

# Text 1

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girīndre gāndharvā-sarasi madhupuryām vraja-vane  
vraje bhakte goṣṭhālasyaṣu param āstām mama ratih*



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**T**ranslation: I shall have deep affection for my spiritual master, my worshipable Deity (*iṣṭa-deva*), my mantras, the holy name, the lotus feet of the son of Sacīdevī (Lord Śrī Caitanya Mahāprabhu), Śrīla Svarūpa Damodara Goswāmī, Śrīla Rūpa Goswāmī and his associates, his elder brother Śrīla Sanātana Goswāmī, Girirāja-govardhana, Śrī Rādhā-kunda, Śrī Mathurā city, Vrndavana, the land of Vraja, the devotees of Śrī Kṛṣṇa and the residents of Vraja.

**C**ommentary (Narayani Vritti): Śrī Raghunātha Dāsa Goswāmīpāda, being the most intimate associate of Lord Śrī Caitanya Mahāprabhu, the incarnation of love and the destroyer of the ill-effects of Kali-yuga, and being the most dearly beloved of Śrī Rūpa and Sanātana Goswāmīs, maintained a devotional standard and personal conduct that was resplendent like the shining sun.

His devotional standards, principles and renunciation are like the polestar, guiding the way for one who is completely absorbed in *bhajana* in the mood of Vraja. Practitioners of devotion (*sādhakas*) should follow all the proper rules and regulations

with strong determination, and with that same determination they should practice their *bhajana* to achieve *prema-siddhi* (perfection in love). Śrīla Dāsa Goswāmī's high standard of *bhajana* has set the perfect standard; therefore, Śrīla Kṛṣṇadāsa Kavirāja says '*ragunāther niyama yeno paśārena rekhā*' - his devotional code of conduct is like an indelible (unable to be erased) line etched on stone.

As described by Śrīla Kavi-Karṇapūra in *Gaura-ganoddesha-dīpikā*, in *vraja-līlā* Śrīla Raghunātha Dāsa Goswāmī is Rati Mañjarī, an eternal, intimate maidservant of Śrīmatī Rādhikā.

In *Gaura-līla*, Śrīla Dāsa Goswāmīpāda, while playing the role of a *sādhaka* aspiring for *rādhā-dāsyam* (the mood of a maidservant of Śrīmatī Rādhikā), has followed the ten vows of *sva-niyama-daśakam* with strong renunciation, utter desperation and humility. Gaudiya Vaiṣṇavas set these vows as the benchmark for performing perfect *bhajana*.

*Mahānubhāvas* (those who have attained the highest stage of self-realization), due to being absorbed in transcendental ecstatic emotions, are not bound by rules and regulations. Such symptoms of ecstasy make their external duties difficult to perform. Still these great personalities

never display any slackness in maintaining the steady vows of their *bhajana*. Even at a very old age Śrīla Sanātana Goswāmī used to perform Govardhana *parikramā* regularly and Śrīla Haridāsa Thakura always maintained his vow of chanting *harināma* like an uninterrupted flow of honey.

*dekhiyā sādhanā grīh  
deve raḥ camatkār*

The demigods are surprised to see their austerities.

(*Bhakti-ratnākara*)

The first verse of *sva-niyama-daśakam*, is expressed as a prayer to attain *rati* for the instructions that guide us into the topics for attaining love. This shows the firm conviction of someone with deep attachment (*anurāga*).

### THE SPIRITUAL MASTER (GURU):

Śrīla Raghunātha Dāsa Goswāmī is praying to attain deep attachment (*anurāga*) for the lotus feet of his *gurudeva*, Yadunandana Ācārya. The word *guru* here means both *sikṣā-guru* and *dīkṣā-guru*. Strong faith (*niṣṭhā*) at the lotus feet of *Śrī Guru* is the backbone of *bhajana*. *Guru-niṣṭhā* gives the living entity the eligibility to enter into the realm of *bhakti* whereby the *jiva* can benefit himself and also other *sādhakas*. In this regard it is said:

*guru pāda-padme rahe yara nisthā-bhakti  
jagad tārīte sei dhare mahā-saktī*

Whoever maintains unflinching devotion to *Sri Guru's* lotus feet is possessed of

the great power by which he can deliver the entire world.

(*Mahājana-vakya*)

*yasya deve parā bhaktir  
yathā deve tathā gurau  
tasyaite kathita hy arthāḥ  
prakāsante mahātmanaḥ*

Only unto those great souls who have implicit pure devotion equally to the Lord and to the spiritual master are all the imports of *Vedic* knowledge automatically revealed.

(*Svetāsvatara Upanisad 6.23*)

Without taking shelter at the lotus feet of a bona fide spiritual master (*sad-guru*), it is impossible to enter into the realm of devotion to the Lord (*bhagavad-bhajana*). In *Bhakti Rasāmṛta Sindhu* Śrīla Rūpa Goswāmīpāda begins by explaining that *sad-guru-padāśraya* (taking shelter at the lotus feet of *Śrī Guru*) is one of the main limbs of the sixty-four limbs of *bhakti*.

*guru-pādāśrayas tasmāt  
kṛṣṇa-dīkṣādi-sikṣaṇam  
viśrambheṇa guroḥ sevā  
sādhu-vartmānuvartanam*

First take shelter of a spiritual master and take initiation and instruction from him. Then serve the spiritual master with faith and devotion and follow the path taken by the saintly devotees.

(*Bhakti Rasāmṛta Sindhu 1.2.74*)

Śrī Kṛṣṇacandra is the personification of the

object of love (*viśaya-vigraha*) and Śrī Rādhā and all Her associates are the personifications of the shelter of love (*āśraya-vigraha*).

*yadyapi āmāra guru – caitanyera dāsa  
tathāpi jāniye āmi tānhāra prakāsa*

Although I know that my spiritual master is a servitor of Śrī Caitanya, I know Him also as a plenary manifestation of the Lord.

(*Caitanya caritāmṛta* *Adi-lila* 1.44)

In the book *Śrī Mūktā carita* compiled by Śrīla Dāsa Goswāmī, he prays to his *dīkṣā-guru* Sri Yadunandana Ācārya as follows:

*nāma-śreṣṭham manum api  
śacī-pūtram atra svarūpaṁ  
rūpaṁ tasyāgrajam uru-pūriṁ  
māthurīm goṣṭhavātīm  
rādhā-kuṇḍam giri-varam aho!  
rādhikā-mādhavāśām  
prāpto yasya prathita-kṛpayā  
śrī-guruṁ taṁ nato'smi*

I am fully indebted to Śrī *Gurudeva* because by his most celebrated mercy I have attained the best of all names within the globe of this Earth - *Sri Harinama Mahamantra*. He has given me the hope of some small service to Sri Sacinandana Gaurahari, to Svarūpa Dāmodara, and to Rūpa and Sanātana Goswāmīs. He has given me knowledge of, and a hope to serve, the extensive domain of Mathura-puri with all of its pasturing grounds and residences,

along with Sri Radha-kunda and Sri Govardhana, the chief of all mountains. He has also given me the hope that one day I can serve the lotus feet of Sri Radha Madhava. For these reasons I bow my head to *Sri Gurudeva* again and again.

(*Śrī Mūktā carita*)

In the second verse of *Sri Manaḥ-śikṣā* Śrīla Raghunātha Dāsa Goswāmī explains that:

*mukunda-preṣṭhatve smara padam  
ajasraṁ nanu manaḥ*

Always remember *Srī Gurudeva*, knowing him to be most dear to Śrī Mukunda.

Śrīla Viśvanātha Cakravartī Thakura writes in *Śrī Gurvastakam*:

*sāksād-dharitvena samasta-śāstrair  
uktas tathā bhāvayata eva sadbhiḥ  
kintu prabhor yaḥ priya eva tasya  
vande guroḥ śrī caraṇāravindam*

All the scriptures proclaim *Śrī Gurudeva* is *sāksād hari*, the direct potency of Śrī Hari, and is thus considered by saintly authorities to be His non-different representative. Because *Śrī Gurudeva* is so dear to the Lord, being His confidential servitor (*acintya - bheda-bheda - prakāsa - vigraha*, the inconceivable different and non-different worshipable manifestation of the Lord), I offer prayers unto his lotus feet.

(*Śrī Gurvaṣṭakam* 7)

The purport is that Gaudiya Vaiṣṇavas meditate on the *āśraya-vigraha* of Śrī Guru as the direct potency of Śrī Rādhā Govinda. It is explained in all ancient practices of worship that Śrī Guru is the dear most friend of Śrīmatī Rādhikā or the *prakāśa-vigraha* (non-different manifestation) of Nityānanda Prabhu. The qualified disciple can remove all unwanted desires (*anarthas*) and impediments in spiritual progress, and attain loving service to the Lord (*prema-bhakti*), only by serving Śrī Guru.

It is said in scripture:

*rajas tamas ca sattvena  
sattvam copasamena ca  
etat sarvam gurau bhaktyā  
puruso hy aśjasā jayet*

One must conquer the modes of passion and ignorance by developing the mode of goodness, and then one must become detached from the mode of goodness by promoting oneself to the platform of *suddha-sattva*. All this can be automatically done if one engages in the service of the spiritual master with faith and devotion. In this way one can conquer the influence of the modes of nature.

(Śrīmad Bhāgavatam 7.15.25)

Four types of *gurus* have been described in the scriptures.

1. *Caitya-guru* (Paramātmā in the form of the spiritual master as the witness in the heart)
2. *Vaṛtma-pṛadarsaka* or *patha-pṛadarsaka-guru* (The spiritual master that shows the way to the path of *bhakti*)

3. *Dīkṣā-guru* (the initiating spiritual master)
4. *Śikṣā-guru* (the instructing spiritual master)

### Caitya-guru:

The Supersoul (Paramātmā) resides in the heart of the *jīva* as *caitya-guru* and inspires him towards *bhagavad-bhajana*. In this context 'Supersoul' means Kṣīrodakasāyi Viṣṇu who resides as Antaryami (the internal witness and knower of everything) in the heart of the *jīva* and directs the *jīva* in his various actions.

Paramātmā is realized only in an untainted heart free from *anarthas*. In the form of *caitya-guru*, the Lord directs the *jīva* towards *bhajana* by developing his interest in serving a bona fide *guru* and associating with devotees (*sadhu-sāṅga*). This means that in order to help the *jīva* to progress in *bhajana*, the Lord enlightens the heart of the *jīva* with the mood needed to attain the service of Kṛṣṇa.

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

To those who are constantly devoted to Me with love, anticipating My association, I give the understanding by which they can come to Me.

(Bhagavad-gītā 10.10)

### Vaṛtma/Patha Pṛadarsaka Guru:

The *Vaṛtma-pṛadarsaka-guru* or *patha-pṛadarsaka-guru* is one who creates detachment from the material world by engaging the living entity in *hari-katha* and turns him towards

*bhajana* with spiritual guidance. He is known as the one who shows us the path.

### **Dīkṣā Guru and Śikṣā Guru:**

One who gives *mantras* to his disciple, bestows transcendental knowledge of one's relationship with Śrī Kṛṣṇa (*sambandha-jñāna*) and awakens the service attitude in the disciple is known as a genuine *dīkṣā-guru*, or initiating spiritual master. One who gives instructions about how to perform *bhajana* is known as the *śikṣā-guru*, or instructing spiritual master. The *asraya-vigraha* forms of the *śikṣā-guru* and the *dīkṣā-guru* who awaken our relationship with Kṛṣṇa (*sambandha pṛdātā*) do not differ in their teachings. For the disciple, both are considered to be the personified manifestation of Śrī Kṛṣṇa. It is offensive to consider them to be different from each other.

Only an *uttama-adhīkāṛī* (topmost devotee) *guru* is eligible to become a *śikṣā-guru*. Being expert in the scriptures and firmly fixed in topics like *upāśya-tattva* (the subject matter of worship) he is expert in inducing the cherished goal (*upadīsta-viśya*) into the heart of his disciple. The disciple's real welfare is nourished only by accepting the instructions regarding *bhagavad-bhajana* from an *uttama-adhīkāṛī guru*. Although Śrī Narottama, Śyāmānda and Śrīnīvāsa Ācārya had different *dīkṣā-gurus*, they all accepted Śrīla Jīva Goswāmī as their *śikṣa-guru* and studied all topics related to *bhajana* under his guidance.

By the strength of his one-pointed surrender unto Śrī *Guru*, a *sādhaka* destroys all insurmountable obstacles on the path of *bhakti* and attains to the lotus feet of the Lord.

*tat-prasado hi sva sva nana-pratikara-  
dustyajanartha-hanau. bhagavat-  
parama-prasada-siddhau ca mulam*

The pleasure of the spiritual master is the primary cause of the destruction of all *anarthas* and it awards the perfection of giving supreme pleasure to the Lord.

(*Bhakti Saṅdaṛbha*  
Śrīla Jīva Goswāmī 237)

It is therefore of great benefit to always serve the *śikṣā-guru*, one who gives instructions on the scriptures (*śāstra-updeśatā*) and the *dīkṣā-guru*, one who gives instructions on the *mantra* (*mantra-updeśatā*).

Śrī *guru caṛaṇāṇām nitya seva kūyatī* - Only by exceptional service to Śrī *Guru* is a *sādhaka* blessed by the ultimate mercy of the Lord.

(*Bhakti Saṅdaṛbha* Śrīla Jīva Goswāmī)

*bhakti yathā harau mai lupaṭ tat  
mamāśtī tena satyena  
saṅdaṛyatū mai hari*

May I have devotion at the lotus feet of my spiritual master, greater than the devotion I have for Śrī Hari and by the strength of that devotion, may Śrī Hari give His *darśana* to me.

(*Padma Pūrana Devahūtī stava*)

A *sādhaka* can execute *bhajana* in his perfected spiritual form (*siddha-svarupa*) by attaining eleven types of ecstatic moods (*ekādaśa-bhāva*).

Śrīla Raghunātha Dāsa Goswāmī, while being completely absorbed in his *siddha-svarupa*, expresses the following prayers full of love and sweetness:

*tvaṁ rūpa-mañjarī sakhī prathita pure 'smin  
puṁsah parasya vadanam na hi pasyasiti  
bimbadhare ksatam anagata-bhartṛkaya  
yat te vayadhayi kim u tac chuka-pungavena*

My dear friend Rūpa Mañjarī, you are well known in Vraja for your chastity and you don't even look at the faces of other men. It is therefore surprising that although your husband is not at home, your lips, which are as beautiful as red bimba fruits, have been bitten. Has this perhaps been done by the best of parrots?

(Vilapa-kusumanjali 1)

The *Sanat-kumāra saṁhitā* describes:

*ātmānam cintayet tatra  
tāsāṁ madhye manoramām  
rūpa-yauvana-sampannām  
kiśorīm pramadākṛtim  
sakhī nāma saṅgini  
rūpānātmānam vāśanāmyim  
āgya sevā parān taṅvaṭ  
rattan-alaṅkāra vibhūṣitam*

*Rāgānugā sādhakas* deliberate on themselves as a gorgeous teenage girl (*kiśorī*) satiated with youth and splendour, in the midst of Kṛṣṇa's beloved damsels. They meditate on their form as a maidservant subordinate to Śrī Lalitā, Viśākhā, Rūpa Mañjarī and others. Following their directions they are always joyful to serve Śrī Rādhā Madhava and they decorate themselves with Śrī Rādhikā's remnant (*prasādi*) dresses and ornaments.

## WORSHIPABLE DEITIES MANTRA (ĪṢṬA-MANTRA):

The *Gopala mantra* and *Kāma Gāyatrī mantra* given by the spiritual master, who is expert in all scriptures, and who is expert in relishing the mellows of Vraja (*vraja-rasa-rasika*), are known as the *Īṣṭa-mantra*. It is said, '*saḥ hari svayam*'; the *mantra*, the *guru* and *Hari* are a non-different truth (*tattva*). In order to perform *bhajana* of Śrī Kṛṣṇa, it is a disciple's responsibility to accept the *Gopala mantra* and *Kāma Gāyatrī dikṣā mantra* from a *vraja-rasa-rasika-guru* who knows the essence of all scriptures and is imbued with realization of God. There is no benefit gained by receiving a *mantra* from a book.

*sad guru-mukhāt yathāvat  
parijñānam mantra-suddhiḥ*

Purification by means of the *mantra* is done by learning it properly from the mouth of a bona fide *guru*.

(*Sarartha Darshini 11.21.15*)

Śrīla Bhaktisiddhanta Sarasvatī Thakura Prabhupada states that a *mantra* received from a false *guru* is like poison and is highly inauspicious for a *sādhaka*.

*manaḥ saṁharaṇam śaucam  
maunam mantrārtha-cintanam  
avyagravam anirvedo  
japa-sampatti-hetavaḥ*

(*Bhajana Rahasya 33 First yāma*)



*Caitanya Mahaprabhu eating rotten rice with Svarupa Damodara and Raghunatha Dasa Goswami by Ananda Pradayini ©*

While chanting, one should be one-pointed and give up talking about mundane topics. With a pure heart, one should think about the meaning of the holy name, and be steadfast and patient in his chanting and remembrance of the holy name.

(*Bhajana Rahasya 33 First yāma*)

By the chanting of the *mantra* according to the five limbs (*pañcāṅg*), one can quickly achieve perfection. When one chants his *mantras*, he should practice in the following five ways:

1. *Mantra Artha*: The *sādhaka* should know the meaning of the *mantra*, and remember the predominating Deity of the *mantra* (the *mantra-devatā*) and his own specific relationship with that Deity.
2. *Nyāsa*: 'The Deity of the *mantra* is my protector' - this conviction is called *nyāsa*. Although it is true that success can be attained by uttering the *mantra* once only, the *mantra* is uttered ten or 108 times for the pleasure of the *mantra-devatā*. This is also called *nyāsa*.
3. *Prapatti*: 'I take shelter of the lotus feet of the *mantra-devata*' - this is called *prapatti*.
4. *Śaraṇāgati*: 'I am a *jiva* who is suffering extremely, and therefore I surrender to the Deity' - this resolve is *śaraṇāgati*.
5. *Ātma-nivedana*: 'Whatever I have belongs to Him; it is not mine. I am not mine either; I am His for Him to enjoy'. This is *ātma-nivedana*.  
The *mantras* that contain *omkāra* and

conclude with the obeisances *svaḥā* are the real universal *mantras*. *Mantras* containing the Lord's name are especially adorned with the seed *mantra* (*bija*) and are combined with integrated words like *namaḥ* and *svaḥā*. Being surrendered to God and the Vaisnavas and being empowered by them, the *dīkṣā-guru* initiates the *sādhaka* into a relationship with the Lord. During the process of chanting the *mantra* given by Sri Guru to the *sādhaka*, the *sādhaka* is gradually delivered from the bodily conception of life and endowed with a transcendental body (*cinmaya-deha*) which is suitable for performing service to the Lord. Spiritual energy is transmitted from the *mantra* which is given by *sad-guru*, and by chanting with strong faith all *anarthas* are destroyed and the fruit of *prema* is finally achieved. In *Brhad Bhāgavatāmṛtam*, it is described that Gopa-kumara, as a fruit of chanting his *mantra* with strong faith, travelled around the entire transcendental world.

### ŚRĪ HARINĀMA (THE HOLY NAME OF ŚRĪ KṚṢṆA):

Śrīla Dāsa Goswāmī is aspiring for unprecedented deep attachment (*anurāga*) in *harināma-bhajana*. A *sādhaka* can attain true perfection by deep attachment to *harināma*. Śrī Nāma Himself is both the devotional process to attain the goal (*sādhana*) and the goal itself (*sādhya*). There is no difference between the holy name (*nāma*), the possessor of the name (*nāmī*) and the form of the Lord (*bhāgavad-svarūpa*).

*nāma cintāmaṇiḥ kṛṣṇaś  
caitanya-rasa-vigrahaḥ  
pūrṇaḥ śuddho nitya-mukto  
'bhinnatvān nāma-nāminoḥ*

There is no difference between Kṛṣṇa's name (*nāma*) and Kṛṣṇa Himself (*nāmī*); the holy name (*nāma*) is a transcendental wish-fulfilling gem (*cintāmaṇi*). In other words the holy name is the bestower of the supreme goal (*parama-puruṣārtha*). This name is the very form of transcendental mellows (*kṛṣṇa-caitanya-rasa-svarūpa*). It is completely pure; it is unlimited and eternally liberated, devoid of any connection with *māyā*.

(*Bhakti Rasāmṛta Sindhu 1.2.233*)

Śrīla Jīva Goswāmī writes in his commentary on this verse:

*nāma eva cintāmaṇi  
saṅvābhīsta-dāyakam  
yatasaya deva kṛṣṇaḥ  
kṛṣṇasya svarūpa-mityārtha  
kṛṣṇasya viśeṣāṇi caitanyādini  
tasye kṛṣṇa tve hetū –abhīntvaditi*

The holy name is a wish-fulfilling touchstone (*cintāmaṇi-svarūpa*) capable of fulfilling all desires. *Nāma* is transcendental and can award *darśana* of Sri Kṛṣṇa as the holy name itself manifests as Kṛṣṇa's form.

(*Bhakti Saṅdaṛbha Śrīla Jīva Goswāmī*)

Śrīla Rūpa Goswāmī writes in his *Śrī Kṛṣṇa-Nāmāṣṭakam*:

*vacyam vacakam ity udeti  
bhavato nama svarupa-dvayam  
purvasmat param eva  
hanta karunam tatrapi janimahe*

*yas tasmin vihitaparadha-nivahah  
prani samantad bhaved  
asyenedam upasya so 'pi hi  
sadanandambudhau majjati*

O *Nāma*! In the material world You manifest in two forms: as *vācya*, the *Paramātmā* inside the heart of each soul, and as *vācaka*, or the sound vibration of names such as Kṛṣṇa and Govinda. We know Your second form to be more merciful to us than the first because by chanting, the second form is worshiped, and even those who have committed offenses to Your first form are plunged into an ocean of bliss.

(*Śrī Kṛṣṇa-Nāmāṣṭakam Śrīla Rūpa Goswāmī 6*)

O Holy Name, You are manifested in two forms in this world:

1. *Vācya*: as the *sat-cit-ānanda* (eternity, knowledge and bliss) form - *Paramātmā*.
2. *Vācaka*: as Kṛṣṇa and Govinda, an assortment of holy names. We know that the second form is even more merciful than the first, because although a person may commit many offenses to Your first form, he will still plunge into an ocean of bliss by serving Your second form by chanting Your name.

By the chanting of the holy name the *sādhaka*'s heart becomes free from all kinds of *anarthas*.

At that time, the essence of *saṁvit* (knowledge potency) and *hlādinī* (pleasure potency) is manifested in the heart as *śuddha-sattva* (the state of pure goodness). In the purified heart (*viśuddha-cit*) this *śuddha-sattva* is transformed into *kṛṣṇa-prema* and bestows peerless ecstasy in the heart of the devotee. This causes the devotee to experience various pastimes to be manifest in his heart. In this state of consciousness, he sometimes laughs and sometimes cries.

*evam-vrataḥ sva-priya-nāma-kīrtiyā  
jātānurāgo druta-citta uccaiḥ  
hasaty atho roditi rauti gāyaty  
unmāda-van nṛtyati loka-bāhyaḥ*

By chanting the holy name of the Supreme Lord, one comes to the stage of love of Godhead. Then the devotee is fixed in his vow as an eternal servant of the Lord, and he gradually becomes very much attached to a particular name and form of the Supreme Personality of Godhead. As his heart melts with ecstatic love, he laughs very loudly, cries or shouts. Sometimes he sings and dances like a madman, for he is indifferent to public opinion.

(Śrīmad Bhāgavatam 11.2.40)

By chanting the holy name of the Supreme Lord deep attachment toward the Lord awakens (*anurāga*) and the sprout of love (*prema-ankur*) grows in the heart. Such a saintly person is thus endowed with the symptoms of *prema-bhakti-yoga* and is resolute in service to the Lord. His heart melts with ecstatic love and he rises above ordinary people. Being indifferent

to public opinion he laughs very loudly or cries or shouts. Sometimes he loudly calls out to the Lord, sometimes with a sweet voice he glorifies the transcendental qualities of the Lord and sometimes he dances like a madman to please the Lord.

In *Brhad Bhāgavatāmṛtam*, Śrīla Sanātana Goswamīpāda describes the supremacy of *nāma-saṅkīrtana*. Amongst all limbs of *bhakti* or spiritual practices, *nāma-saṅkīrtana* is the topmost. It is more essential than reciting the *Vedas* and *Purāṇas*, hearing and speaking *kathā* and offering *stuti*:

*kṛṣṇasya nānā-vidha-kīrtaneṣu  
tan-nāma-saṅkīrtanam eva mukhyam  
tat-prema-sampaj-janane svayaṁ drāk  
śaktam tataḥ śreṣṭhatamaṁ mataṁ tat*

Although there are many ways to glorify Lord Kṛṣṇa, chanting His holy name is the topmost. This is because it has the power to swiftly manifest the greatest wealth of pure love. Therefore in everyone's opinion *kīrtana* is considered the best.

(*Brhad Bhāgavatāmṛtam* 2.3.158)

We consider chanting to be alone the most excellent form of *bhakti* - better than remembering, which appears only in one's own turbulent mind. Chanting harnesses not only the faculty of speech, which it engages directly, but also the mind and sense of hearing. Furthermore, chanting helps not only the person practicing it but others as well.

*Harināma* is comprised of sweet letters and it is chanted tenderly and pleasantly. It is full of

eternity, knowledge, and bliss (*sat-cit-ānanda-maya*) along with the mellow of conjugal love (*śringara-rasa*) and all other transcendental mellows.

Meeting (*milan*) and separation (*vipralamba*) both arise through the chanting of the holy name, which allows the *sādhaka* to experience sweetness (*mādhurya*) in his heart; this is because *harināma* is the dear companion of meeting and separation.

*madhura-madhuram etan maṅgalām  
maṅgalānām sakala-nigama-vallī-  
sat-phalaṁ cit-svarūpam sakṛd api  
parigītaṁ śraddhayā helayā vā bhṛgu-  
vara! nara-mātraṁ tārayet kṛṣṇa-nāma*

*Kṛṣṇa-nāma* is the sweetest of the sweet and the most auspicious of all that is auspicious. It is the fully ripened fruit of the *Veda*'s flourishing creeper (*Śrīmad Bhāgavatam*) and the embodiment of knowledge, *cit-śakti*. O best of the *Bhṛgu* dynasty! Even if someone chants the holy name only once, with faith or indifference (*helā*), he is immediately delivered from this ocean of birth and death!

(*Śrī Nāma-vandanā 2  
Hari-bhakti-vilāsa 11.234*)

Therefore *Śrī Vedavyāsa* says: 'O *Bhṛgu*var, this *Kṛṣṇa* name is sweeter than the sweetest, and the most auspicious amongst all things that are auspicious. It is the quintessence of the ripened fruit of all pastimes mentioned in *śruti*. By chanting this name even once it liberates one from the fear of the material world (*tāra-rahma*). This transcendental form of

*kṛṣṇa-nāma*, chanted with faith or even with negligence, can deliver all of mankind'. *Śrīla Sanātana Goswāmīpāda* gives his conclusion regarding *nāma-sankīrtana* in the *Bṛhad Bhāgavatāmṛtam*:

*manyāmahe kīrtanam eva sattamaṁ  
lolātmakaika-sva-hṛdi smarati smṛteḥ  
vāci sva-yukte manasi śrutau tathā  
divyāt parān apy apakurvāt ātmya-vat*

Chanting the glories of the Lord is superior to remembrance of the Lord. *Smarāṇa* (remembrance of the Lord) only manifests sometimes within the fickle mind, whereas *kīrtana* (chanting the glories of the Lord) is easily accessible through the tongue, ears, and mind, and it attracts nearby living entities and renders pleasure to them as it does for oneself.

(*Bṛhad Bhāgavatāmṛtam 2.3.148*)

### The specialty of Nāma vs. Mantra:

Although *nāma* and *mantra* are identical in meaning, the scriptures describe the glory of *nāma* more than *mantra*. *Mantra* provides a relationship and *nāma* gives *prema* (love for Lord *Kṛṣṇa*).

