

॥ প্রাকৃতরস-শতদূষণী ॥

PRĀKRṬA-RASA ŚATA-DUṢAṆĪ

॥ প্রাকৃতরস-শতদূষণী ॥

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda's
PRĀKRṬA-RASA ŚATA-DŪṢANĪ

**ONE HUNDRED
CONDEMNATIONS
OF MATERIAL RASA**

With Commentary by
Swami B.G. Narasiṅha Mahārāja



GAURANGA VANI PUBLISHERS

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PREFACE

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

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

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

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

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

*ajñāna-varasandena prasupto nara-gardabhaḥ
kaḥ samarthah prabodham tam jñāna-bheri satairapi*

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

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

Śrī Rūpānuga-dāsānudāsa -
Swami Bhakti Vijñāna Giri
Śrī Balarāma Rasa-yātrā
April 20th, 2008

TRANSLATOR'S NOTE

In May 2008, while discussing the unfortunate state of affairs in the modern Gauḍīya Vaiṣṇava world with our Gurudeva, Śrīla Bhakti Gaurava Narasiṅgha Mahārāja, I broached the idea of a commentary to Śrīla Sarasvatī Ṭhākura's *Prākṛta-rasa Śata-dūṣaṇī*. Upon hearing this humble suggestion, Śrīla Guru Mahārāja was most enthusiastic and felt that it was appropriate and necessary to re-publish Sarasvatī Ṭhākura's work in English, along with a brief commentary in order to clarify certain points of *siddhānta*. Śrīla Guru Mahārāja's eagerness was such that he instructed me to immediately translate the Bengali. Thus, after three days, I presented him a translation of *Prākṛta-rasa Śata-dūṣaṇī* and sat with him as he wrote his commentary.

Later in 2017, while I was with Guru Mahārāja in Mexico, I re-read the book and felt that my translations were not as accurate as they should have been due to the limited time I had in 2008. While discussing the *Upadeśāmṛta* and other books, I brought this to Guru Mahārāja's attention and he gave me permission to eventually change the translations as required and add word-meanings for the original Bengali.

It was only recently that our godbrother, Śrīman Sanātana Prabhu, reminded me about *Prākṛta-rasa Śata-dūṣaṇī* and

we both went through the text once again. I am extremely grateful to Sanātana and his wife Parameśvarī Devī Dāsī for their service in this regard. Their suggestions and edits have certainly improved this edition of *Prākṛta-rasa Śata-dūṣaṇī* and I am sure that Śrīla Guru Mahārāja would be extremely happy with the results.

In the first printing of this book, we added an introduction, said to have been written by Sarasvatī Ṭhākura himself. However, recently we came across a copy of *Prākṛta-rasa Śata-dūṣaṇī* from 1919 and discovered that it was in fact penned by Śrī Jagadīśa Bhakti-pradīpa (who later became Śrīpāda Bhakti Pradīpa Tīrtha Mahārāja), the disciple of Ṭhākura Bhaktivinoda and *sannyāsa* disciple of Śrīla Sarasvatī Ṭhākura. We have thus retained this original introduction as it was during the time of Śrīla Sarasvatī Ṭhākura.

The original commentary of our Guru Mahārāja remains unchanged with the exception of the substitution of American English spelling with the more commonly used British English, as per his instructions.

Narasīṅha-pāda-sevaka -
Swami Bhakti Vijñāna Giri
Śrī Govardhana Pūjā Mahotsava
26th October, 2022

INTRODUCTION

(From the 2nd edition of *Prākṛta-rasa Śata-dūṣaṇi* printed in 1919)

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

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

supremely wonderful pastimes of Śrī Gaurāṅga-sundara as well as those of the Gosvāmīs, who are His eternal associates in those pastimes.

Being impelled by the desire that everybody should obtain the mercy of such a *mahātmā*, who by his personal spiritual realisation has obtained the pure mercy of Śrī Gaurasundara appropriate to the present times, and being aware of its usefulness in preaching, I have independently published *Prākṛta-rasa Śata-dūṣaṇī* taking it from the *Sajjana Toṣaṇī* magazine. If readers benefit from studying this, then we can become a beggar of their food remnants.

That servant of Śrī Bhaktivinoda, who is humbler than straw and intolerant of criticism of the Vaiṣṇavas –

The destitute
Śrī Jagadīśa Dāsādhikārī

॥ प्रकृतस-शतदूषणी ॥

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(1)

প্রাকৃত-চেষ্টাতে ভাই কভু রস হয় না
জড়ীয় প্রাকৃত-রস শুদ্ধ-ভক্ত গায় না ॥১ ॥

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

prākṛta—material; *ceṣṭāte*—endeavours; *bhāi*—O brother; *kabhu nā*—never; *rasa*—*rasa*; *haya*—produce; *jaḍīya*—mundane; *prākṛta*—material; *rasa*—*rasa*; *śuddha-bhakta*—pure devotees; *gāya nā*—do not sing about.

O brother! Material endeavours can never produce *rasa*. Pure devotees never sing about the mundane *rasa* of this material world.

(2)

প্রাকৃত-রসের শিক্ষা-ভিক্ষা শিষ্যে চায় না
রতি বিনা যেই রস তাহা গুরু দেয় না ॥২ ॥

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

prākṛta—material; *rasera*—*rasa*; *śikṣā*—of teachings; *bhikṣā*—beg; *śiṣye*—disciple; *cāya*—desire; *nā*—not; *rati*—divine attachment; *vinā*—bereft of; *yei*—that; *rasa*—*rasa*; *tāhā*—such; *guru*—the guru; *deya*—give; *nā*—not.

A disciple never wishes to beg for instructions regarding material *rasa*. The guru does not give *rasa* that is bereft of *rati* (divine attachment to Śrī Kṛṣṇa).

ANUVṚTTI

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

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

*vapur-ādiṣu yo'pi ko'pi vā
guṇato'sāni yathā tathā-vidhaḥ
tad ayaṁ tava pāda-padmayor
aham adyaiva mayā samarpitaḥ*

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

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

(3)

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

nāma-rasa dui vastu bhakta kabhu jāne nā
nāma-rase bheda ācche bhakta kabhu bale nā

nāma—the Holy Name; *rasa*—*rasa*; *dui*—two; *vastu*—things; *bhakta*—a devotee; *kabhu na*—never; *jāne*—considers; *nāma*—the Holy Name; *rasi*—in *rasa*; *bheda*—a difference; *ācche*—there is; *bhakta*—a devotee; *kabhu na*—never; *bale*—says.

A devotee does not consider the Holy Name and divine *rasa* to be two separate things. Thus, a devotee never exclaims, “There is a difference between the Holy Name and *rasa*.”

(4)

অহং-মম-ভাব-সত্ত্বে নাম কভু হয় না
ভোগ-বুদ্ধি না ছাড়িলে অপ্ৰাকৃত হয় না ॥৪ ॥

*ahaṁ-mama bhāva-sattve nāma kabhu haya nā
bhoga-buddhi nā chāḍile aprākṛta haya nā*

ahaṁ—I; *mama*—mine; *bhāva*—thoughts; *sattve*—condition; *nāma*—The Holy Name; *kabhu haya nā*—never reveals; *bhoga*—enjoying; *buddhi*—mentality; *na*—not; *chāḍile*—reject; *aprākṛta*—transcendence; *haya nā*—does not manifest.

The Holy Name never appears to those that are conditioned to think in terms of ‘I’ and ‘mine.’ The stage of transcendence is never reached if the enjoying mentality is not abandoned.

ANUVṚTTI

There is a certain class of men that consider the Holy Name of Kṛṣṇa, and the pastimes of Kṛṣṇa to be of two different substances. Although giving some recognition to the potency of *kṛṣṇa-nāma*, these persons contend that one can only realise the perfection of *bhakti-rasa* by exclusively

hearing and discussing the *līlās* of Kṛṣṇa and particularly the *rāsa-līlā*, or the amorous pastimes of the Lord with the *gopīs* (cowherd girls of Vṛndāvana). Such persons give little attention to the necessity of purely chanting the Holy Name (*śuddha-nāma*) and give more attention to the process of *līlā-kīrtana*, *rasa-kathā* and *smaraṇam*. In a word, these persons have been categorised as *sva-kuhaka*, or self-deceivers. What is unknown to the self-deceivers is that *kṛṣṇa-nāma* reveals *rasa* in proportion to one's being freed from *anarthas*, or material contamination in the heart.

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

The four types of *anarthas* are:

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

Illusion about spiritual knowledge is of four types:

- 1) *sva-tattva bhrama* – illusion about one's original position as a *taṭasthā-jīva*
- 2) *para-tattva bhrama* – illusion about the Supreme Lord
- 3) *sādhya-sādhana bhrama* – illusion about the processes of *sādhana* and *prema-bhakti*

4) *virodhi-viṣaya bhrama* – illusion regarding subjects unfavourable to Kṛṣṇa consciousness

Weakness of heart is of four types:

1) *tucchāsakti* – attachment to objects not related to Kṛṣṇa

2) *kuṭināṭī* – deceitfulness

3) *mātsaryam* – enviousness

4) *pratiṣṭha* – desire for fame

Offences are of four types:

1) *kṛṣṇa-svarūpa-aparādha* – offences to the form of the Lord

2) *nāma-aparādha* – offences to the Holy Name of the Lord

3) *kṛṣṇa-tadīya-aparādha* – offences to the devotees

4) *jīva-aparādha* – offences to other living entities

Material desires are of four types:

1) *aibikeṣvaiṣana* – desire for material objects

2) *para-trikeṣu* – desire for heavenly comforts

3) *bhūti-vāñcha* – desire for mystic powers

4) *mumukṣa* – desire for liberation

In material life one sees everything as an object of enjoyment. That self-centred world-view is called *ahaṁ-mameti* – “everything is mine, everything is for my enjoyment, I am the centre of existence.” In this stage of consciousness one cannot relish transcendental mellows (*rasa*). It is necessary to first become free from the spirit of enjoyment – to see one’s self as servant rather than master.

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

*nāmnām akāri bahudhā nija-sarva-śaktis
tatrāpitā niyamitaḥ smarāṇe na kālaḥ
etādṛśi tava kṛpā bhagavān mamāpi
durdaivam īdṛśam ahājani nānurāgaḥ*

O my Lord, in Your Holy Name there is all good fortune for the living entity, and therefore You have many Names, such as Kṛṣṇa and Govinda, by which You expand Yourself. You have invested all Your transcendental potencies in those Names, and there are no hard and fast rules for remembering Them. My Lord, although You bestow such mercy upon the conditioned souls by liberally teaching Your Holy Names, I am so unfortunate that I commit offences while chanting the

Holy Name, and therefore I do not achieve attachment for chanting. (*Śikṣāṣṭakam* 2)

*prathamam nāmnah śravaṇam-antaḥ karaṇa-
śuddhyartham-pekṣām. śuddhe cāntaḥ-karaṇe rūpa-
śravavena tad-udaya-yogyatā bhavati. samyagudite
ca rūpe guṇānām sphuraṇam sampadyeta, sampanne
ca guṇānām sphuraṇe parikara-vaiśiṣṭhyena tad-
vaiśiṣṭhyam sampadyate tatas-teṣu nāma-rūpa-guṇa-
parikareṣu samyak sphuriteṣu līlānām sphuraṇam
suṣṭhu bhavati.*

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

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

(5)

প্রাকৃত জড়ের ভোগে কৃষ্ণ-সেবা হয় না
জড়-বস্তু কোনও কালে অপ্রাকৃত হয় না ॥৫॥

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

prākṛta—mundane; *jaḍera*—matter; *bhoge*—by enjoyment; *kṛṣṇa-sevā*—service to Kṛṣṇa; *haya nā*—does not happen; *jaḍa*—material; *vastu*—objects; *kona-o*—any; *kāle*—time; *aprākṛta*—transcendental; *haya nā*—do not.

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

(6)

জড়-সত্তা বর্তমানে চিৎ কভু হয় না
জড়-বস্তু চিৎ হয় ভক্তে কভু বলে না ॥৬॥

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

jaḍa—material; *sattā*—existence; *vartamāne*—present; *cit*—spiritual; *kabhu haya nā*—is never present; *jaḍa*—mundane; *vastu*—object; *cit*—spiritual; *haya*—becomes; *bhakte*—a devotee; *kabhu bale nā*—never says.

When mundane existence is present, it is never spiritual. A devotee never says that any mundane object is actually spiritual.

(7)

জড়ীয় বিষয়-ভোগ ভক্ত কভু করে না
জড়-ভোগ কৃষ্ণ-সেবা কভু সম হয় না ॥৭॥

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

jaḍīya—material; *viṣaya*—objects; *bhoga*—enjoy; *bhakta*—devotee; *kabhu kare nā*—never engages in; *jaḍa*—material; *bhoga*—pleasure; *kṛṣṇa-sevā*—service to Kṛṣṇa; *sama*—the same; *haya*—are; *kabhu nā*—never.

A devotee never engages in enjoying material objects. Material pleasure and service to Kṛṣṇa are never the same.

