised by the *Sahajiyā* communities for its condemnations of their mundane practices committed in the name of *śuddha-bhakti* (pure devotion).

Prākṛta-rasa Śata-dūṣaṇī was first written in 1917 by Śrīla Bhaktisiddhānta Sarasvatī and published in the *Sajjana-toṣaṇī* magazine (9th edition, 19th Volume). During his lifetime it was republished in the *Gauḍīya* magazine and in the book *Vraja-maṇḍala Parikramā* (1935).

We now live in a time when *Sahajiyāism* is no longer confined to Bengal, Orissa and Vṛndāvana. The pollution of *prākṛta-rasa* has now crossed the borders of India and found its way to foreign lands. Thus, *Prākṛta-rasa Śata-dūṣaṇī* is as relevant now as it ever was, if not more so.

As in the time of Śrīla Bhaktisiddhānta, the true followers of Śrī Rūpa Gosvāmī will appreciate the cautionary advice given in this book. Similarly, they will also value the contribution of Śrīla Bhakti Gaurava Narasiṅha Mahārāja in the form of his *Anuṣṛṭti* commentary.

Nonetheless, those pretenders that dupe themselves into thinking that they can make spiritual advancement by eliminating the scientific step-by-step process of *bhakti*, will reject the intelligent advice found in *Prākṛta-rasa Śata-dūṣaṇī*. In this regard, there is a famous Sanskrit maxim:

*ajñāna-varaṣaṇḍena
prasupto nara-gardabhaḥ
kaḥ samarthaḥ prabodham tam
jñāna-bheri-śatair apī*

Who is capable of waking, even with hundreds of drums of knowledge, that ass of a man who sleeps with the eunuch of ignorance?

This publication of *Prākṛta-rasa Śata-dūṣaṇī* will surely find favour with the predecessor *ācāryas* and the followers of Śrī Rūpa Gosvāmī.

Śrī Rūpānuga-dasānudāsa
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Introduction

by

Śrīla Bhakīsiddhānta Sarasvatī Gosvāmī Prabhupāda

Amongst the higher classes of men in this world, there are three paths that traverse through the kingdom of transcendental beliefs. These are generally known as *karma*, *jñāna* and *bhakti*. The path of *karma* is the process for attaining transitory pleasures that are enjoyed by the *jīvas* ensnared in material bondage. The path of *jñāna* is the renunciation of temporary results and provincial interests in order to discover the undifferentiated Brahman. The path known as *bhakti* transcends both *karma*, *jñāna* and material nature completely, in order to cultivate activities that are favorable in serving Kṛṣṇa.

On the path of *bhakti* there is a clear distinction between devotional practice (*sādhana*) and the achievement of devotional practice (*sādhya*). It is understood that there are three stages – devotional practice, the awakening of *bhāva* (devotional sentiments) and *prema* (pure love for Śrī Kṛṣṇa). As one cultivates and acquires knowledge about the goal of *bhakti*, the various stages of *bhāva* and love of Kṛṣṇa, problems may arise. The process of becoming free of these problems is known as *anartha-nivṛtti* (the removal of unwanted elements). The conceptions established in this work (*Prākṛta-rasa Śata-dūṣaṇī*) can be found in the supremely wonderful pastimes of Śrī Gaurāṅga-sundara as well as those of the Gosvāmīs, who are His eternal associates in those pastimes.

Śrī Siddhānta Sarasvatī

॥ प्राकतरस-शतदूषणी ॥
Prākṛta-rasa Śata-dūṣaṇī

प्राकृत चेष्टाते भाई कभू रस हय ना ।
जड़ीय प्राकृत रस शुद्धाभक्त गाय ना ॥ १ ॥

(1)

*prākṛta ceṣṭāte bhāi kabhu rasa haya nā
jaḍīya prākṛta-rasa śuddha-bhakta gāya nā*

O brother! By material endeavors *rasa* can never appear.
Pure devotees never sing about the mundane *rasa* of this
material world.

प्राकृत रसेर शिक्षा भिक्षा शिष्ये चाय ना ।
रति बिना येइ रस, ताहा गुरु देय ना ॥ २ ॥

(2)

*prākṛta-rasera śikṣā-bhikṣā-śiṣye cāya nā
rati vinā yei rasa tāhā guru deya nā*

A disciple never wishes to beg for instructions regarding
material *rasa*. The guru never gives *rasa* that is bereft of
rati, (divine attachment to Śrī Kṛṣṇa).

ANUVṚTTI

Although material engagements remotely resemble the transcendental *rasa* or *līlā* of Śrī Kṛṣṇa, it has been concluded by self-realized spiritual masters that material engagement never produces *rasa*. No amount of ignorance produces knowledge, no amount of darkness produces light, and no amount of material engagement produces Kṛṣṇa consciousness.

Would-be gurus in search of name, fame and material gains often encourage their disciples to enjoy material nature, but a bona-fide guru never encourages or instructs his disciple how to increase material enjoyment or to expand the affairs of the material world. Mundane family life is, by and large, a unit of selfish interests focused around the bodily concept of life and before one can make spiritual advancement one must abandon such a false pretext of life. Giving up attachments to the bodily concept of life, a devotee should become attached to Śrī Kṛṣṇa above all else.

*vaṅpur-ādiṣu yo 'pi ko 'pi vā
guṇato 'sāni yathā tathā-vidhaḥ
tad ayaṁ tava pāda-padmayaṅ
aham adyaiva mayā samarṣitaḥ*

O my dear Lord, I may be living within a body of a human being, or as a demigod, but whatever mode of life I do not mind, because these bodies are simply by-products of the three modes of material nature, and I, who am in possession of these bodies, am surrendering myself unto You. (Śrī Yamunācārya, *Stotra-ratna* 49)

However, pseudo-disciples approach spiritual life as yet another means of increasing their material enjoyment. Thinking that God is there to fulfill their material desires, they ask for blessings from the spiritual master to become materially opulent. When the pseudo-guru and the pseudo-disciple are brought together they make a complete mockery of Kṛṣṇa consciousness and of the bona-fide disciplic succession of gurus and disciples.

নাম রস দুই বস্তু ভক্ত কভু জানে না ।
নাম রসে ভেদ আছে, ভক্ত কভু বলে না ॥৩॥

(3)

nāma rasa dui vastu bhakta kabhu jāne nā
nāma rase bheda āche, bhakta kabhu bale nā

A devotee does not consider the Holy Name and divine *rasa* to be two separate things. Thus, at no time does a devotee exclaim, “There is a difference between the Holy Name and *rasa*.”

‘অহং মম’ ভাবসত্ত্বে নাম কভু হয় না ।
ভোগবুদ্ধি না ছাড়িলে অপ্রাকৃত হয় না ॥৪॥

(4)

‘aham-mama’ bhāva-sattve nāma kabhu haya nā
bhoga-buddhi nā chāḍile aprākṛta haya nā

The Holy Name never appears to those that are conditioned to think in terms of 'I' and 'mine.' The stage of transcendence cannot be reached if the enjoying attitude is not abandoned.

ANUVRTTI

There is a certain class of men that consider the Holy Name of Kṛṣṇa, and the pastimes of Kṛṣṇa to be of two different substances. Although giving some recognition to the potency of *kṛṣṇa-nāma*, these persons contend that one can only realize the perfection of *bhakti-rasa* by exclusively hearing and discussing the *lilās* of Kṛṣṇa and particularly the *rasa-lilā* or the amorous pastimes of the Lord with the *gopīs* (cowherd girls of Vṛndāvana). Such persons give little attention to the necessity of purely chanting the Holy Name (*śuddha-nāma*) and give more attention to the process of *lilā-kīrtana*, *rasa-kathā* and *smaraṇam*. In a word, these persons have been categorized as *sva-kuhaka*, or self-deceivers. What is unknown to the self-deceivers is that *kṛṣṇa-nāma* reveals *rasa* in proportion to one's being freed from *anarthas* or material contamination in the heart.

Ṭhākura Bhaktivinoda in his *Bhajana-rahasya* describes four types of *anarthas* and four categories within each type. The four types of *anarthas* are:

- 1) *tattva-vibhrama* – illusion about spiritual knowledge
- 2) *hṛdaya-daurbalya* – weakness of heart
- 3) *aparādha* – offenses
- 4) *asat-trṣṇa* – material desires

Illusion about spiritual knowledge is of four types:

- 1) *sva-tattva bhrama* – illusion about one’s original position as a *tatasthā-jīva*
- 2) *para-tattva bhrama* – illusion about nature of the Supreme Lord
- 3) *sādhya-sādhana bhrama* – illusion about the processes of *sādhana* and *prema-bhakti*
- 4) *virodhi-viṣaya bhrama* – illusion regarding subjects unfavorable to Kṛṣṇa consciousness

Weakness of heart is of four types:

- 1) *tucchāsakti* – attachment to objects not related to Kṛṣṇa
- 2) *kuṭināṭī* – deceitfulness
- 3) *mātsaryam* – enviousness
- 4) *pratiṣṭha* – desire for fame

Offenses are of four types:

- 1) *kṛṣṇa-svarūpa-aparādha* – offenses towards the form of the Lord
- 2) *nāma-aparādha* – offenses towards the Holy Name of the Lord
- 3) *kṛṣṇa-tadīya-aparādha* – offenses to the devotees
- 4) *jīva-aparādha* – offenses to other living entities

Material desires are of four types:

- 1) *aihikeṣvaiṣana* – desire for material objects
- 2) *para-trikeṣu* – desire for heavenly comforts
- 3) *bhūti-vāñcha* – desire for mystic powers
- 4) *mumukṣa* – desire for liberation

In material life one sees everything as an object of enjoyment. That self-centered world-view is called *aham-mameti*

– “everything is mine, everything is for my enjoyment, I am the center of existence.” In this stage of consciousness one cannot relish transcendental mellows (*rasa*). It is necessary to first become free from the spirit of enjoyment – to see one’s self as servant rather than master.

Kṛṣṇa-nama, when chanted without offense under the guidance of a bona-fide spiritual master, purifies the heart of the conditioned soul and simultaneously reveals *bhakti-rasa* accordingly.

*nāmnām akāri bahudhā nija-sarva-śaktis
tatrāpitā niyamitaḥ smaraṇe na kālaḥ
etādṛṣi tava kṛpā bhagavān mamāpi
durdaivam idṛśam ahājani nānurāgaḥ*

O my Lord, in Your Holy Name there is all good fortune for the living entity, and therefore You have many Names, such as Kṛṣṇa and Govinda, by which You expand Yourself. You have invested all Your transcendental potencies in those Names, and there are no hard and fast rules for remembering Them. My Lord, although You bestow such mercy upon the conditioned souls by liberally teaching Your Holy Names, I am so unfortunate that I commit offenses while chanting the Holy Name, and therefore I do not achieve attachment for chanting.” (*Śikṣāṣṭakam 2*)

*tac-ca nāma-rūpa-guṇa-lilāmaya-śabdānām śrotasparśah.
prathamam nāmaḥ śravaṇam-antaḥ-karaṇa-suddhyartham-
pekṣām. śuddhe cāntaḥ-karaṇe rūpa-śravavena tad-udaya-*

yogyatā bhavati. samyagudite ca rūpe guṇānām sphuraṇam
sampadyeta, sampanne ca guṇānām sphuraṇe parikara-
vaiśiṣṭhyena tad-vaiśiṣṭhyam sampadyate tatas-teṣu
nāma-rūpa-guṇa-parikareṣu samyak sphuriteṣu līlānām
sphuraṇam suṣṭhu bhavati.

Hearing of the Holy Name, form, qualities and pastimes of the Lord and His devotees is called *śravaṇa*. The practice of *sādhana-bhakti* depends on hearing the Holy Name of the Lord. It begins with *śravaṇa*, which purifies the heart of a devotee. This hearing process grants liberation from the filthiness of sense gratification, and purifies the heart. In this way, by hearing transcendental sound about the form of Śrī Kṛṣṇa, gradually the complete form of the Lord begins to awaken within the heart. After this the qualities of the Lord arise within the heart. As the qualities of the Lord fully manifest themselves, the different specific aspects of the Lord's service and pastimes gradually awaken. In this way, the Holy Name reveals the Lord's form, qualities, and pastimes in all their splendor and beauty with all their different branches. (*Krama-sandarbha* 7.5.18)

However, when one neglects becoming freed from *anarthas* and instead engages in *līlā-kīrtana* and *rasa-kathā*, the result is the opposite of purification. One makes offences. Due to offences *anarthas* are increased, and one's prospect for perfection in devotional life is greatly diminished, if not completely destroyed.

প্রাকৃত জড়ের ভোগ কৃষ্ণ সেবা হয় না ।
জড়বস্তু কোনও কালে অপ্রাকৃত হয় না ॥৫॥

(5)

prākṛta jaḍera bhoge kṛṣṇa-sevā haya nā
jaḍa-vastu kona-o kāle aprākṛta haya nā

While finding pleasure in mundane matter, service to Kṛṣṇa can never be conducted. Mundane objects can never be considered as spiritual at any time.

জড়সত্তা বর্তমানে চিৎ কভু হয় না ।
জড়বস্তু চিৎ হয় ভক্তে কভু বলে না ॥৬॥

(6)

jaḍa-sattā vartamāne cit kabhu haya nā
jaḍa-vastu cit haya bhakte kabhu bale nā

Spiritual consciousness can never be present in a mundane condition. A devotee never says that any mundane object is actually spiritual.

জড়ীয় বিষয় ভোগ ভক্ত কভু করে না ।
জড়ভোগ, কৃষ্ণ সেবা কভু সম হয় না ॥৭॥

(7)

*jaḍīya viṣaya-bhoga bhakta kabhu kare nā
jaḍa-bhoga, kṛṣṇa-sevā – kabhu sama haya nā*

A devotee never performs mundane deeds to please his material senses. Material pleasure and service to Kṛṣṇa are never the same.

ANUVṚTTI

Kṛṣṇa consciousness can never manifest in the mundane aptitude of the conditioned soul and therefore it is necessary to undergo the process of purification. Without purification one's endeavors in spiritual life are a waste of time.

*ataḥ śrī kṛṣṇa nāmādi
na bhaved grahyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ*

The Holy Name, form, qualities, and pastimes of Śrī Kṛṣṇa are divine and transcendental. They cannot be experienced by material senses. The Lord manifests Himself spontaneously on the tongue of a devotee who is eager to serve Him. (*Bhakti-rasāmṛta-sindhu* 1.2.109)

The mood of the pseudo-devotee is to enjoy Kṛṣṇa. Such persons hear about Kṛṣṇa, but simply go on increasing material desires for *kanaka* (wealth), *kāminī* (women) and *pratiṣṭha* (fame). However, Śrī Caitanya Mahāprabhu strongly warns those interested in spiritual advancement not to go down that path.

*na danam na janam na sundarīm
kavitām vā jagadiśa kāmaye
mama janmani janmaniśvare
bhavatād bhaktir ahaituki tvayi*

Oh Lord, I have no desire to accumulate wealth, nor to enjoy beautiful women. Nor do I want any number of followers. What I want only is the causeless mercy of Your devotional service in my life, birth after birth. (*Śikṣāṣṭakam* 4)

Bhaktisiddhānta Sarasvatī Ṭhākura has added to this warning as follows:

*kanaka kāmīni pratiṣṭhā bāghīni
chāḍiyāchi jāre sei ta' vaiṣṇava*

One becomes a Vaiṣṇava when he has freed himself from the clutches of the tigress of wealth, women and worldly prestige. (*Vaiṣṇava Ke* – 11)

The pure devotee of Kṛṣṇa does not do anything that is not for the pleasure of Kṛṣṇa. That is pure devotional service.

*anyābhilāṣitā-śūnyam
jñāna-karma anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanam bhaktir-uttamā*

Performing activities that are exclusively for the pleasure of Kṛṣṇa are known as *uttama-bhakti*, pure devotional service. Such activities are without the desire for material profit, gain or tinged by philosophical speculation.” (*Bhakti-rasāmṛta-sindhu*, 1.1.11)

নিজ ভোগ্য কামে ভক্ত ‘প্রেম’ কভু বলে না ।
রসে ডগমগ আছ , শিষ্যে গুরু বলে না ॥৮॥

(8)

nija-bhogya kāme bhakta ‘prema’ kabhu bale nā
‘rase ḍagamaga ācha’ śiṣye guru bale nā

Selfish material desires are never called *prema* by a devotee. The spiritual master never tells the disciple that, “You are overflowing with divine *rasa*.”