By the chanting of *mantra* one may attain a position up to the *Virajā* River (the causal ocean, represented by spiritual water that divides the material and spiritual worlds). *Nāma* is the only means to go beyond the *Virajā* River and enter into *Vaikuṅṭha* (the innumerable abodes of the Lord where there are neither miseries of material life, nor the influence of time and death).

In *Bṛhad Bhāgavatāmṛtam*, the associates of Vaiṣṇava gave this instruction to Gopakumāra when he reached the abode of liberation (*mukti-dhāma*), 'O Gopa-kumāra! If you want to go to the higher Vaiṣṇava planets then abandon everything and follow the nine-fold limbs of devotional service (*navadhā-bhakti*).'

*tat-tat-sthānam hi vaiṣṇavas  
tatra tatraiva sa prabhu*

Wherever devotional service is performed, that place becomes Vaiṣṇava as the Lord Himself resides there.

(*Bṛhad Bhāgavatāmṛtam* 2.3.130)

### ŚRĪ CAITANYA MAHĀPRABHU:

Srila Raghunatha Dāsa Goswāmī is praying to attain profound affection (*rati*) for the lotus feet of Sacigarva (the son of Sacimata, Sri Caitanya Mahāprabhu).

The concealed devotion of Sri Radha Govinda is the merciful contribution of Sri Gaurasundara. Mahāprabhu has bestowed the sweet mellows of the devotion of *vraja-rasa* to the fallen *jivas* suffering the three-fold miseries of this age of Kali, which was unattainable for even the greatest philosophers of other yugas (ages or millennia).

Without taking shelter of Śrī Caitanya Mahāprabhu, it is impossible to savour the sweetness of *vraja-rasa*. A persons spiritual credit awards equal devotion to the lotus feet of Sri Gaurasundara and Srimati Radhika.

*gaura prema rasārṇave se taraṅge jebā  
ḍube se rādhā-mādhava-antarāṅga*

*grhe vā banete thāke, hā gaurāṅga bole  
ḍāke narottama māge tā'ra saṅga*

*Gaura-prema* is an ocean of *rasa*. One who dives deep in the waves of that ocean becomes a confidential associate of Śrī Rādhā Mādhava. Whether one lives in his home as a *gṛhastha* or in the forest as a renunciate, as long as he exclaims, 'Hā Gaurāṅga!' Narottama Dāsa begs for his *saṅga*.

(*Gaurāṅgera Duṭī-Pada*  
-*The Two Divine Lotus Feet of Śrī Gaurāṅga*  
- Śrīla Narottama dāsa Ṭhākura 4)

By using the word 'sacigarva', Śrī Dāsa Goswāmī is revealing the compassion of Mahāprabhu. He is indicating that just as Mother Sacī is merciful and compassionate, likewise Mahāprabhu is also merciful and compassionate. Mahāprabhu is the presiding Deity of profuse compassion; such compassion and benevolence has never been seen in any other incarnation. Without any deliberation on eligibility or ineligibility, Gaurasundara has bestowed the highest love in this *dhanya-kali-yuga* (blessed Kali-yuga), which is even difficult to attain by following the various devotional practices of hearing and chanting. The love He has bestowed is the topmost mood of loving service known as *rādhā-dāsyam* (the mood of a maidservant of Srimati Radhika).

Before the advent of Caitanya Mahāprabhu, in the writings of Vaiṣṇava acaryas such as Śrī Bilvamangala, Śrī Jayadeva, Candidāsa and so forth, devotional service in the mood of a *sakhī* was observed, but the devotional service in the mood of *rādhā-dāsyam* or *mañjarī-bhava*

(the mood of a servant of a maidservant of Rādhikā) is the novel gift given only by Sri Gaurasundara.

*hrd-vapre nava-bhakti-sasya-vitateh  
sanjivani svagama-  
rambhe kama-taparttu-daha-damani  
visvapagollasini duran me maru-  
sakhino 'pi sarasi-bhavaya bhuyat  
prabhu-sri-caitanya-krpa-nirankusa-  
maha madhurya-kadambini*

The mercy of Śrī Kṛṣṇa Caitanya Mahāprabhu is an uncontrollable cloud bank of exquisite sweet nectar. Its sudden appearance fully rejuvenates the grains of nine-fold *bhakti* in the field of the heart, extinguishes the burning summer heat of lust and bestows rapture to the universal river of living beings. From a distance, may those clouds of the Lord's mercy give satisfaction and pleasure even to this worthless soul, who is like a dried-up tree in the desert.

*(Madhurya-kadambini 1)*

In this verse Śrīla Viśvanātha Cakravartīpāda is explaining - 'Oh! My heart is scorching like the fiery sands of the desert; it is impossible to find rain in such a place, but when it does rain at some far distant place, the fresh and sweet breeze from that rain cools my desert- like heart. May that causeless mercy of Mahāprabhu shower within my heart.'

The mercy of Kṛṣṇa is pleasant,

invigorating and equally available to all. By attaining that mercy all arguments associated with the different scriptures are reconciled in the heart of the *jīva*.

Being established in pure devotion makes one delirious in *kṛṣṇa-prema*. Kṛṣṇa's mercy consistently appears in the heart and attracts Kṛṣṇa, binding Him completely. The foremost mercy of Śrī Caitanya Mahāprabhu removes all *anarthas* in the heart and thus the heart becomes pure. *Kṛṣṇa-prema* gradually grows in such a pure heart, which means that the *bhakta* attains knowledge of *bhakti-siddhānta* (philosophy) and achieves a strong eagerness to attain *rasa* (transcendental mellow).



*Rupa Goswami and Sanatana Goswami*

Out of intense attachment towards Kṛṣṇa the *jiva* attains realization of the pastimes of the Lord (*bhagavad-līlā*) and reaches the pinnacle of devotional service. Śrīla Dāsa Goswāmī expresses his tremendous *anurāga* towards Mahāprabhu in various eloquent prayers (*stava-stuti*). This was especially the case when he lived in Nilācala where he acquired *prema-mādhurya* (sweetness of love) from Śrī Svarūpa Damodara.

*caitanya candra mam hṛta-  
kumudaṁ vikāsayeh  
hṛdiyum vidhi nija cintan  
bhrīṅ-raṅgeḥ kiñcāparādha  
ṭimir nivind vidhuy pādāmṛtaṁ  
sadya pāyaya duṛgatam mama*

O Caitanya-candra, I implore You to please make the lotus flower of my heart bloom so that it will first attract, then enclose the bumblebee of remembrance of You. O merciful Lord, my second request is that after destroying the dense darkness of my offenses, please make this miserable person drink the nectar of Your feet.

(*Sri Stavavali Abhizta-Sucana 11  
Raghunātha Dāsa Goswāmī*)

### ŚRĪ SVARŪPA DAMODARA:

Śrīla Raghunātha Dāsa Goswāmī is drowning in humility by remembering the mercy of Śrīla Svarūpa Damodara. It was Mahāprabhu Himself who placed him in the hands of Svarūpa Damodara. Among all the Vaisnavas, he was famous with the title *svarūpa ke raghu* (the Raghunātha who belongs to Svarupa

Damodara). Śrī Caitanya Mahāprabhu handed Śrī Dāsa Goswāmī to Svarūpa Damodara, who is Lalitā Sakhī in *kṛṣṇa-līla*, to gain teachings related to *bhajana* under his guidance. Amongst all Gaudiya Vaiṣṇavas his standard of *bhajana* is considered to be first-class. This is the specialty of being in Sri Rādhā's group (*yutha*) in the internal division (*gana*) of Sri Lalitā, and being a follower of the *sevā-mādhurya* (services in the mood of sweetness) of Sri Rūpa Mañjarī.

While staying at the Gambhīrā, Śrī Caitanya Mahāprabhu used to relish all kinds of transcendental mellows of separation (*vīraḥa-rasa*) with Svarūpa Damodara and Raya Rāmananda. Śrī Dāsa Goswāmī used to hear all these topics from Svarūpa Damodara at Satāṣh Ashram. It is for this reason that with great humility he pleads to Svarūpa Damodara as follows: 'Aho! May my incessant, deep loving attachment (*prema-anurāga*) towards the extremely merciful and precious jewel-like lotus feet of Svarūpa Damodara increase like an unbroken flow of honey.'

### ŚRĪLA RŪPA GOSWĀMĪ:

Śrī Dāsa Goswāmī is urging the *sadhaka* to attain intense affection (*rati*) for the lotus feet of Śrī Rūpa Goswāmī. By one's mind, intelligence, and the process of *yoga* in *bhāgavata-nisthā* (steadiness in devotion to the Lord), and by controlling the senses, with one's heart completely free from meditation on mundane thoughts, one becomes *tādātma*, or attains a state of oneness with the Lord. By attaining the merciful glance of Śrī Rūpa Goswāmī, one's mind and entire life become immersed in Śrī Rādhā Mādhava.

After the disappearance of Sri Caitanya

Mahāprabhu, Raghunātha Dāsa Goswāmī went to Vrndāvana with the intention of committing suicide by jumping off Govardhana, but Rūpa Goswāmī prevented this and nourished him in all ways with so much affection and kindness.

Thus, Raghunātha Dāsa Goswāmī has elaborated the pinnacle of pure devotion towards Rūpa Goswāmī in various books and with various prayers:

*ādadānas tṛṇaṃ dantair  
idaṃ yāce punaḥ punaḥ  
śrīmad rūpa-padāmbhoja-  
dhūliḥ syāṃ janma-janmani*

Clasping a straw between my teeth, I repeatedly beg to attain the dust of the lotus feet of Śrī Rūpa Goswāmī birth after birth.

*(Śrī Rūpa Goswāmī-vandanā  
Dāna Keli Cintāmaṇi 175  
Śrī Raghunātha Dāsa Goswāmī)*

After the disappearance of Śrī Rūpa Goswāmī, the personification of the transcendental mood of separation (*vīraḥa-rasa*), Śrīla Dāsa Goswāmī began perceiving the entire world as filled with darkness. With humility he wrote, 'The sustainer of my life, Śrīla Rūpa Goswāmī, sanctified me with his profuse mercy by immersing me in the deep waters of the splendid ocean of love. Being shelterless, I am carrying my body uselessly. Being afflicted in the fire of separation, I am always burning. From today whose shelter shall I take? The land of Vraja has become empty and desolate. Govardhana appears to be like a great python

and Rādhā-kuṇḍa has become distressing like the gaping mouth of a ferocious tiger'.

This verse indicates that in the separation of a dear one, stimulation of the beloved through an object that usually causes one to feel joy has the opposite effect and makes one feel great pain.

The *sādhakas* of *rāgānugā-bhakti* attain *siddhi* (perfection in *bhajana*) by performing *bhajana* while following the mood of the eternal associates of Vraja. Those who are worshipers of *mañjarī-bhāva* (the mood of a maidservant of Rādhikā) execute the limbs of *bhakti* such as *śravaṇa* (hearing) and *kīrtana* (chanting) and other limbs of *bhakti* externally, but during their stage of practice, within their internal spiritual bodies, they serve by remembering sweet pastimes and aspire to serve under the guidance of Rūpa Mañjarī. Śrī Dāsa Goswāmīpāda writes in his sacred prayers:

*abhīra-pallī-pati-putra-kānyā-  
dāsyābhilāṣāti-balāśva-vāra  
śrī-rūpa-cintāmaṇi-sapti-saṁsthō  
mat-svānta-durdānta-hayecchur āstām*

I pray that the wild horse of my heart may become like the *cintāmaṇi* horse of Śrīla Rūpa Goswāmī, which carries as its rider the desire to serve the gopa-prince's beloved.

*(Śrī Stavāvali Abhīṣṭa-Sūcanam)*

**VṚNDĀVANA:**

Śrīla Dāsa Goswāmīpāda is expressing his *anurāga* (deep affection) towards Vṛndāvana, the supremely affectionate land of Śrī Rādhā Mādhava, which is the abode of the sweet, amorous pastimes of conjugal love (*śrīngāra-rasa-keli-vilāsa*). Śrī Vṛndāvana is imbued with forests of remarkable trees and creepers, which enhance the pleasure for the *śrīngāra-vilāsa* of *yugala kiśora-kiśorī*, Śrī Rādhā Kṛṣṇa. The ever-

Similarly, Prabodhānanda Sarasvatī also writes in his *Vṛndāvana-maḥimāmṛta* that if someone instructs him to leave Vṛndāvana he would immediately sever his tongue. If anyone should try to forcefully remove him from Vṛndāvana then he would never again see that person. He states that he would prefer to die in the association of the hogs and dogs of Vṛndāvana than have a *sat-cit-ānanda* (transcendental) body in any other holy land.



fresh youthful couple (*yugala-kiśora*) perform their incredible amorous pastimes (*rasa-vilāsa*) day and night in the beautiful secluded caves and groves that are present there.

Śrīla Dāsa Goswāmīpāda expresses intense affection for the twelve immensely virtuous forests of Śrī Vṛndāvana. By using the words *panch-kosi* (5 x 2 kilometers) Vṛndāvana *parikramā* is indicated, but here it includes the entire Vraja-mandala and Mathurā-mandala. Śrīla Kṛṣṇadāsa Kavirāja sings:

Śrī Vṛndāvana mam pāvanam tvameva

Śrī Vṛndāvana mam jivanam tvameva

Śrī Vṛndāvana mam bhasanam tvameva

Śrī Vṛndāvana mam sadhyarās tvameva

**GOSTHA - THE LAND OF GOKULA:**

The word 'Gostha' means 'the place where many large and extended leaves and petals meet'. The land of Gokula is also known as Gostha because it is like a lotus flower with all its petals intact, and also because it is the abode (*stha*) of the *surabhi* cows (*go*).

Śrīla Dāsa Goswāmī is praying for deep attachment (*anurāga*) for Gostha so that by the mercy of that Gostha, numerous sweet pastimes of Rādhā Mādhava will manifest in his heart. He writes in his *Vraja-vilāsa*: 'May the inexplicable sweetness of the place where Kṛṣṇa and Baladeva and Their dear friends perform cow-herding pastimes filled with immense affection manifest in my heart'. Śrīla Dāsa Goswāmīpāda is remembering the sweet mellows of the various *śrīngāra-rasa* pastimes

of Śrī Śrī Radha Kṛṣṇa'. In conclusion Śrīla Dāsa Goswāmīpāda offers his obeisances to Vṛndāvana, including all the grass and creepers of Gostha.

Śrīla Raghunatha Dāsa Goswāmī prays:

*yat kincit trna-gulam kikata  
mukhamgosthe samastam hi tat  
sarvanandamayam mukunda  
dayitamlilanukulam param  
sastrair eva muhur muhuh sphutam  
idam nistankitam yacnya  
brahmader api*

*sasprhenatad idam sarvam  
maya vandyate*

With great longing I worship all the living entities of Vraja including the grass, bushes, flies, and birds, which are filled with transcendental bliss. Their fortune is so great that it is aspired for by personalities like Sri Brahma and Uddhava. Śrīmad-Bhāgavatam and other sastras have repeatedly and clearly propounded their glories. They are very dear to Sri Mukunda and assist in His pastimes.

(Raghunatha Dāsa Stavavali  
Vraja-vilasa-stava 102)

*śrīmad-bhāgavatam artha nāma  
āsvado rasikaiḥ saḥa  
sajati-yasye snigdhe  
sadhau sangah svato vare*

One should taste the meaning of Śrīmad Bhāgavatam in the association of pure

devotees, and one should associate with the devotees who are more advanced than oneself and who are endowed with a similar type of affection for the Lord.

(Caitanya caritāmṛta  
Madhya-līla 22.131)

Here the words *sajati-yasye* mean that we should relish loving transcendental mellows with devotees who have the same inner aspirations.

*Just like Srimati  
Radharani is the beloved  
of Sri Kṛṣṇa, in the same  
way, Sri Radha-kunda  
is dear to Sri Kṛṣṇa.  
Among all gopis Radha  
is the most beloved.*

*parasparānu-kathanam  
pāvanam bhagavad-yaśaḥ  
mitho ratir-mithas-tuṣṭir-  
nivṛttir-mitha ātmanah*

One should learn how to associate with the devotees of the Lord by gathering with them to chant the glories of the Lord. This process is most purifying. As devotees develop their loving friendship, they feel mutual happiness

and satisfaction. And by encouraging one another they are able to give up material sense gratification, which is the cause of all suffering.

(Śrīmad Bhāgavatam 11.3.30)

This means that whenever devotees meet, they become satisfied by singing the glories of the virtuous Supreme Lord. In the same way they experience the sweetness of the loving mellows of Vraja and attain a supreme, astonishing condition:



Vasudeva-krsna ©

tāmbūlarpaṇa pāda mrdana  
 payodān ābhisārādibhir  
 vṛndāranya maheśvarīm  
 priyatayā yās toṣyanti priyāḥ  
 prāṇa preṣṭha sakhī kulād apī  
 kilāsaṅkocitā bhūmikāḥ  
 kelī bhūmiṣū rūpa mañjarī  
 mukhās tā dāsikāḥ saṁśraye

I take shelter of Śrī Rūpa Mañjarī and the other maidservants of Śrīmatī Rādhārāṇī, the great queen of Vṛndāvana. Those maidservants perpetually satisfy Her by their loving services, such as offering *tāmbūla* (betel nuts), massaging Her feet, bringing water, and arranging Her *trysts* - Her secret meetings with Śrī Kṛṣṇa. The *prāṇa-preṣṭha-sakhīs* are dearer to Śrīmatī Rādhikā than Her own life, but these maidservants are dearer still, because without feeling shy they can enter the area where the Divine Couple enjoy Their most confidential pastimes.

(Vraja-vilāsa-stava 38)

### ŚRĪ SANĀTANA GOSWĀMĪ:

vairagya-yug-bhakti-rasam prayatnair  
 apayayan mam anabhipsum andham  
 kṛpambudhir yah para-duhkha-duhkhi  
 sanatanas tam prabhum asrayami

I was unwilling to drink the nectar of devotional service possessed of renunciation, but Sanātana Goswami,

out of his causeless mercy, made me drink, even though I was otherwise unable to do so. Therefore he is an ocean of mercy. He is very much compassionate to fallen souls like me, and thus it is my duty to offer my respectful obeisances unto his lotus feet.

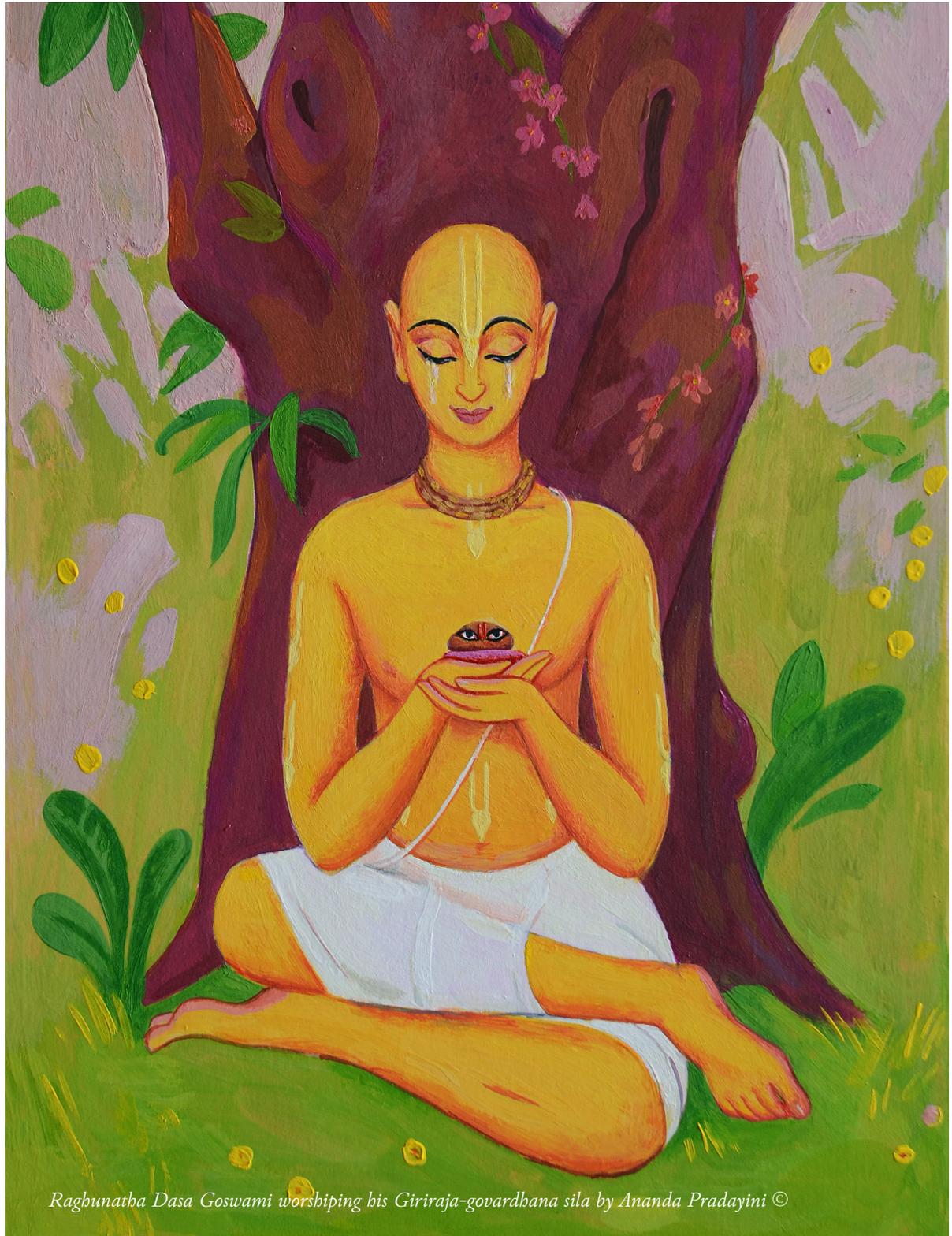
(Vilapa-kusmanjali 6)

Śrī Dāsa Goswāmī is pleading with utter desperation at the lotus feet of Śrīla Sanātana Goswāmī: 'It is by your causeless mercy that I am residing and performing *bhajana* in Vraja. You forcefully made me drink the nectar of devotion laced with the poison of renunciation'.

Śrīla Sanātana Goswāmī's *Bṛhad Bhāgavat-āmṛtam*, his philosophical book full of sweet transcendental mellows and truths (*rasa-mādhurya*), distinctly attracts one towards the realm of devotion. Sri Rupa Goswāmī saw Sanātana Goswāmī in the form of a dear most associate of Jiva Goswāmī. Sri Dāsa Goswāmī has personally experienced all of these truths.

### GIRIRĀJA GOVARDHANA:

Śrīla Raghunatha Dāsa Goswāmī is praying to attain *anurāga* for Govardhana. Śrīmatī Rādhikā Herself gave the title *Haridāsa-varya* (the topmost servant among all servants of Lord Hari) to Govardhana. Śrī Dāsa Goswāmī received the Govardhana *śilā* (worshipable piece of Govardhana) served by Śrī Caitanya Mahāprabhu Himself.



It is said:

*pūjā-kāle dekhe śilāya  
vrajendra-nandana*

By the mercy of Mahāprabhu, while absorbed in the mood of separation worshiping his Govardhana śilā, Śrī Dāsa Goswāmī used to see the Supreme Personality of Godhead, Śrī Kṛṣṇa, the son of Nanda Mahārāja, directly in that śilā. By the special mercy of Mahāprabhu, he realized the special meaning of his Govardhana śilā and guñjā-mālā.

*(Caitanya caritāmṛta Antya-  
lila 6.6.300)*

*śilā diyā gosāni samarpilā  
‘govardhane’  
guñjā-mālā diyā dilā  
‘rādhikā-caraṇe*

By offering me the Govardhana śilā, Śrī Caitanya Mahāprabhu has offered me a place near Govardhana, and by offering me the garland of conchshells, He has offered me shelter at the lotus feet of Śrīmatī Rādhārāṇī.

*(Caitanya caritāmṛta Antya-lila 6.6.307)*

Mahāprabhu also gave directions for serving his śilā. He told Śrī Dāsa Goswāmī to offer *tulasī-mañjarīs* containing *aṣṭadala* (a *tulasī-mañjarī* with eight leaves) and to become absorbed in *rasa* (transcendental

moods). He taught him about *aṣṭakāliya-sevā* (the eternal service of Śrī Rādhā Kṛṣṇa divided into eight periods of the day) and how all the *mañjarīs* serve Śrī Rādhā Govinda in *aṣṭayama* (eight divisions of time). By the mercy of Mahāprabhu, Śrī Dāsa Goswāmī realized all these things.

Śrī Dāsa Goswāmī realized all the various confidential pastimes of Śrī Rādhā Govinda that are arranged and performed in the different caves of Śrī Govardhana.

Śrī Dāsa Goswāmī is making a strong vow to have intense attachment for these immeasurable qualities of *Haridāsa-varya* Śrī Girirāja that are like an unlimited treasure. He used to witness various transcendental conjugal pastimes (*mādhurya-lilā*) at Girirāja such as the *dāna-keli* pastime, *dāna nivaṛṭtan*, the boating pastimes in *Mānasi-ganga*, *rāsa-lilā*, and the stealing of flowers. Śrī Govardhana serves Rādhā Govinda in an unlimited variety of ways.

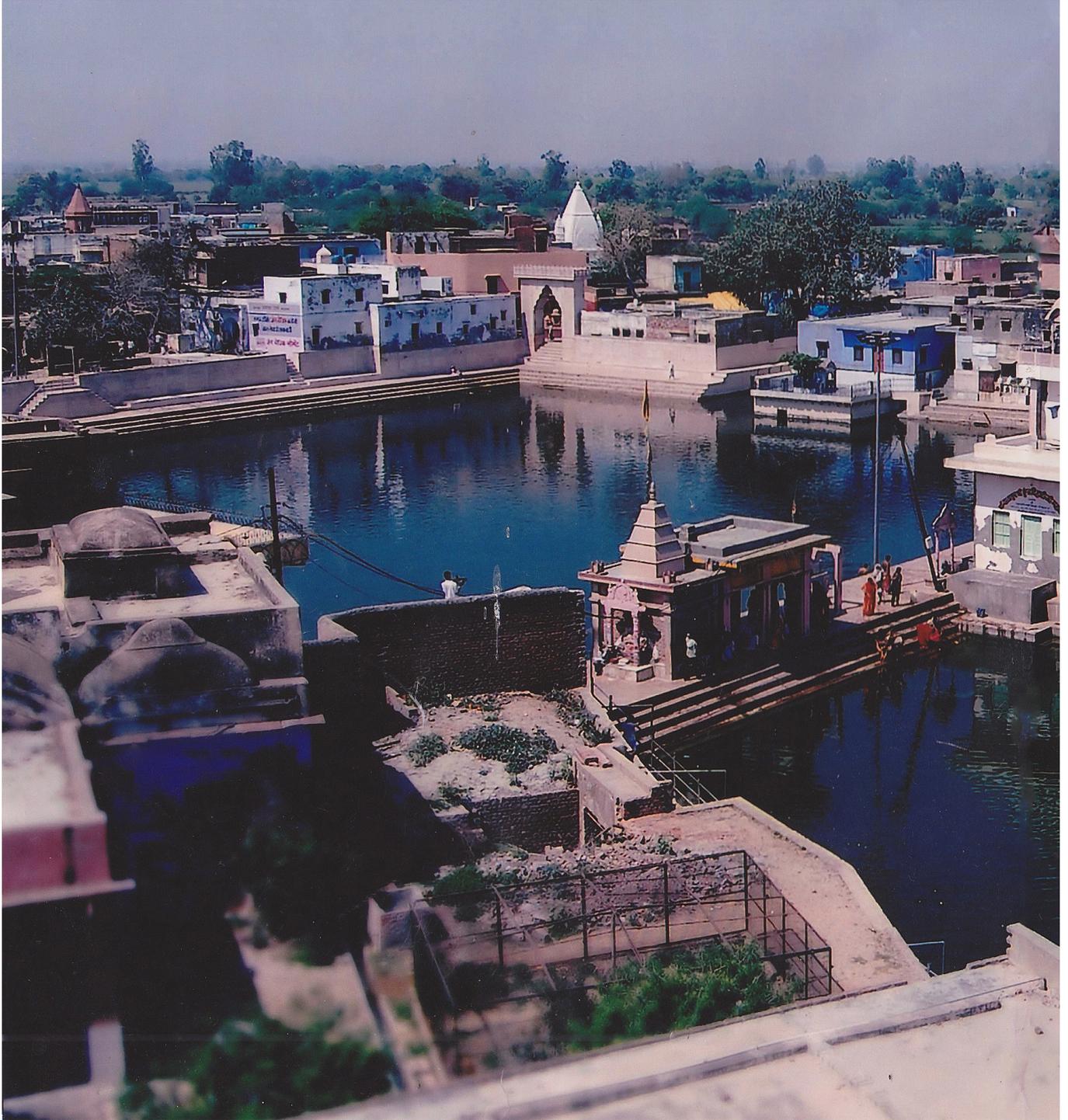
*By bathing in  
Radha-kunda all of the  
extremely rare moods of  
the conjugal love of a  
maidservant of Radhika  
who is surrendered at Her  
lotus feet, are transmitted  
into the heart.*

### ŚRĪ RĀDHĀ KUNDA:

From his own mouth Śrī Caitanya Mahāprabhu describes the glories of Rādhā-kunda as:

*kunder mahimā yen rādhār mahimā*

Śrīmatī Rādhikā Herself has melted in love and manifested in the form of a *kunda*.