ANUVṚTTI

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

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

The Holy Name, form, qualities, and pastimes of Śrī Kṛṣṇa are divine and transcendental. They cannot be experienced by material senses. The Lord manifests Himself spontaneously on the tongue of a devotee who is eager to serve Him. (*Bhakti-rasāmṛta-sindhu* 1.2.234)

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

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

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

Śrīla Bhaktisiddhānta Sarasvatī has added to this warning as follows:

*kanaka kāmīnī pratiṣṭhā bāghinī
chāḍiyāchi jāre sei ta vaiṣṇava*

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

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

*anyābbhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-śīlanam bhaktir uttamā*

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

(8)

নিজ-ভোগ্য কামে ভক্ত প্রেম কভু বলে না
রসে ডগমগ আছ শিষ্যে গুরু বলে না ॥৮ ॥

nija-bhogya kāme bhakta prema kabhu bale nā
rase ḍagamaga āccha śiṣye guru bale nā

nija—one’s own; *bhogya*—enjoyment; *kāme*—desire; *bhakta*—a devotee; *prema*—divine love; *kabhu bale nā*—does not say; *rase*—in *rasa*; *ḍagamaga*—brimming; *āccha*—are; *śiṣye*—a disciple; *guru*—a guru; *bale nā*—never tells.

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

(9)

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

rase ḍagamaga āmi kabhu guru bale nā
jadīya rasera kathā śiṣye guru bale nā

rase—in *rasa*; *ḍagamaga*—absorbed; *āmi*—I; *kabhu bale nā*—never says; *guru*—a guru; *jadīya*—mundane; *rasera*—*rasa*; *kathā*—talks; *śiṣye*—with a disciple; *guru*—a guru; *bale nā*—does not discuss.

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

(10)

জড়-রস-গানে কভু শ্রেয়ঃ কেহ লভে না
কৃষ্ণকে প্রাকৃত বলি ভক্ত কভু গায় না ॥১০ ॥

jada-rasa-gāne kabhu śreyah keha labhe nā
kṛṣṇake prākṛta bali bhakta kabhu gāya nā

jada—material; *rasa*—*rasa*; *gāne*—singing; *kabhu*—ever; *śreyah*—highest benefit; *keha nā*—nobody; *labhe*—achieve; *kṛṣṇake*—of Kṛṣṇa; *prākṛta*—mundane; *bali*—considering; *bhakta*—a devotee; *kabhu gāya nā*—never sings.

Nobody can ever achieve the highest good by singing about mundane *rasa*. A devotee never sings of Kṛṣṇa as being mundane.

(11)

নামকে প্রাকৃত বলি কৃষ্ণে জড় জানে না
কৃষ্ণ-নাম-রসে ভেদ শুদ্ধ-ভক্ত মানে না ॥১১ ॥

nāmake prākṛta bali kṛṣṇe jada jāne nā
kṛṣṇa-nāma-rase bheda śuddha-bhakta māne nā

nāmake—the Name; *prākṛta*—mundane; *bali*—say; *kṛṣṇe*—Kṛṣṇa; *jada*—material, *jāne nā*—does not consider; *kṛṣṇa*—Kṛṣṇa; *nāma*—the Holy Name; *rase*—between *rasa*; *bheda*—difference; *śuddha-bhakta*—a pure devotee; *māne nā*—never acknowledges.

A pure devotee never says that the Holy Name is mundane, nor does he consider that Kṛṣṇa is mundane. He never acknowledges any difference between the Holy Name, Śrī Kṛṣṇa and *rasa*.

(12)

নাম-রসে ভেদ আছে গুরু শিক্ষা দেয় না
রস লাভ করি শেষে সাধন ত হয় না ॥১২ ॥

nāme-rase bheda ācche guru śikṣā deya nā
rasa lābha kari śeṣe sādhanā ta haya nā

nāme—in the Holy Name; *rase*—in *rasa*; *bheda*—difference; *acche*—there is; *guru*—a guru; *śikṣā deya nā*—does not teach; *rasa*—*rasa*; *lābha kari*—one will attain; *śeṣe*—afterwards; *sādhanā*—practice; *ta*—indeed; *haya nā*—it is not.

The spiritual master does not teach that, “There is a difference between the Holy Name and *rasa*.” One does not attain *rasa* and then engage in *sādhanā*.

ANUVṚTTI

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

In numerous places in the writings of Ṭhākura Bhaktivinoda and Bhaktisiddhānta Sarasvatī, the pseudo-guru has been compared to the she-demon Pūtanā who offered her poison breast in the hope of killing baby Kṛṣṇa. The pseudo-guru offers *prema-rasa* and other such achievements in *bhakti* that are compared to the poison offered by Pūtanā. One who tastes this poison is most certainly doomed, their devotional creeper being poisoned in its early stage. Therefore the first duty of a sincere devotee is to reject all such she-demon gurus.

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

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

(13)

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

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

kr̥trima—artificial; *panthāya*—path; *nāme*—from the Name; *rasa*—*rasa*; *udaya haya nā*—does not appear; *rasa*—*rasa*; *kr̥ṣṇa-nāma*—The Holy Name of Kṛṣṇa; *vilomete*—backwards; *haya nā*—can never be.

No one can make *rasa* manifest in the Holy Name by artificial means. The notion that Kṛṣṇa’s Holy Name originates from *rasa* is backwards and can never be so.

(14)

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

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

rasa—*rasa*; *haite*—from; *rati*—divine attraction; *śraddhā*—faith; *kakhana-i haya nā*—never comes from; *śraddhā*—faith; *haite*—from; *rati*—divine attraction; *chhāḍā*—other than; *bhāgavata*—a devotee; *gāya nā*—does not sing.

***Rati* and *śraddhā* can never come from *rasa*. A devotee never sings of anything other than *rati* that has arisen from *śraddhā*.**

ANUVṚTTI

It is the common misunderstanding among pseudo-devotees and some neophytes that simply by hearing about

higher topics concerning the *rāsa-līlā* of Kṛṣṇa that one will develop attachment for such topics and thus one's *sādhana*, or practicing life, will prosper.

Based on the teachings of Ṭhākura Bhaktivinoda, Bhaktisiddhānta Sarasvatī is making it very clear in the verses of *Prākṛta-rasa Śata-dūṣaṇī* that those who think that they can attain *rasa* without having first attained *rati*, and prior to that having attained *anartha-nivṛtti*, have understood the process of pure devotional service in reverse. This reverse process can be compared to rubbing dry grass against the udder of a cow and expecting to get milk from her mouth. It is simply not possible.

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

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

Whenever shedding tears, horripulation, etc. are seen in a person whose heart is soft externally and hard

internally, and who is habituated to crying, rapture, etc. even though they do not possess a semblance of divine emotion — such an imitative sentiment should be known as totally unsubstantial and lifeless. (*Bhakti-rasāmṛta-sindhu* 2.3.89)

*prakṛtyā śīthilam yeśāṁ manaḥ picchilam eva vā
teṣv-eva sattvikābhāsaḥ prāyaḥ samāsadi jāyate*

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

(15)

রতি-যুক্ত রস ছাড়া শুদ্ধ-ভক্ত বলে না
সাধনেতে রতি রস গুরু কভু বলে না ॥১৫ ॥

*rati yukta rasa chādā śuddha-bhakta bale nā
sādhaneṭe rati rasa guru kabhu bale nā*

rati—divine attraction; *yukta*—with; *rasa*—*rasa*; *chādā*—other than; *śuddha-bhakta*—a pure devotee; *bale nā*—does not speak; *sādhaneṭe*—in practice; *rati*—divine attraction; *rasa*—*rasa*; *guru*—a guru; *kabhu bale nā*—never says.

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

(16)

ভাব-কালে যে অবস্থা সাধনাগ্রে বলে না
বৈধী শ্রদ্ধা সাধনেতে রাগানুগা হয় না ॥১৬ ॥

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

bhāva—of *bhāva*; *kāle*—at the time; *avasthā*—the condition; *sādhana*—practice; *āgre*—prior; *bale nā*—never said; *vaidhī*—based on regulated devotion; *śraddhā*—faith; *sādhanete*—of practice; *rāgānugā*—*rāgānuga-bhakti*; *haya nā*—does not become.

It is never said that the condition existing at the time of *bhāva* is present prior to the practice of *sādhana*. *Sādhana* of *vaidhī-śraddhā* (faith only in regulated devotion) can never become *rāgānuga-bhakti*.

(17)

ভাবের অঙ্কুর হলে বিধি আর থাকে না
রাগানুগা শ্রদ্ধা মাত্রে জাত-রতি হয় না ॥১৭ ॥

*bhāvera aṅkura hale vidhi āra thāke nā
rāgānugā śraddhā māt্রে jāta-rati haya nā*

bbāvera—of *bbāva*; *aṅkura*—the sprout; *bale*—appears; *vidhi*—injunctions; *āra thāke nā*—no longer prevails; *rāgānugā*—in *rāgānuga-bhakti*; *śraddhā*—faith; *mātre*—mere; *jāta*—awakened; *rati*—divine attachment; *haya nā*—does not arise.

When the sprout of *bbāva* appears, the necessity for following scriptural injunctions no longer prevails. Mere faith in *rāgānuga-bhakti* does not give rise to awakened *rati*.

ANUVṚTTI

The following is a statement by Bhaktisiddhānta Sarasvatī:

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

“Factually there is no difference between chanting about the Lord’s pastimes and chanting about the Lord’s *śṛṅgāra-rasa*. The conditioned *jīva* who still has *anarthas* should hear and chant about the pastimes of Lord Gaurāṅga and the childhood pastimes of Kṛṣṇa. If unqualified people attempt to hear and speak about the confidential pastimes of Śrī Śrī Rādhā-Kṛṣṇa, it will

not bring auspiciousness to them – rather it will bring misfortune.

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

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

“*Āpana bhajana-kathā na kahibe yathā tathā*” (You must not disclose your confidential mood of *bhajana* to one and all) – one who desires all good fortune should follow this advice given by the *ācāryas*. In a public assembly of different people we should chant the Holy Name, as well as prayers and songs that are in the mood of servitorship (*dāsyā-rasa*). When we have attained

the proper qualification and we are in the association of only *rasika* devotees, then we may hear more intimate songs and at the time of hearing such songs we may confidentially express our own *bhajana* according to our eternal position (*svarūpa*). If we do otherwise we will attain the opposite result. If these songs must be abandoned to set a standard then so be it. We must give some benefit to the public. The practice of singing publicly the Lord's intimate pastimes by those who have not given up sense enjoyment and the desire for wealth are the activities that give Kali an occupation!" (*Śrī Śrīla Prabhupādera Upadeśāmṛta*)

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

“Those who are barren of the treasure of love for Kṛṣṇa and propelled by duplicity, declare to the whole world their false attainment of *prema*. In reality, by an external display of *prema*, or by announcing it to one and all, it is positively impossible for such hypocrite destitutes who are deprived of the wealth of *kṛṣṇa-prema* to ever attain it. To make their great fortune known to everybody, adepts of *prākṛta-sahajiyāism* often flaunt insincere external symptoms of *prema* to each other (such as shedding of tears). Rather than calling such hypocrite *sahajiyās* as *premika*, real *śuddha-bhaktas* go as far as to

completely reject their association knowing it to destroy *bhakti*. *Śuddha-bhaktas* never teach one to designate such persons as ‘*bhaktas*’ thus equating them with *śuddha-bhaktas*. At the rise of genuine *prema*, the *jīva* hides her glory and strives for *kṛṣṇa-bhajana*.

“The hypocrite *prākṛta-sahajiyā* party, in their greed for wealth, women and fame (*kanaka-kāminī-pratiṣṭha*), offend *śuddha-bhaktas* by labeling them as *darśanik-panḍita* (great philosophers), *tattva-vit* (ontology experts), or *sūkṣma-darśī* (acute observers), and in turn they adorn themselves with the titles *rasika*, *bhajanānandī*, *bhāgavatottama* (supreme devotees), *līlā-rasa-pānonmatta* (intoxicated by drinking sweet mellows of *līlā*), *rāgānugīya-sādhakāgragaṇya* (the foremost aspirants on the path of *rāgānuga-bhakti*), *rasajña* (the knowers of *rasa*), *rasika-cudāmaṇi* (unsurpassed *rasikas*) etc.

“Having contaminated *bhajana-praṇālī* with the waves of their own materialistic emotions, they become attached to abominable practices; what they actually adore in themselves is pseudo-Vaiṣṇavism. These kinds of preachers go to describe *aprākṛta-rasa*, making their respective mundane emotions a part and parcel of *kṛṣṇa-sevā*. Unaware of *aprākṛta vipralambha-rasa*,

they take *prākṛta-sambhoga*, which in essence is a perverted reflection of *rasa (virasa)*, as actual *rasa*.”
(*Caitanya-caritāmṛta. Antya-līlā* 20.28, *Anubhāṣya*)

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

(18)

অজাত-রতিকে কভু ভাবলন্ধ বলে না

রাগানুগ সাধকেরে জাত-ভাব বলে না ॥১৮ ॥

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

ajāta—not awakened; *ratike*—divine attachment; *kabhu*
nā—never; *bhāva*—*bhāva*; *labdha*—achieved; *bale*—say;
rāgānuga—*rāgānuga-bhakta*; *sādhakere*—practioners; *jāta*—
awakened; *bhāva*—*bhāva*; *bale nā*—do not say.

One should not say that *bhāva* has been achieved when *rati* has not yet awakened. A *rāgānuga-bhakta* does not say that *sādhakas* (neophyte practitioners) have achieved the awakening of *bhāva*.

(19)

রাগানুগ সাধকেরে লব্ধ-রস বলে না
রাগানুগা সাধ্য-ভাব রতি ছাড়া হয় না ॥১৯ ॥

rāgānuga sādhakere labdha-rasa bale nā
rāgānugā sādhyā-bhāva rati chāḍā haya nā

rāgānuga—*rāgānuga* devotees; *sādhakere*—practitioners; *labdha*—achieve; *rasa*—*rasa*; *bale nā*—do not say; *rāgānugā*—of *rāgānuga-bhakti*; *sādhyā-bhāva*—*bhāva*; *rati*—divine attachment; *chāḍā*—without; *haya nā*—does not arise.