রসে ডগমগ আমি, কভু গুরু বলে না ।
জড়ীয় রসের কথা শিষ্যে গুরু বলে না ॥৯॥

(9)

‘rase ḍagamaga āmi’ , kabhu guru bale nā
jaḍīya rasera kathā śiṣye guru bale nā

The spiritual master never says, “I am engrossed in divine *rasa*.” The spiritual master never engages in talks with his disciples about mundane topics.

জড়রসগানে কভু শ্রেয়ঃ কেহ লভে না ।
কৃষ্ণকে প্রাকৃত বলি' ভক্ত কভু গায় না ॥ ১০ ॥

(10)

*jaḍa-rasa-gāne kabhu śreyah keha labhe nā
kṛṣṇake prākṛta bali' bhakta kabhu gāya nā*

Nobody can achieve the highest good by glorifying mundane activities. A devotee never declares that Śrī Kṛṣṇa is a mundane personality.

নামকে প্রাকৃত বলি' কৃষ্ণে জড় জানে না ।
কৃষ্ণনামরসে ভেদ শুদ্ধাভক্ত মানে না ॥ ১১ ॥

(11)

*nāmake prākṛta bali' kṛṣṇe jaḍa jāne nā
kṛṣṇa-nāma-rase bheda śuddha-bhakta māne nā*

Since Kṛṣṇa cannot be understood through matter, a devotee never says that Kṛṣṇa's Holy Name is mundane. A pure devotee never acknowledges any difference between the Holy Name, Śrī Kṛṣṇa and divine *rasa*.

নাম রসে ভেদ আছে, গুরু শিক্ষা দেয় না ।
রসলাভ করি' শেষে সাধন ত' হয় না ॥ ১২ ॥

(12)

*nāma rase bheda āche, guru śikṣā deya nā
rasa-lābha kari' śeṣe sādhana ta' haya nā*

The spiritual master never teaches, “There is a difference between the Holy Name and *rasa*.” Even upon attaining *rasa*, ones’ *sādhana* is never completed.

ANUVRTTI

The *Māyāvādī* guru falsely teaches that he is God and that his disciple is also God. And the pseudo-devotee, posing as guru, claims that he is absorbed in *rasa* and that his disciple is also absorbed in *rasa*. Both these categories of gurus and disciples are in ignorance and illusion. Regarding the *Māyāvādī*, it should be understood that the living entity (*taṭasthā-jīva*) does not become God at any time. As regards the pseudo-guru, it should be understood that one who has actually attained the highest stage of pure devotional service (*rasa*) never claims to have done so and certainly never tries to teach his disciple that which is unteachable. In the words of Ṭhākura Bhaktivinoda, “If anyone says that he will teach you the *sādhana* of *rasa*, he is an imposter or a fool.” (*Caitanya-śikṣāmṛta* 7.1)

In numerous places in the writings of Ṭhākura Bhaktivinoda and Bhaktisiddhānta Sarasvatī, the pseudo-guru has been compared to the she-demon Pūtanā, who offered her poison breast in the hope of killing baby Kṛṣṇa. The pseudo-guru offers *prema-rasa* and other such achievements in *bhakti* that are compared to the poison offered by Pūtanā. One who tastes

this poison is most certainly doomed, their devotional creeper being poisoned in its early stage. Therefore the first duty of a sincere devotee is to reject all such she-demon gurus.

However, the pseudo-disciple embraces the foolish proposals of the pseudo-guru and such victims often fall into being initiated into the process of *siddha-praṇāli*, to conceive of one's self as a *mañjarī* – a female attendant of Śrī Śrī Rādhā-Kṛṣṇa. Such victims of the pseudo-guru do not realize their misfortune and thus fall into utter ruin. Those who follow the advice of such a pseudo-guru by mentally conceiving of themselves as *mañjarīs*, when in fact they are still conditioned by the material modes of nature, fall away from the path of pure devotion and become *Sahajiyās*, pretenders.

Once, the revered devotee Śrīla Bhakti Pramoda Purī Mahārāja commented that the *mañjarī* pretenders will not attain the *aprākṛta-svarūpa* (spiritual form) of a *gopī* or a *mañjarī* in their next life – rather they will be born again in the material world as mundane females. Therefore it is better to heed the advice of the verses in *Prākṛta-rasa Śata-dūṣaṇī*.

কৃত্রিম পন্থায় নামে রসোদয় হয় না ।
রস হৈতে কৃষ্ণ নাম বিলোমেতে হয় না ॥ ১৩ ॥

(13)

kṛtrima panthāya nāme rasodaya haya nā
rasa haite kṛṣṇa-nāma vilomete haya nā

No one can make *rasa* manifest in the Holy Name by artificial means. The notion that Kṛṣṇa's Holy Name originates from *rasa* is backwards and incorrect.

রস হৈতে রতি-শ্রদ্ধা কখনই হয় না ।
শ্রদ্ধা হৈতে রতি ছাড়া ভাগবত গায় না ॥ ১৪ ॥

(14)

rasa haite rati-śraddhā kakhana-i haya nā
śraddhā haite rati chāḍā bhāgavata gāya nā

It can never be that *rasa* is present first and then it becomes *rati* or *śraddhā*. *Rati* develops from *śraddhā* – the *Bhāgavata* never sings anything other than this.

ANUVRTTI

It is the common misunderstanding among pseudo-devotees and some neophytes that simply by hearing about higher topics concerning the *rasa-līlā* of Kṛṣṇa that one will develop attachment for such topics and thus one's *sādhana*, or practicing life, will prosper.

Based on the teachings of Śrīla Ṭhākura Bhaktivinoda, Bhaktisiddhānta Sarasvatī is making it very clear in the verses of *Prākṛta-rasa Śata-dūṣaṇī* that those who think that they can attain *rasa* without first having attained *rati*, and prior to that having attained *anartha-nivṛtti*, have understood

the process of pure devotional service in reverse. This reverse process can be compared to that of rubbing dry grass against the udder of a cow and expecting to get milk from her mouth. It is simply not possible.

When Bhaktisiddhānta Sarasvatī Ṭhākura says above that no one can make *rasa* appear in the Holy Name by artificial means, he is referring to the pseudo-devotees who sometimes make a show of shedding crocodile tears. However, such show-bottle ecstasy does not produce *rasa*. Mental imitation of devotion is possible, even without a tinge of pure devotion. The mere display of external characteristics does not prove the presence of pure devotion.

*nisarga-picchila-svānte
tad abhyāsa-pare 'pi ca
sattvābhāsam vināpi syuḥ
kvāpy aśru-pulakādayaḥ*

Whenever shedding tears, horripulation, etc. are seen in a person whose heart is soft externally and hard internally, and who is habituated to crying, rapture, etc. even though they do not possess a semblance of divine emotion – such an imitative sentiment should be known as totally unsubstantial and lifeless. (*Bhakti-rasāmṛta-sindhu* 2.3.89)

*prakṛtyā śithilam yeśām
manaḥ picchilam eva vā
teṣv-eva sattvikābhāsaḥ
prāyaḥ saṁsadi jāyate*

Persons whose minds are *śithilam* and *picchilam* (soft and slippery) generally manifest such symptoms known as *sattvikābhāsa* during festivals when there is a performance of *kīrtana*.” (*Bhakti-rasāmṛta-sindhu* 2.3.91)

রতীয়ুক্ত রস ছাড়া শুদ্ধভক্ত বলে না ।
সাধনেতে রতি রস, গুরু কভু বলে না ॥ ১৫ ॥

(15)

rati-yukta rasa chādā śuddha-bhakta bale nā
sāadhanete rati rasa, guru kabhu bale nā

A pure devotee never speaks of anything other than *rasa*, graced with *rati*. The spiritual master never says that *rati* and *rasa* are found within *sādhana-bhakti*.

ভাবকালে যে অবস্থা, সাধনাগ্রে বলে না ।
বৈধীশ্রদ্ধা সাধনেতে রাগানুগা হয় না ॥ ১৬ ॥

(16)

bhāva-kāle ye avasthā sādhanāgre bale nā
vaidhī-śraddhā sādhanete rāgānugā haya nā

It is never said that the awakening of *bhāva* appears prior to the practice of *sādhana-bhakti*. The activities of *vaidhī-śraddhā* (faith only in regulated devotion) can never give rise to *rāgānuga-bhakti*.

ভাবের অঙ্কুর হ'লে বিধি আর থাকে না ।
রাগানুগা শ্রদ্ধা-মাত্রে জাতরতি হয় না ॥ ১৭ ॥

(17)

bhāvera aṅkura ha'le vidhi āra thāke nā
rāgānugā śraddhā-mātre jāta-rati haya nā

When *bhāva* manifests, the necessity for following scriptural injunctions no longer prevails. Mere faith in *rāgānuga-bhakti* does not give rise to *rati*.

ANUVRTTI

The following is a statement by Bhaktisiddhānta Sarasvatī Ṭhākura:

We have no objection to the hearing and chanting of Kṛṣṇa's *lilā*. Actually, Śrī Hari's *lilā* must be heard and chanted. Then only will the fallen, natural taste for hearing about our own activities and our eagerness to hear useless talks be vanquished. There is no other remedy than this.

Factually there is no difference between chanting about the Lord's pastimes and chanting about the Lord's *śṅgāra-rasa*. The conditioned *jīva* who still has *anarthas* should hear and chant about the pastimes of Lord Gaurāṅga and the childhood pastimes of Kṛṣṇa. If the unqualified attempt to hear and speak about the confidential pastimes of Śrī Śrī Rādhā-Kṛṣṇa it will not bring auspiciousness to them, rather it will bring misfortune.

We should hear the Lord's glories only from Śrī Gurudeva or the like, A true devotee will say – 'I will only hear *hari-kathā* from the holy lips of Śrī Gurudeva and I will hear and speak about the *Bhāgavata* that Śukadeva spoke from his lotus mouth. With *guru-niṣṭha* I will hear and discuss about Kṛṣṇa's Name, form, qualities and pastimes according to the path of pure devotion, as taught by Śrī Gaurāṅga as I have heard from Gurudeva. I will not hear from anyone else.'

Hearing and chanting is certainly the best way, but it is not auspicious for anyone and everyone to hear and discuss intimate pastimes. Hearing and discussing the confidential pastimes of Śrī Śrī Rādhā-Govinda is the topmost type of worship and our eternal *bhajana*. However, this type of *bhajana* should not be taken to the public as it is unfitting and offensive.

Āpana bhajana-kathā na kahibe yathā tathā (You must not disclose your confidential mood of *bhajana* to one and all) – one who desires all good fortune should follow this advice given by the *ācāryas*. In a public assembly of different people we should chant the Holy Name, as well as prayers and songs that are in the mood of servitorship (*dāsya-rasa*). When we have attained the proper qualification and we are in the association of only *rasika* devotees, then we may hear more intimate songs and at the time of hearing such songs we may confidentially express our own *bhajana* according to our eternal position (*svarūpa*). If we do otherwise we will attain the opposite result. If these songs must be abandoned to set a standard, then so be it! We must give some benefit to the public. The practice of singing

publicly the Lord's intimate pastimes by those who have not given up sense enjoyment and the desire for wealth are the activities that give Kali an occupation! (Śrī Śrīla Prabhupāder Uṇadesāmṛta)

In the tone of *simha-guru*, Sarasvatī Ṭhākura also cautions as follows:

Those who are barren of the treasure of love for Kṛṣṇa – propelled by duplicity – declare to the whole world their false attainment of *prema*, although in reality, by an external display of *prema* or by announcing it to one and all, it is positively impossible for such hypocrite destitutes who are deprived of the wealth of *kṛṣṇa-prema* to ever attain it. To make their great fortune known to everybody, adepts of *prākṛta-sahajiyāism* often expose to each other insincere external symptoms of *prema* (such as shedding of tears). Rather than calling such hypocrite *Sahajiyās* as *premika*, real *śuddha-bhaktas* go as far as to completely reject their association, knowing it to destroy *bhakti*. *Śuddha-bhaktas* never teach one to designate such persons as 'bhaktas' thus equaling them with *śuddha-bhaktas*. At the rise of genuine *prema*, the *jīva* hides her glory and strives for *kṛṣṇa-bhajana*.

The hypocrite *prākṛta-sahajiyā* party, in their greed for wealth, women and fame (*kanaka-kāminī-pratiṣṭha*), offend *śuddha-bhaktas* by labeling them as *darśanik-panḍita* (great philosophers), *tattva-vit* (ontology experts), or *sūkṣma-darśi* (acute observers), and in turn they adorn themselves with the titles *rasika*, *bhajanānandī*, *bhāgavatottama* (*uttama-bhāgavata*), *lilā-rasa-pānonmatta* (intoxicated by drinking sweet mellows of *lilā*),

rāgānugīya-sādhakāgragāṇya (the foremost aspirants on the path of *rāgānuga-bhakti*), *rasajña* (the knowers of *rasa*), *rasika-cuḍāmaṇi* (unsurpassed *rasikas*) etc.

Having contaminated *bhajana-praṇālī* with the waves of their own materialistic emotions, they become attached to abominable practices; what they actually adore in themselves is pseudo-Vaiṣṇavism. These kinds of preachers go to describe *aprākṛta-rasa*, making their respective mundane emotions a part and parcel of *kṛṣṇa-sevā*. Unaware of *aprākṛta vipralambha-rasa*, they take *prākṛta-sambhoga*, which in essence is a perverted reflection of *rasa (virasa)*, as actual *rasa*.” (Cc. *Antya* 20.28, *Anubhāṣya*)

The pseudo-disciple will say that, “Gurudeva is giving *prema*,” and such pseudo-devotees canvas everyone and anyone to come and accept this most rare gift. “Gurudeva is so merciful,” they exclaim. However, their so-called gift of *prema* is like the musk that gypsies sell during Kumbha Mela. At first glance the musk looks and smells like the genuine thing. But upon closer examination it is discovered that the so-called musk is simply cheaply scented cow-dung rolled into balls and covered with goatskin. Their imitation gift of *prema* is similar to this.

অজাতরতিকে কভু ভাবলক্ষ বলে না ।
রাগানুগ সাধকেরে জাতভাব বলে না ॥ ১৮ ॥

(18)

*ajāta-ratike kabhu bhāva-labdha bale nā
rāgānuga sādhakere jāta-bhāva bale nā*

It should not be said that *bhāva* has been achieved when *rati* has still not yet developed. A *rāgānuga-bhakta* never says that *sādhakas* (neophytes) have achieved the manifestation of *bhāva*.

রাগানুগ সাধকেরে লক্ষরস বলে না ।
রাগানুগ সাধ্যভাব রতি ছাড়া হয় না ॥ ১৯ ॥

(19)

*rāgānuga sādhakere labdha-rasa bale nā
rāgānuga sādhyā-bhāva rati chādā haya nā*

A *rāgānuga* will never say that neophytes have achieved the stage of *rasa*. *Sādhyā-bhāva* (divine emotions that are the goal of *rāgānuga-bhakti*) is never attained without first experiencing *rati*.

ভাবাক্ষুর সমাগমে বৈধীভক্তি থাকে না ।
রুচিকে রতির সহ কভু এক জানে না ॥ ২০ ॥

(20)

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

Once the seed of *bhāva* appears, *vaidhi-bhakti* is no longer present. One must never consider *ruçi* and *rati* to be the same thing.

রাগানুগ বলিলেই প্রাপ্তরস জানে না ।
বিধি-শোধ্য জনে কভু রাগানুগ বলে না ॥২১॥

(21)

*rāgānuga balile-i prāpta-rasa jāne nā
vidhi-śodhya jane kabhu rāgānuga bale nā*

Rasa can never be achieved simply by talking about *rāgānuga-bhakti*. One who is still in need of being purified by following the scriptural injunctions (*vaidhi-bhakti*) can never be said to be a *rāgānuga* devotee.

সাধনেরে পূর্বে কেহ ভাবাস্কুর পায় না ।
জড়ে শ্রদ্ধা না ছাড়িলে রতি কভু হয় না ॥২২॥

(22)

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

One can never experience *bhāva* before performing *sādhana-bhakti*. One who cannot reject faith in materialism can never attain *rati*.