*Radha-kunda and Syama-kunda, Vrindavana*

Just like Śrīmatī Rādhikā, who is a sweet *kiśorī*, the life of Sri Kṛṣṇa, and the topmost jewel among all the beautiful *gopīs*, Śrī Rādhā-kunda is incredibly dear to Śrī Kṛṣṇa:

*yathā rādhā priyā viṣṇos  
tasyāḥ kuṇḍam priyam tathā  
sarva-gopīṣu saivaikā  
viṣṇor atyanta-vallabhā*

Just like Śrīmatī Rādhārāṇī is the beloved of Śrī Kṛṣṇa, in the same way, Śrī Rādhā-kunḍa is dear to Śrī Kṛṣṇa. Amongst all the *gopīs* Rādhā is the most beloved.

*(Padma Purāṇa)*

Anybody can immediately attain love for Śrī Kṛṣṇa by taking bath in Rādhā-kunda. What kind of love one attains has been mentioned in the scriptures as follows: 'By bathing in Rādhā-kunda, all of the extremely rare moods of the conjugal love of a maidservant of Rādhikā who is surrendered at Her lotus feet, are transmitted into the heart.'

In his *Vilāpa-kusumānjali* Śrīla Dāsa Goswāmīpāda expresses his firm desire to reside near the crown jewel (*Mukutmaṇi*) of Vraja, Rādhā-kunda, as follows:

*sva-kuṇḍam tava lolākṣi  
sa-priyāyāḥ sad aspadam  
atraiva mama samvāsa  
ihaiva mama samsthitiḥ*

O restless-eyed girl, Your *kunda* is the eternal home of the conjugal loving pastimes (*vilāsa*) of You and Your beloved. May I eternally reside near that *kunda*.

*(Vilāpa-kusumānjali 97)*

Here Śrīla Dāsa Goswāmī is expressing his sentiments full of deep humility for attaining residence near Rādhā-kunda, which is unattainable even for demigods like Lord Brahmā.

Śrīla Dāsa Goswāmī, while praying with utter desperation at the lotus feet of Śrī Rūpa Mañjarī says, 'The *yugala-kiśora* (Divine Couple) who are filled with the nectar of mercy keep the entire creation alive. Their unlimited qualities and the flower-scented aroma of Their beauty awaken the blossom of good fortune for everyone (*surbhit*). If that Rādhā Govinda do not bestow Their mercy on me, then my dear friend Rūpa Mañjarī should bestow her blessings upon me so that I may reside eternally at Rādhā-kunda and die remembering Their names.' He describes his deep affection towards Rādhā-kunda in this Śrī Rādhā-Kuṇḍāṣṭakam.

*vṛṣabha-danuja-nāśān narma-  
dharmokti-rāṅgair nikhila-nija-sakhībhir  
yat sva-hastena pūrṇam prakāṣitam api  
vṛndāraṇya-rājñyā pramodais tad ati-  
surabhi-rādhā-kuṇḍam evāśrayo me*

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

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

In the land of the hearts of those who bathe in Rādhā-kuṇḍa, a desire tree of the superlative *prema*, which is not attainable even for Kṛṣṇa's principal queens in Dvārakā, will arise. May that supremely charming Rādhā-kuṇḍa be my shelter.

*agha-ripur api yatnād atra devyāḥ  
prasāda- prasara-kṛta-kaṭākṣa-prāpti-  
kāmaḥ prakāmam anusarati yad uccaiḥ  
snāna-sevānu-bandhais tad ati-surabhi-  
rādhā-kuṇḍam evāśrayo me*

For the pleasure of Śrīmatī Rādhikā, even Śrī Kṛṣṇa Himself, yearning to attain Her merciful sidelong glance, regularly bathes in Rādhā-kuṇḍa, carefully observing all the appropriate rituals. May that supremely enchanting Rādhā-kuṇḍa be my shelter.

*vraja-bhuvana-sudhāmśoḥ prema-  
bhūmir nikāmaṁ vraja-madhura-kiśorī-  
mauli-ratna-priyeva paricitam api  
nāmnā yac ca tenaiva tasyās tad ati-  
surabhi-rādhā-kuṇḍam evāśrayo me*

May that supremely enchanting Rādhā-kuṇḍa, which the moon of Vraja, Śrī Kṛṣṇa, loves as much as He loves the crown-jewel amongst the sweet girls

of Vraja, Śrīmatī Rādhikā, and which He has made known by the name of Rādhikā Herself, be my shelter.

*api jana iha kaścīd yasya sevā-  
prasādaiḥ praṇaya-sura-latā syāt tasya  
goṣṭhendra-sūnoḥ sapadi kila mad-iśā-  
dāsyā-puṣpa-praśasyā tad ati-surabhi-  
rādhā-kuṇḍam evāśrayo me*

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

*taṭa-madhura-nikuñjāḥ kḷipta-nāmāna  
uccair nija-parijana-vargaiḥ  
saṁvibhajyāśritās taiḥ madhukara-ruta-  
ramyā yasya rājanti kāmyās tad ati-  
surabhi-rādhā-kuṇḍam evāśrayo me*

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

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

*tata-bhuvi vara-vedyām yasya narmāti-  
hṛdyām madhura-madhura-vārtām  
goṣṭha-candrasya bhaṅgyā prathayati  
mitha īśā prāṇa-sakhyālibhiḥ sā tad ati-  
surabhi-rādhā-kuṇḍam evāśrayo me*

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

*anudinam ati-raṅgaiḥ prema-mattāli-  
saṅghair vara-sarasija-gandhair hāri-  
vāri-prapūrṇe viharata iha yasmin  
dam-patī tau pramattau tad ati-surabhi-  
rādhā-kuṇḍam evāśrayo me*

May that very charming and especially fragrant Rādhā-kuṇḍa, where intoxicated with love, the Divine Couple and the

*sakhīs* daily cavort with great joy in the water so fragrant with exquisite lotus flowers, be the sole shelter of my life.

*avikalam ati devyās cāru kuṇḍāṣṭakam  
yaḥ paripaṭhati tadīyollāsi-  
dāsyārpitātmā aciram iha śarīre  
darśayaty eva tasmai madhu-ripur ati-  
modaiḥ śliṣyamāṇām priyām tām*

To that devotee who, in a resolute mood of aspiring to serve Śrīmatī Rādhikā, reads this charming prayer describing Śrī Rādhā-kuṇḍa, even in his present body Śrī Kṛṣṇa will quickly grant him *darśana* of not only His beloved Rādhikā, but also of Their many variegated amorous pastimes. Witnessing these pastimes and envisioning himself serving Yugala-kīśora in various ways, such a devotee will feel immense jubilation. (This *aṣṭaka* is recited in the poetic meter known as *Mālinī*).

**SRI MATHURĀ CITY:**

In order to attain his desired perfection (*svābhīṣṭa-siddhi*) Śrī Dāsa Goswāmī aspires to achieve devotion filled with deep attachment (*anurāga-mayi-bhakti*) for Mathurā-puri. The happiness in Vaikuṅṭha is far more than the subtle happiness felt by impersonal liberation; higher still is the pleasure in Ayodhyā, and more than that is the joy felt in Dvārakā. This is because in Dvārakā Śrī Kṛṣṇa appears exquisitely situated along with His brother Baladeva and His sons like Pradyumna. He performs enchanting sportive pastimes with his beloved queens headed by Rukminī and Satyabhāmā.

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

Situated within the land of Vraja, this Mathurā-puri is superior to Dvārakā because Śrī Kṛṣṇa appeared there. Ācāryas explain the speciality of Mathura and Dvārakā as follows. In Mathura, Kṛṣṇa is being taken care of by Mother Devakī who breast-fed her milk to Him once, whereas at Dvārakā He acts as a caretaker for the Yādavas, the descendants of the Yadu dynasty. So there is always the mood of awe and veneration, or knowledge of the opulence of the Lord (*sambhrama-*

*bhāva*). In Dvārakā, this *sambhrama-bhāva* is an obstacle for *vraja-prema*.  
(*Upadeśāmṛta* 9)

Mathura-puri is the best among the seven Puris and magnificently situated as the goddess of the entire kingdom (Rajesvari). Śrīla Rūpa Goswāmī writes the following description about the holy land of Mathura:

*atha svataḥ parama-phalatvam. padme  
patala-khande  
aho madhu-puri dhanya  
vaikunthac ca gariyasi  
dinam ekam nivasena  
harau bhaktih prajayate*

In the Padma Purana, Patala-khanda, it is said: Opulent Mathura is greater than Vaikuntha. Living there for a single day creates genuine devotion to Lord Hari.

(*Mathura Mahatmya*  
*Srila Rupa Goswami's Glorification*  
*of Mathura* 133)

Mathura-puri is like the doorstep to enter Vṛndāvana. This means that by the mercy of Mathura-devī, the practitioner can enter into Vṛndāvana. Mathura gives the greatest result.

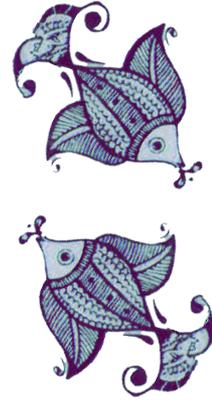


## GOKULAVANA: IN THE FOREST OF GOKULA:

This refers to any charming place in Śrī Mathura or Vraja-mandala wherein the Lord enacted His pastimes. Śrī Rūpa Goswāmī describes the glories of Śrī Mathura-mandala in his *Stava-mala* (Śrī Mathura-stava).

*mukter govinda-bhakter vitarana-  
caturam sac-cid-ananda-rūpam yasyam  
vidyoti vidya-yugalam-udayate tārakam  
pārakam ca  
krsnasyotpatti-līl-khanir akhila-  
jagan-mauli-ratnasya sã te vaikunthad  
ya pratistha prathayatu mathurã  
mangalãnãm kalãpam*

Śrī Mathurã-purī is thoroughly adept at conferring liberation in the form of *bhakti* for the lotus feet of Śrī Govinda. She enables the living entities to cross over the ocean of material existence and bestows love for Śrī Krsna, and is thus fully endowed with two types of knowledge known as *tāra* (taking across) and *pāra* (causing to reach the ultimate end). She is the crest jewel of all places in the entire creation, being the abode where Śrī Krsna enacted His childhood pastimes and other *lilas*. May that Śrī Mathurã-purī, who is worshipful even for Vaikuntha, bestow all auspiciousness upon you.





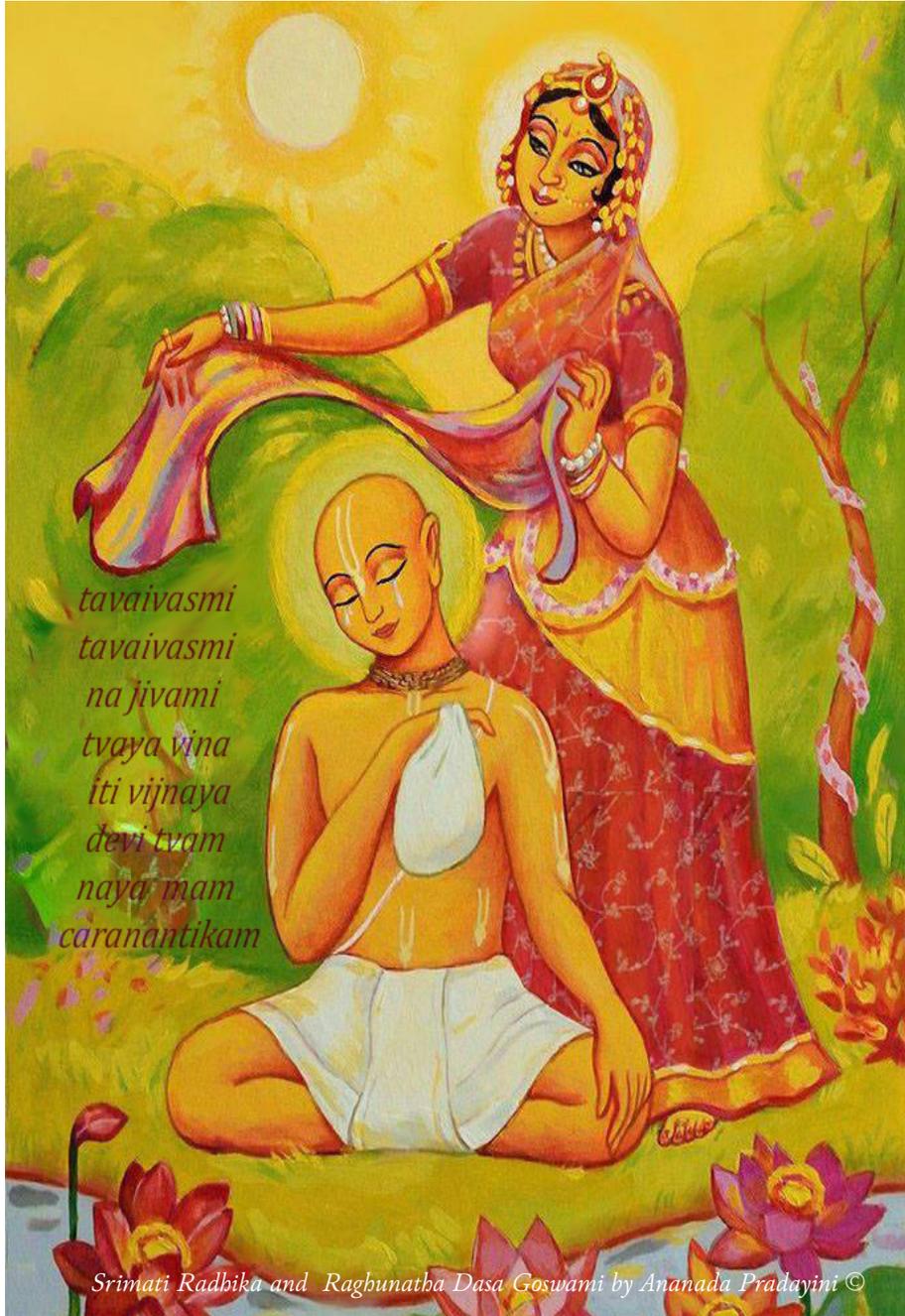
*dāna-keli : the pastime of tax collecting*  
*Vasudeva-kṛṣṇa ©*



## Text 2

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*na cānyatra kṣetre hari-tanu-sanāthe'pi sujanād  
rasāsvādaṁ premṇā dadhad api vasāmi kṣaṇam api  
samaṁ tv etad grāmyāvalibhir abhitanvann api kathāṁ  
vidhāsyē saṁvāsāṁ vraja-bhuvana eva pratibhavam*



## Text 2

*na cānyatra kṣetre hari-tanu-sanāthe'pi sujanād  
rasāsvādām premṇā dadhad api vasāmi kṣaṇam api  
samam tv etad grāmyāvalibhir abhitanvann api kathān  
vidhāsyē saṁvāsam vraja-bhuvana eva pratibhavam*

**T**ranslation: I vow that I shall live in the land of Vraja birth after birth, chatting with the villagers in a casual manner. I shall not live even for a moment in any other place, even if the Lord resides there in His Deity form, and even if the great devotees fill it with the sweet nectar of transcendental love.

**C**ommentary (Narayani Vritti): In the above verse, Śrīla Raghunātha Dāsa Goswāmī shows his steady faith in the land of Vraja, and with intense affection, he takes a resilient vow to reside only in Vraja. Vraja is the supreme residence amongst all the different abodes of the Lord.

In order to receive the dust of Vraja, the *Upaniṣads* and other scriptures in their personified form have performed severe austerities. Thus Śrīla Sukadeva Goswāmī says in *Śrīmad Bhāgavatam* that Brahmā, Uddhava and many other great devotees of the Lord aspire to reside in Vraja, but such residence is incredibly rare to achieve.

By His causeless mercy, the Lord manifests His transcendental Goloka Vṛndāvana in this material world by the help of His internal potency Yogamāyā:

*śrī kṛṣṇa caitanya prabhu jīve dayā kari  
sva-parśada svīya dhāma saha avatari*

*atyanta durlabha prema karibāre dāna  
śikhāya śaraṇāgati bhakatera prāṇa*

*dainya, ātma-nivedana, gopṭṛtve varaṇa  
avaśya rakṣibe kṛṣṇa viśvāsa pālana*

*bhakti-anukūla mātra kāryera svikāra  
bhakti-pratikūla-bhāva varjanāṅgikāra*

*ṣaḍ-aṅga śaraṇāgati haibe jānhāra  
tānhāra prārthanā śune śrī-nanda-kumāra*

*rūpa sanātana pade dante tṛṇa kari  
bhakativinoda paṛe dui pada dhari*

*kāṇḍiyā kāṇḍiyā bale āmi ta adhama  
śikhāye śaraṇāgati karahe uttamā*

Aho! Out of compassion for the fallen *jīvas*, Śrī Kṛṣṇa Caitanya appeared in this world with all of His eternal associates and His eternal abode. Wishing to bestow upon them that most rare gift of love for Himself, He taught

*śaraṇāgati*, the process that is the life of the devotees, taking shelter of the Lord. Humility; self-surrender; accepting Kṛṣṇa as your protector; belief that Kṛṣṇa will save you in all circumstances; undertaking only activities conducive to developing love for Kṛṣṇa; and rejecting everything which is unfavourable are the six elements of taking shelter. Kṛṣṇa, the son of Nanda, listens to the prayers of anyone who takes shelter of Him in this way. Crying, I call out, 'I am most fallen. Please teach me how to take shelter of Kṛṣṇa so that I can become perfect in this human life'. In this way I fall down at the feet of Rūpa and Sanātana and take hold of them in all humility.

(*Ṣaḍ-Aṅga Śaraṇāgati Śrī Kṛṣṇa-Caitanya Prabhu Jive Doyā Kori' - Six-fold Unconditional Surrender - Śrīla Bhaktivinoda Ṭhākura*)

The slightest association with the five prominent limbs of bhakti (*sādhaka-panchaka*), such as residing in the holy abode filled with transcendental potency, awards unalloyed love, free from any material motivation (*nirupādhika-prema*), in the heart of the *sādhaka*.

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

One should associate with devotees, chant the holy name of the Lord, hear Śrīmad Bhāgavatam, reside at Mathura and worship the Deity with faith and veneration.

(*Caitanya caritāmṛta Madhya-līlā 22.128*)

Śrīla Rūpa Goswami writes in *Bhakti Rasamrita Sindhu*:

*durūhādbhuta-vīrye 'smin  
śraddhā dūre'stu pañcake  
yatra svalpo'pi sambandhaḥ  
sad-dhiyām bhāva-janmane*

The last five items mentioned previously have inconceivable and astonishing power. What to speak of having faith in these items, if there is just a little relationship with them, persons who are devoid of offenses can attain the level of *bhāva*.

(*Bhakti Rasamrita Sindhu 1.2.238*)

Even though a person may have no faith in these limbs of devotion, if he is free from offense, then even by the slightest association of any of these five limbs, very quickly pure devotion can manifest in his heart. Śrīla Rūpa Goswami states with conviction: *śraddhā dūre'stu*, which means that even though one has no faith, very quickly pure devotion can manifest in his heart.

The following question may arise. Without *śraddhā* (faith in the Lord), how can *sādhu-saṅga*, *āsakti* and *bhāva* manifest?

These transcendental five-fold limbs of bhakti (*sādhaka-panchaka*) have *acintya-śakti* (inconceivable potency) by which the impossible is made possible. Even by slightest association with any of them, *bhava* and all symptoms related to *bhava* manifest together.

Residing in Vraja with *niṣṭhā* (strong faith) definitely results in *prema-siddhi* (perfection of divine love). In the same way, by chanting with *niṣṭhā*, Nama Prabhu compassionately removes all *aparādha* and reveals transcendental love in the heart.

Śrīla Rūpa Goswami writes:

*krsnam smaran janam casya  
presthām nija-samihitam  
tat-tat-katha-ratas casau  
kuryad vasam vraje sada*

The essential meaning of this verse is that in accordance with one's own specific *bhava*, the *sadhaka* should remember Śrī Kṛṣṇa and a particular eternal devotee of Śrī Kṛṣṇa who possesses the service mood for which he aspires. He should be immersed in chanting the names of Śrī Kṛṣṇa that are related to His pastimes in Vraja and in hearing narrations of those pastimes. Also, those names and pastimes should be favourable to the *sadhaka*'s specific service aspirations. Finally, these activities should be performed while residing in Vraja.

(*Bhakti Rasamṛta Sindhu* 1.2.294).

*tan-nama-rupa-caritadi-sukirtananu-  
smṛtyoh kramena rasana-manasi niyojya  
tisthan vraje tad-anuraḡi jananugami  
kalam nayed akhilaṁ ity upadesa-saram*

While residing in Vraja under the guidance of a resident of *Vraja-dhama*, one should spend all his time engaging the mind and tongue in chanting the holy name and remembering the Lord's divine form, qualities, and pastimes. This is the essence of all instructions.

(*Upadesāmṛta* 8)

The power of the transcendental (*aprākṛta*) *dhāma* and the effect of the transcendental *acintya-śakti* certainly manifest love in the heart of a *sādhaka*.

In his song *Rādhā-kuṇḍa-taṭa*, Śrīla Bhaktivinoda Thakura has revealed the moods related to stimulation (*uddīpana*) of a *jāta-rati-sādhaka* (one in whom transcendental moods have manifested):

*rādhā-kuṇḍa-taṭa-kuṅja-kuṭīra,  
govardhana-parvata, yamunā-tīra  
kusuma-sarovara, mānasa-gaṅgā,  
kalinda-nandinī vipula-taraṅgā  
vaṁśī-vaṭa, gokula, dhīra-samīra,  
vṛndāvana-taru-latikā-bānīra  
khaga-mṛga-kula, malaya-bātāsa,  
mayūra, bhramara, muralī-vilāsa  
veṇu, śṛṅga, pada-cihna, megha-mālā,  
vasanta, śaśāṅka, śankha, karatālā  
yugala-vilāse anukūla jāni,  
līlā-vilāsa-uddīpaka māni  
e saba choḍata kāhi nāhi jāu,  
e saba choḍata parāṇa hārāu  
bhaktivinoda kahe, śuno kāna,  
tuwā uddīpaka hāmārā parāṇa*

In this poem, Śrīla Bhaktivinoda Thakura is describing those things that awaken stimulation (*uddīpana*) for remembering Śrī Rādhā Kṛṣṇa's pastimes. 'Aho! The extremely beautiful bank of Śrī Rādhā-kuṇḍa has many *kuṅjas* covered with small vine bowers where various concealed pastimes of Rādhā and Kṛṣṇa are performed. Nearby is Govardhana where various pastimes are performed in his caves and groves, and the cow-herding places of Śrī Kṛṣṇa. Not far from there are the banks of the Yamunā, Kusumasarovara, and Mānasa-gaṅgā, where Kṛṣṇa and the *gopīs* performed boat pastimes along with the daughter of the Kalinda

Mountain (Yamunā) and her expansive waves. Also there is Vamśī-vaṭa, along with Gokula, where Kṛṣṇa performed childhood pastimes, and Dhīra-samīra, where the breeze blew gently due to seeing the *rāsa-līlā* of Rādhā and Kṛṣṇa. There are numerous kinds of trees, creepers, and groves of Vṛndāvana, different varieties of colorful birds, deer, cool and fragrant breezes from the Malaya Mountains, peacocks, bumblebees, the pastimes with the flute, the flute itself, the forest bugle, footprints in the dust, banks of blackish clouds, springtime, the moon, the conchshell and karatālas. All these elements are very conducive for Śrī Rādhā and Kṛṣṇa's loving exchanges, and by seeing these elements devotees are reminded of those sweet pastimes. Therefore they are known as *uddīpaka* or stimuli for the *bhakta's* entrance into Śrī Rādhā and Kṛṣṇa's *līlā-vilāsa*. Thus, I refuse to go anywhere if these *uddīpaka* are not there, for to abandon all these is to give up life itself. Bhaktivinoda says, 'Hear me, O Kāna - Your *uddīpaka* which stimulate

remembrance of You, are my very life and soul.'

Such devotees do not want to reside anywhere

other than Vraja. They never even show a desire to hear *hari-katha* from the lips of great personalities at *aiśvarya-dhāma* (the abode of Kṛṣṇa having an opulence mood). What more can be said? They don't even relish *darśana* (audience) of Śrī-vigraha (Deities) at *aiśvarya-dhāma*. Being absorbed in the mood of the associates of Śrī Rādhā Kṛṣṇa, they eternally reside in Vṛndāvana and render *mānasi-sevā* (service performed internally by the mind to the Divine Couple Rādhā Kṛṣṇa Yugala in Vraja throughout the eight periods of the day). Thus, during the Ratha-Yātrā (Jagannatha Chariot Festival) Śrī Caitanya Mahāprabhu, while engrossed in the mood of Rādhikā, considered, Jagannātha as Vrajendra-nandana and said:

*anyera hridaya - mana,*

*mora mana - vrindavana,*

*'mane' 'vane' eka kari' jani*

Speaking in the mood of Srimati Radharani, Caitanya Mahaprabhu said, 'For most people, the mind and heart are one, but because My mind is never

*Speaking in the mood  
of Srimati Radharani,  
Caitanya Mahaprabhu  
said 'For most people, the  
mind and heart are one, but  
because My mind is never  
separated from Vrindavana,  
I consider My mind and  
Vrindavana to be one. My  
mind is already Vrindavana,  
and since You like  
Vrindavana, will You please  
place Your lotus feet there?  
I would deem that Your full  
mercy.'*

separated from Vṛndāvana I consider My mind and Vṛndāvana to be one. My mind is already Vṛndāvana and since You like Vṛndāvana will You please place Your lotus feet there. I would deem that Your full mercy!

(*Caitanya caritāmṛta Madhya-lila 13.137*)

The *sakhya-rasa-upāsaka* of Vraja, Gopa-kumara, had *darśana* of Śrī Vaikunṭha, Ayodhyā, Dvārakā and the associates of those *dhāmas*, and still his heart was not pleased. Seeing the disturbed heart of Gopakumara, Nārada and Uddhava inspired him to aspire for *vraja-dhāma-premamayī-rasa-bhakti*. Śrīla Sanātana Goswāmīpāda has firmly ascertained all these philosophies in his book *Bṛhad Bhāgavatāmṛtam*. In order to attain *vraja-prema*, especially the mood of the *vraja-gopīs*, one should reject the hindrances arising from awe and reverence, and in the mood of *laukika-sad-bandhu-vat* (having a relationship with the Lord like a friend or relative in the material world) one should meditate and perform *kirtana* favourable to *vraja-lila*. *Tad eva tasya krīḍā vana bhūmī sadā rah* - one should be one-pointed and execute all these limbs of *sadhana* by always residing in the pastime places of Sri Kṛṣṇa.