***Rāgānuga* devotees never say that neophyte *sādhakas* have achieved the stage of *rasa*. *Sādhyā-bhāva* (the achievement of *bhāva*) in *rāgānuga-bhakti* does not arise without first experiencing *rati*.**

(20)

ভাবাকুর-সমাগমে বৈধী-ভক্তি থাকে না
রুচিকে রতির সহ কভু এক জানে না ॥২০ ॥

bhāvānkura-samāgame vaidhī-bhakti thāke nā
rucike ratira saha kabhu eka jāne nā

bhāva—of *bhāva*; *ankura*—sprout; *samāgame*—appears; *vaidhī-bhakti*—regulated devotion; *thāke nā*—does not stay; *rucike*—divine taste; *ratira*—divine attraction; *saba*—with; *kabhū nā*—never; *eka*—one; *jāne*—consider.

When the sprout of *bhāva* appears, *vaidhī-bhakti* is no longer present. One must never consider *ruci* and *rati* to be the same thing.

(21)

রাগানুগা বলিলেই প্রাপ্ত-রস জানে না
বিধি-শোধ্যজনে কভু রাগানুগ বলে না ॥২১ ॥

rāgānugā balile-i prāpta-rasa jāne nā
vidhī-śodhya jane kabhu rāgānuga bale nā

rāgānugā—*rāgānuga-bhakti*; *balile-i*—simply by talking; *prāpta*—attained; *rasa*—*rasa*; *jāne nā*—not understood; *vidhī*—scriptural regulations; *śodhya*—need of purification; *jane*—someone; *kabhū nā*—never; *rāgānuga*—a *rāgānuga-bhakti*; *bale*—says.

***Rasa* is not understood simply by talking about *rāgānuga-bhakti*. One who is still in need of being purified by following *vaidhī-bhakti* (scriptural regulations) can never be said to be a *rāgānuga* devotee.**

(22)

সাধনের পূর্বে কেহ ভাবাকুর পায় না
জড়ে শ্রদ্ধা না ছাড়িলে রতি কভু হয় না ॥২২॥

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

sādhanaṇa—practice; *pūrve*—before; *keha*—someone; *bhāva*—of *bhāva*; *āṅkura*—sprout; *pāya na*—does not experience; *jaḍe*—in materialism; *śraddhā*—faith; *nā*—never; *chhāḍile*—reject; *rati*—divine attachment; *kabhu haya na*—can never manifest.

One does not experience the sprout of *bhāva* before performing *sādhana*. Until one rejects faith in materialism, *rati* can never manifest.

(23)

জাত-ভাব না হইলে রসিক ত হয় না
জড়-ভাব না ছাড়িলে রসিক ত হয় না ॥২৩॥

*jāta-bhāva nā haile rasika ta haya nā
jaḍa-bhāva nā chāḍile rasika ta haya nā*

jāta—awakened; *bhāva*—*bhāva*; *na haile*—has not arisen; *rasika*—a relisher of *rasa*; *ta*—indeed; *haya nā*—cannot become; *jaḍa*—mundane; *bhāva*—emotions; *nā*—not;

chāḍile—abandon; *rasika*—a relisher of *rasa*; *ta*—indeed; *haya nā*—cannot become.

If awakened *bhāva* has not yet arisen, one can certainly never become a *rasika*. Indeed, one can never become a *rasika* if mundane emotions are not abandoned.

ANUVṚTTI

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

*adau śraddhā tataḥ sādhu-saṅgo 'tha bhajana-kriyā
tato 'nārtha-nivṛttiḥ syāt tato niṣṭha rucis tathā
athāsaktis tato bhāvas tathā premābhyudañcati
sādhakānām ayaṁ premnaḥ prādurbhāve bhavet kramaḥ*

In the beginning there must be faith (*adau śraddhā*). Then one becomes interested in associating with pure devotees (*sādhu-saṅga*). Thereafter one is initiated by the spiritual master and follows the regulative principles of devotional service under his orders

(*bhajana-kriyā*). Thus one is freed from all unwanted habits (*anartha-nivṛtti*) and becomes firmly fixed in devotional service (*niṣṭhā*). Thereafter, one develops taste (*ruci*) and attachment (*asakti*). This is the way of *sādhana-bhakti*, the performance of devotional service according to the regulative principles. Gradually emotions intensify (*bhāva*), and finally there is an awakening of love (*prema*). This is the gradual development of love of God for the devotee interested in Kṛṣṇa consciousness. (*Bhakti-rasāmṛta-sindhu* 1.4.15-16)

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

When the need to be purified by following scriptural injunctions (*vaidhi-bhakti*) still remains, a devotee cannot be said to be a *rāgānuga*. *Rāgānuga-bhakti* necessitates that one has come to the stage of *ruci*. In other words, one must first dispense with all *anarthas* in the heart before becoming qualified to perform *rāgānuga-bhakti*.

The following is a quote from Sarasvatī Ṭhākura:

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

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

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

(24)

মূল-ধন রস-লাভ রতি বিনা হয় না
গাছে না উঠিতে কাঁদি বৃক্ষ-মূলে পায় না ॥২৪ ॥

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

mūla—the topmost; *dhana*—treasure; *rasa -rasa*; *lābha*—achieve; *rati*—divine attachment; *vinā*—without; *baya nā*—does not; *gācche*—the tree; *nā*—not; *uṭhite*—climbing; *kāṇḍi*—fruits; *vṛkṣa*—tree; *mūle*—at the bottom; *pāya nā*—cannot collect.

One will not achieve the topmost treasure of *rasa* without *rati*. Without climbing the tree, one cannot collect the fruits by remaining below.

ANUVṚTTI

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

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

upajiyā baḍe latā ‘brahmaṇḍa’ bhedī yāya
‘virajā’ ‘brahmaloka’ bhedī ‘paravyoma’ pāya
tabe yāya tad upari ‘goloka-vṛndāvana’
kṛṣṇa-carāṇa-kalpa-vṛkṣe kare ārohana

The creeper of devotion is born and grows to pierce the wall of the universe. It crosses the Virajā River

and the Brahman plane, and reaches to the Vaikuṅṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's lotus feet. (*Caitanya-caritāmṛta, Madhya-līlā* 19-153-154)

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

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

(25)

সাধনে অনর্থ আছে রসোদয় হয় না

ভাব-কালে নাম-গানে ছল-রস হয় না ॥২৫॥

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

sādhane—in practice; *anartha*—vices; *ācche*—are; *rasa*—*rasa*; *udaya haya nā*—will not arise; *bhāva*—*bhāva*; *kāle*—time; *nāma*—the Name; *gāne*—in chanting; *chala*—deceptive; *rasa—rasa*; *haya nā*—does not arise.

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

(26)

সিদ্ধান্ত-বিহীন হৈলে কৃষ্ণে চিত্ত লাগে না
সম্বন্ধ-হীনের কভু অভিধেয় হয় না ॥২৬ ॥

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

siddhānta—proper philosophical conception; *vibhīna*—bereft; *haile*—if one is; *kṛṣṇe*—to Kṛṣṇa; *citta*—consciousness; *lāge nā*—not fixed; *sambandha*—relationship (with Kṛṣṇa); *hīnera*—for those who are devoid; *abhidheya*—the process; *kabhu haya nā*—never reaches success.

The consciousness cannot be fixed upon Kṛṣṇa if one is bereft of the proper philosophical conception. For those who are devoid of knowledge of one's relationship with Him (*sambandha*), there can be no *abhidheya* (process of devotional activities).

(27)

সম্বন্ধ-বিহীন জন প্রয়োজন পায় না
কু-সিদ্ধান্তে ব্যস্ত জন কৃষ্ণ-সেবা করে না ॥২৭ ॥

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

sambandha—relationship; *vihīna*—devoid; *jana*—persons; *prayojana*—the goal; *pāya nā*—does not attain; *ku-siddhānte*—philosophical misconceptions; *vyasta*—preoccupied; *jana*—person; *kṛṣṇa-sevā*—service to Kṛṣṇa; *kare nā*—do not engage.

A person who is devoid of *sambandha-jñāna* does not attain the ultimate goal of life (*prayojana*). One who is preoccupied with philosophical misconceptions does not engage in service to Kṛṣṇa.

(28)

সিদ্ধান্ত-অলস জন অনর্থ ত ছাড়ে না
জড়ে কৃষ্ণ ভ্রম করি কৃষ্ণ-সেবা করে না ॥২৮ ॥

siddhānta-alasa jana anartha ta chāḍe nā
jade kṛṣṇa bhrama kari kṛṣṇa-sevā kare nā

siddhānta—philosophical conclusions; *alasa*—idle; *jana*—person; *anartha*—unnecessary bad habits; *ta*—indeed *chāḍe*—free; *nā*—not; *jade*—within matter; *kṛṣṇa*—Kṛṣṇa;

bhrama kari—they confuse; *kṛṣṇa-sevā*—service to Kṛṣṇa; *kare nā*—do not engage in.

That person who is lazy in understanding philosophical conclusions does not become free from *anarthas*. One who mistakenly considers Kṛṣṇa to be present within matter can never render service unto Him.

ANUVṚTTI

Proper understanding of pure devotional service can be divided into three categories, *sambandha* (fundamental knowledge of one's relationship with Kṛṣṇa), *abhidheya* (knowledge of the proper performance of devotional activities), and *prayojana* (knowledge of the ultimate goal of life).

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

simply by shedding tears and putting on theatrical performances for the public.

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

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

A sincere student should not neglect the discussion of such conclusions, considering them controversial, for such discussions strengthen the mind. Thus one's mind

becomes attached to Śrī Kṛṣṇa. (*Caitanya-caritāmṛta. Ādi-līlā* 2.117)

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

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

(29)

কৃষ্ণ-নামে ভক্ত জড়-বুদ্ধি কভু করে না
অনর্থ না গেলে নামে রূপ দেখা দেয় না ॥২৯ ॥

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

kr̥ṣṇa-nāme—the Holy Name of Kṛṣṇa; *bhakta*—a devotee; *kabhu nā kare*—never; *jaḍa*—materialistic; *buddhi*—thoughts; *anartha*—unnecessary bad habits; *nā gele*—are not eliminated; *nāme*—through the Name; *rūpa*—the form (of Kṛṣṇa); *dekhā deya nā*—does not reveal.

A devotee never entertains materialistic thoughts about the Holy Name of Kṛṣṇa. The Lord does not reveal His form through the Holy Name if *anarthas* are not eliminated.

(30)

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

*anartha nā gele nāme guṇa bujhā yāya nā
anartha nā gele nāme kr̥ṣṇa-sevā haya nā*

anartha—vices; *nā gele*—have not gone; *nāme*—through the Name; *guṇa*—qualities; *bujhā yāya nā*—cannot be understood; *anartha*—vices; *nā gele*—have not gone;

nāme—through the Name; *kṛṣṇa-sevā*—service to Kṛṣṇa; *haya nā*—there is no.

If *anarthas* have not vanished, then Kṛṣṇa’s qualities will never be understood through the Holy Name. If *anarthas* have not vanished, one can never engage in service to Kṛṣṇa through the Holy Name.

ANUVṚTTI

In *Caitanya-śikṣāmṛta* and *Kṛṣṇa-saṁhitā* of Ṭhākura Bhaktivinoda, the main *anarthas* to devotional service have been described in relation to their appearance as demons killed by Kṛṣṇa, and sometimes as demigods like Brahmā, Varuṇa and Indra.

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

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

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

The destruction of the Yamala-Arjuna trees represents the removal of pride stemming from great wealth, which

breeds violence, illicit sex and addiction to alcohol, loose speech and shameless brutality to other living beings.

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

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

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

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

Dhenukāsura represents ass-like or gross discrimination (caste, colour, creed and institutional consciousness). Dhenukāsura means ignorance of one's own spiritual identity (*svarūpa*), the identity of the Holy Name and the identity of Kṛṣṇa. In *kṛṣṇa-līlā*, Dhenukāsura cannot eat

the sweet fruits from the palm tree, and he also opposes the attempts of others to eat them. Similarly, the previous *ācāryas* have written many literatures, which ass-like people cannot comprehend, nor wish to allow others to see. These ass-like devotees, who are simply interested in the regulative principles and under the control of gross discrimination are unable to make spiritual advancement. Without endeavouring to understand the science of attachment to Kṛṣṇa, one is comparable to an ordinary fruitive worker. Therefore, until this ass-like conception represented by Dhenukāsura is killed, one cannot advance in the science of Kṛṣṇa consciousness.

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

Sectarianism, or thinking one's society to be the only means of attaining pure devotional service, is the *anartha* represented by the forest fire. This sectarian thinking keeps one from associating with exalted devotees of Kṛṣṇa and impedes advancement. Thus, extinguishing the fire of sectarian consciousness is most important.

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

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

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

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

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

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

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

The illusion of being a great devotee or a great *ācārya*, is represented by Keśi who appeared in Vraja-bhūmī as a horse. Keśi personifies the practicing devotees mentality

of being more expert than others in *bhakti*, lording it over others, and material pride. As a Keśi-like devotee gradually begins proclaiming his own superiority, he develops a mentality of disrespect for the Lord and His devotees and falls from his position. Therefore, it is most important to prevent this mentality from entering the heart. Even if one is expert in devotional service, a Vaiṣṇava will never give up the quality of humility.