জাতভাব না হৈলে রসিক ত' হয় না ।
জড়ভাব না ছাড়িলে রসিক ত' হয় না ॥২৩॥

(23)

jāta-bhāva nā haile rasika ta' haya nā
jaḍa-bhāva nā chādile rasika ta' haya nā

If *bhāva* has not yet appeared, one can never become a *rasika*. One can never become a *rasika* if mundane emotions are not abandoned.

ANUVRTTI

Again and again in *Prākṛta-rasa Śata-dūṣaṇī* the systematic development of the stages of *bhakti* are being stressed and stern warning is given that there is no alternative or short cut to this process. One must begin the process of pure devotional service and follow it step by step. The ontological development of pure devotional service is outlined in the following *śloka* of Śrī Rūpa Gosvāmī.

adau śraddhā tataḥ sādhu-
saṅgo 'tha bhajana-kriyā
tato 'nartha-nivṛttiḥ syāt

tato niṣṭha rucis tathā
athāsaktis tato bhāvas
tathā premābhyudañcati
sādhakānām ayaṁ premnaḥ
prādurbhāve bhavet kramaḥ

In the beginning there must be faith (*adau śraddhā*). Then one becomes interested in associating with pure devotees (*sādhu-saṅga*). Thereafter one is initiated by the spiritual master and follows the regulative principles of devotional service under his orders (*bhajana-kriyā*). Thus one is freed from all unwanted habits (*anartha-nivṛtti*) and becomes firmly fixed in devotional service (*niṣṭha*). Thereafter, one develops taste (*ruci*) and attachment (*asakti*). This is the way of *sādhana-bhakti*, the performance of devotional service according to the regulative principles. Gradually emotions intensify (*bhāva*), and finally there is an awakening of love (*prema*). This is the gradual development of love of God for the devotee interested in Kṛṣṇa consciousness. (*Bhakti-rasāmṛta-sindhu* 1.4.15-16)

In the stage of *vaidhi-bhakti* one performs devotional service according to rules and regulations. When the heart is free from *anarthas*, the devotee becomes fixed in devotional service and begins to develop a taste for the Holy Name of Kṛṣṇa, for the service of Kṛṣṇa and to all things related to Kṛṣṇa. The devotee's taste develops into attachment to Kṛṣṇa and when that attachment matures it is sometimes called *rati*. Then follows *bhāva* and *prema*.

When the need to be purified by following scriptural injunctions (*vaidhi-bhakti*) still remains, a devotee cannot

be said to be a *rāgānuga*. *Rāgānuga-bhakti* necessitates that one has come to the stage of *ruci*. In other words, one must first dispense with all *anarthas* in the heart before becoming qualified to perform *rāgānuga-bhakti*.

The following is a quote from Ṭhākura Bhaktivinoda:

When a devotee following the path of *vaidhi-bhakti* abandons his various material desires and executes *bhajana* according to the instructions of the scriptures, the spiritual master and the Vaiṣṇavas, then taste (*ruci*), manifests in his *bhajana*. When *ruci* thus appears, he abandons the path of *vaidhi-bhakti* and enters the plane of *rāgānuga-bhakti*. (*Piyuṣa-varṣinī-vṛtti* commentary on *Uṇpadesāmṛta*)

Those who do not wish to progress in Kṛṣṇa consciousness step by step, but instead prefer to jump ahead to *rasa*, are sometimes called ‘gatecrashers.’ It is also to be understood that simply by talking about *rasa* does not mean that one has attained the stage of *rāgānuga-bhakti*. Talk is cheap, whereas the actual qualifications for *rasa* are very rare. It is also seen that the pseudo-guru claims himself to be a ‘*rasika*,’ when in fact he still manifests the symptoms of *kāma*, *krodha*, and *lobha* – lust for wealth, anger toward anyone who does not blindly accept him as guru, and greed to initiate anyone who crosses his path – even though such persons may have already been duly initiated by a bona-fide spiritual master. Such deluded persons think that they have attained *rāgānuga-bhakti* simply by hearing the *līlās* of Kṛṣṇa, but such persons should remember that *kṛṣṇa-līlā* is also sometimes available in comic books in India.

It should not go without mention that many of the pseudo-gurus, past and present, claiming to be on the platform of a *rasika*, display the classic symptoms of narcissism. Narcissism is a material condition (a psychological illness) wherein one suffers from: 1) a grandiose sense of self-importance, 2) a preoccupation with fantasies of unlimited success, power, brilliance, beauty, and ideal love, 3) a belief that he is special and unique and can only be understood by, or should associate with, other special or high-status people, 4) a requirement for excessive admiration and worship, 5) a sense of entitlement – unreasonable expectations of especially favorable treatment or automatic compliance with his expectations, 6) a despotic mentality, repressing and exploiting others, 7) a lack of empathy, unwilling to recognize or identify with the feelings or needs of others, 8) envy of others, also believing that others are envious of him, 9) an arrogant or haughty attitude. Such persons are never truly *rasika*.

মূলধন রসলাভ রতি বিনা হয় না ।
গাছে না উঠিতে কাঁদি বৃক্ষমূলে পায় না ॥২৪॥

(24)

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

It is not possible to attain the original treasure of *rasa* without first attaining *rati*. When one does not climb the tree, one cannot collect the fruits.

ANUVRTTI

In *Kalyāṇa-kalpataru*, Ṭhākura Bhaktivinoda says, “*duṣṭa-phale karile arjana*” – if one wants fruits without taking the trouble to climb the tree, what sort of fruits can he expect? The fruits will be ruined or rotten. Without proper progression, it is all imagination – a madman’s feat!

In this light Śrīla B.R. Śrīdhara Mahārāja has quoted the following verse stating that it is the death-blow to the gatecrashers and sentiment mongers.

*upajiyā baḍe latā ‘brahmaṇḍa’ bhedi yāya
‘virajā’ ‘brahmaloka’ bhedi ‘paravyoma’ pāya
tabe yāya tad upari ‘goloka-vṛndāvana’
kṛṣṇa-caraṇa-kalpa-vṛkṣe ārohana*

The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā River and the Brahman plane, and reaches to the Vaikuṅṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish yielding tree of Kṛṣṇa’s lotus feet. (Cc. *Madhya* 19-153-4)

The implication of this verse is that real *bhakti* takes its birth in the plane of *vaidhi-bhakti* and only after crossing all lower stages of consciousness does it go beyond material conception and enter the consciousness of Vaikuṅṭha. But even there the creeper of devotion does not yet yield fruit. The fruit of pure devotion is only yielded after having attained the platform of spontaneous love, *rāga-mārga*, in Goloka Vṛndāvana.

Śrīla Śrīdhara Mahārāja used to say that the neophyte's engagement in *kṛṣṇa-līlā* is simply a dreamy thing. The real *rāgānuga-bhaktas* are aloof from such dreamy states because they are fully awake in the service of Hari, guru and Vaiṣṇava.

সাধনে অনর্থ আছে , রসোদয় হয় না ।

ভাবকালে নামগানে ছলরস হয় না ॥২৫॥

(25)

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

Rasa will not dawn in one if anarthas remain in the stage of sādhana. A deceptive mentality cannot be present when the Holy Name is chanted at the stage of bhāva.

সিদ্ধান্তবিহীন হৈলে কৃষ্ণে চিত্ত লাগে না ।

সম্বন্ধহীনের কভু অভিধেয় হয় না ॥২৬॥

(26)

siddhānta-vihina haile kṛṣṇe citta lāge nā
sambandha-hīnera kabhu abhidheya haya nā

The consciousness cannot be truly fixed upon Kṛṣṇa if one is bereft of the proper philosophical conception. When there is no knowledge of one's relationship with the Lord (*sambandha*), there can be no *abhidheya* (performance of devotional activities).

সম্বন্ধবিহীন-জন প্রয়োজন পায় না ।
কুসিদ্ধান্তে ব্যস্ত-জন কৃষ্ণ-সেবা করে না ॥২৭॥

(27)

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

That person who is devoid of *sambandha-jñāna* can never attain the ultimate goal of life (*prayojana*). One who is bewildered by philosophical misconceptions is not performing devotional service to Kṛṣṇa.

সিদ্ধান্তে-অলস-জন অনর্থতো ছাড়ে না ।
জড়ে 'কৃষ্ণ-ভ্রম করি' কৃষ্ণ-সেবা করে না ॥২৮॥

(28)

siddhānta-alasa-jana anarthata' chāḍe nā
jaḍe kṛṣṇa bhrama kari' kṛṣṇa-sevā kare nā

That person who is idle in understanding philosophical conclusions never becomes free from *anarthas*. One who considers Kṛṣṇa as belonging to the mundane platform can never render service to Him.

ANUVRTTI

Proper understanding of pure devotional service can be divided into three categories, *sambandha* (fundamental

knowledge of one's relationship with Kṛṣṇa), *abhidheya* (knowledge of the proper performance of devotional activities), and *prayojana* (knowledge of the ultimate goal of life).

Without proper knowledge of one's relationship with Kṛṣṇa (*sambandha*) it is not possible to serve Kṛṣṇa (*abhidheya*) and without serving Kṛṣṇa one cannot attain the ultimate goal of life (*prayojana*). Śrī Caitanya Mahāprabhu personally taught the principles of *sambandha* to Śrī Sanātana Gosvāmī and the principles of *abhidheya* to Śrī Rūpa Gosvāmī. To understand *prayojana* one should closely examine the *Prīti-sandarbha* of Jīva Gosvāmī and the writings of Śrī Raghunātha Dāsa Gosvāmī. Without proper philosophical understanding and following in the footsteps of the Six Gosvāmīs of Vṛndāvana, it is not possible to get *prema-prayojana* (the perfection of love of Kṛṣṇa) simply by shedding tears and putting on theatrical performances for the public.

Those who are lazy to understand proper *siddhānta* (philosophical conclusions) or who maintain improper philosophical understandings (*apa-siddhānta*) can never be free from *anarthas* and thus can never progress properly in Kṛṣṇa consciousness. Such persons often think that simply by serving the institution of the guru, they are serving Kṛṣṇa and thus will automatically go back to home, back to Godhead. They judge the success of their endeavors simply by measuring size, material opulence, temples, Deities, devotees, and members, with no concern for proper philosophical understanding. But from the above verses it is clear that Bhaktisiddhānta Sarasvatī Thākura does not agree with such thinking. Without proper philosophical understanding, one cannot get free from material contamination, nor can one

properly perform devotional service. Kṛṣṇa Dāsa Kavirāja Gosvāmī states that one should not avoid philosophical controversy out of laziness.

*siddhānta baliyā citte nā kara alasa
ihā haite kṛṣṇe lāge sudṛḍha mānasa*

A sincere student should not neglect the discussion of such conclusions, considering them controversial, for such discussions strengthen the mind. Thus one's mind becomes attached to Śrī Kṛṣṇa. (Cc.Ādi. 2.17)

Our spiritual master A.C. Bhaktivedānta Svāmī Prabhupāda was adamant that his disciples should have a proper philosophical understanding and thus he wrote many books in English for that purpose. Unfortunately many of his disciples do not take advantage of their spiritual master's books, do not study them deeply, and thus they advance the lame purposes of society consciousness, rather than the transcendental purposes of Kṛṣṇa consciousness.

The most prominent philosophical misunderstanding among such institutionalized devotees is probably their misconstrued idea that they are the only bona-fide representatives of Kṛṣṇa on Earth and that only through their institution can a *jīva* be liberated from material bondage. Such institutionalized devotees are also of the opinion that the living entities found in this material world (*baddha-jīvas*) originally fell down from their position in the spiritual world, from being eternally liberated (*nitya-mukta-jīvas*). These, and other similar misconceptions, are due to a range of *anarthas* and principally arise from a lack of philosophical understanding of Gauḍīya Vaiṣṇava *siddhānta*.

কৃষ্ণ নামে ভক্ত কভু জড়বুদ্ধি করে না ।
অনর্থ না গেলে নামে রূপ দেখা দেয় না ॥২৯॥

(29)

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

A devotee never entertains materialistic theories about the Holy Name of Kṛṣṇa. One will never attain a glimpse of the Lord's form through the Holy Name if *anarthas* are not eliminated.

অনর্থ না গেলে নামে গুণ বুঝা যায় না ।
অনর্থ না গেলে নামে কৃষ্ণ-সেবা হয় না ॥৩০॥

(30)

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

If *anarthas* are not removed, then the Holy Name will never produce knowledge of the divine qualities of Kṛṣṇa. If *anarthas* are not destroyed by the chanting of the Holy Name, one can never engage in service to Kṛṣṇa.

ANUVRTTI

In *Caitanya-sikṣāmṛta* and *Kṛṣṇa-saṁhitā* of Ṭhākura Bhaktivinoda, the main *anarthas* to devotional service have

been described in relation to their appearance as demons killed by Kṛṣṇa and sometimes as demigods like Brahmā, Varuṇa and Indra.

Pūtānā represents the pseudo-guru who teaches false conceptions, causing the death of the creeper of devotion.

Śakaṭāsura represents the burden of old habits and the burden of following the rules of *śāstra* simply for formalities sake.

Tṛṇāvarta represents the obstacle to worshiping Kṛṣṇa that manifests in the form of pride of learning, the use of false arguments and dry logic.

The destruction of the Yamala-Arjuna trees represents the removal of the pride stemming from great wealth, which breeds violence, illicit sex and addiction to alcohol, loose speech and shameless brutality to other living beings.

Kṛṣṇa's killing of Vatsāsura represents vanquishing the obstacle of greed and the sinful activities caused by greed.

Bakāsura represents the system of cheating religions. When one foolishly accepts a pseudo-guru and engages in the process of worship that is meant for exalted devotees, he is cheated. Until such cheating propensities are destroyed, spiritual advancement is checked.

Intolerance, violence and cruelty are personified in the demon Aghāsura in the form of a giant serpent. The basis of compassion for the living entities and devotion to Kṛṣṇa are the same. Therefore, Kṛṣṇa killed the Aghāsura demon to save the devotees from this *anartha*.

Although Lord Brahmā was certainly not a demon, he was however put into illusion by Kṛṣṇa. Brahmā's disregard for the sweetness of Kṛṣṇa and being overcome by the flowery words of the *Vedas* represents skepticism and doubt that Kṛṣṇa is the Supreme Personality of Godhead.

Dhenukāsura represents ass-like or gross discrimination (caste, color, creed and institutional consciousness). Dhenukāsura represents ignorance of one's own spiritual identity (*svarūpa*), the identity of the Holy Name and the identity of Kṛṣṇa. In *kṛṣṇa-līlā*, Dhenukāsura cannot eat the sweet fruits from the palm tree, and also opposes the attempts of others to eat them. Similarly, the previous *ācāryas* have written many literatures, which ass-like people cannot comprehend nor wish to allow others to see. These ass-like devotees, who are simply interested in the regulative principles and are under the control of gross discrimination are unable to make spiritual advancement. Without endeavoring to understand the science of attachment to Kṛṣṇa, one is comparable to an ordinary fruitive worker. Therefore, until this ass-like conception represented by Dhenukāsura is killed, one cannot advance in the science of Kṛṣṇa consciousness.

Pride, deceit, harming others and cruelty are enemies of anyone desiring to advance in Kṛṣṇa consciousness. Therefore these *anarthas* must be driven out of one's heart. The Kāliya serpent being banished from Vṛndāvana by Kṛṣṇa is a clear indication that, without eliminating pride, deceit and cruelty from one's heart, one cannot expect to become a resident of Vraja.

Sectarianism, or thinking one's society to be the only means of attaining pure devotional service, is the *anartha* represented

by the forest fire. This sectarian thinking keeps one from associating with exalted devotees of Kṛṣṇa and impedes advancement. Thus extinguishing the fire of sectarian consciousness is most important.

Pralambāsura represents lust for women, greed, desire for worship and position. Even if one is a householder, it is necessary to give up lusty desire and even if one is a guru, one should not be desirous of being worshipped or receiving great honors, or being recognized as a *rasika-ācārya*.

The wives of the *yajñika-brāhmaṇas* were blessed by Kṛṣṇa, whereas their husbands were not so fortunate. The *brāhmaṇas* were indifferent to Kṛṣṇa and Balarāma due to identifying with the *varṇāśrama* system and attachment to *karma-khaṇḍa* activities. The *varṇāśrama* system and *karma-khaṇḍa* have both been rejected by Śrī Caitanya Mahāprabhu. Therefore His followers should diligently do the same.