(*Bṛhad Bhāgavatāmṛtam 2.5.20*)

In conclusion, Śrīla Dāsa Goswāmīpāda, with *niṣṭhā* towards the *dhāma* and its associates says, 'I will reside in Vraja chatting casually with the villagers, and I will not leave the lotus feet of Śrīmatī Rādhikā and go anywhere else.' No one should think that Śrīla Dāsa Goswāmī is disregarding the other

*dhāmas*. In actuality, he does not possess an inferior opinion for other *bhagavad-dhāmas*, which are all manifestations of *sandhinī-śakti* (the Lord's potency that maintains and manifests all the variegatedness of the spiritual and material worlds). Rather, he is showing his firm resolve to reside in the place of loving pastimes of his supreme Sri Rādhā Govinda. This is because this land of Vraja is favourable for his desired mood (*svābhīṣṭa-bhāvamayi*).

Prabodhānanda Sarasvatīpāda in Mahāprabhu's *līlā*, who is Tuṅgavidyā Sakhī in *vraja-līlā*, has very elegantly expressed his views concerning his *dhāma-niṣṭhā* in his books *Navadvīpa Satakam* and *Sri Vṛndāvana Mahimāmṛta Satakam*.

Śrī Nityānanda Prabhu, after requesting Jīva Goswāmī to perform *Navadvīpa-dhāma parikramā*, ordered him to reside in Vraja, especially with Rūpa Goswāmī and Sanātana Goswāmī, who were *svajātiya-snigdhasāya* (like-minded, more advanced and affectionate).

In his *Manah-śikṣā*, Śrīla Dāsa Goswāmī writes that mundane talk is like a prostitute who steals all the intelligence and determination of a *sādhaka*. Contrary to this, in *sva-niyama-daśakam*, he writes that he will reside in Vraja chatting casually with the villagers. Both statements appear to contradict each other, but the reconciliation is that a *jātarati-sādhaka* can make everything favourable by the influence of his *bhajana*. In this regard Śrīla Rūpa Goswāmī writes in *Bhakti Rasāmṛta Sindhu* that the characteristics of a *siddha-bhakta* (one who has attained to the stage of *śṛdhya-bhakti*) are as follows:

*avijnatakhila-kleśah  
sada krsnaśrita-kriyah  
siddhah syuh santata-prema-  
saukhyasvada-parayanah*

One who is always fully immersed in activities related to Śrī Kṛṣṇa, who is completely unacquainted with impediments (*vighna*) or material distress (*kleśa*), and who incessantly tastes the bliss of *prema* is called a *siddha-bhakta*.

(*Bhakti Rasāmṛta Sindhu* 2.1.280)

Śrīla Sanātana Goswāmīpāda used to have material relationships (*laukika-sad-bandhu-vat*) with the *vrajavāsīs* (residents of Vraja). In this way he used to generously ask about their family joys and sorrows. This means that he used to see the *vrajavāsīs* with his transcendental vision. Śrīla Dāsa Goswāmī is expressing a strong desire, full of deep humility, to experience the *svābhīṣṭa-mayī* pastimes of Śrī Rādhā Govinda and to attain *niṣṭhā* for residence in Vraja. Such humility is a symptom of love.



*Sri Raghunatha Dāsa Goswāmī  
Samadhi,  
Radha-kunda.*





## Notes



## Text 3

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*sadā rādhā-kṛṣṇocchalad-atula-khelā-sthala-yugaṁ  
vrajaṁ santyajyaitad yuga-virahito'pi truṭim api  
punar dvārāvatyāṁ yadu-patim api prauḍha-vibhavaiḥ  
sphurantam tad-vācāpi ca na hi calāmikṣitum api*



*na pāraye 'ham niravadya-saṁyujāṁ sva-sādhu-kṛtyaṁ vibudhāyusāpi vaḥ  
yā mābhajan durjara-geha-śṛṅkhalāḥ saṁvṛścya tad vaḥ pratiyātu sādhunā*

## Text 3

*sadā rādhā-kṛṣṇocchalad-atula-khelā-sthala-yugam  
vrajam santyajyaitad yuga-virahito'pi truṭim api  
punar dvārāvatyām yadu-patim api prauḍha-vibhavaiḥ  
sphurantam tad-vācāpi ca na hi calāmikṣitum api*

**T**ranslation: Even though I suffer in long separation from the Divine Couple, I shall not leave the land of Vraja which is the incredible, splendid and blissful transcendental pastime place of Śrī Śrī Rādhā Kṛṣṇa, I shall not leave for even a moment, even if Śrī Yadupatī Himself, full of all opulences, invites me to meet Him in Dvārakā!

**C**ommentary (Narayani Vritti): In the previous verse, Śrīla Dāsa Goswāmī has expressed his *niṣṭhā* for residence in Vraja (*vrajavāsa*). He doesn't want to leave Vraja to go anywhere else, even if he would get incessant *sadhu-sāṅga* and the opportunity for *Bhagavad-darśana* in opulent abodes like Vaikunṭha. He is even ready to engage in mundane talks with the villagers, but he never wishes to leave that Vraja. These mundane talks of *vrajavāsīs* are in relation to *kṛṣṇa-sāmsāra* (the realm of Kṛṣṇa).

In this verse, Śrīla Dāsa Goswāmī is taking an even more resolute vow for *vrajavāsa*. If Kṛṣṇa Himself calls him to Dvārakā in order to mitigate the fire of separation by giving His *darśana*, should he desire to go or not? The answer to this

question is the subject matter of this verse.

By keeping *vraja-dhāma*, the land full of the splendid and blissful conjugal loving mellows (*ullāsamayi-sṛṅgāra-rasa*) in his heart Śrīla Dāsa Goswāmīpāda always resides in Vraja. Vraja is his life and soul. He doesn't want to leave the unprecedented sweetness of *vraja-dhāma* even for a moment. He agrees to undergo the fire of separation for millions of *yugas*, but he will never desire *darśana* of Kṛṣṇa in His form as Dvārakādhīsa-Kṛṣṇa.

Why are the *aiśvarya* and *mādhurya* moods considered to be contrary? In Dvārakā the supremely opulent and bountiful Yadupatī Śrī Kṛṣṇa is served as a Lord by the associates of the Chandra dynasty. However, the *vrajavāsīs* have *niṣṭhā* in the *mādhurya* mood with a *laukika-sad-bandhu-vat* relationship. In this way they consider Kṛṣṇa to be their friend, son or beloved and hence they play with Him, joke, tease and laugh with Him in various ways. The *vrajavāsīs* are never happy to see Kṛṣṇa in Dvārakā decorated with a *raja-danda* (king's ruling stick) and golden ornaments and without the peacock feather and flute. This is because *vraja-prema* is contracted in the presence of bountiful opulence.

In Vraja the *gopas* and *gopīs* decorate Śrī

Kṛṣṇacandra with varieties of forest flowers. He captivates the hearts of *vrajavāsīs* by His *tribhanga-lalita* (three-fold bending posture). The reservoir of pleasure, paragon of bliss and King of Gokula, Śrī Kṛṣṇacandra drowns the *vrajavāsīs* in an ocean of transcendental love by his innumerable pastimes:

*itīdṛk̄ṣva-līlābhir-ānanda-kunḍe sva-ghoṣaṁ nimajjantam-ākhyāpayantam tadīyeṣita-jñeṣu bhaktair-jitat-tvaṁ punaḥ prema-tas-taṁ śatāvṛtti vande*

By His childhood pastimes such as this *dāma-bandhana-līlā*, He perpetually drowns all the residents of Gokula – His *gopas*, *gopīs*, cows, calves and so forth, who are all manifested by His pastime potency – in pools of bliss. He thus informs those who have knowledge of His absolute divinity that only the pure and simple love of these devotees can conquer Him. Again, hundreds of times, I offer loving obeisances unto Śrī Dāmodara Kṛṣṇa.

(Śrī Dāmodarastakam 3)

He puts the wooden slippers (*khadāu*) of Nanda-bāba on His head and He cries tears of fear, being afraid of Mother Yaśodā. While playing with His friends (*sakhās*) like Subala, He climbs upon their shoulders and sometimes makes them climb upon His. He falls at the feet of *manīnī gopīs* (*gopīs* in a sulky mood) and asks for forgiveness for his offenses:

*smara-garala-khandanam mama shirasi mandanam dehi pada-pallavam udāram*

The beautiful flower blossoms of Your feet counteract the deadly poison of amorous love. They extinguish the terrifying fire of the pain of that love, which rages within My heart. Therefore, please be kind and allow Your feet to decorate My head.

(*Gīta Govinda*)

Are these pastimes possible in Dvārakā? In Dvārakā, sometimes Satyabhāmā and other queens also show *māna*, but with His grave mood and strong chastisements Kṛṣṇa very easily shatters such *māna*. Śrīla Sanātana Goswāmī has described all these exquisite philosophies of Nava-Vṛndāvana in the *Bṛhad Bhāgavatāmṛtam*. The inhabitants of Dvārakā perceive Kṛṣṇa as their master and thus serve Him with feelings like shyness, fear, and awe and reverence. Śrīla Kṛṣṇadāsa Kaviraja Goswami writes :

*aiśvarya-jñānete saba jagat miśrita aiśvarya-śithila-preme nāhi mora prīta*

Knowing My opulences, the whole world looks upon Me with awe and veneration. But devotion, made feeble by such reverence, does not attract Me.

(*Caitanya caritāmṛta Ādi-līlā 3.16*)

Śrī Kṛṣṇa is not bound by devotees with *aiśvarya-pradhāna* (realization in which awe and reverence inspired by knowledge of His opulence is prominent). In such *aiśvarya-pradhāna*, devotees comprehend Kṛṣṇa as God and the origin of all the innumerable universes and unlimited opulence (*bhāgavata*). They consider themselves even smaller than dust particles of



*dāma-bandhana-līlā Vasudeva-kṛṣṇa* ©

the earth. Thus, with such *aiśvarya* (opulence) the *vraja-prema* becomes weakened. Although it is true that the Lord is pleased by the love of the devotees of *Vaikuṅṭha*, he is not bound by such love. He is only bound by *vraja-prema*, and *Kṛṣṇa* is only completely bound by the supreme among all damsels of *Vraja*, the exclusive possessor of *madanākhyā-mahābhāva* (the highest ecstatic love for *Kṛṣṇa*) - *Śrīmatī Rādhikā*.

He therefore says:

*na pārāye 'ham niravadya-saṁyujām  
sva-sādhu-kṛtyam vibudhāyusāpi vaḥ  
yā mābhajan durjara-geha-śṛṅkhalāḥ  
saṁvṛścya tad vaḥ pratiyātu sādhunā*

I am not able to repay My debt for your spotless service, even within a lifetime of *Brahmā*. Your connection with Me is beyond reproach. You have worshiped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation.

(*Śrīmad Bhāgavatam* 10.32.22)

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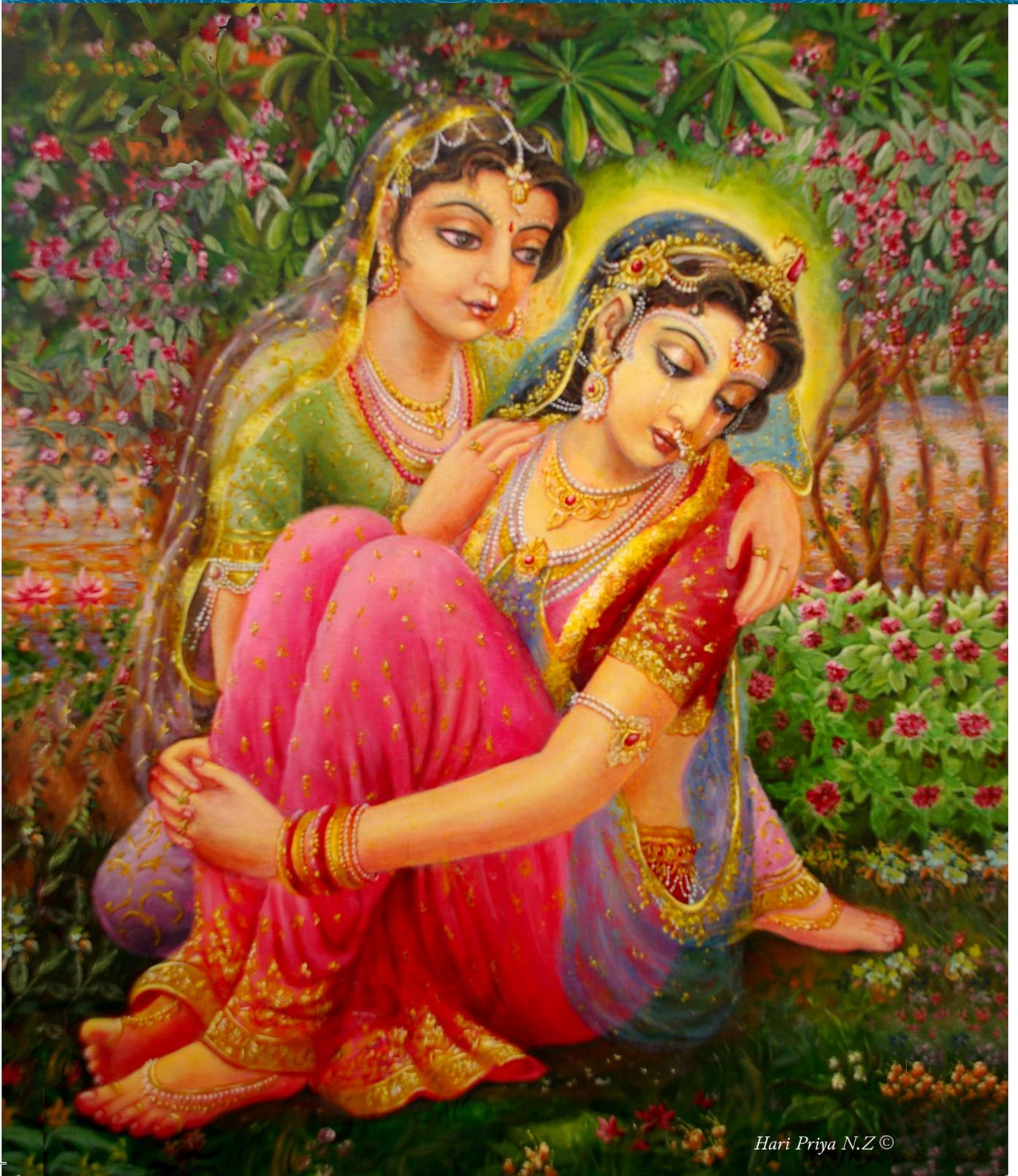
## Notes



## Text 4

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*gatonmā dai rādhā sphurati hariṇā śliṣṭa-hṛdayā  
sphuṭam dvārāvatyām iti yadi śṛṇomi śruti-taṭe  
tadāham tatraivoddhata-mati patāmi vraja-purāt  
samuḍḍīya svāntādhika-gati-khagendrād api javāt*



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*gatonmā dai rādhā sphurati hariṇā śliṣṭa-hṛdayā  
sphuṭam dvārāvatyām iti yadi śṛṇomi śruti-taṭe  
tadāham tatraivoddhata-mati patāmi vraja-purāt  
samuḍḍiya svāntādhika-gati-khagendrād api javāt*

**T**ranslation: If I heard with my own ears that Śrīmatī Rādhā in her *unmāda* (transcendental madness) has gone to Dvārakā and was there being passionately embraced by Lord Hari to His chest, then with great excitement I would leave Vṛndāvana and fly to Dvārakā faster than the speed of the mind, faster even, than Garuda, the carrier of Lord Visnu.

**C**ommentary (Narayani Vritti): In the previous verse, Śrīla Dāsa Goswāmī took a vow with strong *niṣṭhā* for *vrajavāsa*. He agrees to be incinerated in the fire of separation roused by the absence of the *darśana* of Śrī Kṛṣṇa. Even on the order of Śrī Kṛṣṇa, he will never go for a *darśana* in Dvārakā to pacify his fire of separation. In this verse, Śrīla Dāsa Goswāmī is showing more *niṣṭhā* for the lotus feet of his beloved mistress, Śrīmatī Rādhikā, than for Śrī Kṛṣṇa. Just by hearing that Śrīmatī Rādhika, in her *unmāda* (transcendental madness), is meeting with Śrī Kṛṣṇa in Dvārakā, with a mood of service he will fly to be close to Her. It is just like when Caitanya Mahāprabhu was going to Vṛndāvana

from Jagannātha Puri, and Gadādhara Paṇḍita, although forbidden to go, left his *kṣetra-sannyāsa* (renounced order of life confined to one specific holy place of pilgrimage) and went to be present with Mahāprabhu.

*gadādhara-pañḍita yabe  
saṅgete calilā 'kṣetra-  
sannyāsa nā chāḍiha'  
prabhu niṣedhilā 'yāhān  
tumi, sei nilācala  
kṣetra-sannyāsa mora  
yāuka rasātala'*

When Gadādhara Pandita started to go with the Lord, he was forbidden to come and was asked not to give up the vow of *kṣetra-sannyasa*.

*pandita kahe, -'yahan tumi, sei nilcala  
ksetra-sannyasa mora yauka rasatala'*

When he was requested to return to Jagannātha Puri, Gadādhara Pandita told the Lord, 'Wherever You are staying is Jagannātha Puri. Let my so-called *kṣetra-sannyasa* go to hell.'

(Caitanya caritāmṛta  
Madhya-līlā 16.130-131)

By his instructions, Śrīla Dāsa Goswāmī motivates one to have *abhinav-viśiṣṭha-sādhana*. He explains that those who are one-pointed to Śrīmatī Rādhikā give respect to Śrī Kṛṣṇa as the *prānanātha* (Lord of the life-airs) of their *svāminī* (mistress) Śrīmatī Rādhikā. He has expressed his emotions in *Vilāpa-kusumānjali* as follows:

*āśā bhairair amṛta-sindhu-mayaiḥ  
kathañcit  
kālo mayātigamitaḥ kila sāmprataṁ hi  
tvam cet kṛpām mayi vidhāsyasi naiva  
kim me  
prāṇair vrajena ca varoru bakāriṇāpi*

Hā ravishingly beautiful (*varoru*) Rādhā, I am spending my days in great distress, maintaining the highest expectation of attaining the nectar of Your service. Now please bestow Your kindness upon me, for if You do not do so, then what is the use of my life, my residence in Vraja, or even my servitude to Kṛṣṇa? All will be completely in vain.

(*Vilāpa-kusumānjali* 102)

While residing in Vraja Śrīla Dāsa Goswāmī is enduring the horrendous, scorching forest fire of separation within his heart. He is sitting and hoping for the sidelong glance of Śrīmatī Rādhikā, like one drop of water from the *swati-nakṣatra*. Further revealing his heart he writes: '*kim jivetena mam duḥkha davāgnidena*' 'Hey Rādhikā, You are the mistress of my life air (*prāṇeśvarī*), so if You will not give Your *darśana* to me, then what is the use of this distressful life?'

In this verse it appears that Śrīmatī

Rādhikā, in Her transcendental madness, has gone to Dvārakā to meet Śrī Kṛṣṇa, thus deserting Her strong vow to remain in Vraja, Dāsa Goswāmī desires to go to Dvārakā to perform service for *yugala kiśora-kiśorī* there.

In Her natural condition Śrīmatī Rādhikā never leaves Vṛndāvana. It is described in *Śrīmad Bhāgavatam* and in the drama *Lalita-mādhava* that Śrīmatī Rādhikā, in her *unmāḍini* (transcendental madness) caused by separation from Kṛṣṇa, went to Kuruksetra on the occasion of a solar eclipse. In the same context there is also the pastime of Her arrival in Nava-Vṛndāvana. Śrīla Rūpa Goswāmī writes in his *Lalita-mādhava*, 'Śrīmatī Rādhikā, absorbed in the mood of *unmāḍini* and as Śrī Kṛṣṇa's *virahiṇī* (separated from Her lover), jumped from khelan-tīrtha of the Yamuna River and went to Sūrya-loka (the Sun planet). From there She reached Dvārakā and Nava-Vṛndāvana.' This event has been described very nicely by Śrīla Rūpa Goswāmī. The episode of the meeting with Śrīmatī Rādhikā at Kuruksetra has been described in detail in the *Śrīmad Bhāgavatam* and *Caitanya caritāmṛta*.

Rādhikā, the *gopīs* and the other *vrajavāsīs* never went to Mathura from Vṛndāvana to meet Kṛṣṇa, so which expansion of Vṛṣabhānundani (daughter of King Vṛṣabhānu), Śrīmatī Rādhārāṇī went to Dvārakā or Kuruksetra? Various readers argue on this subject matter, but Gaudiya Vaiṣṇava *ācāryas* have perfectly clarified this matter based on the established philosophical proofs of the scriptures.

Vrajendra-nandana Śrī Kṛṣṇacandra never leaves Vṛndāvana.

*kṛṣṇo'nyo yadu-sambhūto yaḥ  
pūrṇaḥ so'sty ataḥ paraḥ  
vṛndāvanam parityajya sa  
kvacin naiva gacchati*

The Kṛṣṇa known as Yadu-kumara is Vāsudeva Kṛṣṇa. He is different from the Kṛṣṇa who is the son of Nanda Maharaja. Yadu-kumara Kṛṣṇa manifests His pastimes in the cities of Mathura and Dvaraka, but Kṛṣṇa, the son of Nanda Maharaja, never at any time leaves Vṛndavana.

*(Caitanya caritāmṛta  
Antya-līla 1.67)*

Similarly, Vṛṣabhānu-nandani Śrīmatī Rādhikā never leaves Vṛndavana.

There are two manifestations of this complete and original feature of Vṛṣabhānu-nandani Śrīmatī Rādhikā.

1. *Samyoginī Rādhā* or *Kāmā* (who has the mood of meeting Kṛṣṇa).
2. *Viyoginī Rādhā* or *Vāmā* (who is immersed in the mood of separation).

This is described in the *padhati-treya* written by Gopal Guru Goswāmī:

*śaktiḥ samyoginī kāmā  
vāmā śaktir viyoginī  
hlādinī kīrtidā putrī  
caivam rādhā-trayaṁ vraje  
mama prāṇeśvaraḥ kṛṣṇas  
tyaktvā vṛndāvanam kvacit  
kadācin naiva yātīti jānīte kīrtidā sūta*

This explains that Śrīmatī Rādhikā has three manifestations:

1. *Samyoginī* (endeavoring to meet with Kṛṣṇa) or *kāmā* (desirous of meeting with Kṛṣṇa).
2. *Viyoginī* (anguished due to separation from Kṛṣṇa, or relishing love in separation) or *vāmā* (in *māna*, indignant due to Kṛṣṇa leaving Her for another *gopī*).
3. *Vṛṣabhānu-nandinī*, the daughter of Vṛṣabhānu and Kīrtidā in Vraja who is always with Kṛṣṇa.

*(Sanat-Kumāra Samhitā 303-4)*

*Samyoginī* and *Viyoginī* are two different manifestations of the original Śrī Rādhā, the daughter of Vṛṣabhānu Mahārāja and Kīrtidā. *Samyoginī* refers to the partial expansion of Śrīmatī Rādhikā when She goes to meet Kṛṣṇa at Kurukṣetra. *Viyoginī* refers to Śrī Rādhā in *viyoga* (*viraha* or separation) as She and the other *gopīs* lamented in *divyonmāda* (a special stage of bewilderment; a wonderful state that resembles delusion) and other ecstatic moods at Visakhakunda, Uddhava Kyāri near Nandagāon. *Viyoginī* also refers to Her manifestations at Sūrya-loka and Nava-Vṛndavana in Dvārakā.

The daughter of Vṛṣabhānu and Kīrtidā thinks, 'My *prāṇeśvara* Śrī Kṛṣṇa never leaves Vṛndavana to go anywhere else.'

*mathurānām mathurānātho  
vāsudevo jagāmaḥ  
antṛhit nanda-sute sṛīmad  
vṛndāvane mune.  
pravāsākyam rasām lebhe  
rādhā vai kīrtidā-sutām*

tato vadantī munayaḥ pravāsam  
 saṅga vichyutam  
 mam jivanetaṁ ca tyaktava mam  
 mathurām gataḥ  
 iti vihliṭā vāmā rādhā yā viṛahdbhuta  
 yamunām nimagnāsa prakāsam  
 gokulasya ca  
 shlokaṁ praṇya tatṛabuta  
 saṁyogarasapeshla  
 kāma rādhā ca māthurāviraḥen nipiditā  
 kuruksetra gatā tīrtha-yātrā paṛamlāsa

Sri Narada asks, 'O Prabhu! When Sri Kṛṣṇa goes to Madhupuri (Mathura), how can Sri Rādhā feel the *vipralambha-rasa* (separation) toward Him in His Vasudeva form? In other words, Sri Rādhā has *niṣṭhā* in Sri Kṛṣṇa, but not in the Vasudeva form which exists within Kṛṣṇa. When Kṛṣṇa goes to Mathura, He assumes the form of Vasudeva, so how is it possible that the *vipralambha-rasa* can arise in Rādhā at this time? Please explain this mystery to me.'

Sri Sadasiva answers, 'In Vraja, Sri Rādhā exists in three forms: as *Kama* (*samyogini-sakti*), *Vama* (*viyogini-sakti*) and *Kirtida-putri* (*hladini-sakti*). *Kirtida-putri* knows that, My *Pranesvara* Sri Kṛṣṇa never leaves *Vrṇdavana* at any time or for any reason. But *Kama* and *Vama* don't know this. O *Brahma-nandana*! Sri *Nanda-nandana* disappears from *Vrṇdavana* in the same way that He disappears at the beginning of the *rasa-lila*. *Mathuranatha* Sri Vasudeva goes to Mathura. O *Muni*! When *Nanda-nandana* disappears in *Vrṇdavana*, *Kirtida-putri*, Sri Rādhā experiences a type of

*vipralambha-rasa* known as *pravasa* (a feeling that the lover has gone to a distant land). For this reason, the *munis* call this type of separation *pravasa*.

'The hero of My life has abandoned Me and gone to Mathura.' Thinking in this way, *Vama Rādhā* becomes overwhelmed by feelings of separation from Kṛṣṇa and drowns in the Yamuna. Then She enters the celestial sphere of Gokula and obtains *samyoga-rasa* (union) with Kṛṣṇa. However, *Kama Rādhā*, being terribly afflicted by Kṛṣṇa's leaving, and longing to see Him again, goes to Kuruksetra under the pretense of making a *tīrtha-yatra* (holy pilgrimage)'.  
 (Sanat-Kumāra Samhitā 133-137  
 padhati-treya by Gopal Guru Goswāmī)

## 1. SAMYOGINĪ RĀDHĀ / KĀMĀ:

Out of intense greed to have *darśana* of Śrī Kṛṣṇa, *Kāmā Rādhā* went to Kuruksetra. Other than in Vraja, there is nowhere She can relish the sweetness of meeting. Thus Śrīmatī Rādhikā told Kṛṣṇa, 'Vraja itself is My very heart, and by meeting You there I relish great pleasure in serving You. Other than that, there is no other way to save My life.'

prānnātha suna more satya nivedana  
 vraja amara sadan tahā tomār sangam ,  
 na pāyile nā rahe jivana

My dear Lord, kindly hear My true submission. My home is *Vrṇdavana*, and I wish Your association there. But if I do not get it, then it will be very difficult for Me to keep My life.

(Caitanya caritāmṛta Madhya-lila 13.138)

When taking *darśana* of Kṛṣṇa at Kuruksetra after a long separation, the *gopīs* started cursing Lord Brahmā, the creator of this material world, for giving them eyelids. By their *darśana* they captured Kṛṣṇa in their hearts and embraced Him there to attain supreme ecstasy. This *bhāva* (ecstasy) is very difficult to attain even for yogis meditating on Brahma.

*gopyaś ca kṛṣṇam upalabhya  
cirād abhīṣtam  
yat-prekṣaṇe dr̥ṣiṣu  
pakṣma-kṛtam śapanti  
dṛgbhir hṛdī-kṛtam alam  
parirabhya sarvās  
tad-bhāvam āpur api  
nitya-yujām durāpam*

While gazing at their beloved Kṛṣṇa, the young *gopīs* used to condemn the creator of their eyelids, which would momentarily block their vision of Him. Now, seeing Kṛṣṇa again after such a long separation, with their eyes they took Him into their hearts, and there they embraced Him to their full satisfaction. In this way they became totally absorbed in ecstatic meditation on Him, although those who constantly practice mystic yoga find such absorption difficult to achieve.