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

Ṭhākura Bhaktivinoda summarises as follows:

"Here is the secret of *vraja-bhajana*. Dhenukāsura represents the wicked disposition that carries heavy loads. Pralamba represents the inclination to enjoy women, greed, the desire for worship and material prestige. The practitioner must eliminate these *anarthas* by his own endeavours, with the mercy of Kṛṣṇa. Ignorance of the knowledge of one's own spiritual identity (*sva-svarūpa*), the Holy Name (*nāma-svarūpa*) and the identity of the Lord (*upāsya-svarūpa*) are all represented by Dhenukāsura. The practicing devotee must remove these *anarthas* with great endeavour. The lust for man or woman, covetousness, the endeavour for

mundane enjoyment, conceit, desire for worship and fame – these are all represented by Pralamba. One should realise that these are extremely ruinous to *nāma-bhajana* and make great attempts to eliminate them. If one's humility is sincere, then Kṛṣṇa will certainly be compassionate. In this way, Baladeva will appear and all other problems will be eradicated in a second. Then gradually, favourable cultivation of one's *bhajana* will occur. This process is very secret by nature and should be learned from a genuine guru, who is spotless in character." (*Caitanya-śikṣāmṛta* 6.6)

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

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

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

(31)

রূপ-গুণ-লীলা-স্মৃতি নাম ছাড়া হয় না
রূপ-গুণ-লীলা হৈতে কৃষ্ণ-নাম হয় না ॥৩১॥

rūpa-guṇa-līlā-sphūrṭi nāma chāḍā haya nā
rūpa-guṇa-līlā haite kṛṣṇa-nāma haya nā

rūpa—form; *guṇa*—qualities; *līlā*—pastimes; *sphūrṭi*—revelation; *nāma*—the Name; *chāḍā*—without; *haya nā*—does not occur; *rūpa*—form; *guṇa*—qualities; *līlā*—pastimes; *haite*—from; *kṛṣṇa-nāma*—Kṛṣṇa’s Name; *haya nā*—does not manifest.

The revelation of Kṛṣṇa’s form, qualities, and pastimes can never happen without the Holy Name. Kṛṣṇa’s Holy Name does not manifest from His form, qualities or pastimes.

(32)

রূপ হৈতে নাম-স্বূর্তি গুরু কভু বলে না
গুণ হৈতে নাম-স্বূর্তি গুরু কভু বলে না ॥৩২ ॥

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

rūpa—form; *haite*—from; *nāma*—of Kṛṣṇa’s Name; *sphūrṭi*—revelation; *guru*—the guru; *kabhu bale nā*—does not say; *guṇa*—qualities; *haite*—from; *nāma*—of Kṛṣṇa’s Name; *sphūrṭi*—revelation; *guru*—the guru; *kabhu bale nā*—does not say.

The spiritual master does not say that *nāma-sphūrṭi* (revelation of the Holy Name) comes from the Lord’s form. The spiritual master does not say that there is revelation of the Lord’s Holy Name from His qualities.

(33)

লীলা হৈতে নাম-স্বূৰ্ত্তি রূপানুগ বলে না
নাম-নামী দুই বস্তু রূপানুগ বলে না ॥৩৩ ॥

*līlā haite nāma-sphūrṭi rūpānuga bale nā
nāma-nāmī dui vastu rūpānuga bale nā*

līlā—pastimes; *haite*—from; *nāma*—Name; *sphūrṭi*—revelation; *rūpānuga*—a follower of Śrī Rūpa Gosvāmī; *bale nā*—does not say; *nāma*—the Name; *nāmī*—the Named; *dui*—two; *vastu*—things; *rūpānuga*—a follower of Śrī Rūpa Gosvāmī; *bale nā*—does not say.

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

ANUVṚTTI

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

Considering that Kṛṣṇa’s Holy Name is different from His qualities, form and pastimes, the *prākṛta-sahajiyās*

minimise the chanting of *kṛṣṇa-nāma* and substitute it with invented novel practices, most notably *siddha-praṇālī* or *ekadaśa-bhāva*. It should also be noted that the *ekadaśa-bhāva*, which is sometimes force-fed to unqualified practitioners by unscrupulous gurus, is not to be confused with the *ekadaśa-bhāva* described in *Jaivadharmā*, chapter 39, by Ṭhākura Bhaktivinoda.

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

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

Unfortunately many pseudo-devotees claim to have advanced to the stage of *svarūpa-siddhi* and to have realised their *ekadaśa-bhāva*. Some such persons even claim to have received *siddha-praṇālī* (as a *mañjarī* or *sakhī*) in a dream from their spiritual master. Such devotees are

indeed eccentric in their behaviour and easily dupe innocent newcomers into believing in their dreams. However, the vast majority of these deluded persons, although claiming to have achieved *siddha-praṇālī*, do not know the first things about the qualifications necessary to achieve such a high standard of pure devotional service as to realise their intrinsic spiritual identity. Nor do they properly understand the function of a *mañjarī* or *sakhī* in the pastimes of Rādhā and Kṛṣṇa. We consider such persons as *sva-kuhaka* – self-deceivers.

(34)

রস আগে রতি পাছে রূপানুগ বলে না
রস আগে শ্রদ্ধা পাছে গুরু কভু বলে না ॥৩৪॥

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

rasa-rasa; *āge*—first; *rati*—divine attachment; *pāche*—then; *rūpānuga*—a follower of Śrī Rūpa Gosvāmī; *bale nā*—does not say; *rasa-rasa*; *āge*—first; *śraddhā*—faith; *pāche*—then; *guru*—the guru; *kabhu bale nā*—never says.

A *rūpānuga* never says that *rasa* comes first and then *rati* follows. The spiritual master never says that *rasa* comes first and then *śraddhā* follows.

(35)

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

rati āge śraddhā pāche rūpānuga bale nā
krama patha chāḍi siddhi rūpānuga bale nā

rati—divine attachment; *āge*—first; *śraddhā*—faith; *pāche*—then; *rūpānuga*—a follower of Śrī Rūpa Gosvāmī; *bale nā*—does not say; *krama*—progressive; *patha*—path; *chāḍi*—rejecting; *siddhi*—perfection; *rūpānuga*—a follower of Śrī Rūpa Gosvāmī; *bale nā*—does not say.

A *rūpānuga* does not say that *rasa* is attained before one develops *śraddhā*. A *rūpānuga* does not say that perfection is attained by rejecting the progressive path.

(36)

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

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

mahājana—the great devotees; *patha*—the path; *chāḍi*—leave aside; *navya*—new; *pathe*—path; *dhāya*—run; *nā*—not; *aparādha*—offences; *saha*—with; *nāma*—the Holy Name; *kakhana-i haya nā*—never manifests.

They never leave aside the path of the *mahājanas* to run and follow a new path. The Holy Name can never appear along with offences.

(37)

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

*nāme prākātārtha-buddhi bhakta kabhu haya nā
aparādha-yukta nāma bhakta kabhu laya nā*

nāme—the Name; *prākṛta*—mundane; *artha*—conception; *buddhi*—thinks; *bhakta*—devotee; *kabhu haya nā*—never; *aparādha*—offences; *yukta*—with; *nāma*—the Name; *bhakta*—devotee; *kabhu laya nā*—never takes.

A devotee never thinks of the Holy Name with a mundane conception. A devotee never chants the Holy Name with offences.

(38)

নামেতে প্রাকৃত-বুদ্ধি রূপানুগ করে না
কৃষ্ণ-রূপে জড়-বুদ্ধি রূপানুগ করে না ॥৩৮॥

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

nāmete—to the Holy Name; *prākṛta*—material; *buddhi*—intellect; *rūpānuga*—a follower of Śrī Rūpa Gosvāmī;

kare nā—does not; *kṛṣṇa-rūpe*—Kṛṣṇa’s form; *jaḍa*—materialistic; *buddhi*—mentality; *rūpānuga*—a follower of Śrī Rūpa Gosvāmī; *kare nā*—does not;

***Rūpānugas* do not attribute mundane qualities to the Holy Name by means of material intellect. The *rūpānugas* do not possess a materialistic mentality, thus they do not consider Kṛṣṇa’s form as material.**

(39)

কৃষ্ণ-গুণে জড়-বুদ্ধি রূপানুগ করে না
পরিকর-বৈশিষ্ট্যকে প্রাকৃত ত জানে না ॥৩৯ ॥

kṛṣṇa-guṇe jaḍa-buddhi rūpānuga kare nā
parikara-vaiśiṣṭyake prākṛta ta jāne nā

kṛṣṇa—Kṛṣṇa; *guṇe*—qualities; *jaḍa*—mundane; *buddhi*—intelligence; *rūpānuga*—a follower of Śrī Rūpa Gosvāmī; *kare nā*—do not; *parikara*—associates; *vaiśiṣṭyake*—attributes; *prākṛta*—material; *ta*—indeed; *jāne nā*—do not consider.

***Rūpānugas* do not look upon Kṛṣṇa’s qualities with mundane intelligence. They do not consider the attributes of the Lord’s eternal associates to be material.**

(40)

কৃষ্ণ-লীলা জড়-তুল্য রূপানুগ বলে না
কৃষ্ণের ভোগ্য-বস্তু কৃষ্ণ কভু হয় না ॥৪০ ॥

*kr̥ṣṇa-līlā jaḍa-tulya rūpānuga bale nā
kr̥ṣṇetara bhogyā-vastu kr̥ṣṇa kabhu haya nā*

kr̥ṣṇa-līlā—Kṛṣṇa’s pastimes; *jaḍa*—to matter; *tulya*—comparable; *rūpānuga*—a follower of Śrī Rūpa Gosvāmī; *bale nā*—does not say; *kr̥ṣṇa*—Kṛṣṇa, *itara*—anyone other than; *bhogyā*—of enjoyment; *vastu*—an object; *kr̥ṣṇa*—Kṛṣṇa; *kabhu haya nā*—never becomes.

A *rūpānuga* does not say that Kṛṣṇa’s pastimes are comparable to mundane activities. Kṛṣṇa never becomes a material object of sense pleasure for anyone other than Himself.

(41)

জড়কে অনর্থ ছাড়া আর কিছু মানে না
জড়াসক্তি-বশে রসে কৃষ্ণ-জ্ঞান করে না ॥৪১॥

*jaḍake anartha chāḍā āra kichu māne nā
jaḍāsakti-vaśe rase kr̥ṣṇa-jñāna kare nā*

jaḍake—gross physical objects; *anartha*—unnecessary bad habits; *chāḍā*—other than; *āra kichhu*—anything; *māne nā*—do not consider; *jaḍa*—matter; *āsakti*—attachment; *vaśe*—under the sway; *rase*—in *rasa*; *kr̥ṣṇa*—Kṛṣṇa; *jñāna kare nā*—do not consider.

Do not consider gross physical objects as anything else other than *anarthas*. Do not consider Kṛṣṇa to be

present within that *rasa* which is under the influence of material attachment.

ANUVṚTTI

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

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

Persons who are attached to the rays of the effulgent nails on the toes of the lotus feet of the beloved and dear devotees of Lord Caitanya are by themselves fully qualified with all transcendental qualities. Even

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

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

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

“Then, there is another stage for which we should be prepared. Why should we try to enter into the camp of Rādhārāṇī? Should we think that there, in that better atmosphere, we shall have Kṛṣṇa’s presence more confidentially? Should we think, “I will have contact with

Kṛṣṇa very intimately.” Should we want to enter into that camp? No — we want to avoid the connection of Kṛṣṇa, but concentrate on the service of Rādhārāṇī. Why? What more benefit is possible there in the service of Rādhārāṇī? If we approach Kṛṣṇa directly to give service to Him, we shall be losers. Rādhārāṇī’s service to Kṛṣṇa is of the highest order in every way. If we devote our energy to help Rādhārāṇī, our energy will be utilised in Her service. In this way, She will serve Kṛṣṇa with Her service more enhanced. Then the reciprocation will pass to us through Her as our reward. That will be devotion of the highest type (*mahā-bhāva*).

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

rādhāra svarūpa—kṛṣṇa-prema kalpalatā
sakhī-gaṇa haya tāra pallava-puṣpa-pātā

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

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

“Yet still, there is another, higher thing. We are known as *rūpānuga*, the followers of Śrī Rūpa. Why? The service of Śrīmatī Rādhārāṇī eliminates everything, even Nārāyaṇa, to go to Kṛṣṇa. There is the Kṛṣṇa of Dvārāka, the Kṛṣṇa of Mathurā, and the Kṛṣṇa of Vṛndāvana. Then again in Vṛndāvana, where there is free mixing without hesitation in other camps, Rādhārāṇī’s camp is the highest. Eliminating all other camps, direct service to Rādhārāṇī is considered to be the highest. Still, there is another point.

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

“First there is Rādhārāṇī, then the camp of Her right-hand personal attendant, Lalitā. Then, under Lalitā, there is Śrī Rūpa Mañjarī. What is the unique position of the followers of Śrī Rūpa? The new recruits can attain to that status. Now, the privilege of this

mañjarī class we are to conceive most respectfully and attentively.

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

“In that highest stage of the mixing of Rādhā-Govinda, the free play of Rādhā-Govinda, these *mañjarīs*, the younger girls, can have admission. But the grown-up *sakhīs* cannot have admission there. New recruits may come up to the *mañjarī* class. And the *mañjarīs* have that sort of special advantage under the leadership of Śrī Rūpa Mañjarī, so, they get the best advantage there. The most sacred type of pure service, which is not open even to the *sakhīs*, is open to the *mañjarīs*. That is found in Rādhārāṇī’s camp.

“The position of the *rūpānugas*, the followers of Śrī Rūpa, is the most profitable position. That has been given out by Śrī Caitanya Mahāprabhu. That has been shown by Him, and that is fixed as the highest limit of

our fortune in Kṛṣṇa's concern. This is unexpected, undesignable and beyond hope, but our prospect lies there in that subtle camp of Śrī Rūpa Mañjarī, Rūpa Gosvāmī.