Defeating Indra by lifting Govardhana Hill is Kṛṣṇa's direct instruction to His devotees that the worship of minor demigods for material gain is unnecessary and an obstacle to *bhakti*.

Deluded by madness, some devotees may fall victim to intoxication, thinking that alcohol, marijuana, LSD and other such intoxicants are helpful in advancing in Kṛṣṇa consciousness. However, the happiness in Vraja (known as *nanda*) cannot be enhanced by any external or material supplement. Therefore, Kṛṣṇa's saving Nanda Mahārāja from the court of Varuṇa, who symbolizes intoxication, is to discourage such practices among the devotees.

The snake which attempted to swallow Nanda Mahārāja represents a devotee's inclination in ecstasy to merge with Kṛṣṇa. As a Vaiṣṇava's happiness continually increases in the process of worship, one sometimes loses consciousness. At that time the feeling of merging may overcome one. This feeling of merging with the Lord is the snake that swallowed Nanda Mahārāja. A practitioner who remains free from this snake will become a qualified Vaiṣṇava.

Śaṅkhacūḍa symbolizes the desire to acquire fame and women through the practice of *bhakti*. This abominable activity is quite common among pseudo-devotees, but real Vaiṣṇavas always avoid the association of such despicable persons.

Ariṣṭāsura, the bull demon, symbolizes disregard for *bhakti* and attraction for cheating religion. Weak-hearted show-bottle devotees give up the path of *vaidhi-bhakti* and try to enter the path of *rāgānuga-bhakti*, but when they are unable to realize *rasa*, they behave like Ariṣṭāsura by cultivating perverted material activities. These unfortunate persons will certainly meet Kṛṣṇa – not in the form of the affectionate cowherd boy of Vraja, but in the form of death.

The illusion of being a great devotee or a great *ācārya*, is represented by Keśi who appeared in Vraja-bhūmī as a horse. Keśi represents the practicing devotee's mentality of being more expert than others in *bhakti*, lording it over others and material pride. As a Keśi-like devotee gradually begins proclaiming his own superiority, he develops a mentality of disrespect for the Lord and His devotees and falls down from his position. Therefore, it is important to prevent this mentality from entering the heart. Even if one is expert in devotional service, a Vaiṣṇava will never give up the quality of humility.

The demon Vyomāsura represents stealing others property and speaking lies. Both these habits are contrary to the development of pure devotional service and therefore such should be strictly avoided.

Ṭhākura Bhaktivinoda summarizes as follows:

Here is the secret of *vraja-bhajana*. Dhenukāsura represents the wicked disposition that carries heavy loads. Pralamba represents the inclination to enjoy women, greed, the desire for worship and material prestige. The practitioner must eliminate these *anarthas* by his own endeavors, with the mercy of Kṛṣṇa. Ignorance of the knowledge of one’s own spiritual identity (*sva-svarūpa*), the Holy Name (*nāma-svarūpa*) and the identity of the Lord (*upāsya-svarūpa*) are all represented by Dhenukāsura. The practicing devotee must remove these *anarthas* with great endeavor. The lust for man or woman, covetousness, the endeavor for mundane enjoyment, conceit, desire for worship and fame – these are all represented by Pralamba. One should realize that these are extremely ruinous to *nāma-bhajana* and make great attempts to eliminate them. If one’s humility is sincere, then Kṛṣṇa will certainly be compassionate. In this way, Baladeva will appear and all other problems will be eradicated in a second. Then gradually, favorable cultivation of one’s *bhajana* will occur. This process is very secret by nature and should be learned from a genuine guru, who is spotless in character. (*Caitanya-sikṣāmṛta* 6.6)

Those who desire to serve Kṛṣṇa purely in the mood of Vraja should destroy the above-mentioned *anarthas*. Some of these

anarthas must be eliminated by a devotee's own endeavor and purity, and others can be destroyed by the mercy of Kṛṣṇa. Bhaktivinoda explains that the *anarthas* represented by Dhenukāsura and Pralamba are actually destroyed by Baladeva. If a devotee prays with humility to Kṛṣṇa to remove all these *anarthas* in the heart (that are represented by the demons that Kṛṣṇa killed), then Kṛṣṇa will certainly do so. Other obstacles (represented by the demons killed by Baladeva) have to be removed by the one's own endeavors. A living entity is able to personally destroy these obstacles that are found under the shelter of religious duties through *savikalpa-samādhi* (reasoning and introspection).

It may also be appropriate to point out here that most of the demons killed by Kṛṣṇa were disposed of before the pastimes of *rasa-lilā* began. This includes the illusion of Brahmā and defeat of Indra. Those dealt with before the *rasa-lilā* were Pūtanā, Śakaṭāsura, Tṛṇāvarta, the Yamala-Arjuna trees, Vatsāsura, Bakāsura, Aghāsura, the illusion of Brahmā, Dhenukāsura, Kāliya, the forest fire, Pralambāsura, the *yajñika-brāhmaṇas*, Indra and Varuṇa. Certainly one should be free from the *anarthas* represented by the above personalities before one thinks one's self to be qualified for *rāgānuga-bhakti*.

Furthermore, the demons Śaṅkhacūḍa, the snake that swallowed Nanda Mahārāja, Ariṣṭāsura, Keśi and Vyomāsura were dispensed with after Kṛṣṇa began His *rasa-lilās*. Therefore it should be understood that even an advanced devotee should be mindful not to allow the *anarthas* represented by the demons killed after the start of Kṛṣṇa's *mādhurya* pastimes to raise their head and enter his heart.

রূপ গুণ লীলা স্ফূর্তি নাম ছাড়া হয় না ।
রূপ গুণ লীলা হৈতে কৃষ্ণনাম হয় না ॥৩১॥

(31)

rūpa-guṇa-lilā-sphūrṭi nāma chādā haya nā
rūpa-guṇa-lilā haite kṛṣṇa-nāma haya nā

The revelation of Kṛṣṇa's form, qualities, and pastimes can never appear without the presence of the Holy Name. Kṛṣṇa's Holy Name can never be separated from His form, qualities and pastimes.

রূপ হৈতে নাম স্ফূর্তি, গুরু কভু বলে না ।
গুণ হৈতে নাম স্ফূর্তি, গুরু কভু বলে না ॥৩২॥

(32)

rūpa haite nāma-sphūrṭi, guru kabhu bale nā
guṇa haite nāma-sphūrṭi, guru kabhu bale nā

The spiritual master never says that *nāma-sphūrṭi* (the revelation of the Holy Name) is separate from the Lord's form. The spiritual master never says that the revelation of the Lord's Holy Name is separate from His divine qualities.

লীলা হৈতে নাম স্ফূর্তি, রূপানুগ বলে না ।
নাম নামি দুই বঙ্গু, রূপানুগ বলে না ॥৩৩॥

(33)

*lilā haite nāma-sphūr̥ti, rūpānuga bale nā
nāma-nāmī dui vastu, rūpānuga bale nā*

A *rūpānuga* (a follower of Śrīla Rūpa Gosvāmī) never says that the revelation of the Holy Name is separate from His pastimes. The *rūpānugas* never say that the Holy Name and Kṛṣṇa Himself are two separate entities.

ANUVRTTI

It is the undisputed conclusion of all bona-fide *sāstras* and *ācāryas* that *nāma* (the Holy Name), *guṇa* (qualities), *rūpa* (form) and *lilā* (pastimes) of Kṛṣṇa are non-different from Kṛṣṇa Himself. That is to say that the Name of Kṛṣṇa, being non-different from Kṛṣṇa, is also non-different from Kṛṣṇa's form, qualities and pastimes.

Considering that Kṛṣṇa's Holy Name is different from His qualities, form and pastimes, the *prākṛta-sahajiyās* minimize the chanting of *kṛṣṇa-nāma* and substitute such with invented novel practices, most notably *siddha-praṇāli* or *ekadaśa-bhāva*. It should also be noted that the *ekadaśa-bhāva*, which is sometimes force-fed to unqualified practitioners by unscrupulous gurus, is not to be confused with the *ekadaśa-bhāva* described in *Jaiva-dharma*, chapter 39, by Ṭhākura Bhaktivinoda.

To further clarify this topic of *ekadaśa-bhāva*, Bhaktisiddhānta Sarasvatī Ṭhākura comments as follows, and one should pay very close attention to what the great *ācārya* has said:

Those who have achieved the perfection of being fixed in their spiritual identity (*svarūpa-siddhi* or *ekadaśa-bhāva*) have attained such a realization through internal revelation and the spiritual master's only involvement in these matters is to help the further advancement of the disciple. As a practitioner progresses toward spiritual perfection, all these things are revealed naturally within the heart that sincerely seeks service. (Letter to a disciple, Nov. 17th 1930)

Unfortunately, many pseudo-devotees claim to have advanced to the stage of *svarūpa-siddhi* and to have realized their *ekadaśa-bhāva*. Some such persons even claim to have received *siddha-praṇālī* (as a *mañjarī* or *sakhī*) in a dream from their spiritual master. Such devotees are indeed eccentric in their behavior and easily dupe innocent newcomers into believing in their dreams. However, the vast majority of these deluded persons, although claiming to have achieved *siddha-praṇālī*, do not know the first things about the qualifications necessary to achieve such a high standard of pure devotional service so as to realize their intrinsic spiritual identity. Nor do they properly understand the function of a *mañjarī* or *sakhī* in the pastimes of Rādhā and Kṛṣṇa. We consider such persons as *sva-kuhaka* – self-deceivers.

রস আগে, রতি পাছে, রূপানুগ বলে না ।

রস আগে, শ্রদ্ধা পাছে, গুরু কভু বলে না ॥৩৪॥

(34)

rasa āge, rati pāche, rūpānuga bale nā
rasa āge, śraddhā pāche, guru kabhu bale nā

Rūpānugas never say that rasa precedes rati. The spiritual master never says that rasa precedes śraddhā.

রতি আগে, শ্রদ্ধা পাছে, রূপানুগ বলে না ।
ক্রম পথ ছাড়ি' সিদ্ধি, রূপানুগ বলে না ॥৩৫॥

(35)

rati āge, śraddhā pāche, rūpānuga bale nā
krama-patha chāḍi' siddhi, rūpānuga bale nā

Rūpānugas never say that rasa is attained before one develops śraddhā. Rūpānugas never say that perfection is attained by rejecting the various stages on the spiritual path.

মহাজন পথ ছাড়ি' নব্য পথে ধায় না ।
অপরাধ সহ নাম কখনই হয় না ॥৩৬॥

(36)

mahājana-patha chāḍi' navya-pathe dhāya nā
aṇarādha-saha nāma kakhana-i haya nā

Rūpānugas never reject the path of the mahājanas, to run and follow a new path. By making offenses one can never realize the Holy Name.

নামে প্রাকৃতার্থ বুদ্ধি ভক্ত কভু করে না ।
অপরাধ যুক্ত নাম ভক্ত কভু লয় না ॥৩৭॥

(37)

*nāme prākṛtārtha-buddhi bhakta kabhu kare nā
aparādha-yukta-nāma bhakta kabhu laya nā*

A devotee never gives a mundane interpretation to the Holy Name. A devotee never chants the Holy Name in an offensive way.

নামেতে প্রাকৃত বুদ্ধি রূপানুগ করে না ।
কৃষ্ণরূপে জড়বুদ্ধি রূপানুগ করে না ॥৩৮॥

(38)

*nāmete prākṛta-buddhi rūpānuga kare nā
kṛṣṇa-rūpe jaḍa-buddhi rūpānuga kare nā*

Rūpānugas do not attribute mundane qualities to the Holy Name by means of material intellect. The rūpānugas do not possess materialistic mentality, thus they never consider Kṛṣṇa's form as material.

কৃষ্ণগুণে জড়বুদ্ধি রূপানুগ করে না ।
পরিকার-বৈশিষ্ট্যকে প্রাকৃত ত' জানে না ॥৩৯॥

(39)

*kṛṣṇa-guṇe jaḍa-buddhi rūpānuga kare nā
parikāra-vaiśiṣṭyake prakṛta ta' jāne nā*

Rūpānugas do not look upon Kṛṣṇa's qualities with mundane intelligence. The rūpānugas do not consider the attributes of the Lord's eternal associates to be material.

কৃষ্ণলীলা জড়তুল্য রূপানুগ বলে না ।
কৃষ্ণের ভোগ্যবস্তু কৃষ্ণ কভু হয় না ॥৪০॥

(40)

*kṛṣṇa-lilā jaḍa-tulya rūpānuga bale nā
kṛṣṇetara bhogya-vastu kṛṣṇa kabhu haya nā*

The rūpānugas never compare Kṛṣṇa's pastimes to mundane activities. Kṛṣṇa can never become a material object of sense pleasure that is inferior to Himself.

জড়কে অনর্থ ছাড়া আর কিছু মানে না ।
জড়াসক্তি বশে রসে কৃষ্ণজ্ঞান করে না ॥৪১॥

(41)

*jaḍake anartha chāḍā āra kichu māne nā
jaḍāsakti-baṣe rase kṛṣṇa-jñāna kare nā*

Material objects are *anarthas* that are fit to be rejected – one should never consider them as anything different. Knowledge of Śrī Kṛṣṇa cannot be attained through any mellow that is based upon attachment to matter.

ANUVṚTTI

It is easy to call one's self a *rūpānuga*, a follower of Śrī Rūpa Gosvāmī, but without acquiring the qualities of a *rūpānuga* such claims are simply a formal declaration. The *aprākṛta-svarūpa* (spiritual form) of Śrī Rūpa Gosvāmī is that of Śrī Rūpa-mañjarī in Vraja. Being a follower of Śrī Rūpa Gosvāmī is synonymous with being a follower of Śrī Rūpa-mañjarī, but qualification is necessary. The qualifications of a *rūpānuga* are described by Prabodhānanda Sarasvatī in his *Caitanya-candrāmṛta* as follows:

*āstām vairāgya-koṭir bhavatu
śama-dama-kṣānti-maitry-ādi-koṭis
tattvānudhyāna-koṭir bhavatu
vā vaiṣṇavī bhakti-koṭiḥ
koṭy-amśo 'py asya na syāt tad api
guṇa-gaṇo yaḥ svataḥ-siddha āste
śrīmac-caitanya-candra-ṭriya-caraṇa-
nakha-jyotir āmoda-bhājām*

Persons who are attached to the rays of the effulgent nails on the toes of the lotus feet of the beloved and dear devotees of Lord Caitanya are by themselves

fully qualified with all transcendental qualities. Even powerful renunciation, equanimity, sense control, fortitude, meditation, and similar other great qualities that are found in the devotees of Viṣṇu do not compare to even one-millionth of a part of their transcendental attributes. (*Caitanya-candrāmṛta* 127)

The position of a *rūpānuga* is further described by Śrīla B.R. Śrīdhara Mahārāja in *Śrī Guru and His Grace* as follows:

The *rūpānuga-sampradāya*, the followers of the line of Śrī Rūpa, are those who have the unique taste of service in the camp of Rādhārāṇī. In that plane, there is no entrance of any mundane exploitation or renunciation, and not even legalized *śāstrika* devotion. The highest kind of devotion is not controlled by any law. It is spontaneous and automatic. Sacrifice to the highest degree is only possible in that camp. The highest kind of divine sentiment is distributed from the camp of Śrīmatī Rādhārāṇī, and that can never be compared with any attainment hitherto known even in the eternal factor of time and space.

Then, there is another stage for which we should be prepared. Why should we try to enter into the camp of Rādhārāṇī? Should we think that there, in that better atmosphere, we shall have Kṛṣṇa's presence more confidentially? Should we think, "I will have contact with Kṛṣṇa very intimately," should we want to enter into that camp? No – we want to avoid the connection of Kṛṣṇa, but concentrate on the service of Rādhārāṇī. Why? What more benefit is possible there in the service of Rādhārāṇī? If we approach Kṛṣṇa directly to give

service to Him, we shall be losers. Rādhārāṇī's service to Kṛṣṇa is of the highest order in every way. If we devote our energy to help Rādhārāṇī, our energy will be utilized in Her service. In this way, She will serve Kṛṣṇa with Her service more enhanced. Then the reciprocation will pass to us through Her as our reward. That will be devotion of the highest type (*mahā-bhāva*).