(Śrīmad Bhāgavatam 10.82.39)

## 2. VIYOGINI RĀDHĀ / VĀMĀ:

*Viyogini* Rādhā or *Vāmā* is a special manifestation of the daughter of Kīrtidā Devi, Śrīmatī Rādhā. Out of separation from Śrī Kṛṣṇa, Śrīmatī Rādhikā jumped from the

khelan-tīrtha of the Yamuna River and went to Sūrya-loka (the abode of the Sun demigod), and then She reached Dvārakā. While residing in Nava-Vṛndāvana, Dvārakānatha appeared in the form of Vrajendra-nandana and showed His desire to meet with Rādhikā. All these truths are described elaborately by our Goswāmīs in their books.

## 3. KĪRTIDĀ SŪTA RĀDHĀ (VṚṢABHĀNU-NANDINĪ):

Kīrtidā-sūta Rādhā (daughter of Kīrtidā) is the original Śrīmatī Rādhā in the same way that Vrajendra-nandana is the original Kṛṣṇa. In the eternal land of Vṛndāvana, this original Rādhā perpetually enjoys the sweet mellows of conjugal love (*mādhurya-sṛṅgāra-rasa*) with Śrī Kṛṣṇa. This *sṛṅgāra-rasa*, also known as *ujjala-rasa*, is of two types:

1. *Sambhoga* (conjugal love in meeting).
2. *Vipralambha* (conjugal love in separation).

When the lover and the beloved meet, they are called *yukta* (connected). Prior to their meeting, they are called *ayukta* (not connected). Whether connected or not connected, the ecstatic emotion arising due to not being able to embrace and kiss each other as desired is called *vipralambha*. This *vipralambha* helps to nourish emotions at the time of meeting.

*dirgha anuraktayo yunoḥ rasa  
samagamaḥ hetutā nāmigachate ucchate'*

(Ujjvala nilamani tika, Śrīla Viśvanātha  
Cakravartī Thakura).

When, in the heart of young maidens who have *anurāga*, the *rati* (transcendental mood) reaches its pinnacle but is unable to achieve its cherished desire (*abhīṣṭa*), it is called *vipralambha*. This *vipralambha* helps to nourish their emotions at the time of meeting. There is no other method to nourish *sambhoga* (meeting). Just like by immersing cloth again and again in coloured dye, it attains a very beautiful hue, similarly by *vipralambha*, *sambhoga* becomes more relishable and astonishing. This *vipralambha* has four divisions - *pūrva-rāga*, *māna*, *pravāsa* and *prema-vaicittya*. Of these *pravāsa* (staying away) is of two types:

- i) *sudūra-pravāsa* (going far away).
- ii) *dūra-pravāsa* (going away a short distance)

In *prakṛta-līlā* (Kṛṣṇa's pastimes visible in the material world) there is *sudūra-pravāsa* and in *aprakṛta-līlā* (Kṛṣṇa's pastimes visible only in the spiritual world) there is *dūra-pravāsa*. If, after the hero and heroine (*nāyaka* and *nāyikā*) have spent time together, and they are suddenly separated because one of them has left for a distant place, or left for his or her individual home, or even because of a change of mood (*rasāntara*), this obstruction between the *nāyikā* and the *nāyaka* is described by scholars as *pravāsa*.

Śrī Kṛṣṇa's dearest friend Śrī Uddhava went as a messenger from Mathurā to Vṛndāvana. The *gopīs*, recognizing him to be a messenger of Śrī Kṛṣṇa, took him to a secluded place, and with due respect and etiquette offered him a seat. By seeing Uddhava, the mood of transcendental madness of agonizing *asuyā* (envy of superiors), *garva* (pride), *irshya*

(jealousy), *anādara* (disrespect) and *uphāsya* (to make fun of somebody) arose in Vrsabhanu-sūta, Śrīmatī Rādhikā.

Due to this, Śrīmatī Rādhikā became extremely restless and started perceiving Uddhava as a bumblebee (*bhramara*). She thought that this bumblebee was greedy to taste the aroma of Her lotus feet and that perhaps Her lover had committed the offense of disregarding Her; so, out of a desire to please Her, He had sent His messenger. Thus, She thought that this messenger was sending His regards.

In *divyonmāda* (divine madness) Śrīmatī Rādhikā said, "Oh *madhupa*! (bumblebee, or one who drinks the nectar of flowers), you are *kitava-bandho* (the friend of a cheater).

*madhupa kitava-bandho ma  
sprisanghrim sapatnyah  
kuca-vilulita-mala-kunkuma-  
smasrubhir nah  
vahatu madhu-patis  
tan-manininam prasadam  
yadu-sadasi vidambyam  
yasya dutas tvam idrik*

O bumblebee, O friend of a cheater, do not touch My feet with your whiskers, which are smeared with the *kunkuma* that rubbed onto Kṛṣṇa's garland when it was crushed by the breasts of a rival lover! Let Kṛṣṇa satisfy the women of Mathura. One who sends a messenger like you will certainly be ridiculed in the Yadus' assembly.

(Śrīmad Bhāgavatam 10.47.12)



Vasudeva-krsna ©

If you ask, 'In what way is Kṛṣṇa a cheater?' I will answer that while wandering with us and showing us love and affection, He has said many times: '*mad arthejita loka vadeh*' - 'I am indebted to you as you have left all social rules and religious Vedic principles for Me'. He also used to say '*na pārāye haṁ niravadya-sāmyujām*' - 'I am not able to repay My debt for your spotless service.' While departing for Mathura He spoke the words: '*parāsyā ayasi me itidūtakam*' 'The day after tomorrow I will return.' By all these statements He has cheated or deprived us, and as a messenger you have come here to re-establish our relationship with Him? O bumblebee! Don't touch my feet!

If someone asks why She is refusing to let the bee touch Her feet, then Śrīmatī Rādhikā replies, 'You are a drunkard, and as such you are impure. If you touch My feet I will also become impure. If you desire to offer obeisances, then do so from afar.'

If the bumblebee says, 'I am impeccable, so why are You are wrongfully accusing me?' Then Śrīmatī Rādhikā replies, 'Your whiskers have become yellow as you have drunk the nectar of Śrī Kṛṣṇa's garland, which has *kunkum* on it from the breasts of a rival lover. You are impure, so don't touch Me. Decorated like this you have come to please Me, but if you think that you can pacify My *māna* you are wrong; rather, it will increase!'

Indirectly Śrīmatī Rādhikā is saying, 'Aho! You are very expert in this job as a messenger, so go and perform this messenger work of your Lord. You are completely foolish. If you say that Vrajendra-nandana Śyāmasundara Himself will come to please Me, then My response, dear bumblebee, is that He is the master of

the Yādavas and although He took birth from Mother Yaśodā, by Providence He achieved *kshatriya* status and possession of a kingdom. So you should go and accept remnants the *kshatriya māñiṇī* (proud maidens of the military class). What will you get by pleasing illiterate and unpretentious ladies of the *gopa* caste? Also, there are so many beautiful maidens and by pleasing one, the others will become *māñiṇī*. So, how will your master be able to come and meet Me as all His time will be wasted in trying to pacify the *māna* of all those other maidens? O *bhramara*, hear me! I have one more thing to say. When Śrī Kṛṣṇa appears before the assembly of the Yadu dynasty carrying marks of love-sport from the *kshatriya* maidens, it will be very embarrassing for Him. The Yādavas will criticize Him for meeting with many females, who, breaking their chastity to meet with Him, were rejected by their husbands.' In this way the pinnacle of *viraha* is being explained in the *Bhāgavatam*.

The question may arise: for how many days do the *gopīs* relish this *viraha-rasa*? Śrīla Rūpa Goswāmīpāda has very beautifully and logically given the answer to this question in his *Laghu Bhāgavatāmṛtam* - there is separation mood in both *prakṛta* and *aprakṛta-līlā*. Śrī Kṛṣṇa went to Mathurā by chariot, and after killing Dantavakra and his brother Vidūṣaka, He returned back to Vraja. When Śrī Kṛṣṇa arrived, He offered *praṇāma* to Mother Yaśodā and Nanda-bābā, who were both very impatient for His *darśana*. With tears of affection flowing from His eyes, He embraced them both. Finally He sported with the *gopīs* on the bank of the Yamunā River. In this way Śrī Kṛṣṇa of the *gopa* dynasty, being completely

absorbed in the pastime pleasure of loving mellows, performed his *prakṛta-līlā* for two months in Vṛndāvana. During this *prakṛta-līlā*, the *viraha* (mood of separation) was very succinct. Śrīla Baladeva Vidyābhūṣaṇa Prabhu has explained the meaning of '*madhye alpakāla*' as three months in his commentary on *Laghu Bhāgavatāmṛtam*:

*yadutiryetutatrananda  
āptvana muchyate  
dustaṁ hatvā yānam snāna  
purva mehochitam  
ataḥ prakat līlāyāṁ pyayogo alpa eva he  
iti dhāṁ trye kṛṣṇo viraha tyeva sarvadā*

In this way Śrī Kṛṣṇa eternally performs pleasurable pastimes in both the manifest and unmanifest forms of Gokula, Mathurā and Dvārakā.

*atha tatrasthā nand gopdayaḥ sarve  
janaḥ  
putra dara adi sahitāḥ pasu paksi mriga  
daschaye vasudeva prasadena  
divya rūpa  
dharā vimāna ārūdhā paramaṁ  
Vaikunṭa loka bhavāpu*

After manifesting countless pastimes of Vraja, Kṛṣṇa, along with His *nitya-siddha-parikaras*, such as Nanda-bābā and the other *gopas*, Mother Yaśodā, and all *vrajavāsīs*, all the animals, birds, and small insects of Vraja, entered into His *aprakṛta* pastime place of Vraja.

All the expansions of Nanda-baba, such as Drona, and other Vaikuntha associates, were also present there, and by the mercy of Vasudeva Kṛṣṇa, they took a beautiful form and ascended to Vaikuntha.

(*Laghu Bhāgavatāmṛtam* 274)

Śrīla Baladeva Vidyābhūṣaṇa prabhu explains with *tattva-siddhānta* (established truth) that the *gopīs* spent three months in separation from Nanda-nandana Śrī Kṛṣṇa during which they relished *vipralambha-rasa*. This separation mood nourishes the meeting; therefore, after three months of separation Śrī Kṛṣṇa relished meeting (*sambhoga-rasa*) with them for two months. Then He returned to His *aprakṛta* eternal Vṛndāvana. In general the *siddhānta* is that the original Rādhā, Kīrtidā-sūta, after relishing separation (*viraha rasa*), which nourishes the meeting (*sambhoga rasa*), enjoys *sambhoga-rasa* with Nanda-nandana in *aprakṛta* Vṛndāvana.

*Saṁyoginī* Rādhā Kāmā goes to Kuruksetra and *Viyoginī* Rādhā Vāmā goes to Dvārakā and Nava-Vṛndāvana. This clearly means that the meeting of Kīrtidā-sūta Rādhā with Dvārakā-nātha is impossible. The Lord manifests His *vigraha* (form) according to the mood and gradation of His devotees and abodes.

*gatonmādai rādhā sphurati hariṇā śliṣṭa-  
hṛdayā  
sphuṭaṁ dvārāvatyāṁ iti yadi śṛṇomi  
śruti-taṭe  
tadāhaṁ tatraivoddhata-mati patāmi  
vraja-purāt  
samuddīya svāntādhika-gati-khagendrād  
api javāt  
(Sva-niyama-daśakam 4)*

In this verse Śrīla Dāsa Goswāmī is expressing his *niṣṭhā* for the lotus feet of Śrīmatī Rādhikā. If he hears that Śrīmatī Rādhā, in Her *viraha*, left Vṛndāvana to meet with Śrī Kṛṣṇa in Dvārakā, he would rush, flying faster than the king of birds, Garuda, to present himself at Her side for service. A *sādhakas'* strong faith (*niṣṭhā*), intense yearning (*utkañṭhā*) and absorption (*āveśa*) towards his worshipable Deity is the backbone of his *bhajana*. Śrīla Dāsa Goswāmī can attain peace by no other means than the *darśana* and service of his sole shelter and the Goddess of his life, Śrīmatī Rādhikā. *Sādhakas* who have attained *bhāva* never allow any place in their hearts for Rukmini-*dhyāna*, *nyāsa and mudrā* because *Dvārakā-dhyāna, nyāsa and mudrā* create obstacles for steady faith in *bhajana*.

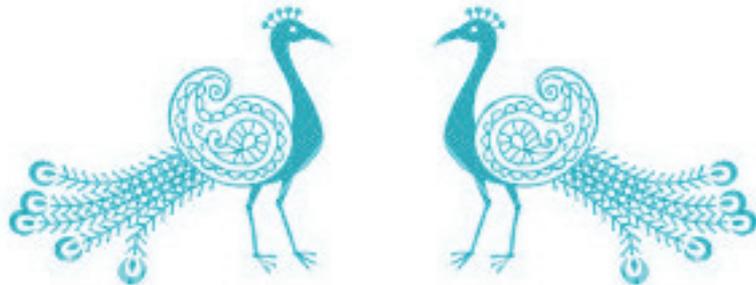
### *Raṇabāri bābā kathā*

There is a very famous legend amongst the local residents of Vraja (*loka-kathā*) about two brothers who had been performing *bhajana* and *sadhana* on the banks of Rādhā-kunda for about fifty years, and who were one-pointed in their devotion to Śrīmatī Rādhikā. One day a *vrajavasi* told the younger brother, 'We are going to Dvaraka, so if you want you can come with us.' The younger brother thought, 'For many years I have been performing *bhajana* and *sadhana* near Rādhā-kunda, and I never go anywhere else; perhaps I can go to Dvaraka.' So he went with them to the pilgrimage places in Dvaraka for one or two months. In Dvaraka, there is a place where people wear Rukmini's stamp (*tapta-mudra*). These are *sankha* - (conchshell) and *cakra* - (disc) shaped golden stamps which are first heated and then

stamped on both shoulders. The *cakra* is stamped on the right shoulder and the *sankha* on the left shoulder. After two months had passed, he returned to Rādhā-kunda and tried to meditate on Śrīmatī Rādhikā, but his mind was very disturbed. He could not concentrate on his *mantra*, he then told his elder brother, 'Since returning from Dvaraka, it has been very difficult for me to focus my mind on Śrīmatī Rādhikā. This did not happen previously when I was staying here at Rādhā-kunda, and every day I was chanting the holy name and reciting many *slokas* and *stutis* glorifying Śrīmatī Rādhikā. Upon returning from Dvaraka, my mind is very disturbed; it is going here and there, and I cannot chant the holy name and my *mantras* properly.' Then the elder brother said, 'When you went to Dvaraka, Śrīmatī Rādhikā rejected you from Her group.' At that time, the younger brother felt a great deal of separation from Śrīmatī Rādhikā, and in his *viraha-agni*, or fire of separation, he left his body. In this way *sastra* explains that *sadhakas* should be one-pointed in their dedication to Śrīmatī Rādhikā.



Bhramara-gita by Ananda Pradayini©





# Text 5

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*anādiḥ sādir vā paṭur atimṛdur vā pratipada  
pramīlat-kāruṇyaḥ praguṇa-karuṇā-hīna iti vā  
mahā-vaikuṅṭheśādhika iha naro vā vraja-pater  
ayaṁ sūnur goṣṭha pratijani mamāstām prabhu-varaḥ*



*Sri Radha Govinda*

## Text 5

*anādiḥ sādīr vā paṭur atimṛdur vā pratipada  
pramīlat-kāruṇyaḥ praḡaṇa-karuṇā-hīna iti vā  
mahā-vaikuṇṭheśādhika iha nara vā vraja-pater  
ayaṁ sūnur goṣṭha pratijani mamāstām prabhu-varaḥ*

**T**ranslation: Whether He is beginningless or with a beginning, cruel or very gentle, merciful at every moment or merciless, greater than the king of Maha-Vaikuntha or an ordinary human being, the son of Vraja's king is my Lord birth after birth.

**C**ommentary (Narayani Vritti): In this verse, Śrīla Dāsa Goswāmī is expressing his *niṣṭhā* towards Vṛndāvana-candra, the *prāṇa-nātha* (master of the life airs), exclusive shelter (*āsraya*) and object of sweetness (*viśya-vigraha-madhurya*) for Vrsabhanu-nandinī Śrīmatī Rādhikā. The Supreme Personality of Godhead, Svayaṁ Bhagavān Vrajendra-nandana Śrī Kṛṣṇacandra, in His original form performs playful pastimes in Śrī Vṛndāvana and relishes the nectar of *rasa* with the *vraja-gopīs*. In His *vaibhava-vilāsa* expansions (non-different expansions) He performs a variety of pastimes with His eternal associates in the unlimited abodes of Vaikuntha, Dvārakā and Mathura. All these philosophical truths have been described in the *Gīta*, *Śrīmad Bhāgavatam* and the *Purāṇas*.  
Śrī Govinda is the pinnacle of all truths.

The *Śrīmad Bhāgavatam*, which is the essence of all *Vedānta*, also establishes Śrī Govinda as the Supreme.

*ete cāmśa-kalāḥ pūṁsaḥ  
kṛṣṇas tu bhagavān svayam  
indrāri-vyākulaṁ loka  
mṛdayanti yuge yuge*

All of the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Sri Kṛṣṇa is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists.

(*Śrīmad Bhāgavatam* 1.3.28)

Also, in *Śrī Brahma Saṁhitā* (5.39) Lord Brahma states:

*rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan  
nānāvātāram akarod bhuvaneṣu kintu  
kṛṣṇaḥ svayaṁ samabhavat paramaḥ  
pumān yo  
govindam ādi-puruṣaṁ tam ahaṁ  
bhajāmi*

I worship the Supreme Personality of Godhead, Govinda Kṛṣṇa, who is always situated in various incarnations such as Rāma, Nṛsimha and many sub-incarnations as well, but who is the original Personality of Godhead known as Kṛṣṇa, and who incarnates personally also.

In *Bhagavad-gītā* 7.7 Kṛṣṇa Himself states:

*mattaḥ parataram nānyat  
kiñcid asti dhanañjaya  
mayi sarvam idaṁ protaṁ  
sūtre maṇi-gaṇā iva*

O conqueror of wealth Arjuna, there is no truth superior to Me. Everything rests upon me as pearls strung on a thread.

Śrī Kṛṣṇa has been victoriously declared as the Supreme Truth. The fundamental truth is that in order to relish the sweetness of services by various devotees, the original Vrajendra-nandana Śrī Kṛṣṇa expands Himself into various forms and manifests His various abodes. For example, the same Vrajendra-nandana Śrī Kṛṣṇa in His *vaibhava-vilāsa* resides in Vaikuntha as Nārāyaṇa, holding a conchshell, disc, club and lotus.

*'bhaktye' bhagavanera  
anubhava purna-rupa  
eka-i vighrahe tanra ananta svarupa*

Only by devotional activity can one understand the transcendental form of the Lord, which is perfect in all respects. Although His form is one, He can expand His form into unlimited numbers by His supreme will.

(*Caitanya caritāmṛta Madhya-lila 20.164*)

This verse explains that there is only one eternal *vighraha* (form), but according to the devotees' moods of worship, innumerable expansions manifest in innumerable forms to relish different moods. The Supreme Personality of Godhead exists in three principal forms: *svayaṁ-rūpa*, *tad-ekātma-rūpa* and *āveśa-rūpa*. As *svayaṁ-rūpa*, He manifests as Vrajendra-nandana Śrī Kṛṣṇa. This form is the original self-manifest form.

When the Lord married 16,108 queens at Dvārakā, He expanded Himself into many forms. These expansions, and the expansions of the expansions that manifest during the *rāsa* dance, are called *prābhava* and *vaibhava vilāsa*. The same Śrī Kṛṣṇacandra again manifests His *vaibhava prakāśa* in the form of Balarāma.

*vaibhava-prakāśa kṛṣṇera  
śrī-balarāma  
varṇa-mātra-bheda,  
saba kṛṣṇera samāna*

The first manifestation of the *vaibhava* feature of Kṛṣṇa is Sri Balaramaji. Sri Balarama and Kṛṣṇa have different bodily colours, but otherwise Sri Balarama is equal to Kṛṣṇa in all respects.

(*Caitanya caritāmṛta Madhya-lila 20.174*)

When Śrī Kṛṣṇa is two-handed, He manifests as *vaibhava-vilāsa*, and when He is four-handed, He manifests as *prābhava-vilāsa*. The beauty, opulence, *mādhurya* (sweetness) and *vidagdha-vilāsa* (expertise in the art of flattery) of Vrajendra-nandana Śrī Kṛṣṇa are more exalted than those of Vasudeva-nandana.

The *tad-ekātma* (two-handed forms) is of two types: *svāmśa* (personal expansion) and

*vilāsa*. *Vilāsa* is of two types: *prābhava* (at Dvārakā and Mathurā) and *vaibhava* (in the form of Balarāma).

*vraje gopa-bhāva rāmera,  
pure kṣatriya-bhāvana  
varṇa-veśa-bheda, tāte 'vilāsa' tānra nāma*

Balarāma, who has the same original form as Śrī Kṛṣṇa, is Himself a cowherd boy in Vṛndāvana, and He also considers Himself a member of the *kṣatriya* caste in Dvārakā. Thus His color and dress are different, and He is called a pastime form of Śrī Kṛṣṇa.

(*Caitanya caritāmṛta Madhya-lila 20.187*)

*vaibhava-prakāṣe āra prābhava-vilāse  
eka-i mūrtye baladeva bhāva-bhede bhāse*

Śrī Balarāma is a *vaibhava-prakāṣa* manifestation of Śrī Kṛṣṇa. He is also manifested in the original quadruple expansions of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. These are *prābhava-vilāsa*, expansions with different emotions. Śrī Kṛṣṇa manifests His *prābhava-vilāsa* in quadruple expansions. These four *prābhava* pastime forms of Lord Kṛṣṇa reside eternally in Dvārakā and Mathurā.

(*Caitanya caritāmṛta Madhya-lila 20.188*)

*punaḥ kṛṣṇa catur-vyūha lañā pūrva-rūpe  
paravyoma-madhye vaise nārāyaṇa-rūpe*

From the original quadruple expansions, twenty-four forms are manifested. They differ according to the arrangement of the

ornaments in their four hands and they are called *vaibhava-vilāsa*. Lord Kṛṣṇa again expands, and within the *paravyoma*, the spiritual sky, He is situated in fullness as the four-handed Nārāyaṇa, accompanied by expansions of the original quadruple forms.

(*Caitanya caritāmṛta Madhya-lila 20.192*)

*cāri-janera punaḥ pṛthak tina tina mūrti  
keśavādi yāhā haite vilāsera pūrṭi*

Again the second quadruple forms expand three times, meaning that twelve expansions are manifested beginning with Kesava.

(*Caitanya caritāmṛta Madhya-lila 20.194*)

*kṛṣṇera prābhava-vilāsa  
vāsudevādi cāri jana  
sei cāri-janāra vilāsa-vimśati gaṇana*

Vāsudeva and the three others are direct *prābhava* pastime forms of Lord Kṛṣṇa. Of these quadruple forms, the pastime expansions are twenty in number.

(*Caitanya caritāmṛta Madhya-lila 20.210*)

*eka 'kṛṣṇaloka' haya  
trividha-prakāra  
gokulākhyā, mathurākhyā,  
dvārakākhyā āra*

The planet of Goloka is divided into three sections: Gokula, Mathurā and Dvārakā.

(*Caitanya caritāmṛta  
Madhya-lila 20.214*)

*saṅkarsaṇa, matsyādika,  
dui bheda tānra  
saṅkarsaṇa-puruṣāvatāra,  
lilāvatāra āra*

The first personal expansion is Sankarsana, and the others are incarnations like the fish incarnation. Sankarsana is an expansion of the Purusa, or Visnu. The incarnations such as Matsya, the fish incarnation, appear in different yugas for specific pastimes.

(Caitanya caritāmṛta Madhya-lila 20.244)

*Svāmśa* are of two types:

- (1) To maintain this material universe.
- (2) To deliver the pious and to annihilate the miscreants.

*Avatāras* are of six types: *puruṣa-avatāra, lilā-avatāra, guṇa-avatāra, manvantara-avatāra, yuga-avatāra* and *śaktyāveśa-avatāra*.

1. *Puruṣa-avatāra* (incarnations of Viṣṇu) are the Lords of the universal creation:
  - (i) Kāraṇodakaśāyī Viṣṇu
  - (ii) Garbhodakaśāyī Viṣṇu
  - (iii) Kṣīrodakaśāyī Viṣṇu
2. *Lilā-avatāra* (incarnations meant for the performance of pastimes) include:
  - (i) Catuḥsana, or the four Kumāras
  - (ii) Nārada
  - (iii) Varāha
  - (iv) Matsya
  - (v) Yajña
  - (vi) Nara-Nārāyaṇa
  - (vii) Kārdami Kapila

- (viii) Dattātreya
- (iv) Hayaśīrṣā
- (x) Hamsa
- (xi) Dhruvapriya, or Pṛśnigarbha
- (xii) Rṣabha
- (xiii) Pṛthu
- (xiv) Nṛsimha
- (xv) Kūrma
- (xvi) Dhanvantari
- (xvii) Mohinī
- (xviii) Vāmana
- (xix) Bhārgava Paraśurāma
- (xx) Rāghavendra
- (xxi) Vyāsa
- (xxii) Pralambāri Balarāma
- (xxiii) Kṛṣṇa
- (xxiv) Buddha
- (xxv) Kalki

3. *Guṇa-avatāra* (incarnations that control the material qualities) are three:
  - (i) Lord Brahmā
  - (ii) Lord Śiva
  - (iii) Lord Viṣṇu
4. *Manvantara-avatāra* (incarnations associated with the reign of each *manu*)
5. *Yuga-avatāra* (incarnations in different millenniums) There are four yuga-avatāras:
  - (i) Satya-yuga - śukla or white
  - (ii) Tretā-yuga - rakta or red
  - (iii) Dvāpara-yuga - kṛṣṇa or black
  - (iv) Kali-yuga - pīta or yellow
6. *Śaktyāveśa-avatāra* (empowered living entities) such as:

- (i) Mahārāja Pṛthu
- (ii) Nārada Muni
- (iii) Vyāsadeva

*Āveśa-Avatāra:*

The *jīvas* in whom Śrī Kṛṣṇa becomes absorbed through the knowledge potency are known as *āveśa*. Great personalities (*mahat-purusāḥ*) into whom Śrī Kṛṣṇa transmits a part of His potencies are called *Āveśa-avatāra*. An example of this is Catuḥsana, whom the Lord specifically empowered with His transcendental potency.

*Śaktyāveśa-avatāras* are of two types:

1. Primary Śaktyāveśa (direct absorption of the Lord's potency)
2. Secondary Śaktyāveśa (empowered by a reflection of the Lord's potency)

Among the innumerable potencies of Śrī Kṛṣṇa three are prominent:

- (i) *cit-śakti*
- (ii) *jīva-śakti*
- (iii) *māyā-śakti*

The Lord of the entire universe, Nārāyaṇa of Vaikuntha, is Himself fascinated by the beauty and sweetness of Śrī Kṛṣṇa. That Śrī Kṛṣṇa has 64 qualities, whereas Nārāyaṇa has 60; Shiva has 55; the demigods have 50; and the *jīvas* have the same 50 qualities as the demigods but in minute quantity. Śrī Kṛṣṇa has four special qualities which are not present in any other incarnation:

- (i) *rūpa-mādhurī* (the Lord's captivating transcendental form)
- (ii) *prema-mādhurī* (the sweetness of His divine love)
- (iii) *līlā-mādhurī* (pastimes)
- (iv) *veṇu-mādhurī* (the sweetness of the flute)

All the *Vedas*, *Upaniṣads*, and *Purāṇas* establish that the reservoir of all potencies and the non-dual Absolute Truth (*advaya-jñāna para-tattva*), Vrajendra-nandana Śrī Kṛṣṇa, is the original Supreme Personality of Godhead (*svayam bhagavān*). Although He is the Supreme Lord of all, He is still immensely merciful.