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

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

“You are a maidservant of Śrīmatī Rādhārāṇī, and your eternal service is to render devotional service unto Her. Sometimes, due to some necessity, She may send you to be alone with Śrī Kṛṣṇa in a solitary place, and during

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

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

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

“Śrīmatī Rādhārāṇī is the desire-creeper embracing the desire tree of Śrī Kṛṣṇa, and the *sakhīs* are the leaves,

twigs, and flowers of that desire creeper. So naturally when the desire creeper is watered at the root by the nectarean water of the pastimes of Śrī Kṛṣṇa, the leaves and twigs and flowers of the desire creeper are automatically nourished. The *sakhīs* therefore do not require any separate arrangement for their enjoyment. On the other hand, the happiness of the flowers and leaves is greater than the original creeper. This is explained in the *Govinda Līlāmṛta*, 10.16 as follows:

*sakhyah śrī-rādhikāyā vraja-kumuda
vidhor blādinī-nāma-śakteḥ
sārāmśa-prema-vallyāḥ kisalaya-dala
puṣpādi-tulyāḥ sva-tulyāḥ
siktāyām kṛṣṇa-lilāmṛta-rasa-nicayair
ullasantyām amuṣyām
jatollāsāḥ sva-sekācchata-guṇam adhikam
santi yat tan na citram*

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

(42)

কৃষ্ণ-নাম কৃষ্ণ-রূপ কভু জড় বলে না
কৃষ্ণ-গুণ কৃষ্ণ-লীলা কভু জড় বলে না ॥৪২॥

kṛṣṇa-nāma kṛṣṇa-rūpa kabhu jaḍa bale nā
kṛṣṇa-guṇa kṛṣṇa-līlā kabhu jaḍa bale nā

kṛṣṇa-nāma—Kṛṣṇa’s Name; *kṛṣṇa-rūpa*—Kṛṣṇa’s form; *jaḍa*—material; *kabhu bale nā*—never say; *kṛṣṇa-guṇa*—Kṛṣṇa’s qualities; *kṛṣṇa-līlā*—Kṛṣṇa’s pastimes; *jaḍa*—material; *kabhu bale nā*—never say.

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

(43)

জড়-রূপ অনর্থতে কৃষ্ণ-ভ্রম করে না
কৃষ্ণ-নাম-রূপ-গুণে জড়-বুদ্ধি করে না ॥৪৩॥

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

jaḍa—of matter; *rūpa*—in the form; *anarthete*—with an *anartha*; *bhrama kare nā*—do not mistake; *kṛṣṇa*—Kṛṣṇa; *nāma*—Name; *rūpa*—form; *guṇe*—qualities; *jaḍa*—matter; *buddhi*—consider; *kare nā*—do not.

One should not mistake Kṛṣṇa to be present within *anarthas* in the form of matter. Do not consider Kṛṣṇa's names, forms and qualities to be material.

ANUVṚTTI

To make it clear to his readers and to anyone claiming to be a follower of Śrī Bhaktisiddhānta Sarasvatī, it is being said here again and again that before one can properly relish the higher stages of *bhakti*, one must first come to the stage of *anartha-nivṛtti* – being freed from material contamination. The real work in *vaidhi-bhakti* is to become free from *anarthas*. One who fails to achieve this is doomed. Ninety percent of our work should be to eliminate the unwanted *anarthas* and then the other ten percent will come quite easily. Any endeavour to achieve the ten percent without eliminating the ninety percent is simply living in a fool's paradise.

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

Some foolish persons make light of these statements of Bhaktisiddhānta Sarasvatī Ṭhākura and, ignoring his cautions, dive headlong into the topics of higher *līlā*. Such

persons should be understood as not being followers of the great *ācārya* and their association should be rejected.

(44)

নাম-রূপ-গুণ-লীলা জড় বলি মানে না
জড়-নাম-রূপ-গুণে কৃষ্ণ কভু বলে না ॥৪৪ ॥

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

nāma—name; *rūpa*—form; *guṇa*—qualities; *līlā*—pastimes; *jaḍa*—material; *bali māne nā*—do not regard; *jaḍa*—material; *nāma*—name; *rūpa*—form; *guṇa*—qualities; *kṛṣṇa*—Kṛṣṇa; *kabhu bale nā*—never say.

One should not regard the Lord's Names, forms, qualities or pastimes to be material. One should never say that material Names, forms or qualities are Kṛṣṇa.

(45)

জড়-শূন্য অপ্ৰাকৃত নাম ছাড়া বলে না
জড়-শূন্য অপ্ৰাকৃত রূপ ছাড়া দেখে না ॥৪৫ ॥

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

jaḍa—from matter; *śūnya*—free; *aprākṛta*—divine; *nāma*—Name; *chāḍā*—other than; *bale nā*—do not chant; *jaḍa*—from

matter; *śūnya*—free; *aprākṛta*—divine; *rūpa*—form; *chāḍā*—other than; *dekhe nā*—do not see.

Do not chant anything except for the divine Names of Kṛṣṇa that are completely spiritual and free from matter. Do not see anything except for the divine form of Kṛṣṇa which is free from all matter.

(46)

জড়-শূন্য অপ্রাকৃত গুণ ছাড়া শুনে না
জড়-শূন্য অপ্রাকৃত লীলা ছাড়া সেবে না ॥৪৬ ॥

jada-śūnya aprākṛta guṇa chāḍā śune nā
jada-śūnya aprākṛta līlā chāḍā seve nā

jada—from matter; *śūnya*—free; *aprākṛta*—divine; *guṇa*—qualities; *chāḍā*—other than; *śune nā*—do not hear about; *jada*—from matter; *śūnya*—free; *aprākṛta*—divine; *līlā*—pastimes; *chāḍā*—other than; *seva nā*—do not serve.

Do not hear anything except for the divine qualities of Śrī Kṛṣṇa that are free from mundanity. Do not serve anything other than the divine pastimes of Śrī Kṛṣṇa which are devoid of matter.

ANUVṚTTI

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

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

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

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

Question: What is the highest fame?

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

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

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

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

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

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

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

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

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

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

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

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

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

Question: What should the living being meditate on?

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

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

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

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

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

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

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

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

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

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

(47)

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

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

anartha—unnecessary bad habits; *thākāra*—remain; *kāle*—at the time of; *jaḍa*—mundane; *rūpe*—appearances; *maje nā*—do not be allured; *anartha*—unnecessary bad habits; *thākāra*—remain; *kāle*—at the time of; *jaḍa*—material; *guṇe*—qualities; *miśe nā*—do not associate.

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

(48)

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

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

anartha—unnecessary bad habits; *thākāra*—remain; *kāle*—at the time of; *jaḍa*—mundane; *līlā*—pastimes; *bhoge nā*—do not enjoy; *anartha*—unnecessary bad habits; *thākāra*—remain; *kāle*—at the time of; *śuddha-nāma*—the pure Name; *chāḍe nā*—do not give up.

While *anarthas* remain, one should not enjoy mundane pastimes. While *anarthas* remain, one should not give up chanting the pure Name of Kṛṣṇa.

(49)

অনর্থ থাকার কালে রস-গান করে না
অনর্থ থাকার কালে সিদ্ধি-লব্ধ বলে না ॥৪৯ ॥

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

anartha—unnecessary bad habits; *thākāra*—remain; *kāle*—at the time of; *rasa*—about *rasa*; *gāna kare nā*—do not sing; *anartha*—unnecessary bad habits; *thākāra*—remain; *kāle*—at the time of; *siddhi*—perfection; *labdha*—attained; *bale nā*—do not say.

While *anarthas* remain, one should not sing *rasika* songs. While *anarthas* remain, one should not state that one has attained perfection.

(50)

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

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

anartha—unnecessary bad habits; *thākāra*—remain; *kāle*—at the time of; *līlā*—pastimes; *gāna kare nā*—do not sing; *anartha*—unnecessary bad habits; *nivṛtti*—termination; *kāle*—at the time of; *nāma*—the Holy Name; *jaḍa*—material; *bale nā*—one does not say.

While *anarthas* remain, one should not sing songs about the Lord's confidential pastimes. At the stage of *anartha-nivṛtti*, one should not speak of the Holy Name as mundane.

ANUVṚTTI

While *anarthas* still remain, a devotee should remain steadfast on the path of *vaidhi-bhakti* and not venture ahead, lest he risk ruination. Not understanding the necessity of purification from *anarthas*, pseudo-gurus sometimes recommend their disciples sing elevated songs glorifying the pastimes of Rādhā and Kṛṣṇa, or even worse, the pseudo-guru sometimes instructs his disciples to sing mundane songs about Rādhā and Kṛṣṇa, such as those composed by the Rajasthani princess, Mīrābāi. The pure devotee never engages his disciples in such a way.

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

(51)

অনর্থ-নিবৃত্তি-কালে রূপে জড় দেখে না
অনর্থ-নিবৃত্তি-কালে গুণে জড় বুঝে না ॥৫১॥

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

anartha—unnecessary bad habits; *nivṛtti*—termination; *kāle*—at the time of; *rūpe*—form; *jaḍa*—material attributes; *dekhe nā*—one does not see; *anartha*—unnecessary bad habits; *nivṛtti*—termination; *kāle*—at the time of; *guṇe*—qualities; *jaḍa*—mundane; *bujhe nā*—does not understand.

At the time of *anartha-nivṛtti*, one does not see material attributes in the form of Kṛṣṇa. At the time of *anartha-nivṛtti*, one does not consider the Lord's qualities to be mundane.

(52)

অনর্থ-নিবৃত্তি-কালে জড়-লীলা সেবে না
রূপানুগ গুরুদেব শিষ্য-হিংসা করে না ॥৫২॥

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

anartha—unnecessary bad habits; *nivṛtti*—termination; *kāle*—at the time of; *jaḍa*—mundane; *līlā*—pastimes; *seve nā*—one does not participate in; *rūpānuga*—a follower of Śrī Rūpa Gosvāmī; *gurudeva*—a guru; *śiṣya*—disciples; *himsā kare nā*—does not harm.

At the stage of *anartha-nivṛtti*, one does not serve material pastimes. A spiritual master in the line of the *rūpānugas*, does not harm his disciples in any way.

ANUVṚTTI

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

(53)

গুরু ত্যজি জড়ে আশা কভু ভক্ত করে না
মহাজন-পথে দোষ কভু গুরু দেয় না ॥৫৩ ॥

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

guru—guru; *tyaji*—rejects; *jaḍe*—the mundane; *āśā*—desires *bhakta*—a devotee; *kabhu nā*—never; *mahājana*—great devotees; *pathe*—on the path; *doṣa*—defects; *kabhu nā*—never; *guru*—guru; *deya nā*—gives.

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

(54)

গুরু-মহাজন-বাক্যে ভেদ কভু হয় না
সাধনের পথে কাঁটা সদ্ গুরু দেয় না ॥৫৪ ॥

guru-mahājana-vākye bheda kabhu haya nā
sādhanaera pathe kāñṭā sad-guru deya nā

guru—guru; *mahājana*—the great devotees; *vākye*—between the statements; *bheda*—differences *kabhu haya nā*—never happens; *sādhanaera*—practice; *pathe*—on the path; *kāñṭā*—thorns; *sad-guru*—a genuine guru; *deya nā*—does not place.

There is never any difference between the words of the spiritual master and the words of the *mahājanas*. A genuine spiritual master does not place thorns on the path of *sādhana*.

(55)

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

adhikāra avicāra rūpānuga kare nā
anartha-anvita dāse rasa-śikṣā deya nā

adhikāra—spiritual qualifications; *avicāra*—misjudge; *rūpānuga*—a follower of Śrī Rūpa Gosvāmī; *kare nā*—does not; *anartha*—unnecessary bad habits; *anvita*—infested;

dāse—to servants; *rasa*— *rasa*; *śikṣā*—instructions; *deya nā*—does not give.

A *rūpānuga* does not misjudge spiritual qualifications. They do not give instructions on *rasa* to a servant who is infested with *anarthas*.

(56)

ভাগবত পদ্য বলি কুব্যাখ্যা ত করে না
লোক-সংগ্রহে তরে ক্রম-পথ ছাড়ে না ॥৫৬ ॥

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

bhāgavata—*Śrīmad Bhāgavatam*; *padya*—verses; *bali*—chant; *ku-vyākhyā*—misinterpret; *ta*—certainly; *kare nā*—does not; *loka*—followers; *saṅgrahera*—gather; *tare*—to; *krama*—systematic; *patha*—path; *chāḍe nā*—does not reject.

One should not chant the verses of the *Bhāgavatam* and give false interpretations. One should not reject the systematic path of devotion in order to gather a large number of followers.

(57)

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

*nā uṭhiyā vṛkṣopari phala dhari ṭāne nā
rūpānuga krama-patha vilopa ta kare nā*

nā uṭhiyā—does not climb; *vṛkṣa*—the tree; *upari*—up; *phala*—fruit; *dhari ṭāne*—forcibly seize. *rūpānuga*—a follower of Śrī Rūpa Gosvāmī; *krama*—the systematic; *patha*—path; *vilopa*—eliminate; *ta*—certainly; *kare nā*—does not.

One should not climb a tree and seize the fruits by force. Rūpānugas never eliminate the systematic path of bhakti.

ANUVṚTTI

Those who are real *rūpānugas* never eliminate the systematic path of *bhakti* because they know that one cannot simply jump ahead and achieve the ultimate goal of life. One must go step by step.