The general inclination of the *sakhīs*, the confidential maidservants of Rādhārāṇī, is not to come in direct connection with Kṛṣṇa. They avoid that. But still, it is the benevolent and generous nature of Rādhārāṇī to connect them with Kṛṣṇa on some plea at some time or other. But their innate nature is always to avoid Kṛṣṇa and concentrate on the service of Rādhārāṇī.

*rādhāra svarūpa-kṛṣṇa-prema kalpalatā
sakhī-gaṇa haya tāra pallava-ṣuṣpa-pātā*

By nature, Śrīmatī Rādhārāṇī is just like a creeper of love of Godhead, and the *gopīs* are the twigs, flowers and leaves of that creeper. (*Cc. Madhya* 8. 209)

Eternally the twigs, flowers and leaves sprout from the creeper of Śrīmatī Rādhārāṇī. She is the trunk, and they are branches. This is their relationship.

Yet still, there is another, higher thing. We are known as *rūpānuga*, the followers of Śrī Rūpa. Why? The service of Śrīmatī Rādhārāṇī eliminates everything, even Nārāyaṇa, to go to Kṛṣṇa. There is the Kṛṣṇa of Dvārāka, the Kṛṣṇa of Mathurā, and the Kṛṣṇa of Vṛndāvana. Then again in Vṛndāvana, where there is free mixing without hesitation in

other camps, Rādhārāṇī's camp is the highest. Eliminating all other camps, direct service to Rādhārāṇī is considered to be the highest. Still, there is another point.

“Who is Rūpa? Rūpa-mañjarī. Generally the hierarchy in the spiritual world is eternal. New recruits can occupy a particular rank of *mañjarī*, assistant, in *mādhurya-rasa*. And the leader of the *mañjarīs* is Śrī Rūpa-mañjarī. What is the special feature in the *mañjarī* camp that is not found among the *sakhīs*, girlfriends of Kṛṣṇa?

First there is Rādhārāṇī, then the camp of Her right-hand personal attendant, Lalitā. Then, under Lalitā, there is Śrī Rūpa-mañjarī. What is the unique position of the followers of Śrī Rūpa? The new recruits can attain to that status. Now, the privilege of this *mañjarī* class we are to conceive most respectfully and attentively.

“When Rādhā and Govinda are in secrecy, in a private place, the *sakhīs*, who are well-versed in the art of that kind of play, because they are a little grown-up, do not like to approach there to disturb Their confidential mixing. If the more grown-up *sakhīs*, enter there, both Rādhā and Govinda will feel shy. So, their presence may create some disturbance. But the younger girls can enter there, and then Rādhā and Govinda have no hesitation in free mixing.

In that highest stage of the mixing of Rādhā-Govinda, the free play of Rādhā-Govinda, these *mañjarīs*, the younger girls, can have admission. But the grown-up *sakhīs* cannot have admission there. New recruits may come up to the *mañjarī* class. And the *mañjarīs* have that sort of special advantage under the leadership of Śrī Rūpa-mañjarī. So, they get the best advantage there, the most sacred type of

pure service, which is not open even to the *sakhis*, is open to the *mañjaris*. That is found in Rādhārāṇī's camp.

The position of the *rūpānugas*, the followers of Śrī Rūpa, is the most profitable position. That has been given out by Śrī Caitanya Mahāprabhu. That has been shown by Him, and that is fixed as the highest limit of our fortune in Kṛṣṇa's concern. This is unexpected, undesignable and beyond hope, but our prospect lies there in that subtle camp of Śrī Rūpa-mañjarī, Rūpa Gosvāmī.

The camp, the *sampradāya* of Śrī Caitanya Mahāprabhu is known as the *rūpānuga-sampradāya*. There, our fate and our fortune are located. Now we have to conduct ourselves in such a way that naturally we can connect with that highest, purest spiritual conception, from here. We must not allow ourselves to be satisfied with anything less than this highest ideal. That should be the highest goal of our life. And we must adjust our approach from our present position.”

The most common misunderstanding among neophyte devotees concerning the *mañjarī* class of *gopis* is the thinking that the *mañjaris* also enjoy with Kṛṣṇa. This type of thinking definitely shows that such persons have not received proper guidance in such matters from their guru and that they are certainly not qualified to engage in or hear about the amorous pastimes of Kṛṣṇa. To support our statements we quote Ṭhākura Bhaktivinoda below.

You are a maidservant of Śrīmatī Rādhārāṇī, and your eternal service is to render devotional service unto Her. Sometimes, due to some necessity, She may send you to

be alone with Śrī Kṛṣṇa in a solitary place, and during that time, Kṛṣṇa may show some desire to enjoy with you. However, you should never agree to His demands. You are a maidservant of Śrīmatī Rādhārāṇī, and you should never serve Kṛṣṇa independently for His pleasure without Her permission. You should have equal loving attachment for Rādhā and Kṛṣṇa, but still you should maintain greater desire for Her loving service than for Kṛṣṇa's. This is the meaning of service to Śrīmatī Rādhārāṇī. Your service is to care for Rādhārāṇī's comfort and pleasure in all the eight-fold pastimes. (*Jaiva-dharma* Ch.39)

In this same light, A.C. Bhaktivedānta Svāmī Prabhupāda writes about the mystery of the pastimes of Rādhā and Kṛṣṇa in *The Search for the Ultimate Goal of Life*, page 74, as follows:

The activities of the *sakhīs* are very wonderful. They do not desire any personal enjoyment with Śrī Kṛṣṇa but become happy only by uniting the Divine Couple. By uniting Śrīmatī Rādhārāṇī with Śrī Kṛṣṇa, the *sakhīs* enjoy a thousand times more happiness than they would derive by direct contact with Śrī Kṛṣṇa. This is another mystery of the transcendental pastimes of Rādhā and Kṛṣṇa.

Śrīmatī Rādhārāṇī is the desire creeper embracing the desire tree of Śrī Kṛṣṇa, and the *sakhīs* are the leaves, twigs, and flowers of that desire creeper. So naturally when the desire creeper is watered at the root by the nectarean water of the pastimes of Śrī Kṛṣṇa the leaves and twigs and flowers of the desire creeper are

automatically nourished. The *sakhis* therefore do not require any separate arrangement for their enjoyment. On the other hand, the happiness of the flowers and leaves is greater than the original creeper. This is explained in the *Govinda-lilāmṛta*, 10.16 as follows:

*sakhyah śrī-rādhikāyā vraja-
kumuda-vidhor hlādinī-nāma-sakteḥ
sārāṁśa-ṭrema-vallyāḥ kisalaya-
dala-ṭpuṣṭpādi-tulyāḥ sva-tulyāḥ
siktāyām kṛṣṇa-lilāmṛta-rasa-
nicayair ullasantyām amuṣyām
jatollāsāḥ sva-sekācchata-guṇam
adhikam santi yat tan na citram*

There is no utility in watering the leaves and flowers of a tree without watering the root of the tree. The leaves and flowers are automatically nourished by watering the root of the tree. Similarly, without the unity of Śrīmatī Rādhārāṇī and Śrī Kṛṣṇa, there is no happiness for the *sakhis*. When Rādhā and Kṛṣṇa are united, the happiness of the *sakhis* is thousands and thousands of times greater than when they are personally associating with Kṛṣṇa.

কৃষ্ণনাম, কৃষ্ণরূপ কভু জড় বলে না ।
কৃষ্ণগুণ, কৃষ্ণলীলা কভু জড় বলে না ॥৪২॥

(42)

*kṛṣṇa-nāma, kṛṣṇa-rūpa kabhu jaḍa bale nā
kṛṣṇa-guṇa, kṛṣṇa-lilā kabhu jaḍa bale nā*

One should never say that Kṛṣṇa's Holy Name and Kṛṣṇa's form are material. One should never say that Kṛṣṇa's qualities and pastimes are mundane.

জড়রূপ অনর্থতে কৃষ্ণ ভ্রম করে না ।
কৃষ্ণ নাম রূপ গুণে জড়বুদ্ধি করে না ॥ ৪৩ ॥

(43)

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

One should not be deluded by the illusion of mundane forms and mistake Śrī Kṛṣṇa also to be material. One should never try to comprehend Kṛṣṇa's names, forms, and qualities with mundane intelligence.

ANUVṚTTI

To make it clear to his readers and to anyone claiming to be a follower of Śrī Bhaktisiddhānta Sarasvatī, it is being said here again and again that before one can properly relish the higher stages of *bhakti*, one must first come to the stage of *anartha-nivṛtti* – being freed from material contamination. The real

work in *vaidhi-bhakti* is to become free from *anarthas*. One who fails to achieve this is doomed. Ninety percent of our work should be to eliminate the unwanted *anarthas* and then the other ten percent will come quite easily. Any endeavor to achieve the ten percent without eliminating the ninety percent is simply living in a fool's paradise.

It has been said that Bhaktisiddhānta Sarasvatī Ṭhākura spent ninety percent of his energy to teach what is not *mādhurya-rasa*, the negative side. He had to spare in his words, “gallons of blood” in order to teach that which is not *rasa*.

Some foolish persons take these statements of Bhaktisiddhānta Sarasvatī Ṭhākura lightly and, ignoring his cautions, dive head long into the topics of higher *lilā*. Such persons should be understood as not being followers of the great *ācārya* and their association should be rejected.

নাম রূপ গুণ লীলা 'জড়' বলি মানে না ।
জড়নাম রূপ গুণে 'কৃষ্ণ' কভু বলে না ॥৪৪॥

(44)

nāma-rūpa-guṇa-lilā jaḍa bali' māne nā
jaḍa-nāma-rūpa-guṇe kṛṣṇa kabhu bale nā

One should never regard any of the Lord's Names, forms, qualities or pastimes to be material. One should never say that any material Name, form or quality belongs to Kṛṣṇa.

জড়শূন্য অপ্রাকৃত নাম ছাড়া বলে না ।

জড়শূন্য অপ্রাকৃত রূপ ছাড়া দেখে না ॥ ৪৫ ॥

(45)

jaḍa-sūnya aprākṛta nāma chāḍā bale nā
jaḍa-sūnya aprākṛta rūpa-chāḍā dekhe nā

Nothing else should be spoken except the spiritual Names of Śrī Kṛṣṇa, that are completely spiritual and free from all matter. Nothing else should be seen except for the divine form of Kṛṣṇa, which is free from all matter.

জড়শূন্য অপ্রাকৃত গুণ ছাড়া শুনে না ।

জড়শূন্য অপ্রাকৃত লীলা ছাড়া সেবে না ॥ ৪৬ ॥

(46)

jaḍa-sūnya aprākṛta guṇa-chāḍā śune nā
jaḍa-sūnya aprākṛta lilā-chāḍā seve nā

Nothing else should be heard except for the divine qualities of Śrī Kṛṣṇa that are free from all matter. Nothing else should be served except for the divine pastimes of Śrī Kṛṣṇa, that are free of all mundane contamination.

ANUVRTTI

Everything about Kṛṣṇa is purely spiritual and thus everything connected to Kṛṣṇa is divine. The following questions asked

by Śrī Caitanya Mahāprabhu and the answers given by Rāmānanda Rāya, are supremely instructive to all devotees.

Q: What is the essence of learning in the field of educational activities?

A: There is no superior quality of learning than the knowledge pursued in regard to devotional service to Śrī Kṛṣṇa.

Q: What is the highest fame?

A: The highest fame of a living being is a reputation of being a devotee of Śrī Kṛṣṇa.

Q: What is the most valuable possession of life among all the assets of the world?

A: One who has transcendental love for Rādhā and Kṛṣṇa is to be considered the richest person in the world.

Q: What is the most grievous type of sorrow among all the sorrows and distresses of life?

A: There is no greater type of sorrow than the unhappiness created by separation from devotees of Śrī Kṛṣṇa.

Q: Who is most perfectly liberated among all the liberated souls of the universe?

A: One who has transcendental love for Śrī Kṛṣṇa is the greatest of all liberated souls.

Q: What is the best song that a person can sing?

A: The essence of all songs is the singing of the transcendental glories of Rādhā and Kṛṣṇa.

Q: What is the highest benefit of life that a person can seek?

A: There is no greater gain in life than the association of devotees engaged in the service of Śrī Kṛṣṇa.

Q: Who is to be remembered constantly by the living being?

A: One should always think of the transcendental Name, fame, and qualities of Śrī Kṛṣṇa.

Q: What should the living being meditate on?

A: The most perfect type of meditation is to meditate upon the lotus feet of Rādhā and Kṛṣṇa.

Q: Where should the living being reside exclusively, leaving all other residential quarters?

A: One should live in Vṛndāvana, where the transcendental pastimes of *rasa-līlā* are perpetually performed.

Q: What should the living entity hear about, leaving aside all other topics?

A: The reciprocal loving pastimes of Rādhā and Kṛṣṇa are the only subject matter for aural reception by the living entity.

Q: What is the most worshipable object among all those to be worshiped?

A: The topmost worshipable object is the combined names of Rādhā and Kṛṣṇa.

Q: Where do persons go who aspire after liberation or sense enjoyment respectively?

A: The first person attains a body that is immovable (such as a stone or mountain), and the other attains a celestial body.

The above questions and answers contain the essence of all transcendental knowledge confirmed in the authoritative scriptures.

অনর্থ থাকার কালে জড় রূপে মজে না ।
অনর্থ থাকার কালে জড় গুণে মিশে না ॥ ৪৭ ॥

(47)

anartha thākāra kāle jaḍa-rūpe maje nā
anartha thākāra kāle jaḍa-guṇe miṣe nā

While *anarthas* continue to remain, one should not become allured by mundane appearances. While *anarthas* remain, one should never associate with material qualities.

অনর্থ থাকার কালে জড় লীলা ভোগে না ।
অনর্থ থাকার কালে শুদ্ধ নাম ছাড়ে না ॥ ৪৮ ॥

(48)

anartha thākāra kāle jaḍa-lilā bhoge nā
anartha thākāra kāle śuddha-nāma chāḍe nā

While *anarthas* remain, one should never enjoy mundane pastimes. While *anarthas* remain, one should never give up chanting the pure Name of Kṛṣṇa.

অনর্থ থাকার কালে রস গান করে না ।
অনর্থ থাকার কালে সিদ্ধি লব্ব বলে না ॥৪৯॥

(49)

anartha thākāra kāle rasa-gāna kare nā
anartha thākāra kāle siddhi-labdha bale nā

While *anarthas* remain, one should never sing *rasika* songs. While *anarthas* remain, one should never claim that one has attained perfection.

অনর্থ থাকার কালে লীলা গান করে না ।
অনর্থ নিবৃত্তি কালে নামে 'জড়' বলে না ॥৫০॥

(50)

anartha thākāra kāle līlā-gāna kare nā
anartha-nivṛtti-kāle nāma jaḍa bale nā

While *anarthas* remain, one should never sing songs about the Lord's confidential pastimes. At the stage of *anartha-nivṛtti*, one should never consider the Holy Name to be mundane.

ANUVṚTTI

While *anarthas* still remain, a devotee should remain steadfast on the path of *vaidhi-bhakti* and not venture ahead, lest he risk ruination. Not understanding the necessity of purification

from *anarthas*, pseudo-gurus sometimes recommend that their disciples sing elevated songs glorifying the pastimes of Rādhā and Kṛṣṇa, or even worse, the pseudo-guru sometimes instructs his disciples to sing mundane songs about Rādhā and Kṛṣṇa, such as those composed by the Rajasthani princess, Mīrabāi. The pure devotee never engages his disciples in such a way.

Furthermore, some unqualified devotees, who think that they have attained *rasa*, begin to write books in which they imagine fictitious pastimes of Rādhā-Kṛṣṇa in their fertile brain and then give discourses about such imaginary pastimes as though they were advanced in *rasa*. Such persons should be known as self-deluders and cheaters.

অনর্থ নিবৃত্তি কালে রূপে 'জড়' দেখে না ।
অনর্থ নিবৃত্তি কালে গুণে 'জড়' বুঝে না ॥৫১॥

(51)

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

At the stage of *anartha-nivṛtti*, one cannot observe material attributes in the form of Śrī Kṛṣṇa. At the stage of *anartha-nivṛtti*, material elements can no longer be perceived in the Lord's qualities.