In this verse, Śrīla Dāsa Goswāmī is making a strong vow for his *bhajana niṣṭhā*. He is showing his affection towards Śrī Kṛṣṇa by honoring all of His qualities. From an unbiased position he is saying that he is spontaneously and naturally attracted towards Him, just like the pure *vrajavāsīs* who are attracted out of spontaneity. The love which is based on attraction due to someone's beauty and qualities is called *hetu-prema* (love with some reason/cause). This *hetu-prema* is a barrier for attaining *vraja-prema*. All kinds of love and affection present in this material world have some *hetu*, or cause, and whenever that *hetu* is destroyed, the love is also destroyed. Thus, our *ācāryas* have clarified the definition of pure love as 'love that increases rather than decreases when there is a reason for its breaking.'

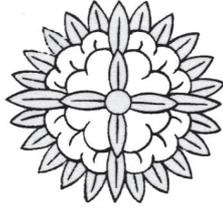
Mahārabhu Himself says:

āṣṭiṣya vā pāda-ratām pinaṣtu mām  
adarśanān marma-hatām karotu vā  
yathā tathā vā vidadhātu lampāto mat-  
prāṇa-nāthas tu sa eva nāparaḥ

Let Kṛṣṇa tightly embrace this maidservant who is attached to the service of His lotus feet, and thus make Me His very own. Or let Him break My heart by not being present before Me. He is a debauchee and can do whatever He likes. Even if He cavorts with other lovers directly in front of Me, He is still my *prāṇanātha*. I have no one other than Him.

(Śrī Śikṣāṣṭakam 8

Spoken by Śrī Caitanya Mahārabhu)



*Let Kṛṣṇa tightly embrace this maidservant who is attached to the service of His lotus feet, and thus make Me His very own. Or let Him break My heart by not being present before Me. He is a debauchee and can do whatever He likes. Even if He cavorts with other lovers directly in front of Me, He is still my *prāṇanātha*. I have no one other than Him.*



## Notes



# Text 6

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*anāḍṛtyodgītām api muni-gaṇair vaiṇika-mukhaiḥ  
pravīṇām gāndharvām api ca nigamais tat priyatamām  
ya ekaṁ govindam bhajati kapaṭi dāmbhikatayā  
tad-abhyarṇe śīrṇe kṣaṇam api na yāmi vratam idam*



## Text 6

*anādṛtyodgītām api muni-gaṇair vaiṇika-mukhaiḥ  
pravīṇām gāndharvām api ca nigamais tat priyatamām  
ya ekaṁ govindam bhajati kapaṭi dāmbhikatayā  
tad-abhyarṇe śirṇe kṣaṇam api na yāmi vratam idam*

**T**ranslation: Śrī Nārada, various other *munīs* and all the scriptures have acknowledged Śrīmatī Rādhārāṇī as the most prominent beloved of Lord Śrī Kṛṣṇa. I take a vow that not even for a moment shall I go near any uncouth hypocrite who worships only Lord Govinda without worshiping the exalted Śrīmatī Rādhārāṇī.

**C**ommentary (Narayani Vritti): In the previous verse, Śrīla Dāsa Goswāmīpāda is taking a vow to worship the ocean of nectar (*rasa-akhīla-rasamṛta-sindhu*) and personification of sweet, transcendental mellows (*mādhurya-rasa-mūrti*), Vrajendra-nandana Śrī Kṛṣṇa as his worshipable Lord. He is attached to Him by spontaneous love rather than by being attracted to His qualities, just like the beautiful maidens of Vraja, who had such spontaneous attraction, or *anurāga*, since birth. In this verse Śrīla Dāsa Goswāmī expresses that he does not want to serve Śrī Kṛṣṇa independently; rather, he wants to serve Him under the guidance of Śrīmatī Rādhikā. He describes his relationship with Śrī Kṛṣṇa only in terms of Śrī Kṛṣṇa being the

beloved (*prāṇanātha*) of his mistress (*svāminī*).  
*madīśā-nāthatve vraja-vipina  
-candraṁ vraja-vane-  
śvarīm tām-nāthatve tad-atula  
-sakhīve tu lalitām  
viśākhā śikṣali-vitarana-gurutve priya-  
saro- girindrau tat-prekṣa-lalita-rati-  
datve smara manah*

This verse is instructing us as to what the mutual relationship should be between *raganuga-bhajana* and *mādhurya-rasa*.

O mind, always remember Vṛndavana-candra Śrī Kṛṣṇa as the Lord of my *svāminī* Śrī Rādhikā's life, Vṛndavaneśvarī Śrīmatī Rādhikā as my mistress, Śrī Lalita as the peerless friend of my *svāminī*, Śrī Viśākhā as the instructing spiritual master in the arrangements of service rendered unto the Divine Couple, and Śrī Rādhā-kunda and Girirāja-govardhana as those who grant *darśana* of Śrī Rādhā Kṛṣṇa and bestow ecstatic love for Their lotus feet.

(*Manah-śikṣā* 9)

This explains the mood that, 'Vṛndāvaneśvarī Śrī Rādhikā is my *svāminī*

and *vraja-vipina-candra* Śrī Kṛṣṇa is her *prāṇanātha*, and because of this relationship He is worthy of my respect and affection.' Here Śrīla Dāsa Goswāmī, revealing a unique and confidential secret, is explaining that he serves Śrī Rādhārāṇī first before serving Śrī Kṛṣṇa, being absorbed in intense love.

Śrī Kṛṣṇacandra is the *prāṇa-cakora* of the *vrajavāsīs* and they always remain immersed in relishing the beautiful form, qualities, pastimes and love of Him. However, the maidservants of Śrīmatī Rādhikā relish the pastimes of *vraja-vipina-candram* (Sri Vrndavanacandra and the moon of the forest of Vraja) by savouring the form, qualities, pastimes and love of Śrīmatī Rādhikā. That means that the maidservants (*kiṅkarīs*) of Śrīmatī Rādhikā never enjoy the sweet pastimes (*līlā-mādhurī*) of Śrī Kṛṣṇa independently. *Rādhā-dāsyam*, or *mañjarī-bhāva*, is the lifeblood of the *bhajana* of Gaudiya Vaiṣṇavas. Śrīla Jīva Goswāmīpāda explains that, 'What to speak of internal *bhajana*, even while doing *arcana-pūja* and *bhajana* with the external body, it is required to have the conception (*abhimāna*) of being a *kiṅkarī* of Śrī Rādhārāṇī.'

In his book *Utkalika-vallari*, Śrī Rūpa Goswāmīpāda, after pleasing Śrī Yugala-kīśora, petitions Them for *rādhā-niṣṭhā* as follows.

*praṇipatyā bhavantam arthaye  
paśupāendra-kumāra kākubhiḥ  
vraja-yauvata-mauli-mālikā- karuṇā-  
pātram imam janam kuru*

O Śrī Kṛṣṇa, son of the *gopa* King, I prostrate myself before You and beg in a choked voice, 'Please induce that crown jewel of the *vraja-gopīs*, Sri Radhika,

to make me the recipient of Her compassion'.

O Paśupāendra-kumāra, son of the king of the *gopas*. I fall down before You and plaintively pray at Your lotus feet for mercy.

(*Utkalika-vallari* 19)

*bhavatīm abhivādyā cātubhir varam  
ūrjeśvari varyam arthaye  
bhavadīyatayā kṛpām yathā mayi  
kuryād adhikām bakānkataḥ*

O Urjeśvarī, Śrī Rādhikā, with folded hands I beg You with sweet words for the following benediction; May the killer of Bakāsura, Śrī Kṛṣṇa, bestow His kindness upon me, knowing me to be Yours.

(*Utkalika-vallari* 20)

Regarding *rādhā-niṣṭhā*, Śrīla Prabodhānanda Sarasvatī describes in his book *Rādhā-rasa-sudhā-nidhi*: 'Those who disregard *rādhā-dāsyam*, but at the same time desire to associate with Śrī Kṛṣṇa, are yearning for the full moon to appear before its time.' This means that the exquisite transcendental form (*mādhurya-mūrti*) of Śrī Kṛṣṇa is only manifested in the association of Śrīmatī Rādhikā.

*rādhā saṅge yadā bhāti  
tadā 'mādana-mohanah'  
anyatha visva-moho 'pi  
svayam 'mādana-mohitah'*

Oh Rādhārāṇī, when Kṛṣṇa lives with You He is fully satisfied and His mood is greatly merciful. When Kṛṣṇa lives with You He is Madan-mohan.

(*Govinda-līlamṛta* 13.32)

The female parrot said, 'When Lord Sri Kṛṣṇa is with Śrīmatī Rādhārāṇī, He is the enchanter of Cupid; otherwise, when He is alone, He Himself is enchanted by erotic feelings even though He enchants the whole universe.'

(Caitanya caritāmṛta Madhya-līla 17.216)

Śrīla Dāsa Goswāmīpāda is saying that Gaudiya Vaiṣṇavas will never, not even for a moment, go to any impious place where any puffed-up hypocrite worships only Lord Govinda and disregards Śrīmatī Rādhārāṇī.

Under the guidance of Śrīla Dāsa Goswāmī, Śrīla Bhaktivinoda Thakura has expressed the following sentiments in his *Bhajana-gīti*:

*śrī-rādhāra sukhe, kṛṣṇaera ye sukha,  
jānibo manete āmi  
rādhā-pada chāḍī, śrī-kṛṣṇa-saṅgame,  
kabhu nā hoibo kāmī*

Within my heart I will know that Rādhā's pleasure is Śrī Kṛṣṇa's only source of joy. Therefore, I will never desire to abandon Her lotus feet to enjoy His exclusive company.

(Vṛṣabhānu-Sutā Gītā-mala 2)

*rādhā-pakṣa chāḍī, ye-jana se-jana, ye  
bhāve se bhāve thāke  
āmi to' rādhikā-pakṣa-pātī sadā, kabhu  
nāhi heri tā'ke*

I myself am always partial to Rādhikā's camp and therefore never look upon those who have abandoned Rādhā's entourage, whoever they are or whatever their ways may be.

(Vṛṣabhānu-Sutā Gītā-mala 4)

Śrī Nārada Muni and others, as well as all *Vedas* and *Purāṇas*, sing the name of Śrīmatī Rādhikā with great affection. The incredible glory of Śrī Rādhā-nāma is described in the *Brahma-vaivarta Purāṇa* as:

*'rā' shabda ucchāraṇā deva sphuritu  
bhuvati mādhavḥ  
'dhā' shabdo ucchārat paschād bhāv  
tyeva saṁbrāmaṁḥ*

By uttering the word *ra*, Śrī Kṛṣṇa stands up with exhilaration, and upon uttering the word *dhā*, becoming perturbed, he starts running after Her.

(*Brahma Vaivarta Purana  
Sri Kṛṣṇa-janma-khanda*)

Śrīla Dāsa Goswāmī writes in his *Abhīṣṭa-Sūcanam stava* 10:

*rādheti nāma nava-sundara-  
sīdhu mugdhā  
kṛṣṇeti nāma madhurādbhuta-  
gāḍha-dugdham  
sarva-kṣaṇam surabhi-rāga-  
himena ramaṇam  
kṛtvā tadaiva piba me rasane kṣudārte*

O my tongue which is tortured by thirst, please mix the delicious nectar of the name 'Rādhā' with the wonderfully sweet condensed milk of the name 'Kṛṣṇa', and then add the fragrant ice of pure love and drink this charming beverage at every moment!

Nārada Muni plays his *vinā*, singing the glories of the name of Śrīmatī Rādhikā everywhere:

*nārada muni, bājāya bīṇā,  
'rādhikā-ramaṇa' nāme*

Rasikānandā, Rasamayī and Rāsesvarī Śrīmatī Rādhikā Herself entices Syamasundara to relish *sṛṅgāra-rasa*. All the *Vedas* and *Upaniṣads* proclaim the worship of the Divine Couple Rādhā Mādhava.

*rādhayā mādhave devo mādhavenaiva  
rādhikā  
vibhrājante janeṣv ā iti ṛk-pariśiṣṭa-  
śrutau ca*

Among all persons, it is Śrī Rādhā in whose company Lord Mādhava is especially glorious, as She is especially glorious in His.

*(Ṛg-pariśiṣṭa)*

The *Gopāla-tāpanī Upaniṣad* describes Śrīmatī Rādhikā as the original energy (*ādi-śakti*) or the prime potency (*mula-prakṛti*) of Śrī Kṛṣṇa:

*tasya ādyā prakṛti rādhikā nirguṇā  
yasya amṣe lakṣmī durgādi kā śaktaya'*

Lakṣmī, Durgā and all other potencies are the expansions of Śrīmatī Rādhikā.

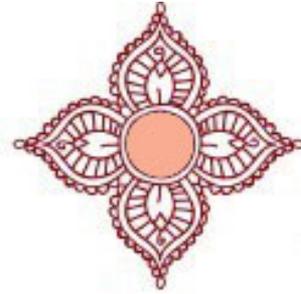
The glories of the names of Śrīmatī Rādhikā, the beloved of Śrī Kṛṣṇa, are also sung in various places in *Nigam Śāstra*. Śrīmatī

Rādhikā is glorified in all the *Vedas*, *Upaniṣads* and *Purāṇas*, and those who dishonor Her and worship only Śrī Kṛṣṇa are declared by Śrīla Dāsa Goswāmī to be hypocrites and pretenders.

Lord Siva has also said, 'One who only worships Śrī Kṛṣṇa is a deceiver.'

*gaur tejo vina yastu shyam tejaḥ sam  
archayeta  
jape dwā dhyāyete vāpī sa bhavet pātaki  
shive (wife of Siva)*

O Parvati (wife of Siva)! One who disregards Śrīmatī Rādhikā (*gaur tejo*), and performs *dhyāna* (meditation), *japa* (chanting) and *arcana* (worships) of only Śrī Kṛṣṇa (*shyam tejaḥ*) is a sinner.



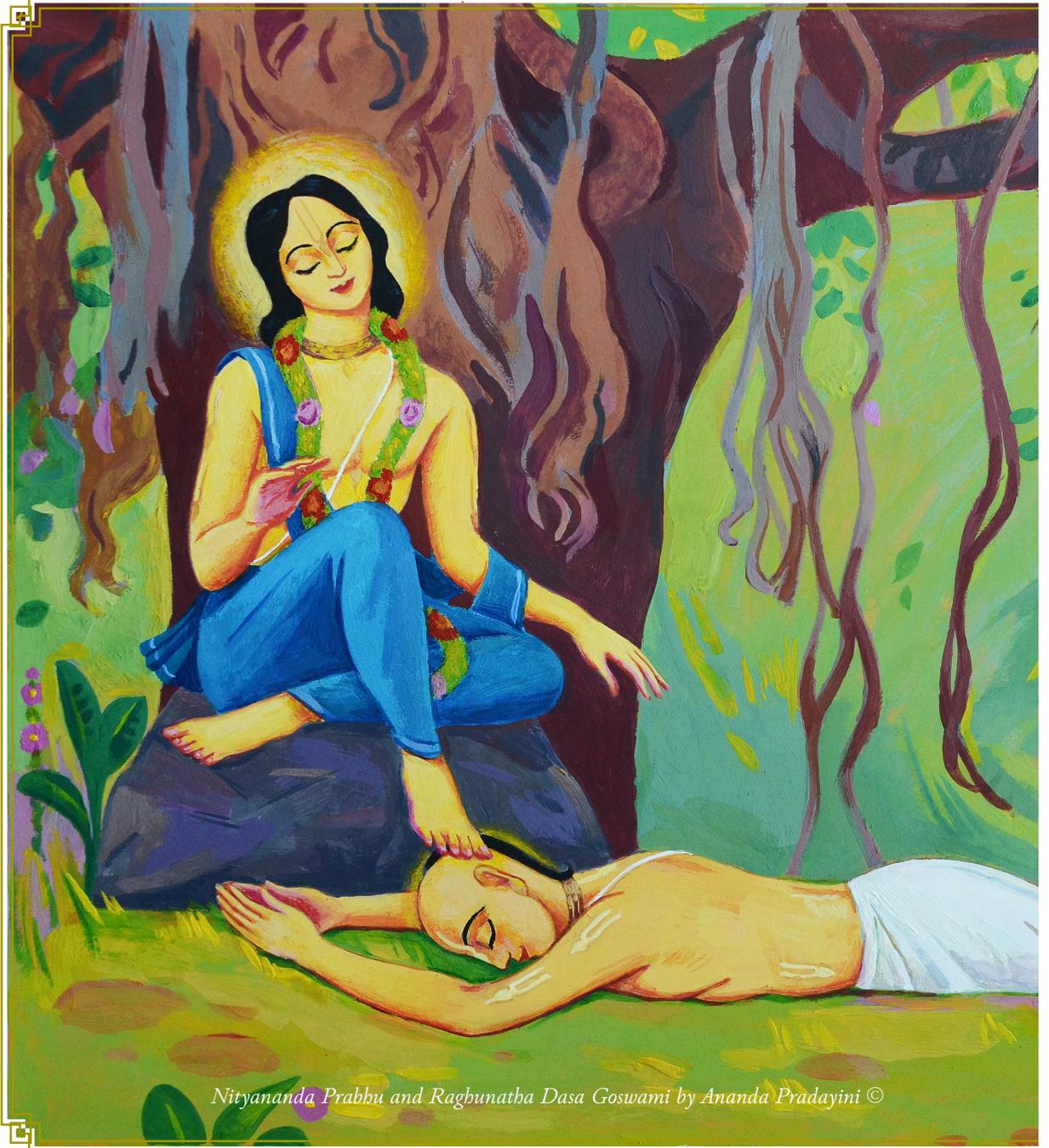




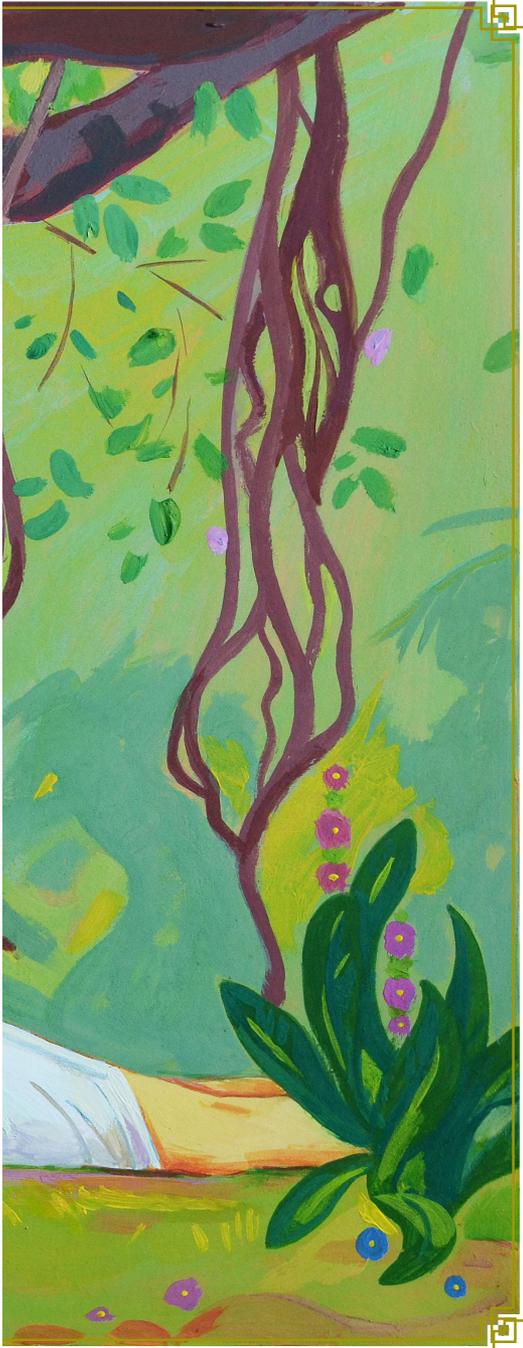
## Text 7

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*ajāṇḍe rādheti-sphurad-abhidhayā sikta-jananyā  
nayā sākāṁ kṛṣṇaṁ bhajati ya iha prema-namitaḥ  
paraṁ prakṣālyatac-caraṇa-kamale taj-jalam aho  
mudā pītvā śaśvac chirasi ca vahāmi pratidinam*



*Nityananda Prabhu and Raghunatha Dasa Goswami by Ananda Pradayini ©*



*bhakta-pada-dhūli āra  
bhakta-pada-jala*

*bhakta-bhukta-avaśeṣa - tīna  
mahā-bala*

*ei tina-sevā haite kṛṣṇa-premā  
haya*

*punaḥ punaḥ sarva-śāstre  
phukāriyā kaya*

*The foot-dust of a devotee, the water  
that has washed his feet and the  
remnants of food left by him are three  
very powerful items. By serving these  
three items, kṛṣṇa-prema-bhakti  
will appear, as they are extremely  
powerful.*

## Text 7

*ajāṇḍe rādheti-sphurad-abhidhayā sikta-jananyā  
nayā sākaṁ kṛṣṇaṁ bhajati ya iha prema-namitaḥ  
paraṁ prakṣālyatac-carāṇa-kamale taj-jalam aho  
mudā pītvā śaśvac chirasi ca vahāmi pratidinam*

**T**ranslation: I shall wash the lotus feet of anyone in this world who bears the name 'Śrī Rādhā' and performs *bhajana* of Śrī Kṛṣṇa while bowing down with love to everyone. With unlimited bliss, I will drink that water every day and carry it on my head.

**C**ommentary (Narayani Vritti): In the previous verse, Śrīla Dāsa Goswāmīpāda has taken a vow that for not even a moment will he go near a hypocrite and pretender who disregards Śrīmatī Rādhikā to worship only Śrī Kṛṣṇa. In this verse he is revealing the behaviour of a devotee with *rādhā-niṣṭhā* towards a worshiper of the Divine Couple Rādhā Kṛṣṇa.

The pinnacle of Gaudiya Vaiṣṇavism is that the service of the object of love (*viśya vighraha*) can be attained under the guidance of the shelter of love (*āsraya vighraha*). Thus the service of the supreme object Vrajendra-nandana Śrī Kṛṣṇa should be done under the guidance of Śrīmatī Rādhikā, the supreme shelter of love.

The service of Rādhā-kānta (Kṛṣṇa), the dear most friend of the life-air (prāṇa-bandhu)

of Śrīmatī Rādhikā, is rare to achieve for even Brahma, Siva, Śesa and Lakṣmī-devī. It is only attained through fervent greed by a devotee inclined towards *vraja-sevā*. In *rāgānugā-sādhana*, it is explained that only the *jāta-rati* (one in whom *rati* has manifested) *sādhakas* have the genuine potent desire to perform direct service. Although in the body of a *sādhaka* it is not possible to attain the advanced stages of *prema* known as *śneha*, *mana*, *praṇaya*, *raga*, *anuraga*, and *bhava*; by the causeless mercy of *acintya-shakti*, such a practitioner in his *sādhaka* body realizes his *sevā* and is one time given direct *darśana* of the Lord. After giving up his body the *sādhaka*, according to the mood of service (*tad-bhāva*) and by the mercy of Yogamaya, is given the spiritual form of a *gopī*. This is similar to when Śrī Nārada Muni, as the son of maidservant, achieved his spiritual body after leaving his material body. In the same way, at the time of the appearance of Śrī Kṛṣṇa along with His associates in the manifest (*prakṛta*) Vṛndāvana, Yogamāyā arranges for such a *sādhaka* to take birth from the womb of a *gopī*. This is because after *svarūpa-siddhī*, one achieves a birth suitable for attaining perfection (*siddhī*) in the *śneha*, *māna*, *praṇaya* and further stages of love.

The name of Śrī Rādhikā is the supreme form of knowledge and is the highest means of attracting Śrī Kṛṣṇa. It is a perfect *mantra* for arousing the *rasa* of boundless *prema* in the heart. Śrīmatī Rādhikā Herself is the Deity of love personified. It is absurd to disregard Śrīmatī Rādhikā, and worship only Śrī Kṛṣṇa. There is no doubt about this.

Instead of speaking her name directly Śrīla Sukadeva Goswāmī, a *vraja-rasa-rasika* speaker of *Śrīmad Bhāgavatam* and lifelong *brahmacārī*, has mentioned Her name indirectly by using the word *kācid*. However, in the verse containing the words *anayārādhito nūnam* he has mentioned Her name very clearly. The word *kācid* is especially used in many verses of *rāsa-panchādhyayi*. In this reference 'k' means 'the pleasure of love' and 'a' means *samyak arçhit janam yasyā*, or 'She rejoices in the unlimited pleasure of love of Śrī Kṛṣṇa'. Thus, the word *kācid* has been used to indicate Śrīmatī Rādhikā. Only Śrī Rādhikā tastes the topmost pleasure of love profusely, as the pinnacle of all stages of love (the *anubhāva* of *prema*), *mādanākhyā mahābhāva*, is present only in Her. Only Śrīmatī Rādhikā can completely control Śrī Kṛṣṇa with Her love and make Him taste the complete nectar of such love.

*kṛṣṇake karāya śyāma-rasa-madhu pāna  
nirantara pūrṇa kare  
kṛṣṇera sarva-kāma*

Śrīmatī Rādhārāṇī induces Kṛṣṇa to drink the honey of the conjugal relationship (*śyāma-rasa* or *śṛṅgāra-rasa*). She is therefore engaged in satisfying all the desires of Kṛṣṇa.

(*Caitanya caritāmṛta Madhya-līla 8.180*)

Śrīla Rūpa Goswāmī is praying to *yugala-kiśora-kiśorī* in his Śrī Gāndharvā-Samprārthan-āṣṭakam 3:

*śyāme! ramā-ramaṇa-  
sundaratā-variṣṭha-  
saundarya-mohita-samasta-  
jagaj-janasya  
śyāmasya vāma-bhuja-  
baddha-tanuṃ kadāham  
tvāṃ indirā-virala-  
rūpa-bharāṃ bhajāmi?*

He Śyāme! Your Master is even more charming than Bhagavān Nārāyaṇa and His beauty enchants the entire creation. You are always on His left side in His arm's embrace, and Your beauty can never be equalled, even by that of Lakṣmī-devī. When will I properly worship Your beauty?

(*Gāndharvā-Samprārthan-āṣṭakam 3*)

Although a *kiṅkarī* or *mañjarī* of Rādhikā has one-pointed *niṣṭhā* at the lotus feet of Śrīmatī Rādhikā, still at the time of *māna* of their *svāminī*, they serve both *Yugala kiśora-kiśorī*.

Śrīla Dāsa Goswāmīpāda is uttering with immense humility, 'For those worshipping *Yugala*, I will hold their *caraṇāmṛta* (the nectarean water left after washing one's feet) on my head and then drink it'. The meaning is that we should associate with those devotees who have such a mood. All the scriptures, as well as our Goswāmīs, have given the philosophy to explain that we should associate with those devotees who are affectionate and

established in aspiring for the same mood of service as us (*svajātīyāsaya snigdha*). By drinking their *caraṇāmṛta* with a sincere and faithful heart, one receives pure devotion and by drinking the *caraṇāmṛta* of pure devotees, one receives imperishable *uttamā-bhakti* (the topmost one-pointed pure devotion). In this verse Śrīla Dāsa Goswāmī is expressing his intense affection and intimacy for those who worship both Śrī Rādhā and Śrī Kṛṣṇa (*yugala-upāsaka*), or in other words, for those *sādhakas* of *mañjarī-bhāva*.

*anārādhya rādhā-padāmbhoja-reṇum  
anāśritya vṛndātavīm tat-padānkām  
asambhāsyā-tad-bhāva-gambhīra-cittān  
kutaḥ śyāma-sindho rasasyāvagāhaḥ*

How can a person become immersed in the ocean of ecstatic mellows of Śyāma (*śyāma-rasa-sindhu*) if he has never worshiped the dust of Śrī Rādhā's lotus feet; if he has never taken shelter of Her pastime-place Śrī Vṛndāvana, which is marked with the impressions of Her lotus feet; and if he has never served the devotees whose hearts are already submerged in Her.

(*Sva-saṅkalpa-prakāśa-stotra 1*)

Śrīla Narottama Dāsa Ṭhākura writes in his bhajana *Thakura Vaisnava-pada* :

*vaiṣṇava-caraṇa-jala, prema-bhakti dite  
bala, āro keho nahe balavanta  
vaiṣṇava-caraṇa-reṇu, mastake bhūṣaṇa  
binu, āro nāhi bhūṣaṇera aṅta*

The water that has washed the feet of a

Vaiṣṇava gives the strength to attain *prema-bhakti*. Nothing is more powerful than this. The dust of the feet of the Vaiṣṇavas upon my head is the only decoration needed at the time of death.