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

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

*vikrīḍitam vraja-vadbūbhir idam ca viṣṇoḥ
śraddhānvito 'nuṣṛṇād atha varṇayed yaḥ
bhaktim parām bhagavati pratilabhya kāmam
hṛd-rogam āśv-apahinoty-acireṇa dhīraḥ*

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

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

“A person who hears or describes the *rāsa-līlā* and other such pastimes, as found in the *Bhāgavatam*, living them in his transcendental heart, then finds the material desires for sensual pleasure wane to nothingness. Because Kṛṣṇa’s pastimes are transcendental, one who hears or speaks about them enters into that transcendental domain where material qualities can no longer

influence him. Even while in contact with matter, he is unaffected; his mind remains calm and steady. He is able to understand his own qualifications to serve Kṛṣṇa. No one should think, as do the *prākṛta-sahajiyās*, that an ordinary living entity will overcome lust by hearing and chanting these pastimes if he is filled with contaminations like lust and greed, if he avoids accumulating the appropriate knowledge (*sambandha-jñāna*) of the relationships between matter, the individual soul and the Supreme Lord, if he remains fixed in a subjective world centred on his own sensual pleasures, if his intelligence continues to be permeated with material conceptions, if he neglects all the purifying activities of devotional service in practice, and especially if he takes the spiritual love affairs of the Supreme Lord to have the same kinds of sensual motivations that he himself experiences. For this reason, Mahāprabhu emphasised the word ‘faith’ (*śraddhānvita*) in order to forestall such *sahajiyā* arguments.”

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

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

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

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

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

(58)

অনর্থকে অর্থ বলি কু-পথেতে লয় না
প্রাকৃত-সহজ-মত অপ্রাকৃত বলে না ॥৫৮ ॥

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

anarthake—unnecessary bad habits; *artha*—necessary; *bali*—consider; *ku-pathete*—erroneous path; *laya na*—does not accept; *prākṛta-sahaja*—mundane imitationists; *mata*—opinions; *aprākṛta*—spiritual; *bale nā*—does not consider.

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

(59)

অনর্থ না গেলে শিষ্যে জাত-রতি বলে না
অনর্থ-বিশিষ্ট শিষ্যে রস-তত্ত্ব বলে না ॥৫৯ ॥

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

anartha—unnecessary bad habits; *nā gele*—have not departed; *śiṣye*—a disciple; *jāta*—awakened *rati*—divine affection; *bale nā*—does not say; *anartha*—unnecessary bad habits; *viśiṣṭa*—prominent; *śiṣye*—with a disciple; *rasa-tattva*—the science of *rasa*; *bale nā*—does not speak.

When a disciple's *anarthas* have not departed, one does not say that he has awakened *rati*. One does not speak about *rasa-tattva* (the science of *rasa*) to a disciple whose *anarthas* are still prominent.

(60)

অশক্ত কোমল-শ্রদ্ধে রস-কথা বলে না
অনধিকারীতে রসে অধিকার দেয় না ॥৬০ ॥

*aśakta komala-śraddhe rasa-kathā bale nā
anadhikārīre rase adhikāra deya nā*

aśakta—weak; *komala*—immature; *śraddhe*—faith; *rasa-kathā*—topics of *rasa*; *bale nā*—does not speak; *anadhikārīre*—to unqualified persons; *rase*—for *rasa*; *adhikāra*—qualification; *deya nā*—does not impart.

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

(61)

বৈধ-ভক্ত-জনে কভু রাগানুগ জানে না
কোমল-শ্রদ্ধকে কভু রসিক ত জানে না ॥৬১ ॥

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

vaidha—regulated devotion; *bhakta-jane*—devotees; *rāgānuga*—followers of spontaneous devotion; *kabhu jāne nā*—never consider; *komala*—immature; *śraddhake*—faith; *rasika*—relishers of *rasa*; *ta*—certainly; *kabhu jāne nā*—never thinks.

One should never consider those devotees who are on the platform of *vaidhi-bhakti* to be *rāgānugas*. One should never think of those with immature faith to be *rasikas*.

ANUVṚTTI

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

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

One should know that Bhaktisiddhānta Sarasvatī Ṭhākura was not alone in his opinions disqualifying the neophyte devotees from hearing about *rasa*. Ṭhākura Bhaktivinoda was also of a similar opinion and expressed it in his writings. A few useful quotes from the Ṭhākura follow:

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

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

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

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

Kubjā and other devotees, who did not have the same degree of intense desire for Kṛṣṇa's pleasure as the *gopīs* but similarly manifested erotic feelings for Kṛṣṇa, are said to possess *kāma-prāyā-rati* — a love which only resembles that of the *gopīs*. This conclusion is due to Kubjā's high degree of desire for her own pleasure (and other devotees in a similar mood). The presence of such desire for personal enjoyment when near Kṛṣṇa indicates that the love is less pure. For this reason it has been qualified as *kāma-prāyā*. Elsewhere, Kubjā's love for Kṛṣṇa is said to be mundane (*sādhāraṇi-rati*), a far cry from the selfless love demonstrated by Rādhā and the *gopīs*. (*The Art of Sādhana*, Ch.14)

(62)

স্বল্প-শ্রদ্ধ-জনে কভু জাত-রতি মানে না
স্বল্প-শ্রদ্ধ-জনে রস উপদেশ করে না ॥৬২॥

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

svalpa—little; *śraddha*—faith; *jane*—persons; *jāta*—awakened; *rati*—divine attachment; *kabhu māne nā*—never thinks; *svalpa*—little; *śraddha*—faith; *rasa*—*rasa*; *upadeśa kare nā*—does not instruct.

One should never think that those people with meagre faith have awakened *rati*. One does not instruct persons that possess meagre faith on the topic of *rasa*.

(63)

জাত-রতি প্রৌঢ়-শ্রদ্ধ-সঙ্গ ত্যাগ করে না
কোমল-শ্রদ্ধে কভু রস দিয়া সেবে না ॥৬৩ ॥

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

jāta—awakened; *rati*—divine attachment; *prauḍha*—strong; *śraddha*—faith; *saṅga*— association; *tyāga kare nā*—does not give up; *komala*—immature; *śraddhere*—faith; *rasa*—*rasa*; *seve*—serves; *kabhu diyā nā*—does not give.

When *rati* is truly manifest, one does not neglect the association of those devotees that possess strong faith. One never serves those with immature faith by giving them *rasa*.

(64)

কৃষ্ণের সেবন লাগি জড়-রসে মিশে না
রসোদয়ে কোন জীবে শিষ্য-বুদ্ধি করে না ॥৬৪ ॥

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

kr̥ṣṇera—of Kṛṣṇa; *sevana*—service; *lāgi*—for the sake of; *jaḍa*—mundane; *rāse*—*rasa*; *miśe nā*—does not mix with; *rasa*—of *rasa*; *udaye*—manifest; *kona*—any; *jīve*—living entity; *śiṣya*—disciple; *buddhi kare nā*—not consider.

One does not associate with mundane *rasa* in the name of serving Kṛṣṇa. When *rasa* has manifested, one will not entertain the idea of considering any *jīva* as a disciple.

(65)

রসিক-ভকত-রাজ কভু শিষ্য করে না
রসিক-জনের শিষ্য এই ভাব ছাড়ে না ॥৬৫॥

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

rasika—relishers of *rasa*; *bhakata*—of the devotees; *rāja*—kings; *śiṣya*—disciples; *kabhu kare nā*—never make; *rasika*—relishers of *rasa*; *janera*—of a person; *śiṣya*—disciple; *ei*—this; *bhāva*—mood; *chāḍe nā*—do not reject.

Those devotees, who are the kings amongst *rasikas*, never consider that they make disciples. One who is a disciple of such a *rasika* never gives up this mood.

(66)

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

sādhana chādīle bhāva udaya ta haya nā
rāgānuga jānīle-i sādhanā ta chāḍe nā

sādhana—practice; *chādīle*—abandon; *bhāva*—*bhāva*; *ta*—certainly; *udaya haya nā*—does not manifest; *rāgānuga*—a follower of spontaneous devotion; *jānīle-i*—even if one knows; *sādhana*—practice; *ta*—certainly; *chāḍe nā*— does not renounce.

When *sādhana* is abandoned, *bhāva* does not manifest. Even if one knows a *rāgānuga* devotee, one should not renounce one's *sādhana*.

(67)

ভাব না হইলে কভু রসোদয় হয় না
আগে রসোদয় পরে রত্নুদয় হয় না ॥৬৭ ॥

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

bhāva—*bhāva*; *na haile*—not appeared; *rasa*—*rasa*; *udaya*—arise; *kabhu haya nā*—will never; *āge*—first; *rasa*—*rasa*; *udaya*—arises; *pare*—then; *rati*—divine attachment; *udaya*—appears; *haya nā*—it is not.

Rasa never arises as long as *bhāva* does not appear. It is not that first *rasa* arises, then *rati* appears.

(68)

আগে রত্নুদয় পরে শ্রদ্ধাদয় হয় না
রসাভিষ্ট লভি পরে সাধন ত হয় না ॥৬৮ ॥

āge ratyudaya, pare śraddhodaya haya nā
rasābhiṣṭa labhi pare sādhana ta haya nā

āge—first; *rati*—divine attachment; *udaya*—arises; *pare*—then; *śraddhā*—faith; *udaya*—arises; *haya nā*—it is not; *rasa*—*rasa*; *abhiṣṭa*—desired; *labhi*—achieve; *pare*—then; *sādhana*—practice; *ta*—certainly; *haya nā*—it is not.

It is not that first *rati* manifests, then *śraddhā* develops afterwards. It is not that one achieves one's desired *rasa*, then later performs *sādhana*.

(69)

সামগ্রীর অমিলনে স্থায়ী-ভাব হয় না
স্থায়ী-ভাব-ব্যতিরেকে রসে স্থিতি হয় না ॥৬৯ ॥

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

sāmagrīra—of ingredients; *amilane*—without obtaining; *sthāyī-bhāva*—permanent ecstasy; *haya nā*—does not

happen; *sthāyī-bhāva*—permanent ecstasy; *vyatireke*—in the absence; *rase*—in *rasa*; *sthiti*—situated; *haya nā*—does not become.

Without obtaining the various elements (*śraddhā, sādhu-saṅga, anartha-nivṛtti, niṣṭhā, ruci* etc.), one can never attain *sthāyī-bhāva*. Without *sthāyī-bhāva* one does not become situated in one's *rasa*.

ANUVṚTTI

A real *rasika-guru* never considers that he has disciples — a pseudo-*rasika-guru* never thinks he has enough disciples. Thus the adage of 'fishing in my neighbour's pond' is applicable here. Bogus persons preach, not to please Kṛṣṇa and serve the Vaiṣṇava community, but rather to disturb everyone else's faith and to establish themselves as all in all. This they do out of enviousness, a desire for revenge and a desire to be recognised as a great spiritual leader. The pseudo-*rasikas* measure success by their acquired number of followers and in their theoretical book-knowledge of *rāgānuga-bhakti*. Because they do not serve an advanced *rūpānuga* they remain licking the jar of honey from the outside.

The defect of thinking oneself as an advanced devotee, or to declare oneself as a *rasika*, is in direct opposition to the mood of advanced souls. The pseudo-*rasika* declares,

“I am a *rasika!*” whereas the real *rasika* declares that he is ‘*viśva-vaiṣṇava dāsa*’ (a servant of all the Vaiṣṇavas).

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

(70)

ভোগে মন জড়ে শ্রদ্ধা চিৎ প্রকাশ করে না
নামে শ্রদ্ধা না হইলে জড়-বুদ্ধি ছাড়ে না ॥৭০ ॥

bhoge mana jaḍe śraddhā cit prakāśa kare nā
nāme śraddhā nā haile jaḍa-buddhi chāḍe nā

bhoge—in enjoyment; *mana*—mind; *jaḍe*—in the mundane; *śraddhā*—faith; *cit*—spiritual consciousness; *prakāśa kare nā*—do not manifest; *nāme*—in the Holy Name; *śraddhā*—faith; *nā haile*—if one does not manifest; *jaḍa*—mundane; *buddhi*—consciousness; *chāḍe nā*—will not give up.

A mind immersed in material enjoyment and faith in matter does not manifest spiritual consciousness. Unless one develops faith in the Holy Name, mundane consciousness can never be discarded.

(71)

জড়-বুদ্ধি না ছাড়িলে নাম কৃপা করে না
নাম-কৃপা না করিলে লীলা শুনা যায় না ॥৭১ ॥

jaḍa-buddhi nā chāḍile nāma kṛpā kare nā
nāma-kṛpā nā karile līlā śunā yāya nā

jaḍa—mundane; *buddhi*—mentality; *nā chāḍile*—not reject; *nāma*—the Holy Name; *kṛpā*—mercy; *kare nā*—does not; *nāma*—the Holy Name; *kṛpā*—mercy; *nā karile*—does not; *līlā*—pastimes; *śunā*—listen; *yāya nā*—should not.

The Holy Name does not give mercy to those who do not reject their mundane mentality. If the Name does not give mercy, then one should not listen to Kṛṣṇa's confidential pastimes.

(72)

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

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

nāmake—the Holy Name; *jānile*—thinks; *jaḍa*—mundane; *kāma*—lust; *dūra*—far away; *haya nā*—does not; *rūpake*—form; *mānile*—considers; *jaḍa*—mundane; *kāma*—lust; *dūra*—far away; *haya nā*—does not.

If one thinks the Holy Name to be mundane, then lust does not go away. If one considers the form of Kṛṣṇa to be material, lust does not go away.