অনর্থ নিবৃত্তি কালে জড় লীলা সেবে না ।
রূপানুগ গুরুদেব শিষ্যে হিংসা করে না ॥৫২॥

(52)

anartha-nivṛtti-kāle jaḍa līlā seve nā
rūpānuga gurudeva śiṣya-himsā kare nā

At the stage of *anartha-nivṛtti*, one never serves material activities. The spiritual masters in the line of the *rūpānugas*, never harm their disciples in any way.

ANUVṚTTI

In the above verse, ‘harming the disciples’ does not refer to putting the disciple in harms way in the physical sense, but rather it refers to putting the disciple in harms way in the spiritual sense. By engaging a disciple ahead of himself, by encouraging him in *rasa*, for which he is not qualified, does not benefit the disciple in the least – rather it brings great harm to the disciple. Real *rūpānugas* never bring harm to their disciples in that way.

গুরু ত্যজি’ জড়ে আশা কভু ভঙ করে না ।
মহাজন পথে দোষ কভু গুরু দেয় না ॥৫৩॥

(53)

guru tyaji’ jaḍe āśā kabhu bhakta kare nā
mahājana-pathe doṣa kabhu guru deya nā

A disciple never rejects his spiritual master due to his own hankering for material pleasures. The spiritual master never finds defects in the line of the *mahājanas*.

গুরু মহাজন বাক্যে ভেদ কভু হয় না ।
সাধনের পথে কাঁটা সাদ্গুরু দেয় না ॥৫৪॥

(54)

guru-mahājana-vākye bheda kabhu haya nā
sāadhanera pathē kāñṭā sad-guru deya nā

There is never any contradiction between the words of the spiritual master and the words of the *mahājanas*. A genuine spiritual master never places thorns on the path of *sādhana*.

অধিকার অবিচার, রূপানুগ করে না ।
অনর্থ অন্বিত দাসে রস শিক্ষা দেয় না ॥৫৫॥

(55)

adhikāra-avicāra, rūpānuga kare nā
anartha-anvita-dāse rasa-sikṣā deya nā

Rūpānugas never misjudge spiritual qualifications. They never give instructions on *rasa* to a servant who is infested with *anarthas*.

ভাগবত পদ্য বলি' কুব্যাখ্যা ত' করে না ।
লোকসংগ্রহের তরে ক্রম পথ ছাড়ে না ॥৫৬॥

(56)

bhāgavata-padya bali' ku-vyākhyā ta' kare nā
loka-saṅgrahera tare krama-patha chāḍe nā

One should never chant the verses of the *Bhāgavatam* and give false interpretations. One should never reject the systematic path of devotion in order to collect large numbers of followers.

না উঠিয়া বৃক্ষোপরি ফল ধরি' টানে না ।
রূপানুগ ক্রম পথ বিলোপ ত' করে না ॥৫৭॥

(57)

nā uṭhiyā vṛkṣopari phala dhari' tāne nā
rūpānuga krama-patha vilopa ta' kare nā

One should not climb a tree, grab the fruits and pull them off by force. *Rūpānugas* never eliminate the systematic path of *bhakti*.

ANUVRTTI

Those who are real *rūpānugas* never eliminate the systematic path of *bhakti* because they know that one cannot simply

jump ahead and achieve the ultimate goal of life. One must go step by step.

Śrīla Bhaktisiddhānta has used the phrase ‘*anartha-anvita*’. *Anvita* means permeated or infested. Not only do pseudo-gurus attempt to give *rasa* to persons who have *anarthas*, but they attempt to give *rasa* to those who are infested with *anarthas* – *anartha-anvita*. Factually speaking, a neophyte does not make progress in Kṛṣṇa consciousness under the guidance of a pseudo-guru, but rather such unfortunate neophytes increase their *anarthas* due to bad association – they become *anartha-anvita*.

To support the claim that even those who are infested with *anarthas* should hear *rasa-lilā* topics, the pseudo-section likes to quote the following verse:

*vikriḍitam vraja-vadhūbhir idam ca viṣṇoḥ
śraddhānvito ‘nuṣṅṅād atha varṇayed yaḥ
bhaktim parām bhagavati pratilabhya kāmam
hṛd-rogam āśv-apahinoty-acireṇa dhiraḥ*

A sober person who, with a reverential attitude, hears the divine pastimes of Kṛṣṇa with the *gopīs* of Vraja from the mouth of a pure devotee and then describes those pastimes accordingly, achieves the supramundane loving service of the Lord within no time and thereby drives away mundane lusty desires from his heart. (*Bhāg.* 10.33.39)

Deliberating upon the this verse, Śrīla Bhaktisiddhānta writes in his *Anubhāṣya* commentary to *Caitanya-caritāmṛta*, *Antya-lilā* 5.45 as follows:

A person who hears or describes the *rasa-līlā* and other such pastimes as found in the *Bhāgavatam*, living them in his transcendental heart, then finds material desires for sensual pleasure wane to nothingness. Because Kṛṣṇa's pastimes are transcendental, one who hears or speaks about them enters into that transcendental domain where material qualities can no longer influence him. Even while in contact with matter, he is unaffected; his mind remains calm and steady. He is able to understand his own qualifications to serve Kṛṣṇa. No one should think, as do the *prākṛta-sahajiyās*, that an ordinary living entity will overcome lust by hearing and chanting these pastimes, if he is filled with contaminations like lust and greed, if he avoids accumulating the appropriate knowledge (*sambandha-jñāna*) of the relationships between matter, the individual soul and the Supreme Lord, if he remains fixed in a subjective world centered on his own sensual pleasures, if his intelligence continues to be permeated with material conceptions, if he neglects all the purifying activities of devotional service in practice, and especially if he takes the spiritual love affairs of the Supreme Lord to have the same kinds of sensual motivations that he himself experiences. For this reason, Mahāprabhu emphasized the word 'faith' (*śraddhānvita*) in order to forestall such *Sahajiyā* arguments.

Real *rūpānugas* do not neglect the advice of previous *ācāryas* or *mahājanas*. To do such brings about certain ruination of one's spiritual life. Simultaneously as one's spiritual life is being reduced to ruin, the pseudo-devotees are gaining the inspiration to live in a fool's paradise. The folly of their ways may only be realized when it is too late, when death comes.

The proper approach to higher topics in devotional service is summed up in the verse *pūjala rāga-patha*, composed by Bhaktisiddhānta Sarasvatī.

*mātala hari-jana viṣaya-raṅge
pūjala rāga-patha gaurava-bhaṅge*

The servants of Lord Hari, who revel in satisfying His transcendental desires, worship the path of spontaneous devotional service (*rāga-patha*) in a mood of awe and reverence (*gaurava-bhaṅge*). Our approach to *rāga-patha* is to stay at a safe distance and below.

One is certainly free to do whatever one so desires in this material world, for God has given the living entity his independence. But those who reject the *mahājanas* and the advice of previous *ācāryas*, boldly display to us their ornaments of ignorance and audacity when they arrogantly declare, “We put our foot on that *gaurava!*” Such persons are thoroughly unfortunate.

অনর্থকে ‘অর্থ’ বলি’ কুপথেতে লয় না ।
প্রাকৃত সহজ মত ‘অপ্রাকৃত’ বলে না ॥৫৮॥

(58)

*anarthake ‘artha’ bali’ ku-pathete laya nā
prākṛta-sahaja-mata ‘aprākṛta’ bale nā*

One should not accept the erroneous path of considering *anarthas* to be useful. One should not consider the opinions of the *prākṛta-sahajiyās* as spiritual.

অনর্থ না গেলে শিষ্যে ‘জাতরতি’ বলে না ।
অনর্থবিশিষ্ট শিষ্যে রস তত্ত্ব বলে না ॥৫৯॥

(59)

anartha nā gele śiṣye ‘jāta-rati’ bale nā
anartha-viśiṣṭa śiṣye rasa-tattva bale nā

When *anarthas* have not departed, it should not be said that a disciple has attained *rati*. A disciple who is contaminated with *anarthas* should never be told about the science of *rasa* (*rasa-tattva*).

অশক্ত কোমলশ্রদ্ধে রসকথা বলে না ।
অনধিকারীয়ে রসে অধিকার দেয় না ॥৬০॥

(60)

aśakta komala-śraddhe rasa-kathā bale nā
anadhikāriṇe rase adhikāra deya nā

One should not speak *rasa-kathā* to those whose faith is weak and immature. One should never try to impart the qualification for *rasa* unto those who are unqualified to receive it.

বৈধিভক্তজনে কভু 'রাগানুগ' জানে না ।
কোমলশ্রদ্ধাকে কভু 'রসিক' ত' জানে না ॥৬১॥

(61)

vaidha-bhakta-jane kabhu 'rāgānugā' jāne nā
komala-śraddhake kabhu 'rasika' ta' jāne nā

Those on the platform of *vaidhi-bhakti* cannot understand *rāgānugā-bhakti*. Those who have weak faith can never comprehend the *rasikas*.

ANUVRTTI

The assembly of pseudo-devotees always struggles with the caution presented in *Prākṛta-rasa Śata-dūṣaṇī*, thinking that such cautionary instructions were meant for a previous generation, and that such instructions are no longer applicable or useful in the present Vaiṣṇava environment. They see such instructions as troublesome and thus reject them. However, their laziness to embrace the instructions of previous *ācāryas* constitutes a serious deviation from the principles of pure devotional service.

The basic difference between a pseudo-guru and a bona-fide *ācārya* is that a pseudo-guru is a gatecrasher and a bona-fide *ācārya* is a guardian of pure devotion.

One should know that Bhaktisiddhānta Sarasvatī Ṭhākura was not alone in his opinions on disqualifying neophyte devotees from hearing about *rasa*. Ṭhākura Bhaktivinoda was

also of a similar opinion and expressed it in his writings. A few useful quotes from the Ṭhākura follow:

One should not discuss topics of *rasa* with anyone except highly qualified persons on the same level of spiritual advancement.” (*Caitanya-sikṣāmṛta* 3.2)

If I explain this topic in the assembly, it could be harmful for the unqualified devotees. Higher truths cannot be attained unless one is situated on a higher platform. Just as higher knowledge gradually arises in all scientific literature, likewise, confidential truths are attained in devotional literatures by proper qualification.” (*Prema-pradīpa*, Tenth Ray)

Who is not qualified to thus taste the nectar of the transcendental *rasa*? As it is an offense to give the Holy Name to an unqualified person, so it must also be an offense to explain *rasa* to an unqualified person. (*Jaiva-dharma* ch.28)

The *prākṛta-sahajiyās* say that one can utilize their lust in serving Kṛṣṇa and to support their claims they sometimes give the example of Kubjā who lusted in her heart for Kṛṣṇa. However, the emphasis should be on ‘for Kṛṣṇa’ and not simply on ‘lust.’ Kubjā’s lust was for Kṛṣṇa. Her lust is actually classified as *kāma-prāyā*, meaning, ‘a love that only resembles that of the *gopīs*’. Śrīla Bhakti Pramoda Purī Mahārāja has commented on Kubjā’s lust as follows:

Kubjā and other devotees, who did not have the same degree of intense desire for Kṛṣṇa’s pleasure as the *gopīs*, but similarly manifested erotic feelings for Kṛṣṇa, are said

to possess *kāma-prāyā-rati* – a love which only resembles that of the *gopīs*. This conclusion is due to Kubjā's (and other devotees in a similar mood) high degree of desire for her own pleasure. The presence of such desire for personal enjoyment, when near Kṛṣṇa, indicates that the love is less pure. For this reason it has been qualified as *kāma-prāyā*. Elsewhere, Kubjā's love for Kṛṣṇa is said to be mundane (*sādhāraṇi-rati*), a far cry from the selfless love demonstrated by Rādhā and the *gopīs*. (*The Art of Sādhana*, Ch.14)

স্বল্পশ্রদ্ধাজনে কভু 'জাতরতি' মানে না ।
স্বল্পশ্রদ্ধাজনে রস উপদেশ করে না ॥৬২॥

(62)

svalpa-śraddha-jane kabhu 'jāta-rati' māne nā
svalpa-śraddha-jane rasa upadeśa kare nā

Those people who have little faith can never be considered to be developing *rati*. Those that possess little faith should never be instructed on the topic of *rasa*.

জাতরতি প্রৌঢ়শ্রদ্ধা সঙ্গ ত্যাগ করে না ।
কোমলশ্রদ্ধারে কভু রস দিয়া সেবে না ॥৬৩॥

(63)

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

When *rati* is truly manifest, one will never neglect the association of those devotees that possess great faith. When *rasa* is imparted to those with weak, immature faith, they cannot serve it properly.

কৃষ্ণের সেবন লাগি' জড়রসে মিশে না ।
রসোদয়ে কোন জীবে শিষ্যবুদ্ধি করে না ॥৬৪॥

(64)

kṛṣṇera sevana lāgi' jaḍa-rase miṣe nā
rasodaye kona jīve 'śiṣya-buddhi' kare nā

One should never associate with mundane *rasa* in the name of serving Kṛṣṇa. When *rasa* has manifested, one will never entertain the idea of considering any living entity as a disciple.

রসিক ভকতরাজ কভু শিষ্য করে না ।
রসিকজনের শিষ্য এই ভাব ছাড়ে না ॥৬৫॥

(65)

rasika-bhakata-rāja kabhu śiṣya kare nā
rasika-janera śiṣya ei bhāva chāḍe nā

Those *rasikas*, who are the kings amongst devotees, never consider that they have disciples. However, the disciples of these *rasikas* never reject the mood of being the followers of these devotees.

সাধন ছাড়িলে ভাব উদয় ত' হয় না ।
রাগানুগ জানিলেই সাধন ত' ছাড়ে না ॥৬৬॥

(66)

sādhana chādīle bhāva udaya ta' haya nā
rāgānugā jānīle-i sādhanā ta' chāde nā

When *sādhana* is abandoned, *bhāva* will never manifest. Even *rāgānugā* devotees never renounce the practice of *sādhana*.

ভাব না হইলে কভু রসোদয় হয় না ।
আগে রসোদয়, পরে রত্ন্যদয় হয় না ॥৬৭॥

(67)

bhāva nā haile kabhu rasodaya haya nā
āge rasodaya, pare ratnyudaya haya nā

Without the manifestation of *bhāva*, *rasa* will never appear. The manifestation of *rasa* can never transpire before the appearance of *rati*.

আগে রত্ন্যদয়, পরে শ্রদ্ধোদয় হয় না ।
রসাতীষ্ট লভি' পরে সাধন ত' হয় না ॥৬৮॥

(68)

*āge ratyudaya, pare śraddhodaya haya nā
rasābhīṣṭa labhi' pare sādhana ta' haya nā*

One should not think that first *rati* manifests, then *śraddhā* develops afterwards. Once one attains the stage of being thoroughly immersed in *rasa*, then *sādhana* is not necessary.

সামগ্ৰীৰ অমিলনে হুঁয়িভাব হয় না ।
হুঁয়িভাব ব্যতিরেকে রসে স্থিতি হয় না ॥৬৯॥

(69)

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

Without the various elements of the process of devotional service (*śraddhā, sādhu-saṅga, anartha-nivṛtti, niṣṭha, ruci* etc.), one can never attain *sthāyī-bhāva*. Without *sthāyī-bhāva* one will never be firmly situated in one's *rasa*.

ANUVṚTTI

A real *rasika-guru* never considers that he has disciples – a pseudo-*rasika-guru* never thinks he has enough disciples. Thus, the adage of 'fishing in my neighbors pond' is applicable here. Bogus persons preach, not to please Kṛṣṇa and serve

the Vaiṣṇava community, but rather to disturb everyone else's faith and to establish themselves as all in all. This they do out of enviousness, a desire for revenge and a desire to be recognized as a great spiritual leader. The pseudo-*rasikas* measure success by their acquired number of followers and their theoretical book knowledge of *rāgānuga-bhakti*. Because they do not serve an advanced *rūpānuga* they remain licking the jar of honey from the outside.

The defect of thinking of oneself as an advanced devotee, or to declare oneself as a *rasika*, is in direct opposition to the mood of advanced souls. The pseudo-*rasika* declares, "I am a *rasika*!" – whereas the real *rasika* declares that he is 'viśva-vaiṣṇava dāsa' (the servant of all the Vaiṣṇavas).