(*Thakura Vaisnava-pada 2*)

*tīrtha-jala-pavitra-guṇe, likhiyāche  
purāṇe, se saba bhaktira pravañcana  
vaiṣṇavera pādodaka, sama nahe ei saba,  
jāte hoyā vāñcchita pūraṇa*

The purifying qualities of the water of the holy places are mentioned in the *Purāṇas*, but according to the tenets of *bhakti*, the water from the feet of a Vaiṣṇava is much more potent than water from all the holy places. This water fulfils all one's desires.

(*Thakura Vaisnava-pada 3*)

Śrīla Dāsa Goswāmī is an eternal associate of Śrī Caitanya Mahāprabhu, and he is inspiring us for the service of the lotus feet of Vaiṣṇavas and for *lālasāmayī-prema-bhakti* (intense hankering or greed for *vraja-prema-bhakti*).

Also, Śrīla Kṛṣṇadāsa Kavirāja states:

*bhakta-pada-dhūli āra bhakta-pada-jala  
bhakta-bhukta-avaśeṣa - tīna mahā-bala  
ei tina-sevā haite kṛṣṇa-premā haya  
punaḥ punaḥ sarva-śāstre phukāriyā  
kaya*

The foot-dust of a devotee, the water that has washed his feet, and the remnants of food left by him are three very powerful items. By serving these three items, *kṛṣṇa-prema-bhakti* will appear, as they are extremely powerful.

(*Caitanya Caritāmṛta Antya līlā 16.60-61*)



## Notes



## Text 8

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*parityaktaḥ preyo-jana-samudayair bādham asudhīr  
durandho nīrandhraṁ kadana-bharavārbdhau nipatitaḥ |  
tṛṇaṁ dantair dṛṣṭvā caṭubhir abhiyāce'dya kṛpayā  
svayaṁ śrī-gāndharvā sva-pada-nalināntaṁ nayatu mām*



## Text 8

*parityaktaḥ preyo-jana-samudayair bāḍham asudhīr  
durandho nīrandhraṁ kadana-bharavārbdhau nipatitaḥ  
tṛṇaṁ dantair dr̥ṣṭvā caṭubhir abhiyāce'dya kṛpayā  
svayaṁ śrī-gāndharvā sva-pada-nalināntaṁ nayatu mām*

**T**ranslation: Abandoned by my dear ones such as Śrī Rūpa-Sanātana, being unintelligent and extremely blind, and drowning hopelessly in an ocean of pain, I hold a piece of straw in my teeth and beg, 'O Śrīmatī Rādhārāṇī, please be compassionate and lead me to Your lotus feet!'

**C**ommentary (Narayani Vritti): In the previous verse, Śrīla Dāsa Goswāmī vowed to hold the *caraṇāmṛta* of the *yugala upāsakas* on his head and drink it with profound faith. In this verse, being restless due to experiencing separation from Śrī Rādhā Govinda, Gaurasundara, Svarūpa Damodara, Rāya Rāmananda, Śrī Rūpa Goswāmī, Śrī Sanātana Goswāmī and other intimate associates, he is expressing the utter desperation and humility contained within his heart. It is impossible to describe the fire of separation experienced by Śrīla Dāsa Goswāmī, especially at the time when all the close associates of Mahāprabhu had entered *aprakṛta-līlā*. Śrīla Dāsa Goswāmī left immense opulence, material pleasure and a chaste wife as beautiful as a heavenly damsel

(*apsarā*) because he knew that the pleasure of such splendor is dry like straw. Śrīla Dāsa Goswāmī surrendered himself at the lotus feet of Gaurasundara, the personification of magnanimous mercy who is absorbed in the mood of Śrī Rādhā (*rādhā-bhāva-sūvalita*). Śrī Gaurasundara, with abundant motherly affection, embraced him and offered him into the hands of Śrīla Svarūpa Damodara, who acted as his guardian. Śrīla Svarūpa Damodara also nurtured him with deep affection. Thus, Śrīla Svarūpa Damodara is the life treasure and *bhajana-sikṣā-guru* of Dāsa Goswāmī. For sixteen years at Jagannātha Purī, Śrīla Dāsa Goswāmī took instructions on *bhajana-sādhana* under the guidance of such an intimate devotee of Mahāprabhu. Śrīla Dāsa Goswāmī drank the nectar of divine love of the lotus feet of Śrī Mahāprabhu, and in doing so he became intoxicated like a bumblebee and drowned in the ocean of His mercy.

He was especially fortunate to receive *darśana* of the transcendental Gambhīrā-līlā that was filled with loving pastimes along with the *divya-unmāda* mood of Śrī Mahāprabhu. Remembrance of the sweet, smiling faces of the *gopis* and their adorable, affectionate talks always delighted him. After the disappearance

of Gaurasundara and His associates including Svarūpa Damodara, Rāya Rāmananda, and Śrī Rūpa-Sanātana, Śrīla Dāsa Goswāmī, while somehow or other sustaining his body, used to cry out despondently day and night during periods of intense separation.

This worship in the mood of separation (*viraha-bhajana*) is the specialty of Gaudiya Vaiṣṇavas. In reality, without experiencing such *viraha*, it is impossible to enter into the realm of *bhajana*. Due to this *viraha*, humility appears in the heart of the *sādhaka* and enables him to enter into the supreme kingdom of *prema*. During the phase of *viraha*, the *sādhaka* becomes restless due to extreme sufferings in his heart; as such he searches desperately for his worshipable Deity.

In *Bṛhad Bhāgavatāmṛtam*, Śrīla Sanātana Goswāmīpāda reveals that the great personalities who perform their *bhajana* by taking shelter of *vraja-dhāma* always see the pastime places, but they do not receive the *darśana* of *līlā-maya* (full of divine pastimes) Śrī Rādhā Govinda. Due to this their hearts become exasperated, and as a result humility and *prema* awaken in their hearts. On the one hand, due to the appearance of humility, they consider themselves most worthless and fallen. On the other hand, due to the awakening of *prema*, their hearts become anxious for the *darśana* of their worshipable Deity. Then that

*premika-sādhaka*, crying in utter desperation, searches for his worshipable Deity all over Vraja. Under the control of this elevated mood of service (*bhāva-dāsa*), the Lord appears in the heart of the *sādhaka* but remains hidden and tolerates the separation of His devotee. He covertly relishes the sweetness of that state of His devotee.

*This worship in the mood of separation (viraha-bhajana) is the specialty of Gaudiya Vaiṣṇavas. In reality, without experiencing such viraha, it is impossible to enter in the realm of bhajana.*

*bhaktera prema-  
vikara dekhi' krsnera  
camatkara!  
krsna yara na paya anta,  
keba chara ara?*

Even Lord Kṛṣṇa is struck with wonder at seeing the transformations of ecstasy in His devotees. If Kṛṣṇa Himself cannot estimate the limits of such emotions, how could others?

(*Caitanya caritāmṛta Antya-līla 18.15*)

After the disappearance of Śrī Caitanya Mahāprabhu and his dear Svarūpa Damodara and Rāmananda Raya, Śrīla Dāsa Goswāmī decided to commit suicide by jumping off Govardhana in Vraja. However, Śrī Rūpa Goswāmī and Sanātana Goswāmī mercifully solaced him with their affectionate talks and encouraged him to perform *bhajana* and *sādhana*. Śrīla Sanātana Goswāmīpāda especially reminded him of the instructions of Śrī Caitanya Mahāprabhu.

*sanatana, deha-tyage kṛṣṇa yadi paiye  
koti-deha ksaneke tabe chadite pariye*

My dear Sanatana, if I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moment's hesitation.

(Caitanya caritāmṛta Antya-līla 4.55)

*deha-tyage kṛṣṇa na pai,  
paiye bhajane  
kṛṣṇa-praptyera upaya  
kona nahi 'bhakti' vine*

You should know that one cannot attain Kṛṣṇa simply by giving up the body. Kṛṣṇa is attainable by devotional service. There is no other means for attaining Him.

(Caitanya caritāmṛta Antya-līla 4.56)

Śrī Rūpa Goswāmīpāda saved Śrīla Dāsa Goswāmī's life by teaching him from his books *Lalita-mādhava*, *Vidagdha-mādhava*, and *Dāna-keli-kaumudī*, which are filled with the sweet pastimes of Śrī Rādhā Govinda. In this way, Śrīla Rūpa and Sanātana Goswāmīs gave solace from the *virahatap* (affected with the fire of separation) in the heart of Śrīla Dāsa Goswāmī, and advised him to perform *bhajana* by taking shelter of Śrī Rādhā-kunda. After some time the supremely merciful, soft-hearted and affectionate (*svajātīyāsaya snigdha*) Śrīla Rūpa and Sanātana Goswāmīs also entered their *aparakṛta-līlā*. How Śrīla Dāsa Goswāmī lived

his life afterwards is expressed as follows.

*sunyayate maha-goshtham girindro  
'jagarayate  
vyaghra-tundayate kundam jivat-  
rahitasya me*

Under the guidance of Rupa and Sanatana, he lived at Radha-kunda for a long time, but after Rupa Goswāmī's disappearance he felt the extreme pain of separation. He felt that Giriraja-govardhana was like a python and that Radha-kunda was like the gaping mouth of a ferocious tiger waiting to devour him. He felt that the whole of Vraja was completely empty like a crematorium. In this way he lived his life. He then expressed his feelings

with this question, 'Whose shelter shall I take?'

(Raghunātha Dāsa Goswāmī)

It is difficult to tolerate separation from Śrī Kṛṣṇa, but it is impossible to tolerate separation from devotees. Hearing *hari-kathā* in the association of devotees relieves one from the pangs of separation from Śrī Kṛṣṇa, but it is difficult to sustain one's life in the absence of devotees.

In separation from Śrī Kṛṣṇa, Viyogini Śrīmatī Rādhikā says to Her *sakhīs*, "O *sakhīs*! After My death, please use the *panca-tattva*

*During the phase of  
viraha, the sadhaka becomes  
restless due to extreme  
sufferings in his heart; as  
such he searches desperately  
for his worshipable Deity.*

(five elements of the body - earth, water, air, fire, ether) of My body for service to Śrī Kṛṣṇa. Mix the earth of My body with the earth of the ground of Nanda-bhavana, so that it is touched by the lotus feet of Śrī Kṛṣṇa. Mix the water of My body with the water of Pāvana-sarovara so that when Śrī Kṛṣṇa takes His bath, I can get a sensation of My beloved. The air of My body should be mixed with the air of the *tāla*-leaf fan of Śrī Kṛṣṇa, so that I can cool down the body of Śrī Kṛṣṇa. I wish for the fire of My body to be mixed with the sun rays reflected from the mirror kept in the dressing room of Śrī Kṛṣṇa. Finally, the ether of My body should be mixed with the ether of the interior of His home."

Similarly, in separation from Śrī Rūpa Goswāmī and Sanātana Goswāmī, Śrīla Dāsa Goswāmī saw the land of Vraja as empty and desolate. For him Govardhana now appeared like a great python, and Rādhā-kuṇḍa had become like the gaping mouth of a ferocious tiger. He had become bewildered about what to do and what not to do. Day and night, drowning in endless tears, he remembered his *siddha-deha* (perfected spiritual body) and externally remained engaged in his *sādhana* and *bhajana*. In the deep absorption of internal *bhajana*, unaware of his external body and recognizing himself as a *kiṅkarī* (a maidservant) of Śrīmatī Rādhikā, he wept day and night. In this way he affirmed that the mercy of Gāndharvikā Śrīmatī Rādhikā is the only way to attain eligibility for transcendental loving service (*prema-sevā adhikāra*). This means that Śrīmatī Rādhikā, out of Her causeless mercy, can give the *adhikāra* for service to Her lotus feet. Therefore, Śrīla Dāsa Goswāmī is praying '*trnam dantair*

*dastva catubhir abhiyace 'dya krpaya'*; In utter desperation, while holding a piece of straw in his teeth he is praying from the core of his heart.

In this verse, Śrīla Dāsa Goswāmī has addressed Śrīmatī Rādhikā as 'Gāndharvikā'. There is a special meaning behind this. During the *rāsa-līlā* and many other pastimes, Śrīmatī Rādhikā, with a melody filled with deep affection, plays various expert tunes that fulfill the unlimited desires of *rasarāja* Śrī Kṛṣṇa. All the greatly fortunate *gopīs* showcase their unique expertise of music during the *rāsa-līlā*, and at that time *yugala-kiśora-kiśorī*'s hearts become delighted. At last, Śrīla Dāsa Goswāmī prays for the *adhikāra* to serve Śrīmatī Rādhikā Gāndharvikā, especially during the festivals of transcendental ecstasy (*ānanda-mahoṭsavas*). Otherwise, he feels that he is unnecessarily maintaining his old and useless body.





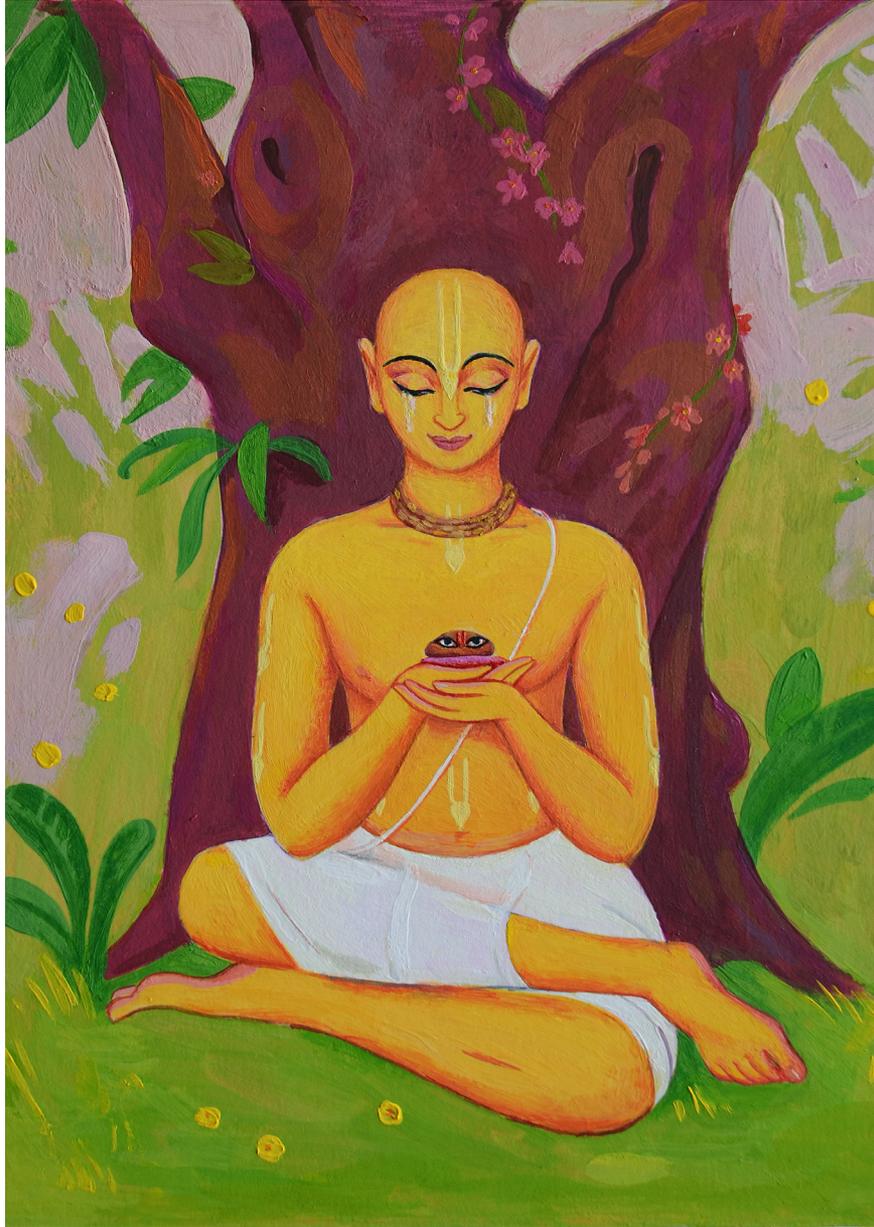
## Notes



# Text 9

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*vrajotpanna-kṣīrāśana-vasana-pātrādibhir ahaṁ  
padārthair nirvāhya vyavahṛtimadambhaṁ saniyamaḥ  
vasāmīśā-kuṇḍe giri-kula-vare caiva samaye  
maṛiṣye tu preṣṭhe sarasi khalu jīvādi-purataḥ*



## Text 9

*vrajotpanna-kṣīrāšana-vasana-pātrādibhir ahaṁ  
padārthair nirvāhya vyavahṛtimadambhaṁ saniyamaḥ  
vasāmīśā-kunde giri-kula-vare caiva samaye  
maṛiṣye tu preṣṭhe sarasi khalu jīvādi-purataḥ*

**T**ranslation: I shall survive on milk products, foodstuffs, clothes and leaves obtained in *vraja-dhāma*. Without duplicity and with steady perseverance, I shall live at Rādhā-kunda and Girirāja-govardhana, and I shall leave my body at that dear *kunda* in the presence of Śrīla Jīva Goswāmī and the other devotees.

**C**ommentary (Narayani Vritti): In this verse, Śrīla Dāsa Goswāmīpāda is making an astonishingly strong vow for *vrajavāsa*. To express in words his strong affection and possessiveness for each object related to transcendental *vraja-dhāma* would be impossible. At the stage of *prema*, there is a natural *anurāga* towards all objects related to the beloved. In this context Śrī Sukadeva Goswāmī comments on the pastime of *dāma-bandhan-līlā* from the *Śrīmad Bhāgavatam*: 'Mother Yaśodā has more affection towards every object used for serving Śrī Kṛṣṇa than for Śrī Kṛṣṇa Himself; that is why she removed Śrī Kṛṣṇa from her breast while feeding Him and saved the milk that was to be used in His service.' Similarly, Śrīla Dāsa Goswāmīpāda

will sustain his body by consuming milk, curd and other foodstuffs, and by wearing clothes, obtained only within Vraja. This means that he will not accept anything brought from outside of Vraja. He used to consider every object from Vraja, even the sand and mud (*dhuli*), to be his very life and soul. By his one-pointed *niṣṭhā*, his only plan is to reside in Vraja his entire life. He does not desire to drink the water of any place other than Vraja; just like the *cātaka* bird drinks water at the time of a *swati-nakṣatra* (auspicious star constellation). Furthermore, the *cakora* and *cakorī* birds only look towards the moonshine; in the same way, Dāsa Goswāmīpāda lived in Vraja with deep affection.

There is a very famous story from Vraja depicting how the *vrajavāsīs* have possessiveness for Vraja. Once there was a farmer from Varsānā, and one day he was ploughing the land at Nandagāon. His throat was dry due to the extremely hot weather, yet he did not drink the water of Nandagāon and thus fainted. In order to bring him back to consciousness, another farmer wanted to offer him the water of Nandagāon, but the farmer from Varsānā drowsily said, 'I may die of thirst, but I will

never drink the water from my daughter's in-law's home'. All the elderly *vrajavāsīs* of Varsānā have the *abhimana* (conception) that Śrīmatī Rādhikā is their daughter, and that She is married to Nanda-nandana Śrī Kṛṣṇa. Having offered their daughter at Nandagāon, how can they drink water from Her in-law's house.

Śrīla Dāsa Goswāmī is explaining the standard of life for a *sādhaka* by describing how he lived his life in the land of Vraja. This means that all the objects in Vraja are transcendental. In reality, when one reaches the highest stage of love, one will perceive all objects as transcendental and favourable for the pastimes of Śrī Kṛṣṇa.

*yat kiñcit tṛgulma-kīkaṭa-mukham  
goṣṭhe samastam hi tat  
sarvānanda-mayaṁ mukunda-dayitam  
līlanukūlam param  
śāstrair eva muhur muhuḥ sphuṭam idam  
niṣṭaṅkitam yācñayā  
brahmāder api sa-spr̥heṇa tad idam  
sarvaṁ mayā vandyate*

The grass, bushes, insects, and other creatures in Vraja are all very dear to Lord Kṛṣṇa. They assist the Lord in His pastimes. They are full of transcendental bliss. Again and again the scriptures recount the earnest request of Brahma and others to reside in Vraja. For these reasons I bow down to and offer my respects to all the creatures who reside in Vraja.

(Vraja-vīlāsa-stava 102)

Śrīla Dāsa Goswāmīpāda is expressing

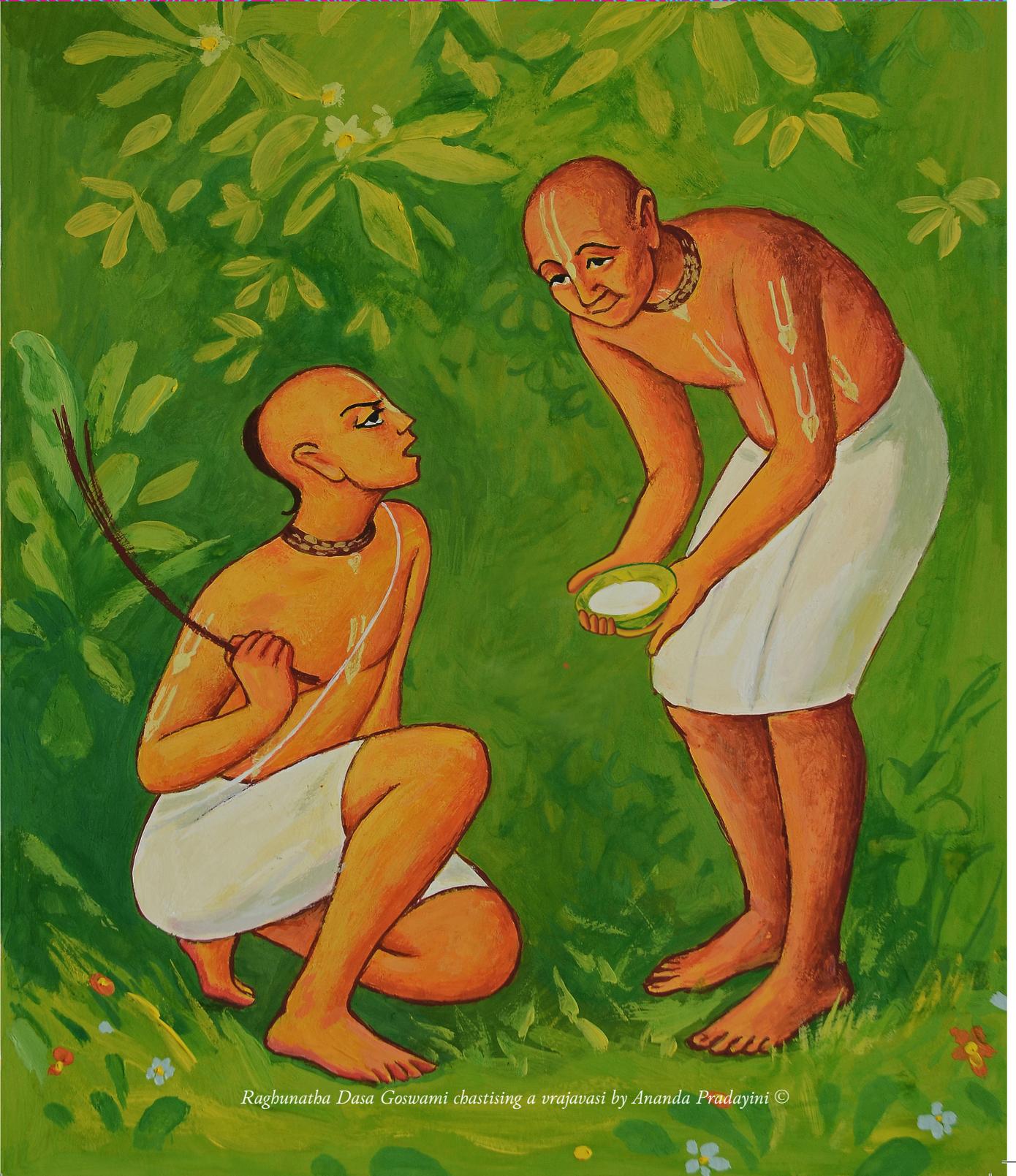
how he was sustaining his life as a *sādhaka*. *Vrajotpanna-kṣīrāśana*. This means that he performed his *sādhana* by accepting foodstuffs and fluids like milk products produced only in Vraja. However, the inner mood of Dāsa Goswāmī was that even within Vraja he did not want any foodstuff or fluid from the place of his *svāminī*'s rival. One time a *vrajavāsī* offered him buttermilk in a bowl made from leaves. Seeing that bowl, Dāsa Goswāmī asked him, 'O brother, from where have you brought such a bowl?' The *vrajavāsī* replied, 'I have brought this from *sakhī-śṭhālī*, the place of Candrāvalī.' Hearing the name *sakhī-śṭhālī* Dāsa Goswāmī immediately stood up, and being absorbed in the mood of a *mañjarī* of Śrīmatī Rādhikā, he began to beat that *vrajavāsī*, thinking that Candrāvalī had stolen the *prāṇanātha* of her *svāminī*. Śrīla Dāsa Goswāmī is setting a dazzling example by performing *bhajana* with such elevated *bhāvas*. In this way he used to see all the *vrajavāsīs* as transcendental.

*vrajavāsī jana suno more kathā,  
dekhāo Śrī Rādhā-nātha*

Śrīla Dāsa Goswāmī is taking one more vow that within the eighty-four-mile circumference of Vraja, he will do his *bhajana* and *sādhana* at Rādhā-kunda, situated at the foot of Śrī Girirāja-govardhana. This means that he will perform *bhajana* considering Rādhā-kunda as Śrīmatī Rādhikā Herself.

*kunder mahimā jeno rādhār mahimā*

The beauty of Radha-kunda is similar to the beauty of Śrīmatī Rādhikā. The glories of Radha-kunda are non-different from the glories of Śrīmatī Rādhikā.



*Raghunatha Dasa Goswami chastising a vrajavasi by Ananda Pradayini ©*

Taking bath in this *kunda* even once, one achieves the *kṛṣṇa-prema*, experienced by Śrīmatī Rādhikā for Kṛṣṇa.

With firm conviction, he expresses his faith in residing at Rādhā-kunda. Pure devotees perform their devotional practices residing at a place suitable for the stimulation of their transcendental emotions (*bhāva uddīpana*). In his *Vilāpa-kusumānjali*, Śrīla Dāsa Goswāmī expresses his *niṣṭhā* for residing at Rādhā-kunda.

*sva-kuṇḍam tava lolākṣi sa-priyāyāḥ  
sadāspadam  
atraiva mama saṁvāsa ihaiva mama  
saṁsthitih*

O restless-eyed girl, Your lake is the eternal home for You and Your beloved. May that place be my residence forever.  
(*Vilāpa-kusumānjali* 97)

There is a further reason for residing at Rādhā-kunda, near Śrī Girirāja-govardhana. Govardhana is like a *tilaka* of Vraja that fulfils the desires of all devotees. Among the devotees of the Lord, Śrī Girirāja-govardhana is one of the few who has controlled the Lord by his service attitude. His potency is inconceivable. Śrīmatī Rādhikā Herself has expressed the glories of Śrī Girirāja.

*hantāyam adrir abalā hari-dāsa-varyo  
yad rāma-kṛṣṇa-caraṇa-sparaśa-  
pramodaḥ  
mānam tanoti saha-go-gaṇayos tayor yat  
pānīya-sūyavasa-kandara-kanda-mūlaiḥ*

Amongst all the devotees, Govardhana is the best! O my friends, this hill supplies Kṛṣṇa and Balarāma, as well as Their calves, cows and cowherd friends with all kinds of necessities: water for drinking, very soft grass, caves, fruits, flowers and vegetables. In this way the hill offers respect to the Lord. Being touched by the lotus feet of Kṛṣṇa and Balarāma, Govardhana hill appears very jubilant.  
(*Śrīmad Bhāgavatam* 10.21.18)

It is especially noteworthy that Śrī Girirāja-govardhana has seen and experienced the various confidential *nikuñja-līlās* of Śrī Rādhā Govinda. He witnessed pastimes like *dāna-ghāti-līlā*, in which Kṛṣṇa, on the pretext of collecting tax, procured *prema* from Śrīmatī Rādhikā, and also the pastimes at *Mānasi-gaṅgā* in which Śrī Kṛṣṇa, as a boatman, performed confidential *nikuñja-līlās*. Śrī Govardhana witnessed all of these pastimes and more.