(73)

গুণকে বুঝিলে জড় কাম দূর হয় না
লীলাকে পুরিলে জড়ে কাম দূর হয় না ॥৭৩ ॥

guṇake bujhile jaḍa kāma dūra haya nā
līlāke purile jaḍe kāma dūra haya nā

guṇake—qualities; *bujhile*—considers; *jaḍa*—mundane; *kāma*—material desires; *dūra*—far away; *haya nā*—does not; *līlāke*—pastimes; *pūrile*—fills; *jaḍe*—mundane; *kāma*—lust; *dūra*—far away; *haya nā*—does not.

If one considers the qualities of Kṛṣṇa to be mundane, then lust does not go away. If one considers the pastimes of Kṛṣṇa to be mundane, then lust does not go away.

(74)

নামে জড়-ব্যবধানে রূপোদয় হয় না
নামে জড়-ব্যবধানে গুণোদয় হয় না
জড়-ভোগ-ব্যবধানে লীলোদয় হয় না ॥৭৪ ॥

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

nāme—through the Holy Name; *jaḍa*—matter; *vya-*
vadhāne—separated; *rūpa*—form; *udaya*—manifest;
haya nā—does not; *nāme*—through the Holy Name;
jaḍa—matter; *vyavadhāne*—separated; *guṇa*—qualities;
udaya—manifest; *haya nā*—does not; *jaḍa*—of material;
bhoga—enjoyment; *vyavadhāne*—separated; *lilā*—pas-
times; *udaya*—manifest; *haya nā*—does not;

The form of Kṛṣṇa does not manifest through the Holy Name if one is separated by matter. Kṛṣṇa's qualities do not manifest through the Holy Name if one is separated by matter. When one is separated by matter, the Lord's pastimes do not manifest.

ANUVṚTTI

It is ironic to think that lust – that which has bound the living entity in material bondage for millions of births – can easily be eliminated with little or no endeavour. One

can conquer lust by proper association and following the regulative principles of *vaidhi-bhakti*. But to think that one can do so by avoiding *vaidhi-bhakti* is totally rejected again and again in *Prākṛta-rasa Śata-dūṣaṇī*.

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

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

*kāme preme dekha bhāi, lakṣaṇete bheda nāi,
tabu kāma 'prema' nāhi haya,
tumi ta' barile kāma, mithyā tāhe 'prema'nāma
āropile kise śubha haya
kena mana, kāmere nācāo prema prāya
carma-māmsa-maya kāma, jaḍa-sukha avirāma,
jaḍa-viṣayete sadā dhāya*

Please look, O brother – the symptoms of lust and love may appear similar. However, lust is never love. You have made the error of considering lust to be love and by mistaking one thing for the other, you will never attain

auspiciousness. Lust deals with flesh and blood, but love is the highest stage of divine existence. (*Kalyāṇa-kalpataru* 18-19)

(75)

অপরাধ-ব্যবধানে রস-লাভ হয় না
অপরাধ-ব্যবধানে নাম কভু হয় না ॥৭৫ ॥

aparādha-vyavadhāne rasa-lābha haya nā
aparādha-vyavadhāne nāma kabhu haya nā

aparādha—of offence; *vyavadhāne*—separated; *rasa*—*rasa*; *lābha*—attain; *haya nā*—is not; *aparādha*—of offence; *vyavadhāne*—separated; *nāma*—the Holy Name; *kabhu haya nā*—never manifests.

When one is separated due to offences, one cannot attain *rasa*. When one is separated due to offences, the Holy Name never manifests.

(76)

ব্যবহিত লীলা-গানে কাম দূর হয় না
অপরাধ-ব্যবধানে সিদ্ধ-দেহ পায় না ॥৭৬ ॥

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

vyavahita—separated; *līlā*—pastimes; *gāne*—songs; *kāma*—lust; *dūra*—far away; *haya nā*—do not; *aparādha*—offences; *vyavadhāne*—separated; *siddha-deha*—spiritual form; *pāya nā*—one does not achieve.

When one is covered over, lust does not go away by singing songs about the Lord’s confidential pastimes. Due to the covering of offences, one’s *siddha-deha* (eternal spiritual form) will never be achieved.

(77)

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

sevopakarāṇa karṇe nā śunile haya nā
jaḍopakaraṇa dehe līlā śonā yāya nā

sevā—service; *upakarāṇa*—instrument; *karṇe*—with an ear; *nā śunile*—not listen; *haya nā*—does not attain; *jaḍa*—material; *upakarāṇa*—instrument; *debe*—with a body; *līlā*—pastimes; *śonā yāya nā*—cannot be heard.

If one does not listen with the ear, considering it to be an instrument for service, one will attain nothing. Divine pastimes cannot be heard with a body which is simply a mundane instrument.

(78)

সেবায় উন্মুখ হলে জড়-কথা হয় না
নতুবা চিন্ময়-কথা কভু শ্রুত হয় না ॥৭৮ ॥

sevāya unmunukha hale jaḍa-kathā haya nā
natuvā cinmaya-kathā kabhu śruta haya nā

sevāya—to service; *unmunukha*—inclined towards; *hale*—one is; *jaḍa*—mundane; *kathā*—talks; *haya nā*—there is no; *natuvā*—otherwise; *cinmaya*—spiritual; *kathā*—topics; *kabhu haya nā*—are never; *śruta*—heard.

When one is inclined towards devotional service, then one does not engage in mundane talks. Otherwise spiritual topics can never really be heard.

ANUVṚTTI

One should not think that Bhaktisiddhānta Sarasvatī Ṭhākura and his representatives are the enemies of the devotees — on the contrary, they are the well-wishers of all Vaiṣṇavas. Pure devotional service of Śrī Śrī Rādhā-Kṛṣṇa (*rūpānuga-sevā*) gives one the greatest of all opportunities, namely to realise one's eternal spiritual identity (*siddha-deha*) and to engage in eternal devotional service to the Divine Couple in Vraja. However, *aparādha* can stand in the way of one's final attainment as long as offences continue. To save the living entities from doing harm to

themselves, or from doing harm to others, Bhaktisiddhānta Sarasvatī Ṭhākura has given a strong condemnation of material *rasa* in the above verses. One should consider these verses, not as an admonishment coming from the unfriendly quarter, but as the advice given by a dearest friend and guardian.

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

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

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

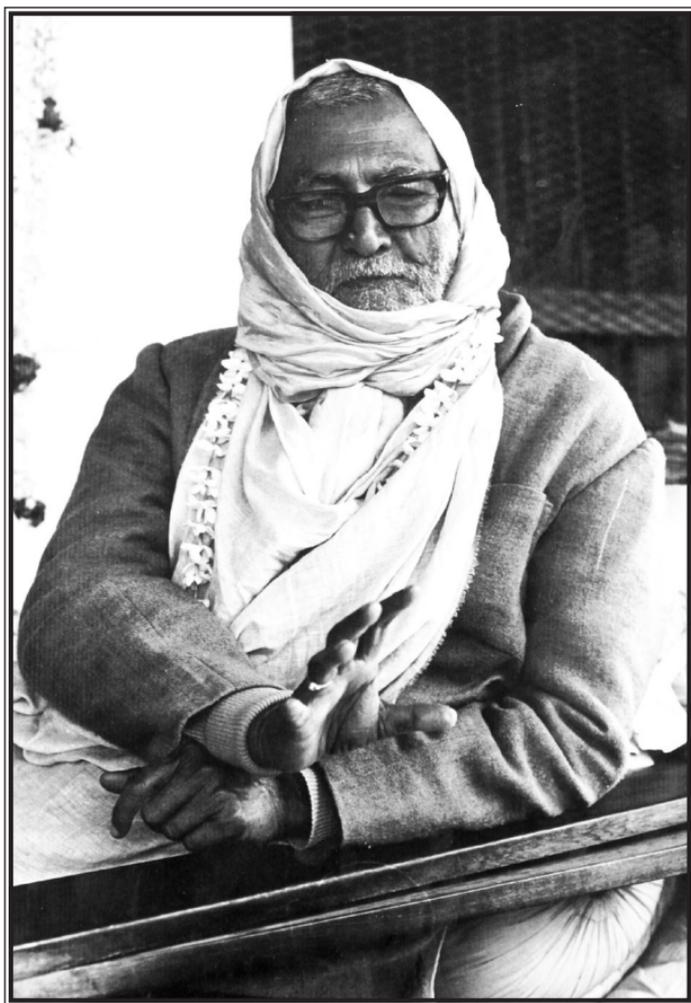
In the book, *The Golden Volcano of Divine Love*, Śrīla B.R. Śrīdhara Mahārāja comments as follows:

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

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

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





APPENDIX

FOOLS RUSH IN WHERE ANGELS FEAR TO TREAD

By Śrīla B.R. Śrīdhara Deva Gosvāmī Mahārāja

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

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

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

*yathā yathā gaura-padāravinde
vindeta bhaktim kṛta-puṇya-rāśiḥ
tathā tatbot sarpati hr̥dy akasmād
rādhā-padāmbhoja-sudhāmbu-rāśiḥ*

As much as a person who has performed many pious activities has devotion to the lotus feet of Śrī Gaura, to that extent he will eventually achieve the causeless ocean of nectar stemming from the lotus feet of Śrī Rādhā. (Śrī Caitanya-candrāmṛta 88)

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

Kṛṣṇa knows it fully well. She (Rādhārāṇī) knows it fully well. When you are to be taken into the confidential area, that cannot be acquired by any other thing but His sweet

will – the flow of Her sweet will, or His sweet will. Try to have the natural thing – not anything of imitation or any reflection. Reflection and shadow – these two kinds of misconception may come there. Reflection is more dangerous. In *Hari-nāma Cintāmaṇi* also it has been stated like that. On our way, that sort of temptation may come, but we must not think that everything will come within the fist of our intellect.

acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet

Those subject matters that are inconceivable cannot be ascertained by logic or argument. (*Mahābhārata, Bhīṣma-parva* 5.22)

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

When Mahāprabhu talked about the higher *līlās* it was as if He was in a trance. As if in a trance He gave a description

of His wonderful experience of *kṛṣṇa-līlā*. Several times we find that sort of deep *līlā*, the higher *līlā* of Kṛṣṇa, being related by Mahāprabhu Himself – the *govardhana-līlā* and the *jala-keli līlā* when He jumped unconscious into the ocean and for hours was carried by the waves of the sea to Cakra-tīrtha from Svarga-dvārā. He described the *jala-keli* of Kṛṣṇa, and also at Caṭaka-parvata. There is no end to His *līlā*. When His body was transformed like a pumpkin, then also He described a *līlā*, but the nature of that description was not any book-produced thing. It cannot be taken into black and white. It is such a thing. So we receive caution often that, “Don’t try! It will come automatically. Go on with the program that is given by the *śāstra* and the guru and it will happen. If you have such a possibility of fortune then it will come to you. It is not a natural experience that can be given to this and that. It is not to be tackled in such a way.”

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

It is even difficult to participate in the intimacy between an ordinary man and his closest friends – so it is with the *līlā* of the Supreme Lord. How can we dare enter into that, and especially publicly? It is not possible. Externally we can try to give some description of the outer possibilities, but not the actual thing. We won't venture to enter there.

Question: Can they draw something general, like a lotus flower?

Śrīla Śrīdhara Mahārāja: A lotus flower is representing the idea of beauty, softness, and such things. And different petals represent different platforms of *rasam*. In such a way we can take it – beauty, softness. No mundane ideas should be drawn there – only a distant similarity. But categorical difference should always be there.

Even we are not allowed by our master to read the books where they are described: *Govinda Lilāmṛtam*, *Stava-Kusumāñjali*, and *Ujjvala-Nīlamaṇi*. He did not allow us to study and discuss these. Rather, he would be very much disturbed if he heard that someone was interfering with the higher *līlās* in those books. He did not like it.

Duṣṭa-phala karile arjjana ('you will only attain bad fruit') – Śrīla Bhaktivinoda Ṭhākura gives a warning that you will only get a bad result if you venture to cross the line. A bad effect will come to you – *aparādha*. From the

lower position of *anarthas*, the steps are shown. *Śraddhā*, *sādhū-saṅga*, *śravaṇa*, *kīrtana*, then *anartha-nivṛtti* – the undesirable things will vanish altogether. Then *ruci*, *āsakti* and *bhāva-bhakti* – the sprout of real devotion. Then *prema-bhakti*, *sneha*, *māna*, *praṇāya*, *rāga*, *anurāga*, *bhāva*, *mahā-bhāva* – by such steps we are to approach there.

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

Another time, the Guru Mahārāja of Prabhupāda, Śrīla Gaura Kīśora Bābājī, was in a hut near the Ganges. Another disciple who left Prabhupāda went to imitate Gaura Kīśora Bābājī, and constructed a tiny hut nearby and imitated his *bhajana*, *hari-nāma*, discussions of Narottama Ṭhākura – all these things. He observed strict *vairāgyam* in his physical life. Gaura Kīśora Bābājī remarked one day that,

“It is not only by entering a labour room and imitating the pain of giving birth to a child – many important previous events are necessary, then a child will come. Only imitation will not give birth to a child.” Such was his remark to that gentleman.

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

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

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

About a year after I joined the mission, Prabhupāda arranged for the full Kārttika month to preach in Vṛndāvana. At that time, he asked Bhāratī Mahārāja to explain the Seventh

Canto of *Śrīmad Bhāgavatam*, the story of Prahlāda – not the stories of Rādhā-Kṛṣṇa, Yaśodā or anything of Vṛndāvana. He said, “Preach *śuddha-bhakti* of Prahlāda first. They are ripe in *sahajiyā*. Just try to make them understand, ‘Enter the plane of *bhakti*! What to speak of *kṛṣṇa-līlā* – that is far, far above.” In Vṛndāvana the people wondered, “What is this? They are explaining *Bhāgavatam*, but leaving the Tenth Canto, they are explaining the Seventh Canto, *prahlāda-līlā*, the lower portion of *bhakti*. That is wonderful and strange.”