Sometimes neophyte devotees want to advance in Kṛṣṇa consciousness, but they attempt to do so, unaware of the dangers that lie ahead. It is said that if you are going to track a deer in the jungle then you had better know what the footprints of a tiger look like! Similarly, there are impediments to advancement in spiritual life and only by the guidance of a bona-fide guru can one properly understand what those impediments are and how to avoid them. Therefore, the mandate is to follow closely in the footsteps of the *mahājanas* and previous *ācāryas* (*mahājano yena gataḥ sa panthāḥ*).

ভোগে মন, জড়ে শ্রদ্ধা চিৎ প্রকাশ করে না ।
নামে শ্রদ্ধা না হইলে জড়বুদ্ধি ছাড়ে না ॥৭০॥

(70)

*bhoge mana, jaḍe śraddhā cit prakāśa kare nā
name śraddhā nā haile jaḍa-buddhi chāḍe nā*

Those who have mundane faith and whose minds are immersed in material enjoyment can never manifest spiritual consciousness. Materialistic consciousness can never be discarded without faith in the Holy Name.

জড়বুদ্ধি না ছাড়িলে নাম কৃপা করে না ।
নাম কৃপা না করিলে লীলা শুনা যায় না ॥৭১॥

(71)

*jaḍa-buddhi nā chāḍile nāma kṛpā kare nā
nāma kṛpā nā karile līlā śunā jāya nā*

Those who do not reject their mundane mentality can never attain the mercy of the Holy Name. If one does not attain the mercy of the Holy Name, one should never listen to Kṛṣṇa's confidential pastimes.

নামকে জানিলে জড়, কাম দূর হয় না ।
রূপকে মানিলে জড়, কাম দূর হয় না ॥৭২॥

(72)

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

One who considers the Holy Name to be mundane can never vanquish lust. One who considers the form of Kṛṣṇa to be material can never become free from lust.

গুণকে বুঝিলে জড়, কাম দূর হয় না ।
লীলাকে পূরিলে জড়ে কাম দূর হয় না ॥৭৩॥

(73)

guṇake bujhile jaḍa, kāma dūra haya nā
līlake pūrile jaḍe, kāma dūra haya nā

One who considers the qualities of Kṛṣṇa to be mundane can never become free from lust. One who considers the pastimes of Kṛṣṇa to be mundane can never eliminate lust.

নামে জড় ব্যবধানে রূপোদয় হয় না ।
নামে জড় ব্যবধানে গুণোদয় হয় না
জড়ভোগে ব্যবধানে লীলোদয় হয় না ॥৭৪॥

(74)

nāme jaḍa-vyavadhāne rūpodaya haya nā
nāme jaḍa-vyavadhāne guṇodaya haya nā
jaḍa-bhoga-vyavadhāne lilodaya haya nā

The divine form of Śrī Kṛṣṇa can never manifest while chanting the Holy Name if one is obstructed by

mundane perceptions. If one is obstructed by mundane misconceptions, then Kṛṣṇa's divine qualities can never be manifest while chanting the Holy Name. When one is obstructed due to material enjoyment, the Lord's pastimes will never manifest.

ANUVRTTI

It is ironic to think that lust – that which has bound the living entity in material bondage for millions of births – can easily be eliminated with little or no endeavor. One can conquer lust by proper association and following the regulative principles of *vaidhi-bhakti*. But to think that one can do so by avoiding *vaidhi-bhakti* is totally rejected again and again in *Prākṛta-rasa Śata-dūṣaṇī*.

Without the mercy of the Holy Name of Kṛṣṇa, one cannot enter into a proper understanding of the pastimes of the Supreme Lord in Vraja. One who considers that the Holy Name is material, or that Kṛṣṇa's pastimes are material, or that mundane pastimes are the same as transcendental love pastimes is the greatest fool.

With regard to lust and love (*prema*), Ṭhākura Bhaktivinoda says the following.

*kāme preme dekho bhāi, lakṣaṇete bheda nāi,
tabu kāma 'prema' nāhi haya,
tumi ta' barile kāma, mithyā tāhe 'prema'-nāma
āropile kise śubha haya*

*keno mana, kāmere nācāo prema prāya
carma-māmsa-maya kāma, jaḍa-sukha abirāma,
jaḍa-viṣayete sadā dhāya*

Please look, O brother – the symptoms of lust and love may appear similar. However, lust is never love. You have made the error of considering lust to be love and by mistaking one thing for the other, you will never attain auspiciousness. Lust deals with flesh and blood, but love is the highest stage of divine existence. (*Kalyāṇa-kalpataru* 18-19)

অপরাধ ব্যবধানে রসলাভ হয় না ।
অপরাধ ব্যবধানে নাম কভু হয় না ॥৭৫॥

(75)

*aṇarādha-vyavadhāne rasa-lābha haya nā
aṇarādha-vyavadhane nāma kabhu haya nā*

When there is an obstruction due to offenses, one can never attain *rasa*. When there are obstructions due to offences, one can never attain the Holy Name.

ব্যবহিত লীলাগানে কাম দূর হয় না ।
অপরাধ ব্যবধানে সিদ্ধ-দেহ পায় না ॥৭৬॥

(76)

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

One who is in illusion may sing about the Lord's pastimes, but this will never eliminate lust. Due to the obstruction caused by offenses, one's *siddha-deha* (eternal spiritual form) will never be revealed.

সেবোপকরণ কর্ণে না শুনিলে হয় না ।
জড়োপকরণ দেহে লীলা শোনা যায় না ॥৭৭॥

(77)

*sevopakaraṇa karṇe nā śunile haya nā
jaḍopakaraṇa dehe lilā śonā jāya nā*

When one does not hear attentively about the details that constitute devotional service, then one cannot execute it properly. When one is engrossed in worldly information pertaining to the material body, one can never hear the Lord's divine pastimes.

সেবায় উন্মূখ হ'লে জড়কথা হয় না ।
নতুবা চিন্ময়কথা কভু শ্রুত হয় না ॥৭৮॥

(78)

*sevāya unmūkha ha'le jaḍa-kathā haya nā
natuvā cinmaya-kathā kabhu śruta haya nā*

One who is eager to perform devotional service can never engage in talks about mundane topics. Otherwise one who is not eager should not hear about spiritual subject matters.

ANUVRTTI

One should not think that Bhaktisiddhānta Sarasvatī Ṭhākura and his representatives are the enemies of the devotees – on the contrary, they are the well-wishers of all Vaiṣṇavas. Pure devotional service of Śrī Śrī Rādhā-Kṛṣṇa (*rūpānuga-sevā*) gives one the greatest of all opportunities, namely to realize one’s eternal spiritual identity (*siddha-deha*) and to engage in eternal devotional service to the Divine Couple in Vraja. However, *aparādha* can stand in the way of one’s final attainment for as long as offenses continue. To save the living entities from doing harm to themselves or from doing harm to others, Bhaktisiddhānta Sarasvatī Ṭhākura has given a strong condemnation of material *rasa* in the above verses. One should consider these verses, not as an admonishment coming from the unfriendly quarter, but as the advice given by a dearest friend and guardian.

Śrī Caitanya Mahāprabhu has recommended *Śrīmad Bhāgavatam* as being the *nigama-kalpa-taror galitaṁ phalaṁ* (the ripened fruit of Vedic knowledge). Thus the *Bhāgavatam* provides the basis of approaching Kṛṣṇa in His highest manifestation – Vraja Kṛṣṇa, standing by the side of Śrīmatī Rādhārāṇī and surrounded by multitudes of devotees imbued with wonderful love of God. At its close, the *Bhāgavatam* gives its final recommendation to one and all, who wish to achieve life’s ultimate goal:

nāma-saṅkīrtanam yasya
sarva-pāpa praṇāśanam
praṇāmo duḥkha-samanas
taṁ namāmi hariṁ param

I offer my respects unto Śrī Hari, the congregational chanting of whose Holy Names destroys all sins, and the offering of obeisance unto Whom relieves all material suffering. (*Bhag.12.13.23*)

In the book, *The Golden Volcano of Divine Love*, Śrīla B.R. Śrīdhara Mahārāja comments as follows:

Uttering this verse, the *Śrīmad Bhāgavatam* stops; that great treatise becomes silent. The last word in the *Bhāgavatam* is *nāma-saṅkīrtana*. The *Bhāgavatam* has given such great importance to chanting of the Holy Name of Kṛṣṇa, and Śrī Caitanya Mahāprabhu developed it from there. The last publication of the compiler of Vedic literatures, Śrīla Vyāsadeva, took theism to that stage, and gave it to the public announcing, “Chant the Name of Kṛṣṇa! Do this; nothing more is necessary. Take this!” This is the very conclusion of *Śrīmad Bhāgavatam*, the greatest spiritual gift of Vyāsadeva: Chant the Holy Name of Kṛṣṇa and begin your life in this dark age with the most broad and wide theistic conception.

Those who accept the advice found here in *Prākṛta-rasa Śata-dūṣaṇī*, will surely be successful in the matter of pure devotional service, by the grace of Śrī Bhaktisiddhānta Sarasvatī Ṭhākura and the *bhāgavata-paramparā*.

*Thus ends 'Prākṛta-rasa Śata-dūṣaṇī 'by
Rūpānuga-cuḍāmaṇī
Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda,
and the Anuvṛtti commentary of
Svāmī Bhakti Gaurava Narasiṅgha Mahārāja.*

APPENDIX

Fools Rush in Where Angels Fear to Tread

By

Śrīla Śrīdhara Deva Gosvāmī Mahārāja

Devotee: In *Śrī Brahmā-saṁhitā* it is described that Śrī Śrī Rādhā and Kṛṣṇa are seated on a divine throne, and the whorl of the lotus flower upon which They are seated is described as a hexagonal figure. What is the meaning of this hexagonal figure?

Śrīla Śrīdhara Mahārāja: I am sorry, but we are not to enter into the discussion of this higher and subtle position of the *līlā* of Rādhā-Kṛṣṇa. That is not to be brought into public, and that is the distinction between the Gauḍīya Maṭha and the *Sahajiyā* section. The *Sahajiyās* are trying to imitate all this things, but we have no faith in imitation. The higher *līlā* will come in an individual case, and it will awaken in an irresistible way. When the program of the *sādhana* stage is finished it will come automatically, spontaneously. We are believers in that, and not to know the form already and then we will reach there – that is not the policy accepted by Guru Mahārāja, Prabhupāda: *pūjāla rāga-pātha gaurava-bhaṅge*.

Śrīla Bhaktivinoda Ṭhākura also said, “Stick to the rulings of the class you are fit for, then you will see automatically.”

*yathā yathā gaura-padāravinde
vindeta bhaktim kṛta-puṇya-rāsiḥ*

*tathā tathotsarpati hṛdy akasmād
rādhā-padāmbhoja-sudhāmbu-rāsiḥ*

One who is extremely fortunate may get the mercy of Lord Caitanya. As much as one can devote his full attention to the lotus feet of Śrī Caitanya, to that extent he will be able to taste the nectarine service of the lotus feet of Śrīmatī Rādhārānī in Vṛndāvana. The more one engages in the service of Śrī Caitanya, the more one finds oneself in Vṛndāvana, tasting the nectar of the service of Śrī Rādhā. (Śrī Caitanya-candrāmṛta 88)

Strictly stick to *gaura-lilā*, Mahāprabhu, and you will automatically find within your heart that *rādhā-rasa-sudhā-nidhi* is flowing. Don't attempt directly to have it. It will come automatically, spontaneously. You should not approach that intellectually, for this will give you a bad prejudice. Not only that, but this will be a harmful prejudice and you will have to expend more energy to do away with that layer of misunderstanding. Our Śrīla Prabhupāda did not allow these things. Do your duty in your plane, according to what you deserve, and that will come naturally. That is his instruction all through, not only temporarily, but all through. Don't do like that, for then you will get *māyā* instead of *Yogamāyā*.

He knows it fully well, She knows it fully well, when you are to be taken into the confidential area, and that cannot be acquired by any other thing than His sweet will – the flow of Her sweet will, or His sweet will. Try to have the natural thing, not any thing of imitation or any reflection. Reflection and shadow, these two kinds of misconception may come there. Reflection is more dangerous.

In *Harināma-cintāmaṇi* it has also been stated like this. On our way, that sort of temptation may come, but we must not think that everything will come within the fist of our intellect.

*acintyāḥ khalu ye bhāvā
na tāmś tarkeṇa yojayet
prakṛtibhyaḥ param yac ca
tad acintaysa lakṣaṇam*

One cannot comprehend subject matters that are inconceivable by dry argument and reason. The very symptom of inconceivable topics is that they are transcendental to material nature. (*Mahābhārata, Bhīṣma-parva 5.22*)

Don't take that which is inconceivable under the jurisdiction of reason. When it is extended to you, you will be astounded with simply a peep into that. *Na tāmś tarkeṇa yojayet*: don't try to drag this into the zone of reason. This is autocratic in its nature. It may come in one shape to you, it may go in another shape to another gentleman. It is so expansive and so free in its nature. It is infinite. Rather, the Infinite is the base of those pastimes. Always prepare yourself. Hunker, but don't make it an object of your experience.

When Mahāprabhu talked about the higher *lilās*, it was as if He was in a trance. As if in a trance, He gave a description of His wonderful experience of *kṛṣṇa-lilā*. Several times we find that sort of deep *lilā* – the higher *lilā* of Kṛṣṇa being related by Mahāprabhu Himself – the Govardhana *lilā* and the *jalakeli lilā* when He jumped unconscious into the ocean and for hours was carried by the waves of the sea to Cakra-tīrtha from Svarga-dvārā. Also at Caṭaka-parvata – there is no end to His

lilā. When His body was transformed like a pumpkin, then also He described a *lilā*, but the nature of that description was not any book produced thing. It cannot be captured in black and white. It is such a thing. So we receive caution often: “Don’t try. It will come automatically. Go on with the program that is given by the *sāstra* and the guru and it will be. If you have such a possibility of fortune then it will come to you. It is not a natural experience that can be given to this and that. It is not to be tackled in such a way.”

Yathā yathā gaura-padāravinde – engage your full attention in *gaura-lilā* and that will come automatically within you. From the indirect way it will come to you from the higher domain. When it will be pleased, it will come down for some time to give you experience, and you will simply be astonished, “What is this!” Then even when it is gone, withdrawn, you will have nothing to lament. It is a living thing. Try to come to get the whole. We cannot make it our object. Such higher thing. Such higher thing.

Even it is very hard to observe an ordinary man’s conduct with his intimate friends, and so it is with the *lilā* of the Supreme Lord. How can we dare to enter into that, and especially publicly. It is not possible. Externally we can try to give some description of the outer possibilities, but not the actual thing. We won’t venture to enter there.

Even we are not allowed by our master to read the books where these *lilās* are described – *Govinda-lilāmṛtam*, *Stavakusumāñjali*, even *Ujjvala-nīlamanī*. He did not allow us to study and to discuss it. Rather, he would be very much disturbed if he heard that someone was interfering with the higher *lilās* in those books. He did not like it.

Duṣṭa phala karibe arjjana – Bhaktivinoda Ṭhākura gives warning that you will get only a bad result if you venture to cross the line, a bad effect will come to you. *Aparādha*. From the lower position, *anartha*, the steps are shown. *Śraddhā*, *sādhusaṅga*, *śravaṇa*, *kīrtana*, then *anartha-nivṛtti* – the undesirable things will vanish altogether. Then *ruci*, then *āsakti*, then *bhāva-bhakti* – the sprout of real devotion. Then *prema-bhakti*, *sneha*, *māna*, *praṇāya*, *rāga*, *anurāga*, *bhāva*, *mahā-bhāva*. By such steps we are to approach there.

Once Prabhupāda remarked, one gentleman, of course he was a senior, wanted to discuss these things with Prabhupāda. He laid much stress on that, and ultimately he left the association of Prabhupāda and lived a secluded life. Previously he did much service to the mission, that gentleman. Prabhupāda remarked, “Oh, he has two lives. He is married with Kṛṣṇa and she has got a child.” Such remark was there that he was a man, but taking himself as a *gopī*, he wanted to culture about the life of the *gopīs* – intimate connection of Kṛṣṇa and *gopīs*. In this way he wanted intensely, but Prabhupāda remarked in that way: “Oh, he has turned into a lady, a *gopī*, and after coming in contact with Kṛṣṇa she produced a child!”