Śrī Kṛṣṇa performs a variety of pastimes with the *gopīs* at Rādhā-kunda. In evening time during summer, Śrī Kṛṣṇa enjoys playful water pastimes in the cool and aromatic lotus-filled water of Rādhā-kunda. For example, Śrīmatī Rādhikā, on the pretext of performing water pastimes, hides among golden lotuses. In separation from Her, Śrī Kṛṣṇa kisses all the lotuses, mistaking them for Her beautiful body. Śrīla Dāsa Goswāmī meditated on all these pastimes while sitting on the bank of Rādhā-kunda, and various transcendental visions (*sphūrtis*) and different stimuli (*uddīpana*) arose in his heart.

Śrīla Dāsa Goswāmīpāda is expressing with deep emotion that at the end of his life he desires to leave his body while remembering

the pastimes of Śrī Rādhā Govinda in the presence of Śrī Jīva Goswāmī and other *vraja-rasa-rasika* Vaiṣṇavas. Similarly, Nāmācārya Śrīla Haridāsa Ṭhākura has prayed to Mahāprabhu as follows:

*eka vāñchā haya mora bahu dina haite,  
līlā samvaribe tumi - laya mora citte*

I have had one desire for a very long time. I think that quite soon, my Lord, You will bring me close to Your pastimes within this material world.

*(Caitanya caritāmṛta Antya-līlā 11.31)*

*sei līlā prabhu more kabhu nā dekhāibā,  
āpanāra āge mora śarīra pāḍibā*

I wish that You not show me this closing chapter of Your pastimes. Before that time comes, kindly let my body fall down in Your presence.

*(Caitanya caritāmṛta Antya-līlā 11.32)*

*hṛdaye dharimu tomāra kamala caraṇa,  
nayane dekhimu tomāra cānda vadana*

I wish to catch Your lotus-like feet upon my heart and see Your moon-like face.

*(Caitanya caritāmṛta Antya-līlā 11.33)*

*jihvāya uccārimu tomāra 'kṛṣṇa-  
caitanya'-nāma,  
ei-mata mora icchā, -chāḍimu parāṇa*

With my tongue I shall chant Your holy name, 'Śrī Kṛṣṇa Caitanya!' That is my desire. Kindly let me give up my body in this way.

*(Caitanya caritāmṛta Antya-līlā 11.34)*

*Darśana* of the associates of the Lord, who are non-different from the Lord Himself, should be considered as His mercy. In reality, the *darśana* of great saintly persons (*mahat purusāḥ*) is very rare. Thus Śrīla Sukadeva states:

*durlabho mānuṣo deho dehinām kṣaṇa-  
bhaṅguraḥ  
tatrāpi durlabham manye vaikuṅṭha-  
priya-darśanam*

For the conditioned souls, the human body is most difficult to achieve, and it can be lost at any moment. But I think that even those who have achieved human life very rarely gain the association of pure devotees, who are dear to the Lord of Vaikuṅṭha.

*(Śrīmad Bhāgavatam 11.2.29)*





## Notes



## Text 10

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*sphural lakṣmī-lakṣmī-vraja-vijayi-lakṣmī-bhara-lasa  
dvapuḥ-śrī-gāndharvā-smara-nikara-dīvyad-giri-bhṛtoḥ  
vidhāsyē kuñjādau vividha-varivasyāḥ sarabhasaṁ  
rahaḥ śrī-rūpākhyā-priyatama-janasyaiva caramaḥ*



## Text 10

*sphural lakṣmī-lakṣmi-vraja-vijayi-lakṣmī-bhara-lasa  
dvapuḥ-śrī-gāndharvā-smara-nikara-divyad-giri-bhṛtoḥ  
vidhāsye kuñjātau vividha-varivasyāḥ sarabhasam  
rahaḥ śrī-rūpākhyā-priyatama-janasyaiva caramaḥ*

**T**ranslation: In a secluded place in Vṛndāvana forest, following my dear friend Śrīla Rūpa Goswāmī, I shall earnestly worship Śrī Kṛṣṇa, who is more splendid than millions of Cupids, and Śrīmatī Rādhārāṇī, whose glorious beauty defeats many goddesses of fortune.

**C**ommentary (Narayana Vritti): In this verse Śrīla Dāsa Goswāmīpāda concludes by offering the flowers of his transcendental emotions (*bhāva-kusum*) from the deepest core of his heart to the lotus feet of *śrī-kiśora-kiśorī*. In particular, he wants to be present in the confidential *kuñjas* for the service of Śrī Giridhārī, the conqueror of Cupid, with his *svāminī* Śrī Gāndharvika Śrīmatī Rādhikā. In this way he desires for the union of Śrīmatī Rādhikā with Śrī Kṛṣṇa so he can then serve Them in various ways.

The *sādhya* of all spiritual practices of Gaudiya Vaiṣṇavas is to attain the confidential service of Śrī Rādhā Govinda. The ultimate aspiration of the *jīva* is to serve under the guidance of the *sakhīs* and assist in the meeting of Śrīmatī Rādhikā with Śrī Kṛṣṇa.

Śrīla Viśvanātha Cakravartīpāda writes in his book *Saṅkalpa-kalpadruma*:

*śṛṅgārayāṇi bhavatīm abhisārayāṇi  
vikṣayaiva  
kānta-vadanam parivṛtya yāntīm  
dhṛtvāñcalena hari-sannidhim ānayāni  
samprāpya tarjana-sudhām sukhītā  
bhavāni*

I will dress and decorate You and then take You to meet Your beloved. Upon seeing the face of Your beloved Śrī Kṛṣṇa, because of Your contrary nature, You turn away slightly and remain standing. At that time I will take hold of the border of Your dress and take You to Him. As I bathe in the consequent shower-like nectar of Your scolding, I will become most blissful.

(*Saṅkalpa Kalpadruma* 2)

Śrīla Dāsa Goswāmīpāda is praying for the *nikuñja-sevā* of Śrī Rādhā Mādhava under the guidance of Śrī Rūpa Mañjarī.

*abhīra-pallī-pati-putra-kānyā-  
dāsyaḥhilāṣāti-balāśva-vāra*

*śrī-rūpa-cintāmaṇi-sapti-saṁstho mat-  
svānta-durdānta-hayecchur āstām*

I pray that the wild horse of my heart may become like the cintāmaṇi-jewel horse Śrīla Rūpa Goswāmī, which carries as its rider the desire to attain *nisūlkadāsyam* (when a servant does not get paid but still must pay tax) of the beloved of the *gopa*-prince (the son of the king of Vraja, Nanda-nandana Śrī Kṛṣṇa), Śrīmatī Rādhikā.

(Śrī Stavāvali Abhīṣṭa-Sūcanam)

In this verse Śrīla Dāsa Goswāmīpāda is giving instructions for *rūpānuga-bhajana*. For attaining the service of Śrī Rādhā Mādhava, Gaudiya Vaiṣṇavas take the guidance of Śrīla Rūpa Goswāmī as their life and soul; thus, they are famous as the *rūpānuga* Vaiṣṇavas. Many people consider that *rūpānuga* and *rāgānugā* are the same, but this is not the reality. The general understanding regarding this subject matter is that *bhakti* is of two types: *vaidhī* and *rāgānugā*.

### Vaidhī-bhakti (devotion based on regulative principles):

*Vaidhī-bhakti* is performed by those who don't have spontaneous love and affection for the Lord. The limbs of *vaidhī-bhakti* are performed for the betterment of one's future life, because of the discipline of the *śāstra*, or out of fear of scriptural laws.

### Rāgānugā-bhakti (devotion which follows in the wake of spontaneous love):

Those who have spontaneous love and

affection towards the Lord and perform devotional service without the fear of scriptural injunctions are called *rāga-bhaktas*. This *rāga-bhakti* eternally resides in the hearts of the eternal associates of the Lord. The devotional practice for attaining *rāga-bhakti* is called *rāgānugā-bhakti*. This means that this *bhakti* intrinsically resides in the souls of the eternal associates of the Lord; therefore, they are called *rāgātmika*. To perform devotional service under the guidance of such *vrajavāsī* is called *rāgānugā-bhakti*.

*virājantīm abhivyaktām*

*vraja-vāsi-janādiṣu*

*rāgātmikām anusṛtā yā sā rāgānugocyate*

*Rāgātmikā-bhakti*, or devotional service in spontaneous love, is vividly expressed and manifested by the inhabitants of Vṛndāvana. Devotional practices that follow in the wake of this spontaneous loving attitude are called *rāgānugā-bhakti*.

(*Bhakti Rasāmṛta Sindhu* 1.2.270/

*Caitanya caritāmṛta* 2.22.154)

*iṣṭe svārasikhi ragaḥ paramādhiṣṭatā*

*bhavet*

*tan mayi ya bhavet bhaktiḥ mātra*

*rāgātmikādita*

The intense and spontaneous absorption in the object of one's adoration (*iṣṭa*) is called *rāga*. Devotion that is characterized by such *rāga* is called *rāgātmikā-bhakti*.

(*Bhakti Rasāmṛta Sindhu* 1.2.272)

The intense hankering for one's beloved object is termed as *rāga* and when the beloved objective is Kṛṣṇa and His devotional service, then this is spontaneous devotion (*ragātmika*-

*bhakti*). The spontaneous absorption in one's dear most object is also *rāgamayī* devotion, which may involve the performance of such loving services as stringing a garland for the Lord in the spontaneous moods of devotion. The main characteristic of such devotion is deep hankering or greed to attain it, while the secondary symptom is absorption in the object of devotion. Ideally the practice of such devotion is to follow implicitly the practices outlined by such great devotees of Vraja Dhama.

*iṣṭe gādhā-tṛṣṇā rāgera svarūpa-lakṣaṇa  
iṣṭe āviṣṭatā ei tatastha-lakṣaṇa  
rāgamayī-bhaktira haya rāgātmikā nāma  
tāhā śuni lubdha haya kona bhāgyavān  
lobhe vraja-vāsīra bhāve kare anugati  
śāstra-yukti nāhi māne rāgānugāra  
prakṛti*

The essential characteristic of *rāga*, or deep attachment, is a strong thirst for the Supreme Lord. Complete absorption in Him is its marginal characteristic. Devotional service pervaded by such *rāga* is called *rāgātmikā-bhakti*, spontaneous loving service. One is most fortunate if, after hearing about it, one covets such an aspiration. If, out of such transcendental desire, one follows in the footsteps of the inhabitants of Vṛndāvana, one does not care for the injunctions or reasoning of *śāstra*. Such is the nature of the path which seeks spontaneous love.

*(Caitanya caritāmṛta  
Madhya-līla 22.151-3)*

The devotional service performed by associates of Vaikunṭha towards the Lord is also *rāgātmikā-bhakti*, and *bhajana* performed under their guidance is also *rāgānugā-bhakti*. For example, the devotional service performed under the guidance of Hanumān for attaining the service of Śrī Sitā Rāma is *rāgānugā-bhajana*. The devotion of Hanumān towards Śrī Sitā Rāma is *rāgātmikā-bhakti*, and performing *bhajana* under his guidance is called *rāgānugā-bhakti*. Śrīla Kṛṣṇadāsa Kavīrāja Goswāmī states that using the word *mukhyā* illuminates the specialty of the *vrajavāsīs* in the above verses of *Caitanya caritāmṛta*. The word *rūpānuga* is used to describe those who worship the mood of Śrī Rūpa Mañjarī for attaining one-pointed service to Yuga-Śrī-Rādhā-Kṛṣṇa of Vraja. With their external bodies they follow devotional rules like hearing devotional discourses (*śravaṇa*) and glorifying the Lord (*kīrtana*) under the guidance of Śrīla Rūpa Goswāmī. With their realized spiritual bodies (*siddha-deha*), they are absorbed in transcendental pastimes and they perform *bhajana* under the guidance of Śrī Rūpa Mañjarī. Śrīla Rūpa Goswāmīpāda clarifies this in his *Bhakti Rasamṛta Sindhu*:

*bhakti-nirdhuta-doshanam  
prasannojjvala-cetasam  
shri-bhagavata-raktanam rasika-sanga-  
ranginam*

For those who are completely washed of all material contamination by pure devotional service, who are always satisfied and enlightened in the heart, who are always attached to understanding the transcendental meaning of *Srimad Bhagavatam*, who are always eager to

associate with advanced devotees, whose happiness in the service of the lotus feet of Govinda is their very life, who always discharge the confidential activities of love - for such advanced devotees, who are by nature situated in bliss, the seed of love (*rati*) is expanded in the heart by previous and current reformatory processes. Thus the mixture of ecstatic ingredients becomes tasty and being within the perception of the devotee, reaches the highest platform of wonder and deep bliss.

(*Caitanya caritamṛta Madhya-līla* 23.95-98)

[See end note 1.]

All *rūpānugas* are *rāgānugās*, but all *rāgānugās* are not *rūpānugas*. The specialty of *rūpānuga* is that the devotees perform service under the guidance of Śrī Rūpa Mañjarī, which is rare even for *sakhīs* like Śrī Lalitā.

Śrīla Raghunātha Dāsa Goswāmī writes in his *Vraja-vilāsa-stava*:

*tāmbūlarpaṇa pāda mrdana payodān  
ābhisārādibhir*

*Vṛndāraṇya maheśvarīm priyatayā yās  
toṣyanti priyāḥ*

*Prāṇa preṣṭha sakhī kulād apī  
kilāsaṅkocitā bhūmikāḥ*

*Kelī bhūmiṣū rūpa mañjarī mukhās tā  
dāsikāḥ samśraye*

I take shelter of Śrī Rūpa Mañjarī and the other maidservants of Śrīmatī Rādhārāṇī, the great Queen of Vṛndāvana. Those maidservants perpetually satisfy Her by their loving services, such as offering *tāmbūla* (betel nut), massaging Her feet, bringing water, and arranging Her *tryst* with Śrī Kṛṣṇa. The *prāṇa-preṣṭha-sakhīs*

are dearer to Śrīmatī Rādhikā than Her own life, but these maidservants are still dearer, because without feeling shy they can enter the area where Divine Couple enjoy Their most confidential pastimes.

(*Vraja-vilāsa-stava* 38)

The innumerable qualities of *nikuñja-vilāsini* Śrīmatī Rādhikā, such as beauty and sweetness, are unparalleled and inconceivable. Being attracted by the sweetness of Her beauty (*rūpa-mādhurī*), the conqueror of Cupid (*kandarpa-vijayī*), Śrī Kṛṣṇa, is like a bumblebee that always yearns for Her association. Just like the Mandākinī River (also known as the Ganga River), which, in the month of Bhādra (August-September), flows with its *kal-kal* separation sound, enthusing both banks with her hands in the form of waves, while very quickly moving towards the vast ocean. Similarly, this *svāniyama-daśakam stotra* of Śrīla Raghunātha Dāsa Goswāmī is the personified form of the beauty and sweetness of *yugala-kīśora*. With its stream of transcendental pastimes (*līlā-rasa*) and pleasurable *kal-kal* sound, it drowns the hearts of the *rasika* Vaisnavas in an ocean of nectar.

Śrī Kṛṣṇa, the reservoir of pleasure (*ānanda-kanda*) and king of transcendental mellows (*rasarāja*), becomes bewildered by the beauty of Śrīmatī Radharāṇī. Like a mad bumblebee, He becomes eager to taste the beauty of the lotus face of Śrīmatī Rādhikā, which emanates an astounding fragrance and luster. The exquisite maidens of Vraja are even more beautiful than all the Lakṣmīs of Vaikunṭha. Among all those maidens, the beauty of Śrīmatī Rādhikā is the

most endearing, not only because of the beauty and luster of Her outer body, but also due to the ornaments of Her indescribable moods arising from *mahābhāva*. The manifestation of the various moods of the *gopīs* arising from such beautiful *mahābhāva* defeats even the beauty of Lakṣmī of Vaikunṭha. The splendor of the crest jewel of all the beautiful girls of Vraja (*vraja-ramaṇī-śiromaṇi*), Śrīmatī Rādhikā, is raised high like a victory flag. The pinnacle of *mahābhāva* is *mādanākhyā-mahābhāva*, and this is only present in Śrīmatī Rādhikā. Thus, She is always splendidly ornamented with this *bhāva*.

Śrī Kṛṣṇacandra is the origin of the mundane Cupid of the material world (*prākṛta-madana*), and He is present as the ever-fresh divine Cupid (*aprākṛta-navīna-madana*) of Vṛndāvana. The Vedic literatures (*Āgama-śāstra*) explain that He is worshiped by the *kāma-gāyatrī mantra* and the *kāma-bije mantra*.

*vṛndāvane 'aprākṛta navīna madana'  
kāma-gāyatrī kāma-bije yānra upāsana*

In the spiritual realm of Vṛndāvana, Kṛṣṇa is the transcendental, ever-fresh Cupid. He is worshiped by the chanting of the *kāma-gāyatrī mantra*, with the spiritual seed *klīm*.

*(Caitanya caritāmṛta  
Madhya-lila 8.138)*

*-śuci-pakṣe yaḥ prasanne bhṛta-śrīr  
akuruta tanu-śīryat-kairavālim  
praphullām  
tanuruha-vana-munnam mekhalā-ṛkṣa-  
vṛndam*

*skhalita-guṇam asau vaḥ pātu rādhā-  
mukhenduh  
(Sri Madhava-mahotsavam 3.118)*

*baka-ripu-parirambhāsvāda-vāñchā-  
viraktim  
vratam iva sakhi kartrī svāli-saukhyaika-  
tṛṣṇā  
phalam alabhata kastūry-ādir āliḥ  
sakhinām  
hari-vana-vara-rājye siñcate tām yad  
adya  
(Sri Madhava-mahotsavam 7.131)*

Śrī Kṛṣṇa even captivates Cupid and enchants his heart. He is like an undulating ocean of sweetness and exquisite beauty. The enchanter of millions of Cupids, *aprākṛtanavīna-madana* Śrī Giridhārī always remains desperate with an intense desire to perform loving pastimes with Śrīmatī Rādhikā. Thus, in this *stava* Śrīla Raghunātha Dāsa Goswāmī is praying for the confidential *nikuñja-sevā* of Śrīmatī Rādhikā, who captivates millions of Lakṣmīs. Even Śrī Lalitā and other prominent *sakhis* cannot enter into *nikuñja-seva*; only the *mañjarīs* are allowed the supremacy of service (*sevā-parākāsthā*) there, as their only desire is to please Śrīmatī Rādhikā. *Mañjarīs* drink only the nectar of the pleasure of Rādhikā (*rādhā-sukha*). All such pastimes are described in detail by Śrīla Jīva Goswāmī in his book *Mādhava-mahotsava*.

The inner desire (*abhīṣṭa*) of the *mañjarīs* is to serve Śrī Rādhā Mādhava in Their confidential pastimes. The *mañjarīs* indicate the outcome of the supreme vow of being detached from the desire to taste direct service to Śrī Kṛṣṇa. They never desire to meet Kṛṣṇa

independently. Śrīla Narottama Dāsa Ṭhākura writes in his *Prema-candrika*:

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

*kāliṅdīra kūle keli-kadambera vana*  
*ratana-vedīra upara bosābo duḥjana*

*śyāma-gaurī aṅge dibo (cuwā) candanera*  
*gandha*

*cāmara ḍhulābo kabe heribo mukha-*  
*candra*

*gāthiyā mālatīra mālā dibo dōhāra gale*  
*adhare tuliyā dibo karpūra tāmbūle*

*lalitā viśākhā ādi jata sakhī-vṛnda*  
*ājñāya koribo sevā caraṇāravinda*

The youthful Divine Couple Śrī Rādhā Kṛṣṇa are my life and soul. In life or death I have no other refuge but Them.

In a *keli-kadamba* forest on the banks of Yamunā I will seat *yugala-kīśora* on a jeweled throne.

I will anoint dark Śyāma and golden Gaurī with sandal paste scented with *cuwā*, and then fan Them with a *cāmara*. Oh, when will I behold Their moonlike faces?

I will string garlands of *malati* flowers and place them around Their necks and then place *tāmbūla* (betel) flavoured with camphor in Their lotus mouths.

On the order of Lalitā, Viśākhā and the other *sakhīs*, I will serve Their lotus feet.

(*Sakhī-Vṛnda Vijñapti*  
*Rādhā Kṛṣṇa Prāṇa Mora*  
*Śrīla Narottama Dāsa Ṭhākura*)



1.

*bhakti-nirdhūta-doṣāṇām  
prasannojjvala-cetasām  
śrī-bhāgavata-raktānām  
rasikāsaṅga-raṅgiṇām  
jīvanī-bhūta-govinda-  
pāda-bhakti-sukha-sriyām  
premāntaraṅga-bhūtāni  
kṛtyāny evānutiṣṭhatām  
bhaktānām hṛdi rājanī  
saṁskāra-yugalajjalā  
ratir ānanda-rūpaiva  
nīyamānā tu rasyatām  
kṛṣṇādibhir vibhāvādyair  
gatair anubhavādhvani  
prauḍhānandaś camatkāra-  
kāṣṭhām āpadyate parām*

## Notes

Those who are completely washed of all material contamination by pure devotional service, who are always satisfied and brightly enlightened in the heart, who are always attached to understanding the transcendental meaning of Śrīmad Bhāgavatam, who are always eager to associate with advanced devotees, whose happiness in the service of the lotus feet of Govinda is their very life, who always discharge the confidential activities of love for such advanced devotees, who are by nature situated in bliss, the seed of love (rati) is expanded in the heart by previous and current reformatory processes. Thus the mixture of ecstatic ingredients becomes tasty and, being within the perception of the devotee, reaches the highest platform of wonder and deep bliss.

*(Caitanya caritamṛta Madhya-līla 23.95-98)*



# Text 11

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*kṛtaṁ kenāpy etan nija-niyama-śaṁsi-stavam imaṁ  
pathed yo viśraddhaḥ priya-yugala-rūpe'rpita-manāḥ  
dṛḍhaṁ goṣṭhe hr̥ṣṭo vasati-vasatiṁ prāpya samaye  
mudā rādhā-kṛṣṇau bhajati sa hi tenaiva sahitaḥ*



## Text 11

*kṛtaṁ kenāpy etan nija-niyama-śaṁsi-stavam imaṁ  
paṭhed yo viśraddhaḥ priya-yugala-rūpe'rpita-manāḥ  
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mudā rādhā-kṛṣṇau bhajati sa hi tenaiva sahitaḥ*

**T**ranslation: A faithful devotee who reads these ten vows by a certain author (Śrīla Raghunātha Dāsa Goswāmī), while fixing his mind on the transcendental forms of the dear most Divine Couple, at the proper time happily attains the realm of Vraja and directly worships Śrī Śrī Rādhā Kṛṣṇa with Śrī Rūpa Goswāmī and others.

**C**ommentary (Narayani Vritti): Śrīla Dāsa Goswāmīpāda is illuminating the specialty of his *bhajana* in his *Sva-niyama-daśakam*.

His *bhajana* is like a brilliant sun lighting the path for all Gaudiya Vaiṣṇavas. In this way he is teaching the entire world by his own behaviour.

*āpani ācari dharma jīvere śikhāya  
āpane nā kaile dharma śikhāno nā jāya*

The Lord practiced the religion of devotion and taught it to others, for unless one practices religious principles oneself, he cannot instill them in others.

(Caitanya caritāmṛta *Adi-lila* 3.21)

People have a natural attraction towards one who teaches by his own conduct, and especially for those who possess *bhakti* without any material motivation (*akiñcanā-bhakti*). All the demigods and their exalted qualities reside in such a person.

*yasyāsti bhaktir bhagavaty akiñcanā  
sarvair guṇais tatra samāsate surāḥ  
harāv abhaktasya kuto mahad-guṇā  
manorathenāsati dhāvato bahiḥ*

All the demigods and their exalted qualities, such as religion, knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead. On the other hand, a person devoid of devotional service and engaged in material activities has no good qualities. Even if he is adept at the practice of mystic yoga or the honest endeavour of maintaining his family and relatives, he must be driven by his own mental speculations and must engage in the service of the Lord's external energy. How can there be any good qualities in such a man?

(Śrīmad Bhāgavatam 5.18.12)

Śrīla Dāsa Goswāmīpāda is describing the fruit of hearing (*phala-śruti*) this *stotra* and at the same time explaining that the process for attaining the result is to constantly read and practice (*anuśilana*) what he has written with firm faith.

*sukham je bhuyat  
dukham me ma bhute  
joo bai bhuma tat sukham  
na alpe ma asti  
(Upanisad)*

This explains that there is no pleasure in material sense gratification. Therefore, the desire to fulfill the material senses is the cause of all sufferings.

*Bhuma* means 'extremely great' or 'the center of all pleasure' - Sri Radha and Kṛṣṇa. In the hope to attain menial sense gratification, the *jivas* keep drowning in the great tides of the ocean of birth and death in the material world. However, when the *jīva* cultivates a desire to perform *bhajana* of Śrī Rādhā Govinda under the guidance of Sri Guru and the Vaiṣṇavas, he becomes detached from the desert of the material world. Then his stone-like, malicious heart, deluded by the Lord's external potency (*māyā*), becomes purified. After that, a passion arises to attain the service to the Lord.

Śrī Vrajendra-nandana Śrī Kṛṣṇa and Vṛsabhanu-sūta Śrīmatī Rādhikā will be delighted with one who reads this *dāsakam*. At the time of death, he will take birth from the womb of a *gopi* in Kṛṣṇa's manifest pastimes and his perfected form (*vastu-siddhi*) will provide him the eligibility to serve in Their *nikuñja* along with the *mañjarīs*. This means that Śrīmatī Rādhikā will award those who read and discuss these topics with a position

as Her maidservant. In this way the *sādhaka* will be eternally blessed and sanctified. This blessing of Śrīla Dāsa Goswāmī can never go in vain, as *phala-śruti* of a great soul (*mahājana*) can never be futile. One who reads this *stava* with firm conviction without duplicity (*niṣkapaṭ*) attains the wealth of the service of Śrī Rādhā Mādhava and residence in *aprākṛta* Vṛndāvana.

In this *stava*, Śrīla Dāsa Goswāmī is giving an exclusive blessing which makes the attainment of the wealth of *bhajana* to Śrī Rādhā Mādhava straightforward. As such, by the mercy of Śrī Rūpa Mañjarī, the *jīva* will be able to attain that rare service.

Śrīla Dāsa Goswāmī, wandering in the realm of *bhāva*, is mercifully revealing the fragrant bouquet of flowers of his mood (*bhāva-kusum*) and providing the spiritual identity to *rāgānugā-sādhakas*. Those who want to cross this material ocean, and who aspire to return to the supreme abode of the Lord, should read this *stava* as a regular practice. There are especially inconceivable potencies (*acintya-śakti*) in the benedictions enunciated by a *mahājana*. Śrīla Dāsa Goswāmī is giving this blessing to all the humans of this world; thus, each devotee should accept this *stava* as a prized necklace (*kānta-hāra*) and read it on a regular basis.

*guru-mukha-padma-vākya, cittete koriyā  
aikya, āra nā koriho mane āsā*

Embrace within your heart the words emanating from Śrī Gurudeva's (*sādhu* and *sāstras*) lotus mouth and desire nothing else.

(Śrī Guru-Caraṇa-Padma  
Śrīla Narottama dāsa Ṭhākura 2)



*vikrīḍitaṁ vrajavadhūbhir idam ca viṣṇoḥ  
 śraddhānvito 'nuśṛṅnyād atha varṇayed yaḥ  
 bhaktim parām bhagavati pratilabhya kāmam  
 hṛd-rogam āśv apahinoty acireṇa dhīraḥ*

Anyone who faithfully hears or describes the Lord's playful affairs with the young gopis of Vṛndāvana will attain the Lord's pure devotional service. Thus he will quickly become sober and conquer lust, the disease of the heart.

(Śrīmad Bhāgavatam 10.33.39)



Yadunandana Acarya giving diksa to Raghunatha Dasa Goswami by Ananda Pradayini ©