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

*vāco vegam manasaḥ krodha-vegam
jihvā-vegam udaropaṣṭha-vegam
etān vegān yo viśabeta dhīraḥ
sarvām apīmām pṛthivīm sa śiṣyāt*

A self-controlled person who can overcome the impulses of speech, the mind, anger, the tongue, belly and genitals is qualified to instruct the whole world. (*Upadeśāmṛta* 1)

And the last *śloka*:

*kṛṣṇasyoccaiḥ praṇaya-vasatiḥ preyasībhyo'pi rādhā
kuṇḍam cāsyā munibhir abhitas tādṛg eva vyadhāyi
yat preṣṭair apy alam asulabham kim punar bhakti-bhājām
tat premedam sakṛd api saraḥ snātur āviṣkaroti*

It has been established by great sages that amongst all the beloved *vraja-gopīs*, Śrī Rādhā is Kṛṣṇa's most treasured object of love. Similarly, Her kuṇḍa is just as dear to Him. One who bathes even once in the waters of Rādhā-kuṇḍa attains love for Kṛṣṇa which is extremely difficult to achieve even for great devotees, what to speak of ordinary devotees. (*Upadeśāmṛta* 11)

These topics were explained by Śrīla Prabhupāda, and nothing from *Govinda Lilāmṛtam* or Viśvanātha Cakravartī's *Śrī Kṛṣṇa Bhāvanāmṛta* – these things were left. So, our training was in this line.

Pūjāla rāga-patha gaurava-bhaṅge – that is always upon our head. That prospect of our life’s future, life after life, cannot be finished. We will rather foster the pure hope that we may be taken in one day to that camp.

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

Śrīla Śrīdhara Mahārāja: There are three chapters of *Śrī Caitanya-caritāmṛta* that we were generally not allowed to enter into, including the discussions with Rāmānanda Rāya, to a certain extent. Where the *līlā* portion of Rādhā-Govinda is mentioned, we have no entrance into that *līlā*. Of course, when *pārāyaṇa* (consecutive chanting of the whole book) is going on, we go on reading, but without giving any particular attention to the *līlā* of the highest order of *rāga*. That was barred. “Don’t try to come into details there. That will come automatically when the time will be right. Do not make it a discussion of the public. Do not bring it to the public eye.”

The following incident happened in Vṛndāvana. Prabhupāda had a friend there from his childhood, an attorney, who came to see him. So Prabhupāda went to give a return visit to this friend. Śrīpāda Paramahaṁsa Mahārāja was with Prabhupāda when they went to give the return visit.

They were told, “He is upstairs.” They went there and saw that a *gosvāmī* was explaining the *rāsa-līlā* section of *Śrīmad Bhāgavatam*. Prabhupāda just bowed his head and immediately came away. Then his friend, leaving that *rāsa-līlā* discussion, also came down and said, “Yes, the *rāsa-līlā* explanation is going on, but you did not take your seat? You just bowed your head and came down. What is the matter?”

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

He has shown such strict behaviour to us, and we also do that – especially myself. At so many other places they show the *rāsa-līlā* with dolls, but I never do that. Following what is true to my understanding of my Gurudeva’s will and his words, I do not make any show of *jhulana-līlā* or *rāsa-līlā* or anything of that type. I find in my heart that this is not desirable to my Guru Mahārāja. But at present, in so many *maṭhas* I see and hear also, that they are doing that. But I strictly abstain from that sort of showing. *Jhulana-līlā*, *rāsa-līlā* – I consider that is too high for us,. I must be true to the words of my Gurudeva if I want my realisation and not any position of some sort of popularity. To attract

people by such show, and to make money, or to make a favourable field for preaching, they may do like that, but I do not do. I do not want popularity nor any position as a higher *ācārya*. I am a student. Still I consider myself to be a faithful student. What I heard from my Gurudeva, I try my best to stick to that, to keep my position there as I heard from him. I do not want to mutilate that in any way to suit my purpose. I try not to do that. Of course, for big propaganda they may make different ways as they think. They are free. But I am not a member to go on in such a way.

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

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

In my nature I am such. I want truth, and I hope and crave for the mercy of the Vaiṣṇavas and you all, that I may not

have that ambition, but to be the most humble servant of the Lord, that I may not be misguided. I may engage myself in the lowest form of service. *Tad dāsa-dāsa-dāsānam dāsatvaṁ dehi me prabho* ('O Lord, give me service to the servant of your servant's servant.'). May my faith be so firm and of such a quality that the least offer of His divine service, may satisfy me. I may not get the chance there in the higher officer class. With the lowest connection with Divinity I may go on satisfied with my life. Mahāprabhu says, "Just consider myself a speck of dust at Your feet, Kṛṣṇa."

*ayi nanda tanuja kiṅkaram
patitaṁ mām viśame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūlī-sadr̥śam vicintaya*

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

That may be our guide. "Consider me to be one of the specks of dust at Your feet." That is too much! Our faith should come to such a gradation of quality that we may be satisfied to become a speck of dust at His feet. Then, by

His sweet will, anything may happen. But our humble aim should be to have even the least connection of real divinity – not a concocted Kṛṣṇa.

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

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

I think I did something to give vent to the feeling of my Gurudeva today! I did something today to clarify his

position. *Pūjala rāga-patha gaurava-bhaṅge* – this is enough. *Tad dāsa-dāsa-dāsānām dāsatvaṁ dehi me prabho*. This is not a figurative thing. This is not mere poetry. Mahāprabhu says:

*nāhaṁ vipro na ca nara-patir nāpi vaiśya na śūdro
nāhaṁ varṇī na ca grha-patir no vana-stho yatir vā
kintu prodyan-nikhila-paramānanda-pūrnāmṛtābdher
gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ*

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

This is not only an ornamental thing. This is reality. To feel ourselves to be humble is to actually become eligible for higher service. So much selflessness, so much self-abnegation is necessary for a unit here of the lowest order to enter into that domain. There is an undercurrent plane, and if we really want to contact with that, we shall have to manifest the finest of the fine in ourselves, and with no demand.

In this negative way we are to transform ourselves. Then we can have a touch of that plane where we can go.

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

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

Slay me or protect me as You wish, for You are the master of Your eternal servant. (*Śaraṇāgati* 3.3.2)

A suicidal soldier! For the cause of the country, if necessary I must die. I may be effaced. If it is necessary, my very existence may be effaced for the satisfaction of Kṛṣṇa. Such a temperament, selflessness of such a degree is necessary to find that plane. Let us be blessed by Prabhupāda Śrīla Sarasvatī Ṭhākura. All glories to Guru and Gaurāṅga!

(To the devotees gathered there) You are helping me to take out from my inner heart so many beautiful and valuable things. It is through your help that these old memories are coming again fresh to me. I am forced to take out those things of the inner nature of my previous life which I got

from my Gurudeva as wealth. Again I have the chance of seeing that treasury. I am given the opportunity by this recitation of what I heard at the divine feet of Gurudeva. This is our education, what I got from the divine feet of Gurudeva, I just sincerely put it to you all.

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

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

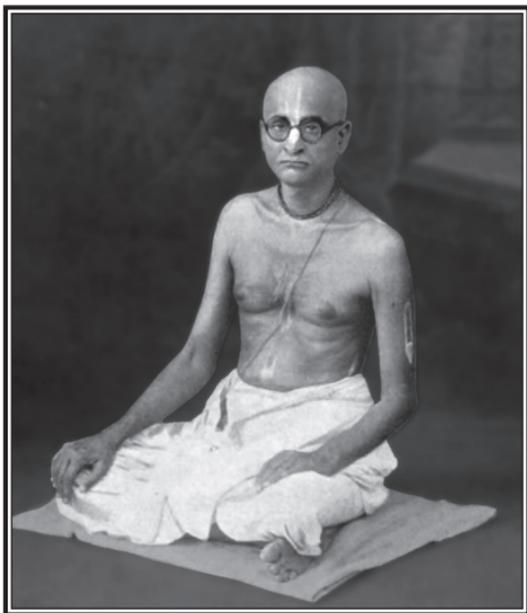
“No. You don’t know. Better persons will live there – Bhaktivinoda Ṭhākura, Gaura Kīśora Bābājī Mahārāja. They will live there, and we shall stay on the ground floor and we shall serve them.”

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

of his life was such. “That is high and we are to honour that from below.” We are to establish in the whole world this sort of posing – the proper regard for that higher *līlā*: “That is too high.”

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

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



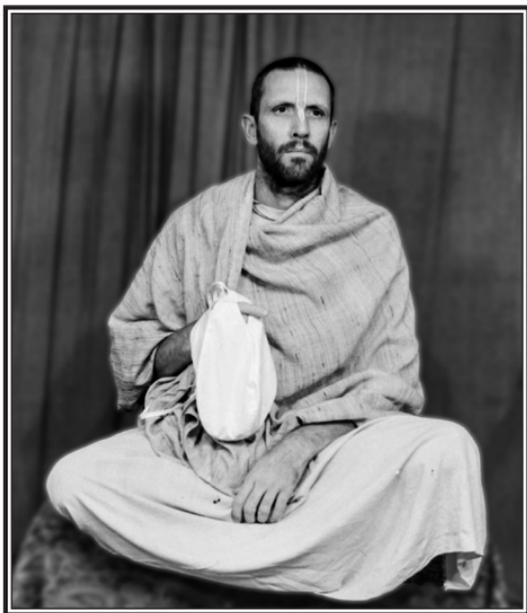
**Śrīla Bhaktisiddhānta Sarasvatī
Ṭhākura Prabhupāda**

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda appeared in this world in Jagannātha Purī in 1874 as the son of Śrīla Bhaktivinoda Ṭhākura, the 19th Century pioneer of Gauḍīya Vaiṣṇavism. Learning Vaiṣṇava philosophy from his father, he later took initiation from the renowned ascetic, Śrī Gaura Kiśora Dāsa Bābāji in 1900.

After accepting the sannyāsa order in 1918, he founded the Gauḍīya Maṭha which became the most prominent

reformist movement of Gauḍīya Vaiṣṇavism at that time. Sarasvatī Ṭhākura preached the pure teachings of Śrī Caitanya Mahāprabhu throughout the length and breadth of the subcontinent and established 64 centres in India and 3 abroad. He also published a number of periodicals in Bengali such as *The Gauḍīya* and *Dainika Nadīyā Prakāśā*, as well as *The Harmonist* (in English) and other journals in Assamese, Odia, Hindi and Sanskrit. Sarasvatī Ṭhākura strongly preached against all schools of thought that were opposed to Vaiṣṇavism, as well as those pseudo-Vaiṣṇava institutions that claimed to follow Mahāprabhu such as the caste-*gosvāmīs*, *sabaijīyās*, *bāulas* etc.

Surrounded by his intimate associates, Śrīla Sarasvatī Ṭhākura departed from this world in 1937 in Kolkata, He was the guru of many stalwart Vaiṣṇava *ācāryas* such as Śrīla A.C. Bhaktivedānta Swami Prabhupāda, Śrīla B.R. Śrīdhara Deva Gosvāmī and Śrīla B.P. Purī Gosvāmī.



Swami Bhakti Gaurava Narasiᅅha Mahārāja

Śrīla Bhakti Gaurava Narasiᅅha Mahārāja was born in 1946 in the USA and grew up in California, Florida and Hawaii. In 1967, he began to practice yoga and in that same year, he met his guru, Śrīla A.C. Bhaktivedānta Swami Prabhupāda. In 1970, he became his direct disciple and received the name Jagat-Guru Dāsa Brahmačārī. Between 1973 to 1975, he spent three years spreading Kṛṣṇa consciousness in Africa and the Middle East, and in 1976 Narasiᅅha Mahārāja accepted the renounced order of *san-nyāsa* from Śrīla Prabhupāda. After the departure of his

spiritual master, Narasiᅅgha Mahārāja travelled extensively throughout the holy places of India, and between 1986 and 1999, he studied under the renowned Vaiᅅᅇava *ācāryas*, Śrīla Bhakti Rakᅅaka Śrīdhara Deva Gosvāmī Mahārāja and Śrīla Bhakti Pramoda Purī Gosvāmī Mahārāja.

From 1979 until 2020, Narasiᅅgha Mahārāja preached extensively in India, Mexico, USA and Europe, presenting the Gauᅇīya Vaiᅅᅇava *siddhānta* that he had received from his gurus.

Narasiᅅgha Mahārāja wrote many articles for such spiritual journals as *Back to Godhead*, *Clarion Call*, *Gauᅇīya Vedānta* and *Gauᅇīya Touchstone*. He also authored several books such as *Vaiᅅᅇava India*, *Kumbha Mela*, *Evolution of Theism*, *The Authorized Śrī Caitanya-Sarasvāta Paramparā*, *Prākᅇᅇta-rasa Āraᅇya-chediᅇī*, *Prabhupāda Vijaya*, *The Meaning of Sannyāsa*, *Śrī Dāmodara-kathā*, *Śrī Gāyatrī Mantrārtha Dīpikā*, a translation and commentary on the *Bhagavad-gītā*, and *Yoga-Vichara – A Brief Deliberation on the Yoga System*.

On January 2nd 2020, he left this world at the age of 73 in his *āśrama* in South India.

For more spiritual content by Narasiᅅgha Mahārāja please visit: www.swaminarasigha.com