Another time, the Guru Mahārāja of Prabhupāda, Śrīla Gaura-kīśora Bābājī, was in a hut near the Ganges. Another disciple of Prabhupāda, leaving Prabhupāda, went to imitate Prabhupāda’s Gurudeva, Gaura-kīśora Bābājī, and constructed a tiny hut nearby and imitated his *bhajana*, *hari-nāma* and the discussion of Narottama Ṭhākura – all this things – and observed strict *vairāgyam* in his physical life. Gaura-kīśora Bābājī remarked one day that, “Only by entering a labor room and imitating some pain of giving birth to a child, a child will not come simply by that imitation of the sound.

Many important previous events are necessary, then a child will come. Only imitation will not give birth to a child.” Such was his remark to that gentleman.

So, *śuddha-sattva*, pure goodness. You must come in connection with what is known as *śuddha-sattva* first. *Viśuddha-sattva*, the *nirguṇa* world. *Śuddha-sattva* means *nirguṇa*. You must come in connection with *nirguṇa*, then only may you try to approach the subtle happenings or events there.

So, not to satisfy curiosity. “Fools rush in where angels fear to tread.” With this spirit we must approach the whole thing. At the same time we may not be, by God’s grace, a disbeliever by considering, “I shall judge the whole thing to the last details, then I shall accept what you say.”

There are many things below, but the charm and reasonableness of the higher plane, that is enough to convince a person to come to this side, and these high *lilās* should be left high above your head. Very cautiously we are to handle all this *lilā*, especially *mādhurya-lilā*.

Just the other day I was thinking that about a year after joining the Mission, Prabhupāda arranged for the full Kārttika month to preach in Vṛndāvana. He asked Bhāratī Mahārāja at that time to explain the Seventh Canto of *Śrīmad Bhāgavatam*, the story of Prahlāda, not the story of Kṛṣṇa, Rādhā-Kṛṣṇa, Yaśoda or anything of Vṛndāvana, but, “Preach *śuddha-bhakti* of Prahlāda first. They are ripe in *Sahajīyā*. Just try to make them understand: ‘Enter the plane of *bhakti*; what to speak of *kṛṣṇa-lilā*, that is far, far above.’”

So, in Vṛndāvana the people wondered, “What is this? They are explaining *Bhāgavatam*; but leaving aside the Tenth Canto, they are explaining the Seventh Canto, the Prahlāda *līlā*, the lower portion of *bhakti*. That is wonderful and strange.”

Again, I found later on that Śrīla Prabhupāda himself gave a lecture between Rādhā-kuṇḍa and Śyāma-kuṇḍa. There is a boundary line between the two and there he spoke for a few days. The *Upadeśāmṛtam* of Śrīla Rūpa Gosvāmī was read by him and explained. He did not speak about Śrīmatī Rādhārānī, nor about Kṛṣṇa, but about that *Upadeśāmṛtam* – the basis. His attention was always towards the basis, and the fruit will come of itself – “Pour water onto the root; pour water onto the root, and the fruit will come up itself.”

He himself explained this while sitting in the middle between Rādhā-kuṇḍa and Śyāma-kuṇḍa. He explained not only *Bhāgavatam*, but *Upadeśāmṛtam*. *Upadeśāmṛtam* is the substance of Mahāprabhu’s philosophy in the language of Rūpa Gosvāmī.

*vāco vegam manasaḥ krodha-vegam
jihvā-vegam udaropastha-vegam
etān vegān yo viśaheta dhīraḥ
sarvām apīmām pāthivīm sa śiṣyāt*

A sober person who can tolerate the urge to speak, the mind’s demands, the actions of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world. (*Upadeśāmṛta* 1)

And the last *śloka*:

*kṛṣṇasyoccaiḥ praṇaya-vasatiḥ preyasibhyo'pi rādhā-
kuṇḍaṁ cāsyā munibhir abhitas tādāg eva vyadhāyi
yat preṣṭair apy alam asulabhaṁ kiṁ punar bhakti-bhājāṁ
tat premedaṁ sakād api saraḥ snātur āviṣkaroti*

The sages and scriptures have established that Śrīmatī Rādhārāṇī is certainly the most treasured object of Śrī Kṛṣṇa's love, and Her divine *kuṇḍa* is similarly dear to Him. If one bathes even once in the holy waters of Rādhā-kuṇḍa, pure love of Kṛṣṇa is awakened which is rarely attained even by great devotees. (*Upadesāmṛta* 11)

These topics were explained by Śrīla Prabhupāda, but nothing from *Govinda-līlāmṛtam* or Viśvanātha Cakravartī's *Śrī Kṛṣṇa Bhāvanāmṛta* – these things were left. So, our training was in this line. *Pūjāla rāga-patha gaurava-bhaṅge* – that is always upon our head, that the prospect of our life's future, life after life, cannot be finished. We shall rather foster the hope, the pure hope that we may be taken in one day in that camp.

Question: Sometimes in *Śrī Caitanya-caritāmṛta*, Śrīla Kṛṣṇa Dāsa Kavirāja Gosvāmī makes reference to *Govinda-līlāmṛtam*, *Ujjvala-nīlamanī* and other such confidential selected works. How are we to take that?

Śrīla Śrīdhara Mahārāja: There are three chapters of *Śrī Caitanya-caritāmṛta* that we were generally not allowed to enter into, including the discussions with Rāmānanda Rāya, to a certain extent. In those portions where the *līlā* of Rādhā-Govinda is mentioned, we had no entrance into that *līlā*. Of

course, when *pārāyaṇa* (consecutive chanting of the whole book) is going on, we go on reading but without giving any particular attention to the *lilā* of highest order of *rāga*. That was barred: “Don’t try to come into details there. That will come automatically when the time comes. Do not make it a discussion of the public. Do not take it in the public eye.”

This was emphasized, so much so that the following incident happened in Vṛndāvana. Prabhupāda had a friend there from his childhood, an attorney, who came to see him. Then Prabhupāda went to give a return visit to this friend from his boyhood. Śrīpāda Paramahaṁsa Mahārāja was with Prabhupāda when they went to give a return visit. They were told, “He is upstairs.” They went there and saw that a Gosvāmī was explaining the *rāsa-lilā* section of *Śrīmad Bhāgavatam*. Prabhupāda just bowed his head and came away immediately. Then his friend also came down, leaving that *rāsa-lilā* discussion, and said, “Yes, the *rāsa-lilā* explanation is going on, but you did not take your seat at all. You just bowed your head and came down. What is the matter?”

Śrīla Prabhupāda replied, “Our guru’s order is such that, ‘If you attend *rāsa-lilā* explanation you will commit an offense.’ That will be an offense to attend *rāsa-lilā* explanation, so I had to come back. This is my guru’s order. To attend *rāsa-lilā* explanation is *aparādha*.”

Such strict behavior he has shown for us, and we also do that, especially myself. At so many other places they show the *rāsa-lilā* with dolls, but I never do that. I follow what is true to my understanding of my Gurudeva’s will and his words. I do not make any show of *jhulana-lilā* or *rāsa-lilā* or anything of that type. I find in my heart that this is not pleasing to my Guru Mahārāja. But in so many *maṭhas* I see at present, I

hear also, that they are doing that, but I strictly abstain from that sort of showing. The *jhulana-lilā*, the *rāsa-līla* – that is too high for us, I consider it like that. I must be true to my hearing of the words of my Gurudeva if I want my realization and not any position, the position of some sort of popularity. To attract people by such show, and to make money, or to make a favorable field for preaching, they may do like that, but I do not do. I do not want popularity nor any position of a higher *ācārya*. I am a student.

Still I am a student. I consider myself to be a student, a faithful student. What I heard from my Gurudeva, I try my best to stick there, to keep my position there as I heard from him. I do not want to mutilate that in any way to suit my purpose. I try not to do that. Of course, for big propaganda, they may take different ways as they think. They are now free. But I am not a member to do so – to go on in such way. I try.

When Prabhupāda offered me the opportunity to go to the West, I replied simply that I did not consider myself fit to go to the West, “I will not be able to show success there.” I mentioned two defects. Then some *sannyāsīns* showed much reverence to me, “What is this? So many persons wish this opportunity. You are prepared to lose this chance? You neglect to take advantage of such a position, that you will be a world preacher. Do you have no hankering for that?”

I replied, “Yes, Mahārāja, I have no hankering to have such a position. My only humble ambition is that I may be reckoned as a sincere devotee of Mahāprabhu, Śrī Caitanyadeva. I have no other ambition in my mind, to become a world preacher and so on.”

In my nature I am such. I want truth, and hope and crave for the mercy of the Vaiṣṇavas and you all, that I may not have that ambition, but to be the humblest, the most humble servant of the Lord, that I may not be misguided that I may engage myself in the lowest form of service. *Tad dāsa-dāsa-dāsānam dāsatvaṁ dehi me prabho*. My faith may be so firm and may be of such quality that the least offer of His service, of divine service, may satisfy me. I may not get the chance there in the higher officer class. With my lowest connection with the divinity I may go on satisfied with my life. Mahāprabhu says, “Just consider myself a speck of dust at Your feet, Kṛṣṇa.”

*ayi nanda tanuja kinkaram
patitam mām viṣame bhavāmbudhau
kāpayā tava pāda-pankaja-
sthita-dhūli-sadāsam vicintaya*

O Nandanandana, son of King Nanda, although I am Your eternal servitor, I have fallen into the terrible ocean of material existence due to the fructification of my own deeds (*karma*). Please graciously consider me to be a particle of dust at Your lotus feet. (*Śikṣāṣṭakam* 5)

That may be our guidance, “Consider me to be one of the specks of dust that are at Your feet.” That is too much! Our faith should come to such a grade in quality, that we may be satisfied to become a speck of dust at His feet. Then by His sweet will, anything may happen. But our humble aim should be to have even the smallest connection with Divinity – not with a concocted Kṛṣṇa.

Pūjāla rāga-ṣaṭha gaurava-bhaṅge – it is very sweet. The *rāga-ṣaṭha* is on the head. We are servants of the *rāga-ṣaṭha*. We are in *vidhi-mārga*, under *śāstrika* rule. We must live and move under *śāstrika* rule, and always keep the *rāga-ṣaṭha* upon our head.

Once an incident happened while our Śrīla Prabhupāda was at Rādhā-kuṇḍa. A *pāṇḍā* in his talk made a side remark that, “We are *brāhmaṇas* in Vraja. We can bless Raghunātha Dāsa Gosvāmī.” Prabhupāda was perturbed by such a haughty remark, “Dāsa Gosvāmī is our highest *ācārya* in our camp, in the Gauḍīya camp. And that fellow, he says that he is able to bless Dāsa Gosvāmī, and I am to hear that?” He stopped taking food, and remarked, “If I was an ordinary *bābāji* I would not care. I would leave the place. But I am running with a motor car here as an *ācārya*. I have responsibility. I am moving here in the pose of an *ācārya*, that I shall protect the *sampradāya*. I shall brush the dust of undesirability from the *sampradāya*. How can I tolerate such a remark against my guru?” He left his food: “Until any *pratikāra* (any suitable objection and correction or cure) is given to me, I won’t take any food. I cannot take any food.”

Pūjāla rāga-ṣaṭha gaurav-bhaṅge – this is enough. *Tad dāsa-dāsa-dāsānām dāsatvaṃ dehi me prabho*. This is not a figurative thing, this is not mere poetry, Mahāprabhu says:

*nāhaṃ vipro na ca nara-ṣaṭir nāpi vaiśyo na śudro
nāhaṃ varṇī na ca gṛha-ṣaṭir no vana-stho yatir vā
kintu prodyan-nikhila-ṣaramānanda-pūrnāmṛtābdher
gopī-bhartuḥ ṣada-kamalayor dāsa-dāsānudāsaḥ*

I am not a priest, a king, a merchant, or a labourer (*brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*); nor am I a student, a householder, a retired householder, or a mendicant (*brahmacārī*, *gṛhastha*, *vānaprastha*, *sannyāsī*). I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the *gopīs*, who is the personification of the fully expanded (eternally self-revealing) nectarean ocean that brims with the totality of divine ecstasy. (*Padyāvalī* 63)

This is not only an ornamental thing. It is reality. This is reality. To feel ourselves to be actually mean, is really to become eligible for the higher service. So much selflessness, so much self-abnegation is necessary for a unit here of the lowest order to enter into that domain. So much self-abnegation is necessary, then we can come into that plane. There is a plane of undercurrent, an undercurrent plane. and if we really want to contact with that, we shall have to manifest the finest of the fine in ourselves, and with no demand. In this negative way we are to transform ourselves, then we can have a touch of that plane where we can go.

The least tinge of exploiting, any speck of the ambitious life, will not take us there – that *pratiṣṭhā* is another thing. *Pratiṣṭhā* is self-establishing, to be stable, to be immortal, to be invincible – it is not self-giving, but it is the self-establishing tendency: “I must stay. I must live.” But, if necessary I must die for the interest of Kṛṣṇa.

*mārobi rākhobi – yo icchā tohārā
nitya-dāsa prati tuwā adhikārā*

Slay me or protect me as You wish, for You are the master of Your eternal servant. (Bhaktivinoda Ṭhākura, *Śaraṇāgati* 3)

A suicidal soldier! For the cause of the country, if necessary I must die. I must efface myself. I may be effaced. If it is necessary, my very existence may be effaced for the satisfaction of Kṛṣṇa. “My very existence may be effaced if it is necessary.” Such temperament, such selflessness, of such degree is necessary to find that plane. So much subtleness.

Pūjāla rāga-patha gaurava-bhaṅge – He instructed that we must not go to live in Rādhā-kuṇḍa. One day near Lalitā-kuṇḍa, the Svānanda Sukhada-kuñja is there, and there is a single-story building. He said, “A second story is necessary, but I will not be able to live there.”

I asked, “If you will not live on the first floor, who will live there? What is the necessity of further construction?”

“No. You don’t know. Better persons will live there: Bhaktivinoda Ṭhākura, Gaura-kiśora Bābājī Mahārāja. They will live there, and we shall stay on the ground floor and we shall serve them.”

Again he said, “I shall live in Govardhana. Rādhā-kuṇḍa is the highest place – the place of our Guru Mahārāja, our Gurudevas. They will live here in closer connection with *līlā*, but we are not fit to live there. We shall live in Govardhana, just a little far away. Because we shall have to come and serve our Gurudeva, we must be near, but we must not live in closer connection with them. We are not fit.”

Pūjāla rāga-ṣaṭha gaurava-bhaṅge – The whole tenor of his life was such: “That is high, high. And from below we are to honour that.” We are to establish in the whole world this sort of posing, the proper regard of that higher *līlā*: “That is too high.”

One day in Allahabad – perhaps it was that very year Śrīpāda Svāmī Mahārāja was initiated – while speaking in a park, Śrīla Sarasvatī Prabhupāda said, “I am out to give a challenge to fight with any person to show that the highest position is occupied by my Gurudeva, by Śrīla Bhaktivinoda Ṭhākura and by Mahāprabhu. Let anyone come to fight with me to decide. I am ready. I am ready to give that challenge to anyone and everyone. Let them come to fight with me. I am ready to establish the throne in the highest place – my Gurudeva.”

Pūjāla rāga-ṣaṭha gaurava-bhaṅge. “Guru Mahārāja, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, preached exclusively this *mādhurya-rasa*, but with great precaution. What is not that thing, he used perhaps 90% of his energy to point out the negative side – “This is not *mādhurya-rasa*” – and clear away the negative side. He had to spare, in his words, ‘gallons of blood’ to establish what is not that *mādhurya-rasa*.”

This is our education, what I got from the divine feet of Gurudeva. I just sincerely put it to you all. It is such.

Our Guru Mahārāja wrote several poems, one of which is *Prākāta-rasa Śata-duṣanī*, explaining a hundred defects of the Sahajiyā conception. The defects are innumerable, but our Guru Mahārāja put forward a hundred of the defects in their process of advancement. Mainly they take spiritual advancement very cheaply – they are not prepared to pay the real price.

Guru Maharaja preached exclusively this *mādhurya-rasa*, but with great precaution. He perhaps used ninety percent of his energy to preach that, ‘This is not *mādhurya-rasa*.’ To clear away the negative side, he had to spare in his words, ‘Gallons of blood’ to teach that this is not *mādhurya-rasa*.

And whatever he did – *pūjala rāga-patha gaurava-bhaṅge*. His whole life in a nutshell is expressed in this, his own expression. *Pūjala rāga-patha* – the very nature of our *sampradāya* is this.

– Śrīla B.R. Śrīdhara Mahārāja



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